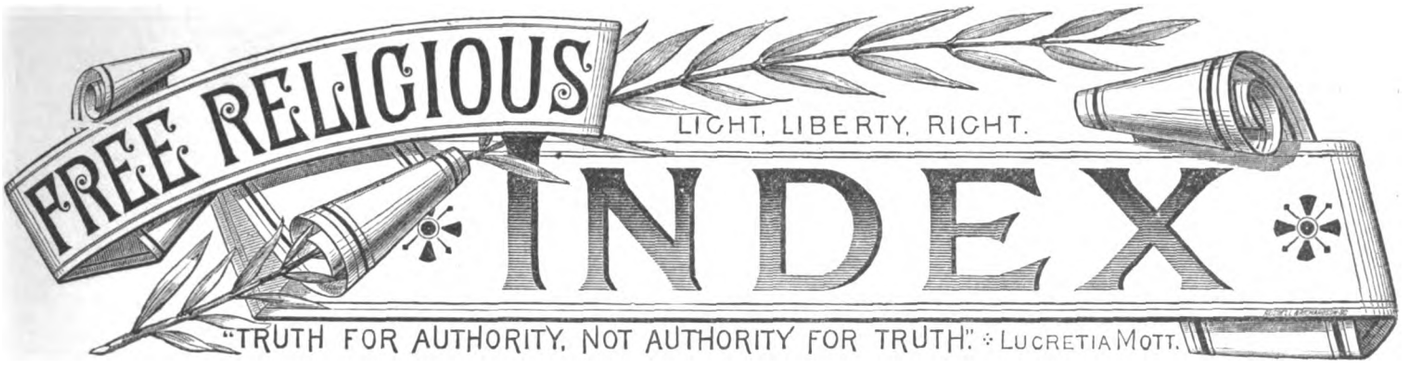


A WEEKLY PAPER,

DEVOTED TO

FREE RELIGION.

VOLUME I. (New Series.)

BOSTON, MASS.:

FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE.

1880–1881.

Digitized by Google

CORNELL
UNIVERSITY
LIBRARY

Digitized by Google

TABLE OF CONTENTS.

ESSAYS AND OTHER LEADING ARTICLES.

Our Fourth Anniversary, *Felix Adler, Ph.D.* ... 2
Free Religion as a Gospel, *F. H.* ... 18
Dinner to Francis E. Abbot ... 50
Soldiers' Memorial Sermon, *Wm. J. Potter* ... 62
Forever: Immortality, *W. H. Boughton, Esq.* ... 74
The Zoroastrian Influence on Judaism and Christianity. *Lewis G. Janes* ... 86
The Zoroastrian Influence on Judaism and Christianity (Concluded), *Lewis G. Janes* ... 98
Fichte, and the Emphasis of the Moral Ego, *Mrs. C. K. Sherman* ... 110
The Force behind Nature, *Wm. B. Carpenter* ... 122
Generation and Degeneration in Religion, *Wm. J. Potter* ... 134
Another Witness, *F. H.* ... 140
Concord School of Philosophy, *Mrs. Ellen M. Mitchell* ... 146
Morality and Religion, *E. D. Stark, Esq* ... 158
Three Phases of Free Religion, *F. H.* ... 163
Prison Ethics, *Frederic A. Hinckley* ... 170
Progress and Poverty, *R. H. M.* ... 182
Scientific Religion, *Albert L. Leubuscher* ... 194
Women's Congress, *F. H* ... 199
The "Genesis of the Deities," *Wm. H. Spencer* ... 206
Mr. F. E. Abbot's Retirement, *B. R.*; Is It So? *W. G. B.* ... 209
The Obligations of Liberal Faith, *Wm. J. Potter* ... 218
The Philosophy of Herbert Spencer, *B. F. Underwood* ... 230
The Philosophy of Herbert Spencer (Concluded), *B. F. Underwood* ... 242
Discourse in West Church, on Lydia Maria Child, *C. A. Bartol, D.D.* ... 254
The Workingman's School, *Felix Adler, Ph.D* ... 266
What is the Religion of Humanity? *Moncure D. Conway, M.A.* ... 278
Funeral Ceremonies for Karl Heinzen (Trans. from the German), *Miss M. A. Hardaker* ... 290
The Philosophy of Herbert Spencer, *Van Buren Denslow, LL.D.* ... 302
American Womanhood, *Wm. J. Potter* ... 314
The Anti-Jewish Agitation in Germany, *Prof. Felix Adler,* ... 326
The Reign of Secularism, *John H. Clifford* ... 338
The American Doctrine of State and Church, *Rev. Chas. W. Wendte* ... 350
The Sphinx; or, The Problem of Life, *George Chainey* ... 362
Words, *W. H. Boughton* ... 374
Protest of Chinese Bishops and Missionaries, *London Times* ... 386
Elements of Heroism, *Wm. J. Potter* ... 398
The Religion of our Literature, *Edwin D. Mead* ... 410
An Eternal Principle underlying the Diversities of Moral Judgment, *Prof. Felix Adler* ... 422
Farewell Discourse, *S. B. Weston* ... 434
Are we still Christians? *John W. Chadwick* ... 446
Theism and Materialism, *Felix Adler, Ph.D.* ... 458
The Great Debate, *T. W. Curtis* ... 470
The Plaint of Ireland, *Newton M. Mann* ... 482
Hypocrisy in English Religion, *Edw. C. Towne* ... 494
Letter from a Liberal to an Orthodox Mother, *L* ... 506
"Science and Spiritualism," *Wm. Emmette Coleman* ... 518
The Ascent of Life, *Wm. J. Potter* ... 530
The Function of Issuing Notes, *Emily J. Leonard* ... 542
English Secularism, *Geo. Jacob Holyoake* ... 554
Facts about Hegel, *Frederic May Holland* ... 566
Ideal and Personal Beauty, *Wiley Britton* ... 578
Fourteenth Annual Meeting ... 590, 602, 614, 626

EDITORIALS.

The Opportunity ... 6
The Testimonial to Mr. Abbot, *D. H. C.* ... 8
Is the Alphabet at Fault? ... 18
Enthusiasm: Is it out of Date? ... 30
Important Issues ... 42
Co-operative Colonization, *D. H. C.* ... 43
Science and Christianity ... 54
Five Points of Free Religion; Trustees of *Free Religious Index*. ... 66
The Fete of Liberty ... 67
The Unitarians in Camp ... 78
A Religious Panic, *D. H. C.* ... 79
Equality in Human Conditions; What are the Facts? *D.H.C.* ... 90
The "Seawanhaka" Disaster ... 91
Two Needs ... 102
Mr. Thos. Hughes; The Svornost; Sunday Excursion ... 103
The "Mistake" of Foreign Missions ... 114
Meeting of the American Association for the Advance of Science, *D. H. C* ... 116
The Good of Missions ... 126
Insincerity in the Pulpit, *D. H. C.* ... 127
Boston's Two Hundred and Fifty Years; Mr. Francis E. Abbot ... 138
The Speech of President Hayes ... 139
The Social Scientists at Saratoga, *D. H. C.* ... 140
Liberty under Law; Mr. Richard Grant White ... 150
The National Liberal League ... 162
Keeping the Commandments ... 163
Liberal League Objects; As Mr. Wakeman sees it ... 174
A Spiritualist Spasm ... 175
Scientists and Metaphysicians ... 186
A Christianized Constitution ... 198
Bearing False Witness; Lydia Maria Child; Postmaster General Maynard ... 210
Mrs. Child's Bequests; Spiritualism and Science ... 222
The Catholics and the Public Schools ... 234
The Late Episcopal Convention, *D. H. C.* ... 235
Notice to Subscribers; Lucretia Mott ... 246
The "Associated Charities," *D. H. C.* ... 247
F. R. A. Lecture Work; The Chicago Conference on State Secularization; The Sunday Question Abroad, *D. H. C.* ... 258
Pulpit Ethics ... 270
After Thanksgiving, *D. H. C.* ... 271
The Irrepressible Conflict ... 282
Christian Arrogance; "Pharisees" with a Difference ... 294
Shall the Deed be Done? Reasons for Co-öperation among Liberals ... 306
Falsehood in the Pulpit ... 307
How it may be Prevented ... 318
The Deed Done; The Lesson of It ... 330
Moral Obligations of Liberalism; Orthodox Congratulations ... 342
Additional Words on the Sale of Parker Memorial Hall ... 354
Mr. Johnson's Letter; A Difference in Mental Atmospheres, *D. H. C.* ... 366
Will Free Religion create a Church? ... 390
Comments on Mr. Johnson's Letter ... 391
The Line drawn again between Unitarianism and Free Religion ... 402
Our Lecture Bureau; "Sweet Bells jangled out of Tune," *D. H. C* ... 414
Dr. Hammond on Miracles; The Deed not Done ... 426
Further Words concerning Liberal Organizations ... 438
Northampton's New Legacy, *D. H. C.* ... 439
Interpretation of Wills and Creeds ... 450
Science on Sunday, *D. H. C.* ... 451
Christian or Not; Civil Service Reform ... 462
Wasted Power ... 474
Worth and Work ... 486
The Twenty-eighth Congregational Society and Articles of Faith; Religion in Schools, *D. H. C.* ... 498
A Law that needs Reform ... 510
The Present Status of Spiritualism; Sunday Lectures in Cincinnati ... 522
An Ecclesiastical Wave, *D. H. C.* ... 534
To the Friends of the Free Religious Index; Harvard College and its Chaplain ... 546
Different Conclusions, *D. H. C.* ... 547
The Approaching Annual Meeting ... 558
Anti-Religionists, *D. H. C.* ... 559
The New New Testament; Roscoe Conkling, *D. H. C.* ... 570
The Annual Convention; Anniversary Week, *D. H. C.* ... 582
The Law of Heredity ... 594
Fellowship in Freedom ... 606
Morality and the Science of Morality ... 618
A Corner-stone of Faith ... 630

SPECIAL CONTRIBUTIONS.

An Apologue, *M. J. S.*; Classics of Free Religion, No. I., *J. A.* ... 7
The Sadness of Unbelief, *S. A. U.*; Notes from the Field, *B. F. U.* ... 31
Our Library, No. I., *F. M. H.* ... 44
Are the Spirits Plagiarists? *J. A.*; The Religious Education of the Young, *W. H. S.* ... 67
A Note from Mr. Underwood ... 79
What shall Liberals teach their Children about God? *W. H. S.* ... 91
Letter from Mrs. Cheney; Our Library, No. II., *F. M. H.* ... 103
Punch and Judy, *R. C* ... 114
The Politics of Reformers, *B. F. U.* ... 115
Classics of Free Religion, No. II., *J. A.* ... 116
A Welcome Letter, *O. B. Frothingham*; What shall Liberals teach their Children about God? *W. H. S* ... 127
The Soul cornered at Last, *J. A.* ... 128
"Insincerity in the Pulpit," *W. H. S.* ... 139
Our Library, No. III., *F. M. H* ... 151
Consciousness considered as a Sense, *D. S. Grandin, M.D.* ... 159
The Revision of the Bible, *E. D. C* ... 187
The Light of Asia, *W. H. S.* ... 188
Some Lessons of the "Women's Congress," *S. A. U.* ... 199
The Anti-Reformers, *C. D. B. M.* ... 211
A Letter from Colorado, *B. F. U.* ... 213
Ingersoll and the Authorities on "Repeal," *B. F. U.* ... 223
Our Library, No. IV., *F. M. H* ... 224
Karl Heinzen, *E. D. C.* ... 259
An Old Voice heard again, *F. E. Abbot* ... 272
Our Library, No. V., *F. M. H* ... 283
Reminiscences of Lucretia Mott, *C. D. B. M.* ... 295
Texts and Bibles, *M. J. Savage* ... 307
The Educational Problem, *R. C* ... 319
Atheism in Colleges, *F. E. Abbot* ... 331
George Eliot's Marriage, *E. D. C.*; Our Sunday-schools, *S. A. U.* ... 343
The Anti-Jewish Mania in Germany, *W. H. S.* ... 335
Our Library, No. VI., *F. M. H* ... 367
Religious Culture of the Young, *E. D. C* ... 369
Parker Memorial Hall, *E. D. C.*; Helpful and Harmful Doubt, *W. H. S.* ... 379
Our Library, No. VII., *F. M. H.* ... 404
Col. Ingersoll and the Secular Association, *B. F. U.* ... 415
Unitarianism defined, *John W. Chadwick* ... 425
Channing-Parker Memorial, *W. H. S.*; Notes from the Field, *B. F. U.* ... 427
The Negative in Debate, *B. F. U* ... 437
Orthodox Apologetics, *M. J. Savage* ... 439
Will it Organize? *C. D. B. M* ... 451
The Scientific Theory of Morals, *B. F. U.*; Our Library, No. VIII., *F. M. H* ... 463
The Nihilists, *F. M. H* ... 465
Liberal Sunday-schools, *E. D. C* ... 474
Dr. Newman's Balaamic Theory, *R. C.* ... 475
Our Library, No. IX., *F. M. H* ... 487
Jesus and Christianity, *John White Chadwick* ... 499
In Memoriam, *E. D. C* ... 510
Alexander II., *F. M. Holland*; The Insolence of Arrogance, *B. F. U.*; Science Note, *R. C.* ... 511
A Suggested Basis of Union, *R. C.*; Our Library, No. X., *F. M. H* ... 523
Mrs. King's Principle of Nature, *F. M. H.*; Comstock's "Frauds Exposed," *F. E. Abbot* ... 535
"An Ecclesiastical Wave," *M. J. Savage* ... 547
The Western Unitarian Conference, *R. C.*; Notes from the West, *C. D. B. M* ... 559
Answers to Certain Questions, *John W. Chadwick* ... 571
European Evolution, *Albert Warren Kelsey* ... 571
State and Church in the United States, *F. M. H* ... 594
Our Library, No. XI., *F. M. H* ... 607
Theism and Pessimism, *Felix Adler* ... 618
Liberty in Unitarianism, *W. H. S* ... 630
The Moral of Œdipus, *E. D. C* ... 631
Practical Preaching, *J. P. T* ... 631

CONTRIBUTIONS.

Clement D. Newman, *L. G. J.* ... 19
The Limits of Philosophical Inquiry, *Daniel Corey* ... 59
Pantheistic Views, *S. H. Morse* ... 100
Liberal Orthodoxy in Brooklyn, *J* ... 106
Prosper Merimée, *Ellen M. Mitchell* ... 112
Mr. Weiss on Immortality and Evolution, *W. M. S* ... 136
Liberal Orthodoxy in Brooklyn, *J* ... 137
An Answer to Thinon's Question, *Mary Stacy Withington* ... 148
Dr. Tanner defended, *Warren Griswold* ... 161
Fichte's Idea of Marriage, *Ellen M. Mitchell* ... 173
Crumbling Corner-stones, *C. K. W.* ... 183
From an Occasional Correspondent, *Geo. E. Baxter*; The Lord's Prayer answered, *C. H. H.* ... 185
From England, *E. C. T.* ... 195, 292, 303
Liberal Movements in Brooklyn, *J* ... 202
The Scientific Basis of Spiritualism, *Epes Sargent* ... 219
Insincerity in the Unitarian Pulpit, *Credens* ... 231
Concerning Faith and Hope, *C. K. W.* ... 243
Catholics as Mayors, *M. McGowin* ... 250
"Insincerity in the Unitarian Pulpit," *Francis*; The Lord's Prayer, *C. H. H.* ... 257
State Rights, *Henry Doty Maxon* ... 260
"Insincerity in the Pulpit," *R. H* ... 268
A Spiritualist's Word, *Wm. Emmette Coleman* ... 281
A Liberal Sunday-school, *L. G. J.* ... 297
A Reason for not coöperating with Liberals, *H. Clay Neville*; Another Tribute to Karl Heinzen, *Clara Neymann* ... 304
Christmas, *Jean Story* ... 315
The "Monday Lectureship," *Elsie, Radical* ... 316, 339, 350, 364, 376, 387, 399, 411
Religious Culture of the Young, *F. A. H.* ... 320
George Eliot, *M. A. H.* ... 340
Some of the Reasons Why, *G. W. S.* ... 350
Science and Philosophy, *W. H. Boughton* ... 353
The Reformed Episcopal Church, *Credens* ... 363
"The Lesson of It,"—Another View, *Samuel Johnson* ... 364
A Letter to Mr. B. F. Underwood ... 365
Mechanical Invention as a Civilizer, *G. W. C.* ... 369
English Affairs, Literary and Political, *Geo. Jacob Holyoake*; The Pulpit in a False Position, *R. H.* ... 375
A Monument to Shelley, *B. W. B.* ... 376
The Birthday of Krishna, *Wm. Emmette Coleman* ... 377
The Schoolmaster, *rs.* the Priest ... 387
The "Free Churches" and Transcendentalism, *Samuel Johnson*; Reminiscence, *C. K. W* ... 388
Dr. James McCosh, *B. W. B* ... 399
Reply to William Emmette Coleman, *Jean Story* ... 400
Consciousness and Philosophy, *A. N. Adams*; Blasphemy in Delaware, ***; A Visit to George Jacob Holyoake, *E. H. Warren* ... 412
Among the Americans, *Geo. J. Holyoake* ... 416
Karl Heinzen Memorial, *J. A. Sprague* ... 423
Is Free Religion in Rhode Island? *** ... 424
Unitarianism Defined, *John W. Chadwick* ... 425
Among the Americans, *Geo. J. Holyoake* ... 429, 453
The "Old Societies" and the "New" again, *Samuel Johnson* ... 436
Sargent, Zoellner, and Spiritualism, **; Liberal Organization, *David Newport* ... 437
The Limits of the Decision in the Leicester Society Case, *George A. Thayer*; Another View of the Referees' Decision, *J. E. Oliver* ... 448
The Future of Theodore Parker's Society, *M. A. H.* ... 460
Washington and Jefferson, *B. W. B.*; Religious Creeds and Some Consequences, *C. H. H.* ... 461
Among the Americans, *Geo. J. Holyoake* ... 465, 488
Christianity: Mr. Chadwick's Definition of it, *C. K. W.* ... 472
A Word about Emerson, *Geo. W. Cooke*; Spirit and Organization, *B. W. B.* ... 473
The Legends of Krishna, *Wm. Emmette Coleman* ... 475
George Eliot's Marriage, *T. W. Curtis*; The Middlesex Institute, *C.*; Not "Christians," *J. A. J. Wilcox*; Answers to Questions, *C. K. W.* ... 484
Murder as a Method of Reform, *D. A. Wasson*; Mr. T. W. Curtis and the Meadville Theological School ... 495
The Leicester Case: a Question, *J. S. Thomson* ... 496
How to make Sunday Useful, *C. K. W.* ... 507
Robert Owen, *Elizabeth Oakes Smith*; The Value of the Whole Bible*** ... 508
Among the Americans, *Geo. J. Holyoake* ... 512, 525
From an Occasional Correspondent, *Canadian*; Letter from Lawrence, Kansas, *Radical* ... 513
Inuendo as a Method of Argument, *Benj. R. Tucker*; Another Word on the Christian Name, *J. A. J. Wilcox* ... 520
Russian Nihilism: What does it mean? *Lewis G. Janes* ... 531
A Question and a Word, *Credens*; Free Thinkers who lack Faith in their Principles, *H. Clay Neville* ... 532
Bibles, *B. W. B.* ... 555
Mr. Bowen answered, *T. W. Curtis*; Misuse of Words, *Wm. H. Tillinghast* ... 556
Dr. Stanley Hall on the Religious Situation in Germany and America, *E. D. M.* ... 543
Progress and Poverty, *R. Hill*; Basis of Union, *Charles Ellis* ... 544
A Fragment of the Religion of the Future, *Imogene C. Fales.* ... 567
"Belief in God," *D. C.*; Political *vs.* Intellectual Power, *B. W. B.* ... 568
Is Moses a Myth? *Wm. Emmette Coleman* ... 580
Carlyle and Poetry, *Elizabeth Oakes Smith* ... 581
Mr. Mead and the Christian Name, *W. M. Salter* ... 591
Mr. John White Chadwick's Answers reviewed, *Carl H. Horsch* ... 592
Liberal Newspapers, *H. Clay Neville* ... 593
The Corona and the Zodiacal Light, *Wm. Emmette Coleman* ... 596
Fragment of the Religion of the Future, No. II., *Imogene C. Fales* ... 605
Was it Well Done? *Loring Moody* ... 608
Messianic Theories, *C. K. W.*; "Is Moses a Myth?" *B. W. B.* ... 616
Religion, *M. L. Holbrook, M.D.* ... 617
From a Strolling Contributor, *Charles Ellis* ... 620
Reason *vs.* Superstition, *B. W. Ball* ... 628

Digitized by Google

THE FREE RELIGIOUS INDEX.

Another View of Liberal Newspapers, *E. H. Bartlett*..... 629
Divine Motherhood and Fatherhood, *Franklin Smith*..... 629
From our Canada Correspondent, *..... 33
From our Brooklyn Correspondent, *J*..... 64
From Occasional Correspondents..... 118
From our Montreal Correspondent, * 118
From Mrs. Dall on a Journey..... 165
From an American Lady in Paris, *Rosa L. Segur*..... 237
From our Regular Correspondent, *Thinon*..... 4
" " " " † 47
" " " " *B*..... 81
" " " " *E. B* 89
" " " " 129
" " " " *Thinon*..... 153
" " " " *E. B*..... 177
" " " " *B*..... 189
" " " " *E. B*..... 197
" " " " *E. B*..... 221
" " " " *B*..... 249
" " " " *Thinon* 261
" " " " *B*..... 274
" " " " *E. B*..... 286
" " " " *Rosa L. Segur*..... 346
" " " " *Thinon*..... 369
" " " " *B*..... 380
" " " " *E. B*..... 393
" " " " *Rosa L. Segur*..... 405
" " " " " " " 441
" " " " *B*..... 454
" " " " *E. B*..... 465
" " " " *Rosa L. Segur*..... 500
" " " " *E. B* 524
" " " " *Rosa L. Segur*..... 548
" " " " *B*..... 572
" " " " *E. B*..... 620
Bleicherode am Harz, *Rosa L. Segur*..... 609

BOOK NOTICES.

The Immortal Life; The Morals of Evolution; Life and Letters of Horace Bushnell..... 5
An Introduction to the Philosophy of Religion 21
Delphic Days; The Faith of Reason..... 33
The Historical Poetry of the Ancient Hebrews..... 46
Strange Stories; Rhine Roamings..... 64
Mind in the Lower Animals in Health and Disease..... 65
Fate of Republics..... 81
The Life and Writings of Henry Thomas Buckle..... 82
English Conferences of Ernest Renan; Ingersoll in Canada 88
Institute Essays; The Life, Speeches, and Public Services of Gen. James A. Garfield..... 112
Talks about Jesus..... 124
The Origin and Growth of Religion as illustrated in the Religion of Ancient Egypt..... 135
"Unity Clubs," or Mutual Improvement Societies in Town and Church; Immortality and our Employments Hereafter; The Vote Map..... 136
Reminiscences of Wm. Ellery Channing, D.D..... 149
Scotch Sermons..... 159
American Newspaper Directory..... 161
Hints of Home Reading; Ultima Thule..... 172
A Directory of Charitable and Benevolent Organizations of Boston 173
History of the English People..... 184
German Thought from the Seven Years' War to Goethe's Death; Substantialism, or Philosophy of Knowledge.... 196
The Christian Religion, or Thoughts for the Buddhists of Burmah..... 197
The English Poets; St. Aspenquid of Mt. Agamenticus..... 208
Revue des Deux Mondes; The Creation and the Early Developments of Society; Dramatic Idyls..... 220
The Real Presence..... 221
Fragments of Christian History; After Dogmatic Theology, What? Unity Hymns and Chorals for the Congregation and the Home 233
History of the Decline and Fall of the Roman Empire; Half a Century..... 244
Fugitive Slave Law Days..... 245
The Dramatic Works of Bayard Taylor..... 261
The Early History of Chas. Jas. Fox..... 269
The Life and Times of Goethe; Little Women; A Guernsey Lily; The Spell-bound Fiddler; Poems of the Life Beyond and Within..... 280
Witchcraft of New England explained by Modern Spiritualism; Verses; Christmas Day and All the Year..... 298
A Fool's Errand; Bricks without Straw..... 304
India; Motherhood; Eyes Right; What Darwin saw in his Voyage round the World in the Ship "Beagle"; The Story of the United States Navy for Boys..... 305
Poems..... 316
Memoir of Governor Andrew; Reminiscences of a Journalist; Certain Men of Mark 317
Sketches and Reminiscences of the Radical Club of Chestnut Street..... 333
Four O'clocks 334
Historical Sketches of Andover..... 341
Man's Moral Nature; Self-Culture..... 357
Modern Society; The Twelfth Annual Co-operative Congress; Education..... 358
History of Egypt; The Head of a Medusa..... 370
Unbeaten Tracks in Japan; Life of William Blake..... 382
History of the Christian Religion to A.D. 200..... 393
Studies in Song 394
Jean François Millet; The Hebrew Review..... 400
Public Rights and Corporate Rights 401
The Scientific Basis of Spiritualism..... 412
Gleanings in the Fields of Art; Eminent English Liberals.. 413
A Century of Dishonor; The Tehuantepec; Inter-Ocean Railroad..... 430
Shakespeare: His Mind and Art; Why I do not Believe; All Round the Year..... 442
The Duties of Women..... 448
Shakespeare's Dream; Pocket-Map of Boston; Browsing among Books..... 449
Life and Letters of John Howard Raymond..... 466
Illustrated Scientific News..... 467
English Philosophers 476
Eleventh Annual Report of the Massachusetts Homœopathic Hospital; Four Feet, Wings, and Fins..... 477
Sanskrit and its Kindred Literatures; The King's Missive; The Easiest Way to Housekeeping..... 485
British Thoughts and Thinkers..... 496
The Platonist; Childhood's Appeal..... 497
Gaspard de Coligny..... 508
Belief in God; The Irish Land Question..... 509
The Past in the Present..... 520
How we Fed the Baby; Ploughed Under..... 521
Is Darwin Right? La Science sans Dieu..... 532
By the Tiber; The Tsar's Window; Young Folks' History of France; The Scientific News..... 533
Faith and Freedom; Alone to the Alone..... 549
Chinese Immigration 556
Farm Homes Indoors and Outdoors 557
Early Spring in Massachusetts..... 568
Christian Conception and Experience; The School of Life; Gypsies; Education..... 569
The Fine Arts in Italy 584
Henry the Eighth..... 585
History of Woman Suffrage; Emerson Birthday Book..... 598
Life of Voltaire..... 621
Joan of Arc, "the Maid"; Sordello..... 632
The North American Review..... 89, 101, 160, 220, 280, 401, 443, 509, 560, 598
The Modern Review..... 101, 413, 245, 521
The Unitarian Review..... 125, 197
The International Review, 173, 233, 269, 334, 413, 442, 557, 598
The Atlantic Monthly 136, 149, 208, 269, 370, 430, 497, 533, 598, 632
The Journal of Speculative Philosophy..... 125, 149
The Popular Science Monthly..... 160, 233, 298, 358, 394, 443, 497, 557, 598
The Catholic World..... 173, 221, 281, 443, 521, 557
Our Little Ones..... 221, 341, 443, 477, 533
Wide Awake 334, 394, 477, 598
The Revue de Belgique..... 341, 382, 509
The Sanitarian..... 632
The Art Amateur..... 633

SOCIAL SCIENCE AND PHILANTHROPY.

Miscellaneous Topics..... 9, 20, 33
Labor Strikes, *F. H*..... 45
Miscellaneous..... 69, 80
A Visiting Nurse's Duties..... 93
Arbitration in Labor Difficulties, *F. H*..... 105
Miscellaneous..... 117, 129
Chippings, *S. H. M*..... 141
Moral Education, *F. H*..... 153
Vacation Schools..... 164
Concerning Vivisection, *C. K. W*..... 177
Miscellaneous..... 189
Inebriety and its Cure, *F. H*..... 201
Miscellaneous..... 212
Women's Temperance Union, *F. H*..... 225
Treatment of Insanity, *F. H*..... 236
Miscellaneous..... 249
Political Education..... 260
The Indian Question, *F. H*..... 273
The Hampton Institute, *F. H*..... 296
State Regulation of Prostitution, *F. H*..... 309
Miscellaneous..... 320, 344, 356
Manifesto of the Brazilian Anti-Slavery Society, *F. H*..... 368
Miscellaneous, 380, 392, 405, 428, 440, 452, 475, 488, 500, 511
Prevention of Pauperism, *F. H*..... 524
Woman Suffrage in Italy..... 536, 548, 560
Miscellaneous 595
Miscellaneous 619

POETRY.

Dumb Poets, *C. Aplin*..... 46
To the Buddha, *F. M. H*..... 55
Freedom, *F. Adler* 65
The Dead Past, *B. W. Ball*..... 77
The One True Church, *Lewis G. Janes*..... 89
The Strangers, *Jones Very*..... 101
Quien Sabe? *Ysolde de Quelsi*..... 113
Do You Know? *Helen Barron Bostwick*..... 125
Nirvana, *Geo. W. Chapman*..... 137
The Earth and Man, *B. W. Ball*..... 149
In Twos, *W. C. Gannett*..... 161
Discipulus, *H. T. C*..... 173
Pan, *B. W. Ball*..... 185
Bohemian Love Song, *Ellen M. Mitchell*..... 197
Deferred, *H. T. C*..... 209
Byron and Shelley, *B. W. Ball*..... 221
The Heart of Carlyle, *J. H. C*..... 233
Life of Life, *H. T. C*..... 245
From Karl Heinzen, *translated by Mrs. E. D. Cheney*..... 257
Foreign Travel, *B. W. Ball*..... 281
An Evening with Weiss and Eichberg, *John Albee*; The True Friend, *Ellen M. Mitchell*..... 293
The Muses, *B. W. Ball*..... 317
Christmas Eve, *Ellen M. Mitchell* 329
Compensation, *Annie L. Muzzey*..... 341
The Parker Memorial, *An Unrepentant Stockholder*..... 353
Kaisersaal, *H. T. C*..... 365
The Dawn, *John Albee*..... 377
Fame and Obscurity, *Horace L. Traubel*..... 389
Carlyle, *Q*..... 401
Idols, *B. W. Ball*..... 425
Sonnet, *George Martin*..... 437
Bread of Life, *H. T. Clark*..... 449
The Changeless, *Willard Pennington*..... 461
The Treasure and the Hand; Self-Surprise, *W. R. Alger*.... 473
Holy Land, *B. W. Ball*..... 485
Qui Laborat Orat, *Arthur Hugh Clough*..... 497
Be True, *Horatius Bonar*..... 509
Song of the Truthseeker, *Horace L. Traubel*..... 521
Defeat, *H. T. C*..... 533
The Covenant of the Boers, *Capt. C. W. Hall*..... 545
Miracle, *H. T. C*..... 557
Agnosticism, *B. W. B*..... 569
Worship 581
Ode, *Thomas Wentworth Higginson*..... 593
Cleopatra, *Abbie M. Gannett*..... 605
San Terenzo, *Andrew Lang*..... 617
Infanta, *Willard Pennington*..... 629

SUNDAY SCHOOL LESSONS ON FREEDOM, FELLOWSHIP, AND CHARACTER IN RELIGION.

By Kate Gannett Wells.

I. Introduction..... 538
II. Freedom..... 561
III. Fellowship..... 585
IV. Character 609
V. Religion..... 633

LESSONS ON THE ORIGIN AND GROWTH OF CHRISTIANITY.

By L. G. Janes.

I. The Messianic Dream..... 190
II. The Messianic Dream, concluded..... 202
III. Jesus and his Biographers 214
IV. Jesus and his Biographers, concluded..... 226
V. The Birth and Childhood of Jesus..... 237
VI. John the Baptist..... 250
VII. The Prophet of Nazareth..... 262
VIII. The Kingdom of God..... 285
IX. Teaching by Parables..... 309
X. The Fatherhood of God 334
XI. The Brotherhood of Man..... 356
XII. Society and Government..... 381
XIII. Poverty and Riches..... 406
XIV. Domestic Life..... 429
XV. Labor 453
XVI. Religious Observances 476
XVII. The Future Life..... 501
XVIII. The Method of Jesus..... 526
XIX. Miracles 550
XX. The Legend of the Resurrection..... 573

RELIGIOUS CULTURE OF THE YOUNG.

By F. A. Hinckley.

The World we Live in, Studies I. and II..... 417
The World we Live in, Studies III. and IV..... 441
The World we Live in, Studies V. and VI..... 466
The World we Live in, Studies VII. and VIII..... 489
The World we Live in, Studies IX. and X..... 514

MISCELLANEOUS.

George Ripley, Brook Farm, *Geo. Wm. Curtis*..... 93
East Dennis Lecture Association, *F. A. Hinckley*..... 54
Free Congregational Society at Florence, *Seth Hunt*..... 55
Freethinkers' Association at New York..... 67
Society of Socialistic Freethinkers in France..... 67
Pilot vs. Congregationalist..... 91
The Supreme Court of Massachusetts 139
What Geo. J. Holyoake thinks of America..... 161
Remarkable Answer to Prayer..... 173
To whom it may Concern, *Seth Hunt*..... 200
Organization of a National Secular Association..... 213
Lucretia Mott..... 255
Funeral of Lucretia Mott; Dr. Edward Seguin..... 257
Boston "Associated Charities" Bulletins..... 297
Remembered Pictures..... 308
"Falsehood" 310
George Chainey, *H. L. Green*..... 322
Academic Freedom in America; A Matter of Interest to Ladies 358
Academic Freedom in America; A Matter of Interest to Ladies, *A. M. B*..... 358
The Leicester Trust Deed, *Edward E. Hale*..... 448
The Leicester Decision, *C. C. Everett*..... 460
An Educated Will..... 490
Lectures at Revere, *J. S*..... 525
Organization among Liberal Religionists, *Mrs. Annie L. Diggs*, 536
Work of the Cosmian Society, Florence..... 537
Has Mr. Emerson changed his Views? *A. Bronson Alcott*.... 547
To the Friends of the Free Religious Index 563
Address to the People of the United States..... 584
Fragments of Science 286
Religious Culture of the Young, *A. R. Aldrich*..... 596
The Eastern Question, *Louise Suter*..... 608
Vacation School 620

SCIENCE AND RELIGION.

Pages 9, 20, 32, 45, 68, 80, 92, 104, 117, 128, 141, 152, 164, 176, 188, 200, 225, 248, 272, 296, 308, 332, 392, 416, 440, 499, 583, 595, 632.

PERSONAL ITEMS.

Pages 5, 35, 47, 59, 70, 83, 89, 101, 118, 125, 142, 154, 166, 178, 185, 197, 209, 221, 233, 245, 263, 275, 281, 298, 310, 321, 329, 347, 353, 365, 377, 389, 401, 413, 425, 437, 449, 461, 477, 485, 497, 509, 521, 533, 551, 557, 569, 581, 593, 605, 622, 634.

FOREIGN.

Pages 21, 35, 47, 70, 82, 94, 107, 113, 130, 142, 154, 166, 178, 190, 214, 226, 238, 251, 262, 275, 286, 293, 310, 321, 335, 347, 359, 370, 383, 394, 407, 418, 431, 443, 455, 467, 478, 490, 502, 514, 526, 539, 545, 562, 574, 599, 611, 617, 634.

REFUGE OF SUPERSTITION.

Pages 11, 23, 35, 71, 83, 95, 119, 131, 143, 167, 203, 215, 239, 287, 418, 502, 610.

JESTINGS.

Pages 47, 70, 83, 95, 107, 119, 131, 142, 155, 167, 179, 191, 203, 215, 227, 239, 251, 263, 275, 287, 299, 311, 322, 335, 359, 371, 383, 395, 407, 419, 431, 443, 455, 467, 479, 491, 503, 515, 527, 539, 551, 562, 574, 586, 599, 611, 622, 634.

ANNUAL MEETING OF FREE RELIGIOUS ASSOCIATION.

Pages 10, 14, 26, 38, 534, 546, 558, 570.

CURRENT TOPICS.

First page of every number.

ESSENCE OF ALL FAITHS.

First page of every number.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. 12, OLD SERIES.—NO. 549.
VOL. 1, NEW SERIES.—NO. 1.

BOSTON, MASS., THURSDAY, JULY 1, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

BE thy creed or prayers what they may, unless thou hast a little truth thou shalt not attain the path to happiness. He who possesses the truth is the twice-born.—*Hindu.*

GREAT is the truth, and stronger than all things. All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. . . . It endureth and is always strong; it liveth and conquereth for evermore. With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things. Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages.—*Apocryphal Old Testament.*

THE truth shall make you free.—*New Testament.*

INSTRUCT in knowledge! He who instructs reverences God; he who speaks of knowledge praises the Lord; who disputes about it engages in holy warfare; who seeks it adores the Most High; who spreads it dispenses alms to the ignorant; and who possesses it attains the veneration and good-will of all. . . . God created Reason, and it was the most beautiful thing in his creation; and God said to it, "I have not created anything better or more perfect or more beautiful than thou: blessings will come down on mankind on thy account, and they will be judged according to the use they make of thee."—*Mohammed, or Mohammedan.*

THE law of the soul, which we call reason, reigns with an absolute sway; its reproaches are ever uttered and repeated at what is wrong; it sets bounds to the folly of the most audacious. . . . It is this power that gives a uniformity to the opinions of men, the most opposed to each other in their natures. It is by this that men of all ages and countries are bound to an immovable centre, to which they are held by certain invariable laws which we call first principles. . . . They cannot esteem or despise anything according to their own arbitrary wills; they cannot force the eternal barriers of truth and justice.—*Fénelon.*

THE usefulest truths are plainest; and, while we keep to them, our differences cannot rise high.—*William Penn.*

IF you have broken away from the old creeds in pain at their want of human sympathy, repelled by the gross materiality of their opinions, do not weave the same fibre into your new opinions. Let the fulness of your spiritual life tend its own loom and fill it with the webb of faith.—*John Weiss.*

YE are not bound! The soul of things is sweet,
The heart of being is celestial rest;
Stronger than woe is will: that which was good
Doth pass to better,—best.

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine, which moves to good;
Only its laws endure.

This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus leaves;
In dark soil and the silence of the seeds
The robe of Spring it weaves.

That is its painting on the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind, and rain.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck;
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

—*Edwin Arnold.*

CURRENT TOPICS.

THE COUNTRY is to be congratulated that, whichever of the two great parties succeeds in the coming Presidential election, the President will be a man of high personal character, who will be pretty sure to draw upright men around him, and make a clean administration. But whether the civilian or the soldier is to win the most votes, there is probably no sagacious political soothsayer who would be willing to commit himself at this moment to a very positive prophecy.

AMONG the minor incidents of the criminal catastrophe that befell the "Narragansett," there is a sad side to the following, which most religious newspapers will probably not see. Rev. Mr. Lockwood, the young Methodist minister of New York, who was drowned, was sitting in his state-room before the disaster, reading Paine's *Age of Reason.* On the fly-leaf, he took the precaution to write,—or could he, possibly, with a sudden alarm for his reputation, have written it after the collision?—"If I go down with this boat to-night, I should be ashamed to have this book found with me, were it not that I read it to refute its doctrines." What a commentary on the standard of mental liberty commonly allowed in the Christian Church, that a man should feel compelled to protect his reputation against inferences that might be drawn from his having in his possession a book advocating the rights of reason in religion! The time will come when no minister will be "ashamed" to be found, living or dead, with any book of genuine thought written by any earnest man.

A REPORTER of the *New York Tribune* has been interviewing revivalist Moody. Among other things, the latter says: "The religious interest at the South is rapidly increasing. The whole region is opening up splendidly. All the Southern people want now is to be let alone. From the residents of New Orleans, and several other Southern cities, I have received urgent invitations to pass next winter with them. I have not yet decided whether to go or not." This sounds very much like pro-slavery times. All that the South then wanted was "to be let alone." They were pious enough there,—sticklers for the Bible, and Sabbath observance, and the creeds of orthodoxy; but they wanted to be let alone of justice and equal rights. Now they are ready for Mr. Moody's type of religion; but it seems they still want to be let alone—of something. What is it? We suspect it is the same old thing, in a little different form, that used to frighten them so,—*justice.* Mr. Moody had better stop to reflect. Unless he can give them not what they wish, but what they need, he had better take them at their other word, and "let them alone."

HENRY WARD BEECHER says: "There is no real ground why a Jew and Gentile should not stand together, to-day, in the Christian Church. And this is my heresy; this is my departure from orthodoxy. I care nothing how a man comes to Christ, so that he gets there, and that is the only ground for entrance into this church. Christ is the end of every one that believeth; and, instead of disputes as to doctrines or churches, how much better is it that we should accept the spirit of the Epistles of the New Testament, conscious of our own weakness, our ignorant, unstable condition, conscious of our want of strength,—how much better that we should take hold together of Jesus Christ, the Savior of men, loving and accepting Him as our best teacher and guide!" As is apt to be the case when the Christian offers the terms, the Christian here gets the best of the bargain. He secures the confession of Christ as the Savior of the world. And, by not haggling over the details of the doctrinal price to be paid, Mr. Beecher only shows himself more worldly-wise than are the more orthodox brethren to whom he is heretic. But we question whether many Jews will now come into the Christian Church on even his terms. That confession of Christ as Messianic Savior is just what has always troubled them. And it troubles Gentiles, too. The only church in which Jew and Gentile and Christian can now "stand together" on equal terms is that of universal religion. When all three are ready to emerge from all their creed-enclosures and from their respective reservations of special authority each for his own faith, then can they join hands in equal fellowship, but not till then.

IN THE department where we propose to put on exhibition, as we gather them, such noteworthy examples of the modern survival of superstition as come to our knowledge, will be found an extract from the *Christian at Work* in opposition to opening the Metropolitan Art Museum in New York on Sunday. Of course, the principal argument with this *Six-days-at-work Christian* is the alleged special sacredness of the day, and this rests only on a superstition. But a special argument is also advanced, that the laboring population, in whose behalf the movement for the Sunday opening is made, have not sufficient culture to make any use of the opportunity. But this argument is refuted by the experience of the Art Museum in Boston, which for several years has been open gratuitously to the public on Sundays. It is largely the laboring classes, or those who could not take the opportunity on other days, who then visit the Museum. And among the influences which led the directors to assent to the suggestion of a Sunday opening was the fact reported by the Superintendent, that, when the new Trinity Church, which is close by, was in process of erection, a good many of the workmen were in the habit of spending a part of their hour's nooning on the free days in looking at the pictures and statuary in the galleries; and, after the institution was open on Sunday, some of these same men were observed there, dressed in their "best clothes" and their wives with them. The Sunday opening of the Boston Museum has been a success. The people for whose sake it was opened do appreciate it: they come, and are well behaved; and they go away the better for the contact with this higher intelligence and culture. Let the New York Museum do likewise.

Digitized by Google

For the FREE RELIGIOUS INDEX.

OUR FOURTH ANNIVERSARY.

A Lecture before the Society for Ethical Culture, New York, Sunday, May 9, 1880.

BY FELIX ADLER, PH.D.

[Reported by MISS JENNIE TURNER.]

It has often been said that the task of reform is difficult, that the way is strewn with thorns, and that the trials which one encounters on it are painful and such as pierce the soul. The task is difficult, the way is thorny, the sword of reform is no child's toy to handle. But such considerations as these come only as an afterthought. To him who is enamoured of the hope of some great change, there is no choice but to follow in the path in which that hope beckons him. As, when you see the curtains aflame in a room where some dear person is asleep, you rush to seize them and tear down the burning shreds, and do not calculate that you are wounding your hands in so doing; as, when at night your child is suddenly seized with mortal sickness, you rush from the house barely shod, you go over sharp stones in dangerous places, and you heed it not and you know not, in your search for the physician and his remedies, that your feet are wounded and lacerated and bleeding. So when a great cause is endangered, so when you have thrown your soul into the work of warding off some great public evil, will you become charmed, as it were, even against the knowledge of the perils by which you are menaced and surrounded.

Necessity is laid on me to speak; yea, "Woe is me, if I preach not the gospel," said the Apostle Paul. And every one who has a gospel to preach, or believes he has, feels this same iron, this same golden necessity, laid upon him; and woe to him, if he preach not his gospel! And so there arises in this work a certain all-absorbing passion for an idea, a certain fatalistic confidence in the idea, and, as a part of it, an unbending, an unyielding assurance that the cause, such as it is, must eventually triumph. The common people call these men mad often, and believe that their reason has left them, and not without some good ground of suspicion from their low point of view; because, when you have risen to such a work, you have a confidence for which you can give no reason, which seems unreasonable, against reason. You believe in your work against all the terrible odds which you see against it, you believe in your work and in your duty to push that work, though the whole world protest against it, though all the prejudice of the great and the small be pitted against it; and, because you believe, you triumph; because this very belief is the instrument which causes the unheard-of change. And by some such confidence, and with some such belief, those were equipped who started out in the founding of this Society. It was no easy task which they attempted. It was a work full of difficulties, full of struggles, full of hardships. Four years ago one April evening, five gentlemen met in a private parlor in this city, to discuss the question of forming a new religious society. It was urged, on that occasion, that great numbers of men and women had been wholly alienated from the churches, and that no substitute had yet been offered them, which they could accept, for what they had lost. It was urged that there was a vast fallow field in which no efforts were made to cultivate the higher life; that no voice appealed to those who had left the old fold, calling to mind the eternal issues of life and death and the everlasting verities, upon which righteous conduct is founded; and that especially the very young were left totally without the instructions of moral culture.

Out of the discussions of that evening has grown the Society for Ethical Culture. A few weeks thereafter, on the fifteenth of May, a public meeting was called in Standard Hall, and then and there a formal organization was effected; and on this account we date our existence from the fifteenth of May of the centennial year, and on this account we are accustomed on each Sunday preceding each recurring Fifteenth of May to celebrate the day with anniversary reminiscences and festive commemoration.

The fourth year of our Society's work is closing: we stand at the close of it,—not as men who feel that they must thank the fate which overrules them and all that they have been allowed to come thus far,—not as men who heave a sigh of relief, saying, So long have we lived, apparently against all hope and against all the prognostications of our enemies; so long have we endured, in defiance of all the obstacles that were heaped against us. Not such is our feeling; but we stand at the end of our fourth year with a high sense of the necessity of our having continued so long, and of the necessity of our continuing longer. We feel that thus it had to come, that so it had been preordained in the necessity of things, that not to us as individuals, but to us as a part of this great movement of emancipation, success was assured from the outset,—this great movement of emancipation which is rolling on along new lines of departure to new goals of irresistible achievement. And so we stand to-day, at the end of the year, and look back once more, as is our wont, upon the past, to look forward thereafter toward the future and to what that will bring us.

There are a few points which I wish to note now,—that I believe that our Society has already accomplished somewhat, that it has already done some good in the community, that it has already signalized some benefits which will endure.

And, in the first place, our Society has helped to dispel the idea that there is any—even remote—inherent connection between Liberalism and Libertinism,—an idea which is not totally unfounded in the conduct of some of those who style themselves Liberals, and an idea, you may depend upon it, which is industriously circulated by those whose interest it is to perpetuate the dominant superstitions. For the opinion is spread abroad that of necessity freedom of religious belief must go hand in hand with moral laxity, that especially those are anxious to deny a state of future punishment who have most reason to hope that there may be no such state of future punishment, that especially those are interested in destroying the dominant faith who are in general unruly and violent spirits; of that class which gathered around Catiline, in the ancient Roman times, and which the great Roman orator has so drastically described,—men who are fond of new things, whatever they may be, seditious spirits, who desire revolution because they can only thrive in troubled waters. The Society for Ethical Culture has helped to dispel the idea that a liberal society must necessarily be composed of violent and unruly spirits, I say, because it is evident from the character of those who compose this Society that they have been led to it by no such desires; that they are in the main quiet men of business, men of the professions, conservative in spirit, who are accustomed to follow their own avocations without trenching upon the territory of others, without disturbing others in their belief; that they are especially families that have come together by this movement, and not individuals, as is generally the case in liberal societies; that the reason why they have come together is simply this,—because they say to the churches, not that we are less conservative in spirit than you are, but that your conservatism is not sufficiently conservative for us, that we desire perfect sincerity in religious teachings, that we distrust the sincerity of your teachings and the sincerity of many of your teachers, and that we demand a manlier morality than you can offer us.

And, in the second place, the Society has contributed to effect a permanent good in the community by maintaining, in the midst of many platforms and pulpits that are dedicated more or less to equivocation, an iron-clad platform here, from which compromise and palliation and paltering with the truth and the use of counterfeit words are excluded. Not that I lay particular stress on this, because such a platform is vital to every liberal movement and is a part of every liberal society; but there is a third point in which we may justly claim that the Society has advanced upon the policy hitherto pursued by the liberal leaders,—and that is in having inaugurated a policy of practical beneficence, in making Free Religion and philanthropy synonymous. For do you not know that this is the only obstacle that prevents the advance of Free Religion,—this generally current belief that, if freedom of religious opinion were to spread, charity would go under, that the world would once more be thrown upon its primitive selfishness, that the weak and the suffering would no longer be protected against the strong? And, therefore, it was of the greatest urgency to show that that is not the case. It was of the greatest urgency to show that this allegation, this imputation, is thoroughly untrue, to show that it is a libel upon human nature to suppose that men will only be good because they hope for reward or because they fear punishment: that, on the contrary, the nobler and the truer view is this,—that there is an intrinsic attraction in the good, and that there is a natural foulness surrounding the evil which repels every truly human heart.

And so we have begun already to act upon the consideration of these principles; and already you can perceive how justified this policy is! Would that it were the policy of the entire liberal movement in this country! Then we should advance more swiftly than we have done in the past; for the adoption of this policy in its beginnings has tended to reconcile public opinion. Already the tone of public sentiment has visibly changed toward this Society since the inception of its relief works; and it may be hoped that, with the continued application of these principles, the change in public sentiment will become still more profound, and men will become willing to hear what we have to say, and will at least be willing to tolerate what they call our vagaries, because they see the fruit of the tree, that it is good.

But the time has not come for complacency with regard to the past, when we consider how much larger and wider a work remains to be done in the future.

It is sometimes stated that the teachings which are here propounded are, after all, essentially the same which one hears in the advanced churches and temples,—that setting aside the form of expression, the mode of putting it, the ethics of this Society and the ethics of any liberal church or synagogue are exactly identical. And it is true that all the churches, and especially the liberal churches, insist upon the code of virtue and teach it from their pulpits and platforms; but the spirit of ecclesiasticism, the spirit of supernaturalism, is a drag upon morality, and is a narcotic influence poured over goodness wherever it may be found, however attenuated a supernaturalism may be preached. For the difference between these advanced churches and ourselves is this: that they have other means of grace, other means of redemption, other means of religious exercise, besides the exercise of virtue; to wit, prayer, ceremonial, ecstasy, and even convulsions. And you may perceive that these latter means are far easier than the practice of a temperate life and the exercise of the difficult virtues; these latter means are easily chosen in preference to the former; and so the effect of the teachings of supernaturalism, however attenuated a supernaturalism, I repeat, it may be, is to weaken the springs of virtue, is to divert the attention from virtue, as men know. And the difference between ourselves and them is not that we invent new virtues: the virtues remain the same, as old as the hills, from time immemorial until time everlasting; but the difference is this,—that we throw the whole weight of the religious life upon the practice of goodness, that we have no other mode of salvation except goodness, that we have no other mode of reaching the sublime heights of the divine except by practising the divine in our lives, and that alone is our redemption. And only then, when these views will become general, will men feel utterably miserable as they should, in the presence of human misery; only then will the sight of suffering be a goad, as it should be; only then, when they know that they have only this one life,—not to be boisterous in, not to be bestial in, but only this one life to be noble in,—only then will they so labor to make this life what it should be; only then will these thousand forms of evil which are now tolerated become to their minds intolerable henceforth; only then will they proceed, as under the sense of personal conviction, as if not a day were to be lost, at once to change this earth into the fair abiding-place it should be; only then will the waste places of the earth become as a garden. And now, if we believe that, this subtile difference, as it may appear at the outset, brings the vastest difference in results. In consequence of this change of attitude, of emphasis, begins a total change of life. Only then, when we know that we have taken away from the consciousness of men that silent, that subtle apology for wrong and for guilt which each one is so eager to take as a flattering unction to his heart,—that in the hereafter all things will be righted; only then, when we have placed men thoroughly upon the ground of the here,—if we feel that only in such a condition of things, only with such a consciousness prevalent in the world, can these great changes which we aspire to be effected,—in brief, if we feel that we have indeed a message of glad tidings to bring to the world, a message of glad tidings which means change from misery to happiness, change from shame to honor, from vice to virtue,—then, if we feel that indeed, should the

Digitized by Google

spirit of propaganda that animated the early Christian Church begin to animate the members of liberal societies; and they should no longer feel that they have reason to thank the world if they are tolerated, but they should feel that they themselves have a mission, that they must insist, each one, so far as his influence may reach, to obtain for our principles a fair hearing,—to demand a fair hearing with the right that we have to demand it, because we feel that our principles are of the utmost consequence to the world. For that is all that we need to demand, and that the principle of deeds rather than creed needs to demand of the world,—a fair hearing; for there are thousands of our fellow-citizens to-day who are at heart with us, only that they do not know it, and if they could only be brought to hear the correct statement of our views, if this cloud of misunderstanding that is between them and us were removed, if they could be brought to listen to the true, to the real, to the sincere statement of that which we would desire, they would exclaim in amazement: "Why, this is not cynicism, this is not atheism, as has been represented to us. Why, these are the very views which we have held for years and years ourselves, these are the very sentiments which we have so often longed to express." And they would be with us, because they belong with us.

This, then, is the first task which every member of a liberal society can fulfil,—to believe himself commissioned to secure for our views a fair hearing.

And, in the second place, there is another point which must mark our policy in the future. If we want to build our work securely, we must not build on numbers only, but chiefly upon the internal value of that which we have to offer; and the only way in which we can make our society strong is by sinking our principles deep into the heart of the young. In our school-work, therefore, in the work of the Ethical School, we behold the true building up of this Society. There is our solid nucleus, there is the cement which will hold us together. And I ask any one of my hearers who remembers his or her Sunday-school education in the past to say whether it is not needful that the work of change should be pushed right here in the school. Who of us does not remember the disgust with which we turned from those dry instructions? Who of us does not ask with regret what benefit we derived, how much we have retained of those early teachings? Who of us can say that the problems of life have been made much easier by those early teachings? Where in the whole world, I ask,—where, as at the present day, when every branch of science is cultivated, when every branch of education is highly prosperous and flourishing,—where has even a single consistent attempt been yet made to give true moral education to the young? Why, we ourselves, who have devoted our years to the study of ethical principles in the abstract, when we came to teach the children in the concrete, found that we ourselves had to go over the whole work again, before we could attempt to teach the young. Nowhere have cases of conscience been properly worked up for ethical education, nowhere has the subtle casuistry of the heart, which we should all learn from infancy, been prepared for the purposes of a school; and very few here have any idea of the difficulty of such a task, though there be no difficulty in the principles themselves.

There are many persons who stand aghast at the idea of religious education for the young without dogmas: they themselves are perfectly willing to accept any convictions, however radical; but the bare mention of moral training for the children, without the received doctrines, seems to them simply monstrous. But we in this Society have determined to be truthful with ourselves and to deal truthful with the children. We have made up our minds that, come what will, under no pretence will we consent to teach them, even provisionally, as a kind of substitute, a first scaffolding for the future,—I say, under no pretence will we teach them, even provisionally, that which we ourselves do not believe. We do not feel at all alarmed or startled at the questions they are likely to ask, which so trouble many liberal parents: is it not well that the children should learn early what they will have to learn sooner or later, that there are many questions which no one can answer? And so, if they come to us and ask, How about the creation, and how about the beginning of the beginnings? we will answer them, Children, we do not know. And if they ask, How about the future of the human soul?—if their minds are sufficiently awakened to put that question,—How about the fate of the soul after death and beyond the grave? we will answer as consistently and as sincerely, Children, we do not know. And we are able to say to them so plainly and straightforwardly we do not know these things, because there are so many vital things which we do know; because we can tell the child, with perfect certainty and positiveness, that, when it does a sinful act, it becomes despicable in the sight of men and of the universe; that, when it does a virtuous act, it is raised in the scale of being; that, in proportion as it follows the mandate of goodness written in its own heart, does it come near to the purpose of the world and to the heart of things. And I tell you that it is to me a constant marvel how children drink in these principles with such ease, with such joy, with such openness: it is to me a source of constant wonder how easy it is to educate children in these views, how pure and how sure is the moral judgment of these young persons,—much purer and surer than that of persons much older than they are,—how like a clear crystal sheet of water is their heart in which a whole heaven of beautiful emotion is mirrored, how easy it is to teach the children the love of virtue for virtue's sake.

And, if I have said that the work is difficult, it is difficult because it is done single-handed, because nowhere is there any preparation made, because not a text-book has been written for this work, because nowhere is there a trained assistant to aid in this work, because the whole work of this new education must be raised up from the very foundation; and therefore the one great task which the Society must undertake, the one responsibility which rests upon us in the future, is the elaboration of such a text-book. And sometimes, when I reflect upon the chances of life,—upon the possibility which is open to every one, young or old, of being suddenly cut off and dismissed from his appointed duties,—I then feel strongly the wish that it might at least be granted me to remain so long in life until such a text-book is written; because I should feel that, when that text-book is prepared, then the whole liberal movement is safe; because, with such a text-book, and on such a text-book as a foundation, schools of ethical instruction might everywhere be erected throughout the United States and throughout the world; and around these schools societies would cluster, even if there were no leaders to guide and lead them on. The elaboration of a text-book, therefore, for ethical instruction, is the one further point of future policy which we are to consider.

And, in the third place, there is another point of duty, of policy, for the Society, to be considered. We must continue to give plain utterances concerning the public wrongs that exist, we must feel that we are here to fight for the kingdom of justice, to bring on the reign of truth; and it will not do, it will not answer, to think that we have satisfied our consciences, when we have levelled our shafts at abstract justice in the clouds somewhere, which hit no one and strike nothing. The mission of religion is against selfishness, against that spirit of selfishness which kills and bruises, which wounds others recklessly, so long as the injury of others is for the gain of the person himself. Do you hear the cries of unfortunate Ireland to-day? Do you ponder those almost incredible but yet too well-attested tales, that come to us from thence, of more than eight hundred thousand human beings in a civilized country famished for food? And the men themselves, barely seven thousand of them, who live on the toil of five millions, and have reduced them to utter pauperism, even now when famine and sickness stalk arm in arm through the island, refusing to offer up from their unjust gains,—giving either a miserable pittance which is an insult to the cause of charity, or giving not at all. There are some persons kindly by nature, who, when they hear human heartlessness branded, refuse to believe, and say, "This is exaggeration," and so are not moved to indignation, as they should be. If they want to see what a heartless thing human heartlessness can be, what a black thing human egotism can be, let them look at the conduct of the owners of the soil to-day in Ireland; and far be it from me to draw a direct parallel between the conduct of the possessing classes in Ireland and the conduct of the same classes in other parts of the world. The point I want to make first is that selfishness exists; is not a chimera of the brain, is a fact, and sometimes becomes a fiend. And the second point I want to make is to ask the question how these men become so cruel.

And the answer is twofold. It is absenteeism which, they tell us, is at fault in Ireland,—the fact that the men who oppress the poor are not there to see the results of their oppression, purposely remain away, do not want to see, because, if they did see, they feel themselves they could not be so merciless; and, in the second place, because they cling to this superficial abstraction of modern economists,—of some modern economists, let me add in justice,—that business and morality ought to have no connection, that business is business, and profit is profit, and is legitimate so long as it does not strike against any law of the Statute Book, and that they deny that profit becomes illegitimate when it is condemned by a higher, a moral law. And the modified evils which we see around us to-day,—not so bad as in Ireland, but still evil, still a curse to our civilization, still a blot upon our cities and our towns,—that modified evil which we see around us to-day is a consequence of the same causes which act in Ireland, only in modified forms, not so extravagantly, not so grossly, not so pointedly. It is here also essential absenteeism that, under the modern system of labor, the employer of labor does not concern himself with his employés, that he does not know, that he does not want to know, when evening comes, what becomes of those whom he has employed during the day, that he looks upon them—is forced, perhaps, by the condition of things at the present day, to look upon them—as mere hands, fragments of human beings, valuable up to the shoulder, but not down to the heart. And so this state of things has come about, which we deplore.

And, in the second place, that further fallacy which we also hear from all sides is that business is business and profit is profit, and that men do not want to hear moral treatises concerning their business; and that they *shall* hear the moral view of business,—this is the duty of the public teachers of religion,—and I care not a farthing for all your humanities, for all your divinities, unless they can be brought down to the level of these gross, grim facts of evil and of wrong. For if there is any one great duty of ethics—and the children in the school will tell you—which is one of the chief duties, it is the duty which mental superiors owe to mental inferiors; and that means that those who are able and educated and wise should not use their ability and their education, in order to press down still further those who are uneducated and ignorant, but, on the contrary, should use their advantages as much as possible to lessen the distance between the two classes of society, so that it shall not come about as things are now that a shout of derision is raised when some foolish scheme of improving the condition of the people is presented, when some wild man with hare-brained notions presents his panacea for the sudden cure of all our ills,—that a shout of derision rises, and the public prints resound with laughter, with mockery and jeers and scorn: they point at it, and say, See, this is the way they want to help themselves! And the moral of it is that things cannot be helped,—let them alone! And I ask, To whom is it a reproach, when some such foolish, wild, revolutionary schemes are broached? Is it a reproach to these poor men, who have worked ten hours in the day, and who come home hungry and worn out and fatigued? Do you suppose in such a condition they have the time, they have the energy, to read books and to think the thoughts that would really improve their condition? And is it not the first duty of the better educated, instead of deriding their folly, rather to help them above their folly, to think for them, to discuss with all possible art and knowledge the proper means that would help the poor? And how, if you close your platforms against such discussions? I say, It cannot be done. These questions cannot, and shall not, be excluded from our platforms; for, whatever others may do, we cannot do it. For the religion of others may subsist without such discussions and such work as this: other religions may subsist and be founded on power, on antiquity, on wealth, on the fear they excite, on the hopes they hold out; but our religion rests on the righteousness of its cause, on that alone, and the cause of humanity is our cause. And we as individuals, and we as a society, have signed our own death-warrant the moment that we desert that cause.

And so in the last place, as a measure of future policy, is the application of these principles practically in our minds, and in those works which we have begun to organize. It is not true, it is slander, to say that the views which we have here brought forward have in any

Digitized by Google

way tended to rouse class against class or breathe the spirit of violence. Not such is our tendency. Do us the justice to judge of our principles, not by the results,—because those are meagre at best,—but by the efforts toward results which you see us make. Is it demagogism that these views of social improvement have led to? Is it violence? Is it the madness of revolt and insurrection? You know well that it is not so. It is schools for the poor to which these views have led us, it is the work of mercy as organized in our nursing department to which they have led; and so these works must be continued as the outcome and as the token and as the pledge of what our real principles are, and we must crown them each year with new additions, in order to show the work of the year,—because by crowning these works we will eventually crown the principles which we have undertaken to defend. And so I say it, not in the spirit of vain-glory, believe me, but in order to meet those who so constantly speak of negativism, and hold it that we have nothing to substitute for what we have taken away, that we are not constructive, but destructive, the enemies of society and the enemies of real faith. We say: See! Is it an inimical spirit, is it the spirit of hate, is it the spirit of enmity which you behold in this Society? Has there not been developed from the first, on the other hand, an almost too eager spirit to engage in works of human love? The Society was not yet a year old, when its first charity school, the kindergarten, was undertaken; we were not yet strong enough in means to defray our most necessary expenses, when the district nursing department was undertaken; and recently when the ground was offered us, with a generous sum to begin a building fund for this Society, for the purpose of building a permanent hall and a mansion for the Society, by which it might be known and appear in the community, we refused that offer and said: Not now, not yet. Our charity school is too small: its accommodations are strained to the utmost by the crowd of applicants. In two years, we must build; and then we will build a church after a new fashion in this city. We will build, not a new religious clubhouse in this city, but we will build a grand school for the children of the poor that we have accepted as our wards; and that will be our real temple, and that will be the sanctuary in which we choose to worship.

And so we have glorious aims to look forward to, an inexhaustible work ahead; and so we turn back, as the year ends, once more to the year that is past, and bid it adieu.

It has been a prosperous year for us. It has brought us new undertakings; it has opened up to us new avenues of influence; it has brought us its most welcome gift, new friends. But, if it has given us new friends, it has also taken away from us old friends whom we could ill afford to lose.

This is May. The spring is breathing its perfumes over all the earth. Waken the voices in the forest! Laughs every brook in sequestered grove! Spring the blossoms on tree and bush! Fills the human heart with gladness! Throbs the human soul with love! But also quivers the heart with pain, fill the eyes with blinding tears, throbs the soul with unsatisfied and never-to-be-satisfied longings in the May month. For every natural thing wakens from its sleep, and every natural thing starts up into resurrected life; but there are those who sleep so well and so deeply that they do not waken in the May month. Peace, unquiet heart! Be still, restless soul! Bow to the great laws that are wise and just. Learn resignation in the May month.

And as it is the piety of the living to keep green the memory of the dead, so let us also, before we part for the year, remember in piety those whom we as a society have lost, and keep green their memory.

We recall them once more by the names by which they were known among the living, and honor them in quiet and peaceful remembrance. We recall the name of Leopold Loewenstein, a man of stanch principles and unstained integrity, who was struck down in the prime of his years, who was honored by his friends and deeply and truly loved. A heavy loss is his to those who have survived him.

We recall with regret and respect the name of Emanuel Boas, a sincere friend of this movement, a man of strong sense and of kindly heart, to whom death came at the last as a relief, relieving him from the yoke of pain which he was weary to bear longer. The community has reason to deplore his loss: he lives on in the remembrance of near and dear ones.

We recall the name of E. E. Barnum, a man of uncommon sympathy with the suffering, the trusted secretary of the Colonization Society of this city, one with us heartily, who devoted his time and his services cheerfully to the advancement of the good.

We remember with profound sympathy the blow which has struck a family closely affiliated with us in our work, in the loss of Dr. Samuel Hahn, a most noble-minded, straightforward man, a brave physician who died in the harness, and of whom it may be said that he sacrificed his life for his profession.

And now we recall at the last our latest, freshest, heaviest loss, and dwell for a moment on the name of Joseph Seligman, and linger once more, with pained reluctance to leave it, over the memory of our dear President. I leave this hall in thought. I stand out by a recent hillock in the beautiful cemetery where he lies buried. Beyond glistens the Bay afar off; around everything is still,—the unbroken calm of a Sabbath morning rests there,—only the nodding flowers, only the soft sighing of the wind as it gently passes over the grave, mark rather than disturb the quiet. Peacefully he slumbers now. Yet we had hoped it might have been otherwise. Yet we had hoped that at least once more, knowing his impending fate, he might be with us to-day on this last Sunday of the year; and he also had planned to be with us to-day, and help us close. We cannot properly honor him. We cannot tell to you, as we have attempted to tell once before in public, how stanch were his virtues as displayed in our midst, how high we must esteem him because of the boldness and the consistency with which he espoused a cause that was by no means a popular cause, how he braved the displeasure of many in allying himself with us, how he remained true to the truth because he knew it to be true. He was indeed a faithful friend, in the fullest and best and truest sense of the word, to this Society. Numerous and manifold and urgent as were often his engagements, no one was so punctual as he, no one so consistently performed even the slightest committee service to which he was appointed. He watched and presided over the business of this Society, and every one could see with what loving cheerfulness he did it. He maintained his interest in our cause even in the last days of his failing health, when far away from us in Southern Florida; and he maintained his interest in our cause and he glorified our principles even when the hand of the pale king had already called him off to the realms beyond the tomb.

And so let us also not only stand and with vain regret deplore his loss, but let us glorify our principles all the more in his honor. Let us seek to emulate his interest, let us follow his example, and let us illustrate the same fidelity to the cause of freedom that he illustrated, and redouble our efforts, and so honor him; for the time has gone by when the loss of any one man, however dear to us, however helpful, could impede, or can or shall impede, our march of progress. We bend with tears over the fallen soldier, but we dare not pause. On! on! we are called. Over the gap, close the ranks and march on in serried column, shoulder to shoulder, each man doing his duty at his post, and let us fight the good and the great fight that is appointed us. Let us so labor that no human life may seem indispensable to these institutions which we have founded. Let us vow to-day that we will so deeply fix and implant the principles of ethical culture in this community that they will strike everlasting root there, and that from them will grow up a tree of liberty in whose shade many generations will find protection, and that distant generations will still have reason to proclaim with joy and ardor and unquenchable hope, as we proclaim to-day, the watchword of liberty,—the watchword, Ethical Culture!

Amusing Scene in a Church.—A correspondent writes to the Aberdeen *Free Press:* "An amusing scene occurred the other Sunday in a parish church not twenty miles from Fraserburgh. Among the hearers was an individual who earns a livelihood by selling vegetables. During the sermon, he fell asleep. He had not been long in this condition before he drifted into the land of dreams, and, imagining doubtless that he was plying his daily vocation, he shouted, 'Rhubarb, rhubarb, rhubarb!' The effect of this announcement upon the congregation may be imagined. It is not expected that the vender of vegetables will again be found napping in church."

FROM OUR REGULAR CORRESPONDENT.

New York, June 20, 1880.

The press of New York, as now conducted, seems to me, an old journalist, peculiarly indifferent to many of the vital needs of the people around them. Once in a while, the editorial writers content themselves, usually in a Sunday morning edition, with a pretty piece of writing like that found in one daily of this date, on "The Clergyman Abroad," which is more notable for the anxiety it displays that the party alluded to should have a good time during the summer season than for any other characteristic. Indeed, I have been constrained to think, in perusing, that the writer has probably taken his revenge in this way for the dreary sermons he has, under his good wife's influence, been compelled to endure. In a quiet way, it is a half-column shout of "Give us a rest." For one, I am willing even that Theologus should rest. Mr. Adler's rule is a good one,—good in the needed rest to and freshening of body and brain which his regular four months' vacation affords to himself; and good also in the spirit of sacrifice to which his society is trained. And few persons who do not "know how it is" themselves can comprehend the privation that follows, to a lonely man or woman in this great city, who cannot eat husks any longer, and finds withheld his or her weekly feast of secular righteousness,—the lessons of equity, love, and humanity,—so regularly given in Chickering Hall on Sunday morning, for eight months in the year.

There is absolutely nothing but the ceaseless flow of human feet, the hot streets that grow more sweltering year by year, and the blue arch overhead that seems molten in its wondrous azure these June days. There is not a reading room, not a picture gallery, not a museum, not a lecture hall, for science and reason, not one open in all this island upon this seventh day. All we can congratulate ourselves upon is that some of us can get to the sea,—even though, on the accessible shore, the blare of the brazen instruments arise and the ceaseless sluff of the moving multitude make discordant the riddle of the mighty sphinx, that tosses restlessly at our feet. But we are over a million strong on this island; and, if one-tenth of the whole can get out to the free toss of the waves, it is indeed a blessing. But what of the remainder, the 90 per cent., so large a proportion of which is stewed up in those brick holocausts called tenement houses, and poisoned with all the mephitic horrors of the city's crowded purlieus? Our great press fails daily in the work it might so well do in bringing before the community the social, sanitary, and economic evils that press upon the mass of the community,—evils that are not evaded by the well-to-do and indifferent, however clever and selfish be the efforts they may make to do so.

Take for an example the tenement-house system, which is fast rendering the Island of Manhattan the seat of the most uninviting city in all the world-wide zone where the English speech is familiar. The unswept streets, the bad drainage, the miles of street without a patch of green to make interlacing shadows where the fierce sun beats on the hot pavement, and then the horrible roar and rattle of the elevated railroads,—the greatest of conveniences for the up-towners, but a nuisance of the worst *diablerie* for all who live by or near them,—what does our city press do to correct the correctible horrors of such a city life? Literally nothing. Those who, pointing out such crimes become embittered thereby are sneered at as "Communists," derided as "infidels," and denounced for incapacity to understand that most dismal of "dismal sciences" which the willing literary servants of Great Britain have wrought out for fetters to the many under the name of political economy.

My occupation daily leads me past Trinity Church, whose tall spire points Wall Street, not to heaven,—oh, no!—but to success. Why is it no one dares in the public press to call strenuous attention to what a good man, an Episcopal clergyman of high repute, now deceased, once denounced as "a great crime." I mean the $60,000,000 of valuable property owned in this city by the corporation known as Trinity Church? In all soberness, it may well be asked what is done with the great income of this great estate, that can justify public policy in permitting such dangerous ownership of property? Some one can tell, but who?

What is there that might not be accomplished, if this vast property could be used directly and wisely for the amelioration of—say the sanitary horrors alone that are endured by the poor people who inhabit this great city? If the income of $60,000,000 were put in

Digitized by Google

the hands of a council of wise scientists and administrators charged only with the work of ameliorating the sanitary condition of the poorest indwellers of this city, it strikes me that in one decade there would be such a lessening of drunkenness, lust, and of at least the smaller vices and crimes, as to save, in the security of life and the expense of civic administration, sufficient to return all that had been expended. I know one thing that could be done that would, in these hot days, enormously benefit the whole island; and that would be to cause the removal of all the buildings from Battery Square, at the foot of Broadway, and so also clear across that end of the island, until the little oasis in which Castle Garden now stands should be extended along and over the end of Manhattan. The opening of that space to the strong, saline breezes from the Bay, the Narrows, and the Atlantic, would enormously add to the salubrity of the city. It would be healthful and inspiring.

The right to suggest such a disposition of this great estate is not the right of communism: it is rather that growing out of altruism,—other selfism,—which must become more and more the law of social order and growth. In England, society long since fought out this question of religious corporations; and it will, at some not-far-distant day, also fight out, on the side of popular and general liberty, that other question of an Established Church, with its valuation of £90,000,000 in realty to dispose of. The sturdy Anglo-Saxon sense, which in the end controls English affairs, will not allow of disestablishment without disendowment. Here, on the contrary, we do not legally establish; we permit the growth and endowment of organized institutionalism, which the sturdy democratic sense of an Episcopal clergyman could see to be, in a material sense, a great crime. Think what a great public and free library might be built; what a superb technical and industrial school-system could be founded; what models of dwellings could be created; what ground could be bought for open, park-like spaces; what a great economic museum—an institution much needed among us—could be established; what art galleries endowed, and all, too, from an estate which it is easy to see, apart from a sectarian view, is in reality wasted! The Trinity Church estate ought to be the property of the people. THINON.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE IMMORTAL LIFE. By John Weiss. Boston: Lockwood, Brooks & Co.

Mr. Weiss could have left no more happy memorial to his friends than this little volume entitled *The Immortal Life*. It was his last work, receiving almost the finishing touches from his own hand before disease robbed that hand of its cunning. And it contains his latest and ripest thoughts on a favorite theme, —the sifted accumulation, we may say, of his thought on this theme during his latest years. The book, too, is the finest specimen of his intellectual and literary genius. To any one who used to hear Mr. Weiss speak, especially to any who may have had the good fortune to hear him deliver some of these very papers, in the parlor or on the platform, the pages will seem to bring back the wonderful presence of the man, and the sentences will be charged with the vital electric power of his magical intonations thrilling through them. He has so impressed his soul on the body of these words as to make them a supplementary witness of the truth of his doctrine.

It has been objected that the title of the book is a misnomer, since a casual reader, taking it up and expecting to find a series of connected chapters treating in order the familiar evidences, *pro* and *con*, concerning a future life for man beyond the grave, might be disappointed. But the criticism is very superficial, showing that such a reader has not grasped the central idea which lay in Mr. Weiss' mind. When Mr. Weiss speaks of the immortal life, he does not mean a section of existence divided from man's present form of being by the line of the grave, but a kind of life that has become organized in human beings here and now, and can never more lose its identity. His great argument for a future existence is the nature of human *personality*. And every chapter in the book bears on this argument. Every chapter is an attempt to set forth some phase of the central thesis,—that in *personality* is something which did not originate with the material conditions of life, does not depend for its existence upon them, and cannot therefore pass away because of their dissolution. The book is a plea, in fact, for the indestructibility of man's mental and moral nature against the argument of materialism, and on this ground bases the faith, to use Mr. Weiss' own familiar phrase, in "personal continuance."

Mr. Weiss accepted without shrinking everything that science could bring him bearing on the theme. He accepted the theory of evolution. He marshalled the scientific facts in all their strength, and loved to show how most of the old theological systems went down before them; but, having exhibited them in full array and at the height of their power, he turns, after the conflict, to point out how the great fact of *soul personality* survives untouched, and will, for aught that has yet been proved, survive the body's death.

The argument, probably, will not convince persons with a strong natural tendency to disbelieve immortality; nor can it be claimed to be a positive demonstration. But it at least clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it, with Mr. Weiss, and yet accept all the attested facts of recent science. Mr. Weiss' book, perhaps, will not satisfy those whose faith in immortality is largely sentimental; but it is full of thought for thinkers.

THE MORALS OF EVOLUTION. By M. J. Savage, author of the *Religion of Evolution*, etc. Boston: Geo. H. Ellis.

We have here a dozen of the sermons that have been published by Mr. Savage in a pamphlet series during the current year, brought together into a handsome volume of 191 pages. And they well deserve the honor of this more permanent shape after having done good service in the other. The book is dedicated, by permission, to Herbert Spencer; and this is well, for to Herbert Spencer more than to any other writer are we indebted for the line of thought which Mr. Savage has developed in these discourses. But let any one who has read Mr. Spencer's *Data of Ethics* and his other writings bearing upon this subject read Mr. Savage's book, and he will see that Mr. Savage has thoroughly assimilated his master's thought. This is the more evident, as Mr. Savage's sermons were not written, but are printed from the reports of a stenographer, with hardly more, we understand, than a few verbal corrections. "You may do it extempore, for it is nothing but roaring," was not written of this sort of discourse. It shows a wonderful power of systematic elaboration,—a power that would have been impossible but for the author's being completely master of his theme. Herbert Spencer may well permit Mr. Savage to dedicate his book to him; for he has popularized his *Data of Ethics* in a truly wonderful manner, without falsifying them in any least particular. He has warmed and vivified their dry and formal presentation. He has clothed it with poetry, and adorned it with many apt and charming illustrations.

Yet the philosophy of this book is what Thomas Carlyle succinctly designates as the "pig philosophy" of human life. Here is the Utilitarian gospel of morality. But it is Utilitarianism conceived more grandly than it could be until the doctrine of evolution came to its aid. The practical outcome is considerably higher than that of the opposing system, as represented by Thomas Carlyle. Here is no worship of brute strength, successful usurpation, and so on.

The sermons are twelve in number. The first discusses the much-bruited question, "Is Life worth living?" The answer is a strong affirmative, with reasons shown. The second discusses Morality and Religion in the past, showing their separateness of origin and also that the debt of religion to morality has been greater than that of morality to religion, as is generally insisted. "The Origin of Goodness" is next considered. It is shown to be in free obedience to the laws of universal life. The chapter on "The Nature of Goodness" brings us to the heart of the matter. Goodness is that which is useful in conduct, that which tends to happiness. The objections to this doctrine are frankly met, and, to our mind, effectually answered. A favorite objection is that the sense of obligation finds no place in a Utilitarian scheme of morals. To this objection, Mr. Savage devotes a separate chapter; and, when he is through, the wonder is that this objection has ever seemed so strong. But it must be remembered that it is at this point that the doctrine of evolution has been especially corroborative of the Utilitarian theory of morals. It is not permitted us to follow Mr. Savage with any adequate comment through the remaining chapters of his book. Every one is radiant with vitality. He has an eye for every aspect of his theme. He brings to every one a homely sense. Take for examples the chapters on the "Relativity of Duty," and those on "Real and Conventional Virtues and Vices." Chapter X., on the ethics of Opinion, is an admirable statement. Add to the sermons in this volume the series of *Talks about Jesus* which Mr. Savage is now publishing, and it may be doubted if any other pulpit in America has been the fountain-head of such a generous stream of thought. Happy the people who are privileged to hear such simple and straightforward truth as this from week to week, and those to whom the printed page brings it in better shape for serious challenge and suggestive meditation!

LIFE AND LETTERS OF HORACE BUSHNELL. New York: Harper & Brothers.

We have not been able to give this book the reading that it deserves; nor the thorough reading which it should have, in order to be impartially judged. But we have read in it enough to know much more than we did before of Dr. Bushnell's fine elements of personal character, and of the honest intellectual processes by which he came to his theological conclusions,—conclusions which in his own day, and not many years ago, were deemed heretical by many Orthodox judges, but which have had a great effect in moulding the new Orthodoxy of to-day. There was something too mystical in Dr. Bushnell's theology to suit present conditions of thought; yet it made him, perhaps, all the better as an interpreter and translator of the old creed into more modern and believable shape, since the very mysticism often concealed the dangerous departure from the old landmarks.

Perhaps some one of our writers will return to this book again, and give a more adequate representation of Dr. Bushnell's theological position and of his services to progressive Orthodoxy. The book has been lovingly and yet conscientiously prepared by his daghter, Mary Bushnell Cheney, with some aid in parts of it from her sister, and from Rev. Dr. Parker, of Hartford.

PERSONAL ITEMS.

COL. HIGGINSON'S *Young Folks' History of the United States* has been well translated into French, and published in Paris, being the first complete history of our country in that language.

A JAPANESE novel is being translated for publication in this country, by a young Japanese recently graduated from the Harvard Law School. It will be illustrated with Japanese drawings.

MISS M. A. HARDAKER addressed the Free Congregational Society of Florence, Mass., Sunday, June 20. Miss Hardaker has a courageous and well-written article, upon the other side of the woman question, entitled the "Ethics of Sex," in the July *North American*.

PROF. ASCOLI, of Milan, will soon publish his essay on the Hebrew inscriptions at Venora in Calabria, giving the history of the Jewish epigraphical monuments down to the twelfth century. These are believed to be the earliest Hebrew inscriptions found in Europe, and are expected to prove of the highest importance to students.

IT is said that when Mr. Emerson was recently reading his essay on the future of America to a small audience, he happened to say "the" instead of "this" country. His daughter Ellen interrupted him. "Father," she said, "it is *this* country." A smile crept over the face of the Concord philosopher as he replied, "Well, *this* country is *the* country."

REV. ROBERT COLLYER was invited to deliver the baccalaureate sermon before the graduates of the College of the City of New York two Sundays ago. Why it was not delivered awaits a satisfactory explanation, to Mr. Collyer at least. It looks a little as though some one was alarmed at the prospect of such countenance of the liberal preacher; though later it is said it is all owing to the impecuniosity of the graduating class, who could not raise money enough to pay the choir. Well, poverty is better than bigotry!

Digitized by Google

The Free Religious Index.

BOSTON, JULY 1, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WE can hardly hope that all our friends will like the change of name for THE INDEX. Even radicals are sometimes conservative, and like the old names for the things they love. But it seemed best to indicate the change of fortune that has befallen the paper, and also to get a name that would define itself to strangers. It was very desirable, too, to keep the honorable prestige of the old name. And so, at the risk of making too long a title, we decided on "FREE RELIGIOUS INDEX," which tells of what it is the index to those who do not know it already; while, doubtless, among the familiars of our own household it will still be, for short simplicity, THE INDEX.

THIS issue of the FREE RELIGIOUS INDEX will be sent, as will two or three succeeding numbers, to every member of the Free Religious Association whose address is known, whether a subscriber to the paper or not. The special reason for this is that the report of the annual meeting of the Association is to be published in them, and all members of the Association are entitled to that. But it is hoped also that all members who are not subscribers, after seeing these numbers, will decide that they cannot do without the paper, and will send the three dollars requisite for a year's subscription. Now that the INDEX is the recognized voice of the Association, it may be properly expected that the members of the Association in particular will give it a generous support. It behooves them also to know what their "voice" is saying.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	$10.00
JOHN L. WHITING, *Boston*	50.00
LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00

WILLIAM J. POTTER,
Secretary F. R. A.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

THE OPPORTUNITY.

With this number, THE INDEX, as its readers have already been made aware, passes into the hands of the Free Religious Association, and under new editorial management. The Free Religious Association assumes the financial responsibility for the continued publication, and in a sense the paper becomes its organ. Nevertheless, the editor is left entirely untrammelled, not only in the expression of his own opinions, but in the general conduct of the paper. The FREE RELIGIOUS INDEX *is to be edited by him, and not by a Committee.* He will gladly receive suggestions, he will duly listen to advice; but, after the suggestions and advice are weighed, he will follow his own judgment. On no other terms was the editorial management of the paper offered to us; on none other could we have accepted it. And only on these terms, we may add, has the Free Religious Association any right to have an organ. According to its constitution, "Membership in this Association shall leave each individual responsible for his own opinions alone." Therefore no writer here, editorial or other, will attempt to speak for the Association; nor the Association, collectively considered, be held responsible for any opinions expressed in these columns; nor is any individual member responsible, unless he himself be the writer. The editor will, of course, endeavor to make the paper serve the aims and principles of the Association: he will, to the best of his ability, so conduct it as to make it an exponent of those principles in all their philosophical breadth and variety of practical phase; but it must necessarily be according to his own understanding of the Association and its principles. The only remedy for this editorial independence, if it fail to satisfy the legitimate constituency of the paper, is removal from office.

And we wish to begin our labors here by a most cordial expression of thanks to the suspended Index Association for putting into the hands of the Free Religious Association this opportunity for a weekly journal. The action not only was a mark of confidence, but it was generous in kind. THE INDEX property, though—owing to the near expiration of the stock-subscriptions and the non-payment of many of them for several years—approaching a financial crisis, yet, considered in its mail-list, the good-will going with the transfer, the probable balance of several hundred dollars in the treasury, the bound back volumes, the collection of tracts, the furnishing and all other appurtenances of the office, was of no inconsiderable pecuniary value. Yet far greater than any pecuniary measure of value was the opportunity, won by ten and a half years of hard labor,—and labor of a superior intellectual character. And here the thanks are due, almost exclusively, to the late editor, Mr. Abbot, who, to all practical intents and purposes, has been THE INDEX and the Index Association. All the results of these years of hard pioneer work,—the hearing secured, the public opinion prepared, the public respect won, the highway laid out on which after-comers may travel more easily,—all these he now freely and magnanimously gives to the Free Religious Association. And, in so doing, he transmits to that Association an opportunity which it would take long and arduous efforts to reach, if the attempt for it were to be made *de novo*.

And what is that opportunity? It is to use that special agency of the nineteenth century, the printing-press and the newspaper, for the spread of the broad and rational principles of Free Religion. It is to continue the work which THE INDEX has so bravely and vigorously begun,—not necessarily by the same methods (it is a part of the generosity of the gift that this is neither asked nor expected), but toward the same end,—the enthronement of reason in religion, the overthrow of superstition, the establishment of Truth, Righteousness, and Love as the triune power and expression of natural religion in human society; and to do it, if not always by the same methods, as nearly as possible in the same spirit of uncompromising fidelity to conviction and of impartial justice to friend and foe. THE INDEX does not take down its banner. Rather, if it be possible, do we hope for aid to so carry the old flag that it may be seen and accepted by a wider multitude of people. Even though, as published by the Free Religious Association, it is no longer the organ of the "American Liberal Union," and the familiar platform and names of officers of the latter society, successor to the National Liberal League of America, now disappear, yet it is not to be inferred from this fact that the paper will not continue to advocate the secularization of the State. And especially should we deprecate the opinion, if anybody holds it, that the change of administration betokens any reversal of the position which THE INDEX has so strenuously taken in the last two years on certain questions of public and social morality. Not always able to see the danger so imminent as it has appeared to Mr. Abbot, yet his ground on these questions has been our own; and if, as he predicts, we shall soon see from the exposed position of our editorial chair the same portents, then most surely our voice will be heard uttering the same warnings.

But our editorial work must be judged by its results week by week rather than by any programme that might be laid down in advance. We enter upon it making no promises, offering no pledges, except faithfulness to our own convictions and a sincere desire to make our convictions square with truth.

We fully believe, however, in the opportunity; and hope to help others so to see it before a twelvemonth shall have elapsed, that this new departure for THE INDEX shall be no longer an experiment, but an assured success. We say frankly, however, that at present it is an experiment; and an experiment which, in order to succeed, will demand hard work from a few and generous financial support from many. But, if we of liberal, rationalistic views have any genuine faith in our own convictions, it is work and generosity that will find their reward in solid benefit to mankind. For ourself, we are not among the pessimists, who are getting so fashionable to-day, and who utter such woful

Digitized by Google

jeremiades over the various social evils threatening mankind that it seems absolutely futile to try to resist the baleful, overwhelming tide; nor are we among the easy-going, complacent optimists, who think that the world is all right and has always been, and that nothing that any individual men or women can do or forbear to do can make any possible difference in the result. Of the two classes, we hardly know which is the more harmful. The pessimist has convictions, but he has no motive to use them. The optimist, from his habit of regarding one thing as equally good with another in respect to the result, is in danger of losing all convictions as well as any motive for putting them to use. Leaving optimist and pessimist to neutralize each other, we are of those who hold that the world is not so wholly bad that it is useless to try to improve it, nor so good but that it can be made a great deal better. We believe that the world as it is, our human part of it, is not a finished world, and that man rises to the imperial dignity of his nature when, becoming conscious of the creative plan, he sets to work to complete the world in accordance with it. For this reason, believing that what has come to be understood under the phrase Free Religion is a message needed by mankind today, we have set our hands to this new task. Other hands, other brains, are ready to aid us, but they must be paid. To pay them, we need money,—money by donations, money from new subscribers. Who will thus come to our side, and help us to uphold this banner of "Light, Liberty, and Right"?

We have added another motto to the paper, adopting for the purpose the favorite sentiment of one of the most venerable and venerated Vice-Presidents of the Free Religious Association, Lucretia Mott,—"Truth for authority, not authority for truth." This form of statement, which has been a favorite one with Mrs. Mott for many years, and which she uttered at the close of an address on the platform of the Association at its third annual meeting, very tersely expresses the primary point of difference between the Free Religious Association and all the older and ordinary types of religious organization. These take for *authority*, which they set over what the human mind is to believe as true, some ecclesiastical creed or book or prophet, or church or pope or Christ. The Free Religious Association rejects all these as authority, save so far as they utter what on other grounds can be received as true; and what is to be believed as true is a question to be determined always by the nature and laws of human intelligence. Mrs. Mott gives an interesting reminiscence of the origin of the sentiment with her. She writes,—I quote from a letter by herself to a grandson,—"Some few years after 'the separation' [she refers to the separation among the Quakers between the Hicksites and the Orthodox], Nicholas Hallock was at our Yearly Meeting with a minute of unity; and, when answering the queries, he objected to the Scriptures being called *Holy*, which led to some opposition, and a claim of authority for the Bible, when he remarked that he 'preferred *Truth* for authority.' I did not hear him, but as reported to me I was led to adopt it as a motto. In so far, it may be called original."

We had hoped to have a biographical sketch of Mrs. Mott for this number of our paper, but failed to secure it. We are sure that there are many liberals of the younger generation, to whom Lucretia Mott is mainly a venerated and saintly name, who would like to know more of the life of the woman who has made this name both so familiar and so revered, and who at eighty-seven years still keeps her youthful interest in every good cause of spiritual liberty and moral and social reform.

AN APOLOGUE.

Many years ago, out of the best materials that were then at hand, a barbaric man built himself a hut. He made it as snug and weather-proof as he could, thatching it with palm-leaves and patching its crevices with mud that soon became hard and dry in the sun. When it was completed, he found its cool shade a very pleasant refuge from the hot sun; and, as the winter came on, it was equally grateful as a defence against storms and cold. Its floor was of the primitive earth; and in one corner there bubbled up a tiny spring, at whose waters he quenched his thirst. By long labor, he gathered an extensive store of roots and nuts, enough to supply his simple wants for an almost indefinite time. When he heard the wild beasts without, he only looked well to the fastening of his door, and rejoiced in his sense of safety. The air of his hut was wholesome enough to sustain life; and a chink in the wall—which he had accidentally omitted to close—let in a feeble ray of light, which was sufficient for his not over-intellectual life.

At the end of a long and comfortable winter in his hut, a strange fancy came into his head. He took up the notion that in a hut like his was the only proper and safe place for a man to live. The water from his little spring was the only wholesome water to drink. The air which he had caught and fenced in with his four walls was the only pure and invigorating air on the face of the earth. His tiny ray of light, which the crack in the wall let in, was the only light in the world by which things could be correctly seen. The wild beasts could never be killed off or subdued; and so there was no safety for any but those who were fenced in. He had horrible dreams of the dangers without; and these he took for "revelations" to confirm him in his opinions. He began to wonder how he had ever managed to live before his hut was built; and he pitied, from the bottom of his heart, those who had to drink the streams and breathe the air and live in the sunshine outside. At last, he came to regard himself as divinely favored; and he assumed the name of "saint,"—that is, one selected, set apart, or peculiarly chosen.

Whenever he got a whiff of the outside air, he noticed that it lacked the peculiar odor and quality of that which he had fenced in and was accustomed to breathe. And, concluding that the air of his hut was the only air that was "sacred" and pure, he took measures the more tightly to close every crevice that let in the "worldly" air from without. And one day, when his door was blown open by accident, the flood of light almost blinded him. This convinced him completely that nobody could see out of doors; and he trembled with fear lest his accustomed views of things should be entirely lost. He therefore put extra fastenings on his door, and gave renewed thanks for the one little ray that revealed the familiar outlines of what had become to him all he wanted to know of the world.

After a time, other men came along that way. And, when they learned the strange life that this hermit led, they tried to induce him to open his door and come out to them, into what they called "the great and beautiful world." But he was only horrified at the proposal; and, in his turn, he tried, with the utmost earnestness, to persuade them that their only safe way was to build themselves huts like his own. In air-tight jars and bottles, he offered to furnish them specimens of his own sacred air and water and light. He said that they could thus infect and sanctify their own huts, and so link themselves by "apostolical succession" to the "odor of sanctity," the "dim, religious light," and the "holy water" of his own antiquity.

They told him they could see outside where they already were: but he said, he was sure it was only a delusion, the false glamour of some deceptive spirit; for nobody could really see except by the ray of light that came, like his, through a crevice in the wall. They said that they could breathe perfectly well out of doors, and that all the air he had in his hut came from out of doors originally; but he replied that the "natural" lungs—which were not used to the air of his hut—were diseased and depraved, and so were no proper authority on the subject of fresh air. Only the nostrils of the initiated, he said, could tell holy air when they sniffed it. They further said that the water of the outside streams was clear and limpid, and that they had even discovered that the source of his own spring was there outside; but he declared vehemently that he knew they were deluded by some enemy of souls. His spring, he said, sprung up where once the foot of an angel had trodden. And, besides, no water was holy that had not been a good while in the dark, that did not have a mysterious origin, and that had not been used for the daily ablutions of a saint like himself.

When they declined his advice to build themselves huts like his, and said that the whole world was God's house, and they had concluded to "risk it" out under the wide sky, he most sincerely mourned over them. He talked about people's being so deluded as to live "all out-of-doors"; and he felt privately sure that an earthquake would swallow them up, or that the lightning would strike them for the impiety of rejecting his overtures.

But they only smiled, and said: "Let him alone in his hut. He is so used to it now that it would only distress him to tear it down. But, as for us, all God's sunlight is none too much for our seeing, all his air is none too much for our lungs, and all his showers and rivers and seas we will drink of, sail over, and glory in." M. J. S.

CLASSICS OF FREE RELIGION.

John Milton.

I.

In the series of articles under the above caption, it is proposed to pass in brief review the representative men whose lives and work have been concerned in the effort to liberate the human mind from its errors of opinion and practice respecting God and Man. They will be continued from time to time, according to the interest of the reader and the resources of the writer.

No partisan claim is attempted to be set up for the names selected; but wherever one is found that, by pen or tongue or action, made surer and clearer the foundations of truth and life, to his we shall attach ourselves as disciples rather than seek to inscribe it upon our walls.

Free thought can very well do without authority and tradition; or, if it accept them, it teaches their uses as a light to the feet, not a pack upon the back. It as distinctly teaches us to guard against even itself, lest we fall into a narrow self-conceit, which is the characteristic of some who break away from the old. A fetter is nothing less a fetter, because one has himself made and fastened it. Free thought is for a sail sometimes, sometimes a rudder, never an anchor. In spiritual matters, those who follow this discipline will discover plentiful ample harbors and pleasant retreats; those on the open sea, safety and hope in the midst of adventures. In this spirit and under the guidance of these principles, we come to John Milton; and first to the observation of him as a lover of freedom in civil government, in domestic and intellectual problems; and in a second number we

Digitized by Google

shall consider his position and ideas in relation to religious and sectarian institutions.

The influences of Milton's early life were of two kinds, not often found together then or later,—Puritan and æsthetic. His father, well-born and highly educated, had become, during the early religious controversies, a Puritan, and in consequence had been disinherited. He sought his own fortune then in London, where his house became the resort of scholars and musicians. Study and music surrounded Milton's infancy and youth. His father was an accomplished musician and composer. "Old York," one of his compositions, still maintains its popularity in Protestant churches. In Milton's finest Latin poem, *Ad Patrem*, he elegantly alludes to the allied tastes of himself and his father. Two lines condensed and translated from several will illustrate the connection:—

> One art father and son alike pursue:
> That music owns, and this the muse's due.

It is not unlikely, therefore, that Milton early imbibed, in that twofold influence, something which enlarged his mind with the double light of the highest intellectual and moral atmosphere. And culture became the counterpoise to a narrow, provisional belief. The breadth of his attainments, his purified vision, restrained him at all periods from the bigotry of his sect and the weaknesses of his party; while, on the other hand, the enthusiasm of new ideas, and the noble virtues always, at their first advent, engendered, kindled in him a pure and constantly mounting flame that neither public defect nor his own misfortunes could extinguish. He "obeyed the voice at eve obeyed at morn." There is no more sublime record among men than that which is written of Milton at fifty years of age, after twenty years of struggle for every right now dearest to the heart of man, defeated at every point, but, undespairing, retiring to compose the epic of our tongue.

His reading, of Plato, and especially the history of the ancient republics, had made him an idealist in politics; and this was strengthened by his delight in the lofty characters of imaginative literature. He desired a model State, and neither Parliament, Commonwealth, nor Protectorate suited with his dream of a free and glorious people. Nevertheless, he kept for his pen his more impracticable ideas, and labored with zeal for the best civil polity then attainable. Milton in party uniform is not the most encouraging figure; but ever and anon he discloses a garment which from youth up he never changed. He comprehended all parties and sects; and, although he often championed the interests of his own, he never forgets to insist upon the most absolute freedom for conscience and speech. "I have determined," he says, "to lay up as the best treasure and solace of a good old age, if God vouchsafe it to me, the honest liberty of free speech from my youth."

In what manner he kept this promise, when the occasions came for defending a free press, for sustaining England's policy before Europe in her experiment of a reformed government and church, the English race has incorporated into the most precious chapters of its civil history. In whatever direction one studies Milton's career, he finds him a reformer, never resting long in any conclusion, constant and consistent only in a passion for free inquiry. This led him from royalty to republicanism, from Aristotle's Poetic Art to the following of nature, from the Bible to reason, from three gods to one, from ritualism to interior communion, from creeds to living, from an intended priest to a "blameless silence," and from going to church to staying at home.

In him may be seen an example of a great mind, moving by regular and natural steps out of traditions and conventions, unagitated by censure or applause, into the liberties of untramelled thinking and reasoning. The accusation that the faith of his later contradicted his earlier years, and that indeed it was never consistent, is the touch-stone of his critics hitherto. It tries them all, and does not accept their proffered leniency as an equivalent for justice.

There is a single reservation only to the extent of his advanced principles. Everywhere, in prose and verse, he assigns the conventional place, and the traditional reasons for that place, to woman. He was a reformer in all education except for her. He is reported as having said that *one tongue* was enough for a woman. Yet he paid to a lady one of the two or three finest compliments any ever has received. Rights, however, are demanded, not compliments. Softly, ladies, we are nearly done admiring; and soon the last obstacle will be removed, and we can spare you to yourselves. But let us not seek Milton's answer to a question, to a demand, in his time not yet made. Without this, and many others there is still in Milton's life and writings a manifold adaptation to our times. No man of our race embodies so much that is instructive and inspiring to those seeking higher ideals and wider thoughts. J. A.

THE TESTIMONIAL TO MR. ABBOT.

There have been, for some weeks, quiet intimations of a parting tribute in prospect to Mr. Abbot on his retirement from the INDEX, expressive of appreciation of his services to the cause of liberalism and regard for his intellectual ability and personal character.

The proposal met at once with cordial interest and favor. It seemed very fitting that the noble devotion to his convictions which he has exhibited through evil and good report, the valor, vigor, and self-forgetfulness with which he has enunciated and defended great principles of truth and righteousness, should receive some such mark of recognition, as he withdraws from the strife and lays aside his armor.

As the time approached when these labors were to close, the inspiring influence which he had so long exerted through the colum s of the INDEX to cease, and the intellectual fellowship thus shared with its readers to be broken, the value of his work, as is too often the case in like instances, began to be realized more vividly, and regret to deepen at the thought of his leaving it.

Under these circumstances, the farewell testimonial to him, last Friday evening, at Young's Hotel in this city, could not fail to be one of unusual interest and sincerity. It showed how wide and deep has been the sense of his fine mental qualities and the loftiness and purity of his aims. It was a demonstration of which any man might well be proud. Indeed, in some particulars, it was almost without a parallel in our recollection. It is seldom that so young a man, of so marked an intellectual individuality, is the recipient of such abundant honors from veteran thinkers and reformers of world-wide reputation. It was all the more remarkable in view of the fact that many of those by whom they were rendered were not in full accord with Mr. Abbot's position and work, but associated with ideas and modes of effort with which he is at variance, and has been accustomed to sharply criticise and assail.

Among those who were present or sent letters of regret because of absence were persons of various shades of thought,—some straight, out-and-out infidels and some Christians. A considerable number were Unitarian ministers with whom he had been in intimate fellowship in early life in the Divinity School or the ministry, and from whom he long since parted to pursue a divergent path.

At six o'clock, the parlors of Young's were thrown open, and friendly greetings and sympathetic converse circulated among the gathering assembly, composed of persons from various localities, some of whom had endured the excessive heat of several hours' travel to be present. At about eight, the company proceeded to the dining-room, and took places at the table. It is well known that the *cuisine* of Young's is famous among those who relish the good things of this life, and the *menu* presented on this occasion appeared to justify its reputation.

The absence of the Rev. Mr. Savage, who had been expected to preside, but was unable to do so, owing to his departure for Europe, caused much regret; but his place was most fortunately supplied by Mr. Charles G. Ames, editor of the *Christian Register*. Those who are familiar with Mr. Ames' hearty sympathies, and vivacious and sparkling mental characteristics, can readily conceive how smoothly and happily everything must have glided on to the conclusion, under his direction as master of ceremonies. His introductory speech at the close of the feast was as good as it could be, and set all hearts in full vibration with the spirit of the occasion. The remarks of Mr. Abbot, that followed, were manly and dignified, and evinced the absolute sincerity of his nature and the disinterestedness of his purposes. Although deeply sensible of the kindness and friendship which the compliment of the evening manifested, he said he should feel disappointed and unworthy of it, did he not believe that it bore a more important significance,—if he did not regard it as a plaudit upon his efforts to vindicate Liberalism from any necessary connection with foulness and indecency, to show that it is compatible with purity and morality.

As a complete report of the proceedings is hereafter to appear in the INDEX, we do not feel ourselves called upon to give them more than this passing notice now, and to observe that they were in all respects an eminent success. D. H. C.

WE LEARN, just as we are going to press, that *blanks* are being sent to the various Liberal Leagues of the country, for which the signatures of their Directors are asked, to authorize O. B. Frothingham, Mrs. E. L. Rose, A. C. Bristol, D. M. Bennett, A. L. Rawson, and several others less known to fame, to represent the Leagues at the Brussels Congress of Free Thinkers this summer.

It is safe to say that Mr. Frothingham's, name at least, has been used in this circular without his consent or knowledge. The Liberal League at Meriden, Conn., has returned, we are informed, the following reply, which we commend to the consideration of other Leagues receiving the circular:—

We, the undersigned officers of the Meriden Liberal League, particularly object to D. M. Bennett and A. L. Rawson as delegates to the Brussels Congress, and we know too little of the other delegates recommended, O. B. Frothingham excepted, to select them as our representatives.

DURING a recent freshet, a reporter telegraphed to another at the scene of action, "Send me full particulars of the flood." The answer came, "You will find them in Genesis."

CASH RECEIPTS OF THE INDEX ASSOCIATION.

FOR THE WEEK ENDING JUNE 26.

F. A. Greene, $13.20; Hopson & Sherman, $7.60; George F. Upton, $7.50; Jonas Smith, $10.00; W. J. Birchard, $1.00; John M. Ramsey, $8.00; L. S. Fechelmer, $6.00; J. A. Chanter, $1.00; E. V. Smith, $1.00; John A. Nestle, $3.74; Mary J. Copeland, $2.25; American News Company, $3.88; Wm. C. French, $2.20; New England News Company, $2.60; M. A. Shepard, $3.00; Henry Field, $6.40; J. D. En-ign, $1.20; L. T. Converse, $4.40; Dr. Erich, $3.20; Richard Moorhead, $1.00; Edward F. Greene, $1.43; Mrs. E. Sargeant, $2.00; Mrs. Pauline O. Cook, $3.20; S. Brooke, $9.60; Harrison Bliss, $3.25; John Cooper, $1.00; Lee & Shepard, $0.85; D. E. Ware, $39.60.

Digitized by Google

SCIENCE AND RELIGION.

We learn from the *Nation* of the invention of a new word,—hierography,— which is to be studied (not the word, but the thing signified) by a new bi-monthly, published at Paris, the *Revue de l'Histoire des Religions.* This publication is to treat in connection two studies hitherto commonly separated; namely, those called by preference comparative mythology and those which belong to Biblical criticism. In other words, the Review will apply to the monuments which reveal the religious history of Judaism and the sources of Christianity the same weights and measures that are applied without hesitation or protest to the religions of India and Egypt. There has long been need of a good publication of this kind. We have studied what are known as ethnic religions with a certain degree of impartiality: there has been at least a genuine desire to get at their historic facts, their philosophies, and the secret of their sway over the minds of their believers; but, as soon as the most "advanced" Christian touches Judaism or Christianity, his courage seems to fail, or he is unable to rid himself of the prejudices of race, or early education, or the influence of his religious surroundings; and our information regarding these two religions becomes discolored or distorted. The new Review has an almost unoccupied field before it, and may be wished a successful career.

A fresh illustration of the growing sensitiveness of sectarian leaders with regard to deserved imputations of ignorance of scientific studies, as well as a recognition of the growing importance of the relations between Science and Religion, is furnished by the Rev. R. Heber Newton, of the Anthon Memorial Church of New York City, who spoke recently, on a Sunday morning, before his sermon, upon the General Theological Seminary of the Protestant Episcopal Church. "There is," he said, "an effort being made to increase the endowment fund of this seminary. 'I want to advise the members of this church not to give any money for this object. My reason for doing this is not a factious opposition to this seminary. I have a great interest in it, but not in the education which it gives at present. The education given there now is that of the past. It is of the pre-reformation character. There is a lack of generous scholarship. . . . I met the president of Annandale College, which is one of the principal feeders of the seminary, the other day; and he told me that the natural sciences were not taught at that college. The seminary is conducted on principles just about as illiberal. It would be better to have the seminary razed to the ground and abolished altogether than to have it fill the church with the men it does now." These are bold words from an Episcopal minister. The members of the faculty of the arraigned seminary have been interviewed by reporters, and attempt of course to lessen the force of Mr. Newton's criticisms; but their attempts are exceedingly feeble, and are confined chiefly to declaring that the seminary is not a "high church" institution. The affair has given to lookers-on an interesting view of the kind of education which some Episcopalians regard as sufficient for their clergymen. The statement remains undisputed that the natural sciences are not taught in the college which is the principal feeder of their principal theological seminary, and in this last of course they are wholly ignored. Fortunately, the denomination has its Newtons, as well as its mediæval colleges and seminaries.

An analogous illustration of the present undefined position of the religious sects—with a very different and more hopeful outlook, however—is given in a discussion which took place at the last commencement of the Yale Theological Seminary. The subject related to a proposed revision of the creed of the Orthodox Congregational Church; and some of the utterances seem almost to mark an epoch in the history of this denomination. One minister argued that a revision of the creed is impossible to-day, because the Church is not yet ready to say what it believes with regard to evolution, or the origin of species, or the authenticity of the Pentateuch. Another thought that, instead of attempting to write out a new and satisfactory creed of the things believed, it would be better to draw up a list of the things not believable. Dr. Bacon was willing to adopt a new creed, but only on condition that it be revised every few years,—say once in nine years. And Dr. Porter, Yale's President, thought that every church should have its own creed, to be changed with the settlement of each new pastor. What is the world coming to? If we could believe that some of these utterances were fairly representative of the spirit of the majority of the members of the Orthodox Congregational Church to-day, we should be inclined to advise the Free Religious Association to disband at once, or to propose a union with the Orthodox Church; for nothing can be more "free" than the logical inferences from some of these positions.

In melancholy contrast with the apparent spirit of the above discussion was the tone of the Baccalaureate Sermon of the Rev. Dr. Peabody at Harvard College. It seems to have been (we judge only from the Boston *Journal's* report) an exhortation to have faith in "a realm of being superior to the outward world," and in Jesus Christ "as the revealer of that world." "I apprehend," he is reported as saying, "that the progress and effects of what is commonly termed natural science have shaken and undermined, in the minds of many, the foundations of that faith. But there is much less ground for the apprehension than is commonly supposed. The few agnostics who have distinguished themselves in the advanced science of our time are conspicuous as exceptions to their class, rather than specimens of it. You may search in vain in Darwin's books for an utterance hostile to religious faith, and in our own university the Professor who has borne equal pace with Darwin has deemed it his highest blessedness that he is a disciple of Jesus Christ." Putting aside several serious criticisms which might justly be made upon the assertions of this passage, we call attention only to the unworthy implications to be found in it, as, for instance, that the possibility of one's belief in agnosticism might be affected by a counting of noses, or that natural science should not be allowed to undermine our faith as long as Professor Gray is a disciple of Jesus Christ. The sermon appears to assume that Science and Religion are enemies, and that belief in or pursuit of the former necessitates or involves great danger of living upon a low "sphere." The students are begged not to fall into any current of sceptical thought, but—and here again is an unworthy implication—to take counsel of their "higher nature," of their "moral and spiritual needs," as though scientific or sceptical men do not take counsel of their higher natures, but persistently ignore their moral and spiritual needs.

R. C.

A JERSEY correspondent says the reports which have lately been circulated relative to the purchase of property in that island as an asylum for Jesuits, on their approaching expulsion from France, are now confirmed. An agreement has been entered into for the purchase by the Jesuits of the Imperial Hotel, and arrangements are being made for giving possession at an early date.

SOCIAL SCIENCE AND PHILANTHROPY.

THE SOCIETY which is called the Associated Charities of Boston, shows the direction in which modern charity is tending in Western Europe and the United States. As features of this tendency may be mentioned: the aiming at one system under which all branches of charity can do their work best; the endeavor, under one system, to bring always larger numbers of the rich into relation with the poor; the apportioning of the work of charity in smaller fields to each visitor or benefactor, so that it may be easy for each to do a little well, and that help may not be wasted; and the idea that, by thus apportioning and concentrating the work, the important element of friendly interest may be developed, and may lead to sympathy, encouragement, and elevation.

The details vary in different places. In Boston, which has always been noted for its charities, there is one detail of the general system which is hardly to be found so much developed elsewhere. In order to classify cases asking help in such a way as to allow of the best selection and distribution, a general registration on cards has been found necessary. This registration has been a gradual growth here; but at last all the information attainable has been united in one bureau. Registration, more or less similar, has been adopted in other American cities; but it is said none such yet exists in London. Boston has always differed from other cities in having a larger number of charities. These numerous societies have worked independently of each other until now. Efforts have before been made to associate them, but it seems the time was not ripe. Now a successful beginning of getting the charities associated has come. This union may yet find a way for a single system of work, each charity in its own field supplementing others, and each doing its work better.

The first effort of those who have been active in the present organization was made as long ago as 1875, when the Coöperative Society of Visitors among the Poor started the friendly visiting of four cases by each visitor on the Elberfeld system, which had succeeded in Germany. This was on a small scale, and was to try only one element of the present Associated Charities, into which it has now been partly absorbed. The next movement was that for universal registration in 1876 and 1877, which succeeded as far as it went, but needed more general support and more extended sources of supply. This was adopted by and is now a part of the Associated Charities, so called. Finally, in March, 1878, the first meeting of the present movers was called to frame a plan fit for Boston, and founded on Miss Octavia Hill's four years' successful work in London, and on other partly similar systems elsewhere, as in Germantown and Buffalo.

The success attained so far should be encouraging to those who planned the Associated Charities. While it is not wholly a new or original plan, and while it has some imperfections, it has great capacities for good, and for development in the direction found best. Its growth in one full winter of trial has proved its many merits, and may be the means of helping its imperfections. It has been already the means of bringing together for information and advice those who before had worked in the same field, but never met. It has gradually covered the whole city excepting Charlestown and Brighton, and has brought into coöperation almost all the societies giving out-door relief. Probably four-fifths of this relief given by these societies is now registered, not for public inspection, but only for private authorized inquiry as to individual cases. Visitors of all the out-door societies assist the work of the District Conferences.

Digitized by Google

The number of Associated Charities' visitors, in all the wards, is over five hundred. They visit, all together, over one thousand families, and have from one to three or four cases each, which they are actually visiting, and many more which are no longer visited regularly. They visit in a friendly way once a week or less frequently, and report to the conference for advice. For help in money or orders, the former sources are relied on; but the work of existing agencies is aided and concentrated by the work of the Associated Charities.

In some cases, new charity givers are called for, for the reason that the Associated Charities is only an organizing and visiting agency, and not a relief society itself. New or enlarged industrial agencies and training schools of various kinds are often found necessary, and by working under one system they are made the more effective.

But, for givers or workers, there seems abundant opportunity for wise and systematic help in the Associated Charities of Boston.

The needs of the Associated Charities in accordance with the plan will be always more visitors, and a sufficient sum of money assured for each year to pay for administration expenses, which must be considerable, but which are found in other cities to be well spent. Economy will be necessary in so districting the city or combining conferences as to get the most efficient work at the least expense.

Accurate statistics of the work cannot yet be stated, but are preparing for the annual meeting in the fall. The work and its cost can then be fairly judged.

THE MASSACHUSETTS SOCIETY for the University Education of Women, in this the third year of its existence, has a most hopeful and encouraging record to show. It counts among its members many of the women in the State who are most heartily interested in the efforts making for higher and better education, and all are energetically working in a practical way to collect funds to assist young women pursuing, or desiring to pursue, collegiate courses of study. Since the Association was incorporated, fifteen students have been assisted, the majority of whom would have been forced to relinquish their plans for study, had not this society offered them substantial help and encouragement. At the monthly parlor meetings, held each year during the winter and spring, interesting and valuable papers have been read and addresses delivered by prominent educators and others interested in educational progress. The ladies of this society hope to aid in supplying the great need for permanent scholarships for young women. The opportunities for higher education are many and varied and widening each year, but there are comparatively few among the many young women of talent longing to make use of these advantages, who have the necessary funds at their command. A little kindly aid, judiciously given, will often second efforts toward self-support which would otherwise prove futile, and it is the giving of sympathy and encouragement as well as moneyed aid that has made the work of these ladies so attractive and interesting. We rejoice to see that the claim of this class of students, so long unrecognized, is beginning to receive the attention it merits; and we trust that the hearty support this society has already received carries with it the promise of enlarged work for the future, and the near fulfilment of the practical ends it has in view.

THE Bristol Operatives' Liberal Association have passed a resolution approving the appointment of Lord Ripon, because it demonstrates a leading principle of Liberalism,—that a man's religious views should not disqualify him for any public appointment.

ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION, MAY 27 AND 28, 1880.

NOTE.—Instead of the pamphlet issued in previous years, the Annual Report of the Free Religious Association is to be printed in successive numbers of THE INDEX.

The thirteenth annual meeting of the Free Religious Association opened in Parker Memorial Hall, Boston, with the usual session for business, Thursday evening, May 27, 1880, being called to order at 8 o'clock by the President, Felix Adler. The record of the last meeting was read by the Secretary and accepted.

The Treasurer presented his report as follows:—

RECEIPTS.

1879.		
May 29.	Balance on hand received from R. P. Hallowell, former Treasurer	$51.06
May 30.	Membership fees and donations collected at convention meetings	183 30
June 2.	Membership fees, donations, and receipts from sale of refreshments and flowers at Festival on evening of May 30, received from C. H. Codman, Treasurer of Festival Committee	237.84
1880.		
May 27.	Membership fees and donations received during the year by the Treasurer direct, and through W. J. Potter, H. P. Hyde, David H. Clark, Hannah E. Stevenson, and others	1,233.22
	Collections by Felix Adler and D. H. Clark in New York city and vicinity, less the expenses of Mr. Clark	822.00
	From Index Association, for sale of reports	29.30
	" " " " " " tracts..	14.34
	Total	$2,571.08

DISBURSEMENTS.

1880.		
May 27.	Rent of Young Men's Christian Union Hall ($78), and Parker Memorial Hall ($25), for Convention and Festival, 1879	$103.00
	James Dooling; Jones, McDuffee & Stratton; and others, for various expenses in connection with said Festival	42.89
	Advertising expenses	29.38
	Cochrane & Sampson, for printing	227.57
	J. M. W. Yerrinton, for reporting	41.25
	Index Association, for clerk's services	100.00
	Postage-stamps, stamped wrappers, envelopes, and lithogram for circulars, and expenses of clerk-hire for sending out circulars	101.57
	Book purchased of Index Association	1.00
	Total	$646.66
	Balance on hand May 27, 1880	$1,924.42

JOHN C. HAYNES, *Treasurer.*

BOSTON, May 27, 1880.

Voted, That the Treasurer's report be accepted.

The President stated that by vote of the meeting last year no committee was named for the nomination of officers this year; and he would therefore ask the meeting to initiate action for the election of officers, which the constitution only directed should be by ballot. Mr. A. W. Stevens offered a package of printed ballots for the convenience of members, in behalf of Mr. T. W. Higginson, who was unable to be present, the names on the list being the same as the officers of the last year. Mrs. S. B. Otis also presented a ballot, the same as last year, with the exception of Mrs. Anna Garlin Spencer in place of Mr. F. E. Abbot as a director.

Voted, That Messrs. F. A. Hinckley and A. W. Stevens be a committee to distribute these and any other ballots that individual members may have to offer, and then collect and assort the votes.

Mr. Abbot asked the members to vote for the ticket that omitted his name, as it was his intention (which he had already expressed) not to serve again as director, and he should have to decline, if elected. Mr. D. H. Clark suggested that, in view of the large number of new members recently added to the Association in New York, it would be well to have another member of the Executive Committee in that city; and he presented to the consideration of voters the name of Edward Lauterbach as the tenth director, which the constitution allows.

Before the vote was declared, the Report of the Executive Committee was read by the Secretary, as follows:—

THIRTEENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

Our thirteenth year has been a year of preparations. We have held no conventions since the last annual meeting, sustained no courses of lectures, nor issued any publications excepting the pamphlet containing the last Annual Report. But the whole attention of the Executive Committee has been devoted to preparing the way for two new enterprises, which, if carried into successful operation, will give the Free Religious Association a wider influence than it has yet possessed. These enterprises have demanded the most thoughtful consideration as well as the husbanding of all our pecuniary resources for their use when inaugurated; and hence, though the things we have done in former years might have been done again, it was thought best to suspend activity in those directions,—at least temporarily,—and thus save means for the larger and more systematic work to follow; for these enterprises, though two, are yet parts of one general plan.

One of these new enterprises, though in a general way commended to the Association by the Report of the Executive Committee, was instituted by the action of the last annual meeting itself. After some discussion of the matter at that meeting, which did not develop, however, entire unanimity of opinion, the following resolution was passed without dissent:—

"That in view of the present imperative need of more active exertion in behalf of the principles of Free Religion, looking to a wider and more effective presentation of these to the general mind, there be a committee appointed, consisting of three persons, to be designated by the chair, who shall mature and present for its consideration to the Executive Committee of this Association a carefully prepared plan, designed to initiate and carry forward measures that shall be adapted to meet this requirement."

The Committee appointed under this vote, consisting of Messrs. C. D. B. Mills, David H. Clark, and Seth Hunt, were ready to report by midsummer; but the members of the Executive Committee were at that time scattered, and it was not deemed judicious to have the Report presented until a full attendance could be obtained, which was not until the latter part of September. The Report was then presented by one of the members of the Committee, Mr. Clark, in person, and, after some preliminary discussion, was referred to a Sub-committee for more special consideration, with instructions to prepare and present at a subsequent meeting such definite plan of action as should seem to them judicious.

The Report of Messrs. Mills, Clark, and Hunt has been printed in THE INDEX, and its substance is perhaps well known to members of the Association generally. Suffice it to state here that it earnestly recommended a more effective organization and a large increase of activity on the part of the Association in three directions: first, the encouragement and aid of local Free Religious Societies, together with the formation of local Free Religious Sunday-schools; second, the selection and employment of lecturers and platform speakers, with a view to holding more frequent conventions, and the systematic institution of lectures in behalf of the principles of Free Religion throughout the country; third, the enlargement of our instrumentality of publication, particular mention being made of the need of manuals and books for use in instruction of the young and "the support of a journal that should be a fitting exponent of our principles." In order that the work in these three departments might be more effectively organized, the report further recommended that a more convenient and efficient central office be established, with a general agent who, subject to a committee or board, of the Association, should be the working-man in the practical conduct of these new activities.

The Sub-committee to whom this Report was referred gave it most earnest thought. No hasty action was or could be taken by them in so important a matter, or by the Executive Committee. A considerable difference of opinion was developed (as previously at the annual meeting, when the subject was first broached), especially on the point of how far the Association could go, consistently with its constitution and principles, in extending help toward the formation of local societies. Ultimately, however, after a careful comparison of views and an endeavor to reconcile in some working-plan the views of all, the Executive Committee were nearly unanimous in making the statement which was sent out the latter part of last November to members and friends of the Association, with an appeal for funds. Though this document has been widely circulated, it may be well to put on record in this report, the special practical measures it proposed, which were as follows:—

1st. The enlargement of the work of our Office, with view to bringing the Association into more direct and active communication with the liberal religious sentiment of the country. This enlargement will necessitate a removal of the office to more commodious and consequently more expensive quarters.

2d. The appointment of a General Agent (at a salary not to exceed, at the outset, the rate of $1,000 per annum), who shall have charge of the office with these

Digitized by Google

duties. He will do whatever work is now done by our agent there in the sale and distribution of our publications, and the receiving of names and fees for membership; enter into correspondence with friends of the Association; gather and preserve such statistics and other information as may be of use in our work; make arrangements for lecturers as specified in the subsequent section; and furnish, as occasion may offer, information and suggestion to persons anywhere desiring to form local societies on the general basis of this Association.

3d. The use of the Central Office as a Lecture Bureau Agency in the interest of the Free Religious movement, through which local associations may secure speakers and liberal views may be more widely spread; and to this end lecturers, carefully selected by the unanimous action of the Executive Committee (the only tests being irreproachable moral reputation and intellectual fitness), will be invited to go to places where the General Agent may find for them a hearing.

As a part of this plan, an efficient Committee will have special and constant supervision of the office work, subject to the approval and direction of the Executive Committee. To this Office Committee, the General Agent will be responsible, and to it will look for suggestion, counsel, and direction in his work.

In addition to these measures, though not necessarily dependent upon them, it has also been voted that the Standing Committee on Publications take into consideration the demand which already exists, and is likely to increase, for lesson papers and text-books on comparative religion, practical ethics, and social science, for use in home instruction of the young and in liberal Sunday-schools, and that this Committee report to the Executive Committee for further action the most feasible plan for meeting this demand, if, in their judgment, any plan can be devised.

The Committee voted that at least two thousand dollars should be received, in response to the appeal for funds to carry this plan into operation, before it would be safe to enter upon it. In the mailing and distribution of the appeal, it was found necessary to secure compensated assistance, and Mr. D. H. Clark was engaged for this service at a very reasonable salary. After the necessary work was done in Boston, at the suggestion of the President of the Association, Mr. Clark went to New York, and has been personally canvassing among the liberals of that city and vicinity for the same object. But as the greater number of the contributions came in the form of ordinary membership fees ($1.00) or patrons' fees ($5.00),—this latter class of members having been established in accordance with a suggestion made at the last annual meeting,—the raising of the required sum has been slow, and, if we were to deduct the expense attending the collection, has barely yet been reached. But, when we remember that a large part of this amount has been contributed in a single city, New York, the success is very encouraging, especially as showing what might be done by a like personal canvass in other cities. Incidental, too, to this canvass, we have the advantage of having obtained a large number of new members, who, it is hoped, will remain to the benefit of the Association in future years. The funds requisite for carrying the proposed plan into effect having been so recently reached, or nearly reached, there has been no time as yet to begin operations; and perhaps it is just as well that a beginning has been thus necessarily delayed, for in the mean time opportunity for another form of work has come to us, which is soon to be entered upon, and the two can be favorably combined and inaugurated together. And this brings us to the *second* enterprise (referred to in the beginning of this Report), which we have had under consideration, and which it has been decided to adopt. This is nothing less than the publication of a weekly paper. It is evident that some of the practical conditions attending this second enterprise may be advantageously combined with those of the first; as, for instance, the office, and probably the services of a General Agent.

This enterprise of undertaking the publication of a paper was brought to the attention of the Committee by a communication received early in the present year from the Directors of the *Index Association*, stating that it was proposed to close the affairs of that Association by the 1st of July next, and offering to transfer to the Free Religious Association the publication of THE INDEX,—the offer including its mail-list, goodwill, whatsoever cash surplus might be in its treasury at time of transfer, and all other property belonging to it,—and the sole condition asked being that the Free Religious Association should assume the unexpired obligations to subscribers and advertisers. It was expected and understood, of course, that the publication would be continued in the interests of Free Religion. Giving the matter full consideration, it appeared to your Committee that it would be a waste of an excellent opportunity not to accept this gratuitous and generous offer. THE INDEX subscription list, though not now large enough to pay all the costs of the paper, including salary of editor, is yet a good one, and can doubtless be increased. The paper has won for itself an honorable field, which it would be difficult to win again, if it were now to be abandoned. Mr. Abbot, who has devoted his great ability to it for ten and a half years, will now irrevocably retire to other pursuits, and the publication must either pass to other hands or cease. Excepting the obligations on unexpired subscriptions and advertisements above referred to, there will be no debts; and in all probability there will be a balance of several hundred dollars of cash in the treasury, together with a fair prospect that a considerable number of its stockholders will voluntarily and generously pay to the Free Religious Association, for the continued issue of the paper, the tenth and last stock assessment which would be called for next October by the Index Association, should it continue to exist. Under all the circumstances, if it is advisable on general principles for the Free Religious Association to publish a paper at all, this has seemed to the Committee an opportunity for it that ought to be embraced. And there appears to them no good reason why the Association should not have a journal of its own,—a publication which, through the pens of a large number of its prominent members, shall faithfully represent the variety of thought and the manifold phases of reforms included in the wide sweep of the Free Religious movement. The Committee have therefore voted to accept the offer made by the Index Association, and undertake the responsibility which it imposes.

To arrange the practical details has been a matter of no little difficulty, but the problem is now in a fair way for solution. For better security, it is proposed that the property shall be held and financially managed by a Board of seven Trustees, to be appointed by the Free Religious Association and to be incorporated under the General Statute of Massachusetts,—four of the seven Trustees to be members of the Executive Committee, and after the first appointment only one of the Trustees to be elected annually. The Committee have been legally advised that this is a legal and practicable procedure. As the selection of these Trustees is a matter of great importance, and will also require, doubtless, previous consultation with the nominees, it is recommended that the appointment of them be referred to the Executive Committee that will be elected at this annual meeting. Perhaps, too, it will be wisest to leave the selection of the member who is to be chosen each year to the Executive Committee of the year.

The entire *editorial* responsibility and control of the paper, at least for the first year, will be assumed by the present Secretary of the Association, who will have an efficient assistant in the office for many of the practical details of the work, and be aided by an able corps of contributors. But, in order that this project may be inaugurated successfully and the Free Religious Association have a weekly journal that shall worthily represent its principles and work, large financial resources are needed; and the Committee have ventured, notwithstanding their recent appeal for funds for the other enterprise, to prepare a second appeal, which will be immediately sent out, asking for contributions specially for this object.

Thus, friends and fellow-workers in this cause, we present to you the two enterprises, the plans and preparations for which have absorbed our attention as a committee the past year. Whether they shall be much more than plans and preparations will depend not only on the wisdom and zeal of those who shall have the practical conduct of them, but also very largely on the pecuniary liberality with which they are started. If successful, they will work admirably together, and will support and strengthen each other in increasing ratio. And, unless we have greatly overestimated the sympathy and generosity of our widespread constituency, the next annual meeting will see these two enterprises far on the road to successful realization, and, through them, our Association, which some have feared was settling into inactivity and others have been clinging to for its ideal possibilities, lifted to a new era of practical power and usefulness.

Voted, That the report be accepted and the subject-matter of it be open for discussion.

Mr. G. W. Park moved,

"That the portion of the Report of the Executive Committee relating to the publication of a weekly paper be referred to the Executive Committee elected this evening, with instructions to carry out the enterprise substantially as recommended, and with power to arrange all the details thereof."

The motion was adopted without dissent.

The President spoke at some length of the importance of the new movement for a journal, and of the necessity of a generous support of it in order to insure success.

The Committee on the Ballot then reported the following list of officers as elected nearly unanimously:

President, Felix Adler.
Vice-Presidents, Ralph Waldo Emerson, Lucretia Mott, Octavius B. Frothingham, Lydia Maria Child, George W. Curtis, Frederick Schünemann-Pott, Edward L. Youmans, George Hoadly, Thomas Wentworth Higginson, Nathaniel Holmes, Rowland G. Hazard, Bernhard Felsenthal.
Secretary, William J. Potter.
Assistant-Secretary, Hannah E. Stevenson.
Treasurer, John C. Haynes.
Directors, Ednah D. Cheney, William C. Gannett, Richard P. Hallowell, Frederick A. Hinckley, Helen M. Ireson, Charles D. B. Mills, Rebecca N. Buffum, Minot J. Savage, Anna Garlin Spencer, Edward Lauterbach.

The President stated that it had been intended to present at this meeting an amendment to the Constitution, inserting the word *National* in the name of the Association, so that it should be "The National Free Religious Association,"—thereby making the name correspond with the intention and preventing some misunderstanding. By an oversight, however, the constitutional requirement of previous published notice had not been given, and therefore the change could not now be made,—unless, as he had been advised, it could be done by unanimous consent. The objection was made that, though the change was desirable, it would be a bad precedent to make it in the way suggested as possible, and the proposition was left to take its usual course.

The Chair asked if the meeting would take any action with regard to a Nominating Committee for next year. Mr. W. H. Spencer moved that the Chair appoint such a committee. The Chair thought this to be objectionable in view of the fact that he was one of the present officers, and said he must decline to appoint. Mr. Spencer then moved that the Chair name a committee to retire now and report a Nominating Committee for next year. Adopted, and Mr. W. H. Spencer, Mrs. S. B. Otis, and Mr. Seth Hunt were appointed. This committee reported the names of Mr. A. W. Stevens, Mr. G. W. Park, and Mrs. Harriet W. Sewall, which the meeting adopted. Adjourned till Friday, 10.30 A.M.

REFUGE OF SUPERSTITION.

A CLERGYMAN, advertised as specially versed in scientific knowledge, speaks thus on the "Problem of Creation" before a Young Men's Christian Association in Massachusetts: "In God's image was the first man made, and God pronounced the work good; and, to be his companion and the mother of all living, Eve was placed at his side. They were created at full and perfect maturity, doubtless equalling the maturity of twenty-five or thirty years. Had Moses written that they were ushered into the world as infants, cared for by monkey parents or even by angels, the account would be transparently fabulous. On the hand that held the Mosaic pen rested another hand that guided it aright. The account as it stands seems reasonable."

THE *Christian at Work* opposes the opening of the Metropolitan Art Museum in New York on Sunday: "The plea on behalf of workingmen is idle. How many of these—if day laborers are meant—could appreciate what the Museum contains? If a higher class is intended, how many of these are unable to get an occasional half-holiday? It is the working classes whose interest it is most directly to stand by the Sabbath. Let the barrier of sacredness be broken down, and they will soon find that they have no rest day. The working week will contain seven days, and for these no more money will be paid than for six. The Museum, excellent as it is in many respects, is in no sense a religious concern, and the visitor to its stores is engaged in a secular occupation. Now we insist that no man, no set of men, have a right to invite their fellows to violate sacred time. The plea that many of these might do the same thing in a worse way has no validity. We may not do evil that good may come. We may not ask men to do a lesser wrong, in order to keep them from doing a greater wrong. We say then, No opening of museums or libraries on God's day."

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 13 Insertions, . . .	10c.	per line.
" 13 " 25 " . . .	8c.	" "
" 26 " 51 " . . .	6c.	" "
" 52 " . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free [illegible] Tracts.

I. TAXATION O[illegible] PROPERTY, by James Part[illegible]ten, 30 cts.; one hundred,

II. THE BIBLE AND SC[illegible]hn Weiss.

III. THE SYMPATHY OF [illegible] by T. W. Higginson. Enlar[illegible]n.

IV. TRANSCENDENTALISM, [illegible]odore Parker. Never before pu[illegible]shed.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association, 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For 1879, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

A Brain and Nerve Food.

VITALIZED PHOSPHATES.

This differs from all other Tonics because it is composed of the Vital or Nerve-giving Principles of the Ox Brain and Wheat Germ.

Physicians have found it so necessary that they alone have prescribed **200,000** packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and prevents consumption. It restores to the brain and nerves the elements that have been carried off by disease or overwork.

☞For sale by Druggists, or by mail, **$1.00.**

F. CROSBY,
666 Sixth Avenue, New York,
and 137 A Strand, London.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 550.
VOL. I., NEW SERIES.—NO. 2.

BOSTON, MASS., THURSDAY, JULY 8, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

AS SPEECH is common to all names, the eye to all perception of things, and to all actions an agent, so for all souls is there identity of spiritual essence. That is their Brahma.—*Hindu.*

YOU are a distinct portion of the essence of God, and contain a certain part of him in yourself. Why, then, are you ignorant of your noble birth? Why do not you consider whence you came? Why do not you remember, when you are eating, who you are who eat, and whom you feed? When you are in the company of women, when you are conversing, when you are exercising, when you are disputing, do not you know that it is the Divine you feed, the Divine you exercise? You carry a god about with you. . . . Do you suppose I mean some god without you of gold or silver? It is within yourself that you carry him; and you do not observe that you profane him by impure thoughts and unclean actions.—*Epictetus.*

NO MAN hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.—*New Testament.*

HE whose heart is pure and good, who is mild, persevering, simple, and plain, who considers every creature as his friend, and who loves every soul as his own, who behaves uniformly to every one with kindness and love, who wishes to do good, and has abandoned vanity,—in his heart resides the Lord of Life.—*Hindu.*

THE knowledge of the Vision of Good is a divine silence, and the rest of all the senses. Shining steadfastly on and round about the mind, it enlighteneth all the soul, and changeth it wholly into the essence of God. For it is possible for the soul to be deified, if it contemplate the beauty of the Good. He who can truly be called man is a divine being, and not to be confounded with any brute man living on the earth. Man is a mortal god. He leaveth not the earth, and yet dwelleth above, so great is the greatness of his nature.—*Egyptian.*

INEFFABLE is the union of man and God in every act of the soul. The simplest person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. It inspires awe and astonishment. . . . When we have broken our god of tradition, and ceased from our god of rhetoric, then may God fire the heart with his presence. It is the doubling of the heart itself, nay, the infinite enlargement of the heart with a power of growth to a new infinity on every side. It inspires in man an infallible trust. He has not the conviction, but the sight that the best is the true, and may in that thought easily dismiss all particular uncertainties and fears, and adjourn to the sure revelation of time the solution of his private riddles. He is sure that his welfare is dear to the heart of being. In the presence of law to his mind, he is overflowed with a reliance so universal that it sweeps away all cherished hopes and the most stable projects of mortal condition in its flood. He believes that he cannot escape from his good. The things that are really for thee gravitate to thee. . . . And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—*Ralph Waldo Emerson.*

CURRENT TOPICS.

IT is reported that a Catholic merchant of Australia died some time ago, leaving by his will seven thousand dollars to the Church "to deliver his soul from purgatory." But the executor of the will has the shrewdness of a Yankee: he adopts the C. O. D. principle, and refuses to pay the legacy until proof shall be furnished that the soul of the dead merchant has been really delivered.

DR. CARL HORSCH, of Dover, N.H., communicates the following: "In my remarks at the testimonial to Francis E. Abbot, I referred to it as a holy supper of the nineteenth century, because it is my conviction that God sanctions our efforts to pursue the paths of progress and evolution as those which lead us nearer to him. I do not know another man who points out so honestly and logically as Mr Abbot the great truth that the nearer we are to reason in our thought and conduct, the more fittingly we may say, 'Nearer, our God, to Thee'; and to those who realize this, and are accustomed to such a view, the event was indeed a Holy Supper."

THERE were two notable discourses in Cambridge last week, both in the direction of a large religious liberty, if we may judge by the newspaper reports. One was Rev. J. H. Allen's discourse before the Alumni of the Divinity School, entitled "The Gospel of Liberalism," and very broadly conceived; and the other Rev. Dr. Storrs' Oration before the Phi Beta Kappa Society. The latter comes in a pretty full report in the daily press, but without a title. But it appears to have been an able and eloquent plea, and, if the report in the *Advertiser* is correct, on broad and philosophical grounds, for the rightful supremacy of man's mental and spiritual nature over any physical basis of existence.

PREMIER GLADSTONE, in the admission of Mr. Bradlaugh to Parliament, has won a victory for his Liberal ministry, and for liberty of religious opinion at the same time. On the first meeting in the Bradlaugh case, the House of Commons voted by a majority of forty-five to exclude him from his seat, unless he would take the oath,—which, as professed atheist, he could not conscientiously do. On this vote, the ministry had not, however, adopted it as a government question. A motion to rescind having been made, Mr. Gladstone announced that the ministry would accept the issue; and, on the day named for the motion, the Liberal party rallied to his support, and gave a majority of fifty-four for rescinding the former vote, and for admission of Bradlaugh on his "affirmation." It was also voted to make the precedent a standing rule.

THE expulsion of the Jesuits from France began, according to the law, on the 1st of July. The Order does not submit graciously, but makes all the resistance possible without resorting to open violence. It is deeply to be regretted that the French Republic has felt itself obliged to resort to this extreme measure. Freedom of religious opinion, whatever the opinion may be, extreme Catholic or extreme Liberal, is a necessary condition of a free State. But then it is to be remembered, in explanation of the course of the French government, that the Jesuits in France are not purely a religious body. The Order is also a military organization, and one that has had, too, a large influence, through its regular machinery, in French politics. It owns supreme allegiance, military and political as well as spiritual, to a power without the State, the sovereignty of the General of the Order. Nor did the French Assembly — for the government is only carrying out a decree passed by a large majority in the popular branch of the Legislature — decree the expulsion unconditionally. There was the alternative of submission to certain laws as loyal and peaceable citizens; and these laws the Assembly regarded as necessary to the safety of the State.

PRINCETON COLLEGE has been visited by a very severe and fatal epidemic, in the form of malarial fever. Forty students have been sick, and five have died; and such a panic has naturally ensued among the others and their parents that the college has been closed a month before the usual vacation season. We have been looking to see if the religious newspapers would not have something to say about this sad calamity being a special visitation of Divine Providence. To be sure, the College holds that form of theology which the Almighty is commonly supposed in Christendom to be most pleased with; and hence it is more difficult for the class of religious papers likely to make such a comment to find a motive for the "visitation" than it would have been, if it had been any heretical college that had suffered the affliction. If Harvard, Antioch, or Cornell had been compelled for such cause to close their doors, we may be pretty sure that somewhere a religious newspaper would have been found quick to point the lesson that thereby the Lord intended to show his displeasure toward the unsoundness of the creed there dispensed to the students. Will such newspaper now follow its own logic, and ask if the Lord has become displeased with the theology of Princeton? Probably not; and therefore there may be a chance to get a hearing for what is really the voice of the Lord in the case. This has been given, not by a body of theologians, but by an expert in matters of drainage and plumbing, sent to the College by the publishers of the *Sanitary Engineer* of New York. He was allowed full liberty for investigation, and found the unmistakable cause of the calamity in poisoned wells used by the students, and the poisoned atmosphere of their bed-rooms; and the poison, in both cases, was traced directly to the drainage, which was in a most defective and loathsome condition. The "Divine visitation" came, therefore, as the result of broken natural law; and the "voice of the Lord" to be heard therein was a plain *Learn and sacredly keep nature's laws.*

Digitized by Google

ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

(*Continued.*)

FRIDAY, May 28, 1880.

The morning session of the Association was called to order at half-past ten o'clock in Parker Memorial Hall, by the President, Professor Felix Adler, who spoke as follows:—

I have the honor, ladies and gentlemen, to open the Thirteenth Annual Convention of the Free Religious Association. As you are aware, in the popular superstition, the number 13 is supposed to be ominous of death; and one or two years ago, before we had yet quite reached the age of thirteen, it was believed by some of the friends of the Association, and heartily believed by some who were not its friends, that the Association was about to perish prematurely. Let the Thirteenth Annual Convention prove, not only the fallacy of superstition in general, as we always try to prove on these platforms, but let it prove in particular the fallacy of this one superstition. Let it be a sign not of decay and approaching dissolution, but let it convince our friends, and show to our foes, the abundance of vitality that still remains, and more than ever remains in the Free Religious movement and in the Free Religious Association.

I bid you a cordial welcome to our hall this morning, and shall not detain you with any lengthy preliminary remarks, but shall content myself with simply introducing to you now our first speaker,—or, rather, I should not say "introduce," because he requires no introduction at my hands to any Boston or any American audience. I present to you our excellent coworker, our admirable leader, the editor for many years of the one foremost Free Religious journal of the country. I present to you Mr. Francis E. Abbot, who will read a paper upon the subject, "*What does Free Religion offer as the Guide of Life?*"

[Unfortunately for the connection of our report, Mr. Abbot's essay was printed in the last number of THE INDEX issued by him, June 24. It is printed there as originally prepared for a philosophical Club; while the preparatory remarks adapting it to this Convention were printed as editorial in THE INDEX of June 3.—W. J. P.]

The SECRETARY.—It has been thought desirable to announce the remainder of the programme for this morning in advance, that the audience may know precisely what intellectual viands are to be set before them. As announced in the notice for the meeting, after the essay it is proposed that the discussion should take this more general form: "The steps in the development of religious liberty in this country,—the step represented by Dr. Channing, the step represented by Theodore Parker, and the step next." On the platform, we have the gentlemen who are to speak for those several steps: Mr. William H. Channing, Mr. William R. Alger, and the President of the Association, Professor Adler, who will speak for the step next. An hour and a half remains before the time for adjournment, and these three gentlemen are expected to divide that time amicably between them; and perhaps there will then be a few moments left for a few words of *benediction* from our honored friend, Dr. Bartol, who is none the less welcome for being a volunteer on our platform this morning.

The PRESIDENT.—It gives me pleasure to introduce to you WILLIAM H. CHANNING, to speak for the step taken in religious progress by his illustrious uncle, Dr. William Ellery Channing.

Address of Rev. William H. Channing.

Dear friends, I never accepted this invitation, and, if you will excuse me, Mr. President, I will not keep it. I was asked to come here this morning and speak upon this whole question, as I thought,—upon which, the Spirits helping me, I will speak. It is "Channing, Parker, and the Step Next"; and what I have chiefly to speak of is the Step Next. [Laughter.]

Now, in the first place, I wish to give my testimony of heartiest honor for the frankness of his confession, for the clearness and simplicity of his statement, for the heroic manliness of my dear friend,—if he will pardon me for saying so, my dear young friend, Francis E. Abbot. I doubt very much if there is one in this assembly who enters more profoundly with sympathy into the closing passage of that discourse than do I. It was clear enough to us that he was lifting the veil there from his own sanctum; and there he finds his fountain of living water, his illumination, his influence of peace. God bless him, and make him faithful, and lead him up from glory to glory into the fulness of everlasting day.

Now I say one thing more. Not only do I accept the man Francis Abbot, and honor him, and, though we have not known each other well, heartily love him, yet he must permit me intellectually to say that he exceeded here to-day, very distinctly, his own limits. He presented to us the scientific method, and presented it to us as if the scientific method was something new, and his, and as if that were the step next. Dear Brother Abbot, it is exactly what Egypt tried to solve, exactly what China tried to solve, exactly what India tried to solve, exactly what Greece and Rome tried to solve. It stands for the reason of man seeking to account for the spiritual experiences of man. And at every single age where man has developed, and in the measure of his development, has come such a period, in which he has announced that, intellectually, as a reasoner, he must take the measure of, and in some way enter into, the sources of, and so apprehend and fashion in its outflowing, that mystery of life which lies behind the intellect, which is the Reason of the reason, which is the Conscience of the conscience, which is the Heart of hearts. Did you listen all the way through to the address? This is exactly what our dear friend did not tell. He showed us everywhere that there must be such a Heart of hearts in this universe, though he did not name it. He showed us everywhere that there must be such a Mind of mind. He did not name it. He showed us everywhere there must be such a Conscience of consciences. He did not name it. He called it the Cosmos. Why, dear Brother Abbot, you did not satisfy yourself. You could not have done it. It is not scientific. Behind the problem of such a statement as that comes the demand to know, and not to rest in the unknown,—to know what that reason is which is the reason of our reason, what that intellect is that is the intellect of our intellect, what that heart is that is the heart of our hearts. And his answer was a heroic, earnest, aspiring search for it. I tell you, dear Brother Abbot, if you go on in that way, before you have done with it you will be a Christian once more. [Laughter.] Dear Brother Abbot, don't think you told me anything new. I am going to tell you that I knew it even before you were born. There is nothing new in it at all. It is just as old as humanity. The only question is what form it is going to have to-day. Now the form it is going to have to-day is the scientific form; and, believing in the development of humanity, he told us to revert to that,—beyond the subjective, to the universal. I accept it with all my heart and soul. It is exactly that reason of humanity, that heart of humanity, as he calls it, which is much more than the heart of the heart. It is the *will* of humanity, and the executive power of humanity. Dear Brother Abbot, your science is not good, even in your definition of man. Your threefold definition of man does not solve the problem, and does not fill it, as we understand it now. What you call heart is the innermost will, and it is the sovereign principle, has always been recognized as the sovereign principle. It is not sentiment, and it is not the heart. The heart and sentiment are but the outflowings of it. It is the Will of wills, of which this universe is a very fresh manifestation. And just what you feel as the spring of life, which you cannot exhaust and cannot explain, is that infusion of the Will of wills which quickens you throughout, and makes you to will and to work according to its good pleasure. And that is the innermost of all. There is no name we have ever reached for it yet; and I don't believe any in after ages will ever go beyond it,—The Parent of parents, the Spirit of spirits, the overruling Lord of souls; that Being of beings, who manifested himself as the Word of his Wisdom in his Beloved Son.

And now, once again, my dear Brother Abbot said,—and I saw perfectly well why he wanted to put it so, and why he would like to have it *stay put*, but it will not "stay put,"—that is the difficulty,—how neatly he tucked away William Ellery Channing under that name of "Neo-Christianity"! But he was not there, and he never will be. Everything that Mr. Abbot said this morning was just as well known to Channing when he was a young man, on the banks of the James, at Richmond, as it is known to Mr. Abbot to-day. It was the thought that was always in him, from the very first; namely, to seek *religious unity*. And, after all his searching, he found it nowhere else, and no man ever will find it anywhere else, but in the living God, and in communion with the living God.

What was this Neo-Christianity that our brother was speaking of? I will tell you. Now don't think I am speaking subjectively. Don't think I am speaking imaginatively. I am speaking historically, and simply as a witness of William Ellery Channing. I will tell you. It was in this sense "New Christianity," that he knew perfectly well that Christianity, so far from being about to arise under a new type, had passed beyond the sunrise, and was half-way up to the heavens. But he knew it needed a new era of humanity to enter into what was the secret of the Father and the Son. That was what he was longing for all his days, and he sought it through this very centre of *Unity*,—a universal unity. And he found it—just where Francis Abbot will find it, if he goes on—in "man made one with God." He believed there was a glory to shine out through that Beloved Son, that would enter into humanity. He believed that it was not by accident that he came, but that he came out of the ages; that it was not by accident that he came, but that he came by appointment, to that people who, outwardly so coarse, and brutal even, were inwardly so quickened by this life, which was to them so mysterious, which is to us so mysterious,—the ever-fresh influx of the Spirit of spirits. They did not know that holy name. They scarcely dared to utter it. They kept it secret, because it was so infinitely great. If I stood in the place of your President, I would feel that it was the honor, glory, and privilege of my life—standing as an Israelite, and proud of my lineage—to interpret the latent power in the life of Israel by that glorious Sun of the morning, Jesus, whom we call Christ. And, if I were in Mr. Adler's place, instead of standing out of the Christian circle, I would stand just at the heart of the Christian circle, and, by the authority of the light of the Israel that was in me, I would interpret him, just as he always has been interpreted by those who have learned the *innermost* secret of his being.

Channing believed in the life of man centred in God, and God forever coming into man and glorifying and transfiguring it and making it heavenly-minded. If that is what you mean, Brother Adler and Brother Abbot, by Channing's "Neo-Christianity," that he had. Come on, and show us yourselves what it means. Exhaust it. As yet you have never entered into it. When Conway said to William Furness, "Come out of Christianity," "My dear fellow," says he, "that is just what I have been trying all my life to get into. It is the light of my life."

Now what is before us,—the "Next Step"? It is to see that the very science of sciences is just what was revealed, not as a thought, but as a fact, in the life of man glorified by inflowing and indwelling God,—"divinized" man, transfigured man, glorified man. You and I have never begun distantly to enter into that great doctrine yet. *There* is the secret that Science is to interpret to us; and it will never interpret it to us by its negations. It will only interpret it to us by unfolding what is the innermost law of our own life, which is "our wills made one with the Infinite Will."

Now look at Jesus once more. Only look at him in the light of modern science, longing to name the unnamable, longing to know the unknowable, longing to affirm the ineffable. Just see with what simplicity, with what firmness, with what strength of consciousness he declares it himself! He lived there in Judea as a person authorized from the infinite Person, speaking with the Reason that is the universal reason, speaking with the humanity that is the universal humanity, representing in himself just what he saw when he took a little child upon his knee. No: the authority of Christ is—just what I said the other day—his impersonal personality. It is because he is a man arrived at just that point to know what man stands for upon this earth. It is because he is the affirmed Word of the Infinite Wisdom, the very essence of which is that indwelling will of the loving Father.

That is what Channing stood for. And now it is universal; and the form which it took to him has thoroughly renewed human society, after the universal and unitary form. The man speaking now is the man who most shared his private confidence. That blessed man did me the honor, as my highest privilege on

Digitized by Google

this earth, to pour into my willing ear his hopes of the future, and tell me exactly what he hoped for was this ideal of a perfected society, according to the type of universal unity, which my friend has tried to sketch to us this morning, and has failed in sketching,—just because he limits himself, and does not enter into the innermost thought, there, of the life of God as revealed in the everlasting Son. Would I had the power to work a moral miracle upon all these dear friends! I would take them, with all their splendid intellect, with all their heroism, and I would baptize them anew,—*christen* them anew. I would say: "Dear brothers, you have forgotten your birthright. It is all given to you,—this glorified form of God n man,—given long ago, has been flooding the earth ever since, rising nearer and nearer high heaven. And now you are going to begin all over again. Why, my dear brothers, don't you see that we are in it? Don't you see that it is all unfolding? Don't you see that the best blood of your life, that is beating in your hearts and tingling in your veins, is just this life-blood of 'the Father in the Son'? You think you are outside of the Church. It is all a delusion. What I have to say to you is that you are rather truant, rather foolish. But come back."

That is my reason for being here to-day. One of my friends said, "What in the world are you going to the Free Religious Convention for to-day?" I replied: "It is just where I belong. I never belonged to anything else. If they don't know and value their privileges, why, God help me to unfold them." [Applause.] I came here to make a sacrifice this morning. It is a brave thing in me to do it. Many of you will say in your hearts: "What an old fogy that is! What an old dreamer among shadows!" Now Channing, speaking to an assembly like this, thankful, joyful, trustful, says, "I am proud that I was born under the light of life that is illuminating the nations,—through the Beloved Son, made one with the Father and with universal humanity." And here, in this Free Religious Association, I say to you, as if that dear Prophet of Nazareth were here to hear me say it, "Be *all* of you sons of the Father, daughters of the Father, in that spirit of real religious liberty in which he would have you live." He would recognize you as being of his company, whether you recognized him or not as your leader. It is the Universal Reason, the Universal Will, and the Universal Humanity that speaks through him. What this age is longing for is a religion that is as substantial as this universe. Francis Abbot told you one sublime truth in regard to the tendencies of science to-day. Science is putting away that distinction between matter and spirit, which has been a bugbear to us through life. But how is it doing it? Not by materializing spirit. No, no. Now the authority I am going to give is not my own. It is Herbert Spencer's. He says to me, Don't we all see that what we are coming to is the doctrine of "spiritualized matter"? That is what we are coming to. We are coming to apprehend that this universe is all spiritual throughout. It is just what Brother Abbot meant by "recognizing the manifestation of mind everywhere." And that religion we are coming to,—a condition that shall make religion the most solid, substantial, and real of all realities, by the inflowing and indwelling God, in whom we live and with whom we interact,—his own life, which is the life of universal benevolence, rounded out in universal beauty.

The first point is a religion that is substantial. Next, one that is inspiring, and works miracles of transformation, and lifts us up to that high level that Jesus exemplified and glorified,—by the indwelling God. You see, as clear as the day, it is the era that is coming. These experiences shall not be exceptional only. They shall not be only for high hours of prayer and inspiration, but our habitual, common life, when we shall live with the glory of the Father, and it shall be divine all around us, and we shall shine with that light.

The next is this—(I am following logically. I began at the centre, as you did not, Brother Abbot). The next step is a religion that is luminous,—thoroughly luminous,—that takes up all the laws of science, that takes up all the profoundest laws of philosophy, that takes up, what has not been spoken of this morning, the laws of history, and shows that this whole development of man has been unitary from the first; and when it has come to a centre, a centre like that of the Christian Church, or the Christian religion, and God's Beloved Son, it will not touch destructively that centre, but take it scientifically and critically and historically, and say that if God, the Mind of minds, the Will of wills, the Heart of hearts, sees that he can use this agency now, and that it is the very central channel and means through which his own life is poured into humanity, it is not for you and me to say we have outgrown it. No, no. It has grown into us. The world is yet to become Christian; and the scientific view of Christianity is to explain the actual facts of the Christian world. They thought at the end of the last century—Voltaire and Rousseau—that they had outgrown Christianity. What do you see now? Never since this earth ran on in its course, never in all previous periods, was there such concentration of thought upon the life of Christ as there is now,—life after life, everywhere, each entering into the inspiration of that glory of God. I am speaking not of heart now. I am speaking of the clear light of the intellect, of the clear law of development. When you tell me that the Catholic Church is Christianity, you ought to be ashamed of yourselves. You know perfectly well it is not. It is the *symbol* of the reality. It is the husk in which the bud was kept through the winter. Now the spring time has come, and we want it to break forth, like flowers and blossoms on the tree of life, that in due time the fruits may be ripened.

Now that is philosophical and scientific and historical, and it will stand the test. There is no other Centre on this earth.

Just one word more, and I have done. I have been in St. Louis lately, and Cincinnati, and Chicago, and Washington; and I have seen the most tremendous energies at work everywhere,—something sublimely at work, something that inspires one who loves this nation and its religion,—as God knows I do, though I am an unwilling exile from it,—something that thoroughly inspired me with a new hope. I will tell you what I have seen: that these grand, heroic spirits are longing, as for the very bread of life, for religion. I tell you, dear Brother Abbot, science will not satisfy them. It must be with deeper analysis of human nature, wider reach through the philosophies and religions. You have not touched it at all this morning. Science will not satisfy their wants. They are longing for something which lies behind it, something which will make a moral transformation, lift them up into the glory of the unknown, bring them face to face with the unnamable. They want to have that mystery of life, that sanctity of life, that sweetness of life, that shall make it heavenly. You will find it nowhere else except in this grand revival and new transformation of the Christian world, which is to give the inner secret to every man and every woman, that, just as Jesus was a Beloved Child, just so each one of us shall be a beloved child, in the great united family of the children of God,—one on earth and one in heaven. Now, if I understand it, that is exactly what Channing said; it is exactly what Theodore Parker said; and, dear Brother Francis Abbot, it is just exactly what *you ought to say*. [Applause.]

The PRESIDENT.—It is eminently fitting and gratifying that in a hall commemorating the venerated Parker we should hear words in praise of that illustrious man. I have now the honor of presenting to you Rev. WILLIAM R. ALGER, who will speak of Theodore Parker.

Address of Rev. William R. Alger.

I think we have a very good proof here to-day that this is in truth, as well as in name, a *Free Religious Association*. And, when I get through, I hope our President, who is a Hebrew of the Hebrews, will exercise the same liberty of speech which we do, and give us all "fits," so far as we deserve them.

Brother Channing, with his radiant discursiveness of rhetoric,—a somewhat wandering orb,—has rolled around the horizon so extensively that I think his orbit has intersected that of the other two speakers somewhat. But let us all be a little lawless to-day,—that is, be a little free,—and all three of us speak on all three of the points, and what the first two don't say, the last one will.

It seems to me that the first step represented by Channing was, I will not say so much a protest as a living exemplification of a spirit in precise opposition to the spirit of mechanical formalism, not only in religion, but in the whole sphere of the conscious life of the individual man. What William Ellery Channing preëminently represents to me, while he represents a multitude of other things also, is directness of religious life in the individual, directly related to the divine realities in the whole universe. Therefore, his life was a protest against mechanical and dead formalism, in religion first, and afterwards in all other things. He held an immense mass of pure sensibility freely open to the mystic realities of the universe, the sphered spiritual realities of God; and he held it open, and sensitive, with such purity and patience that they all reported themselves therein, and brought out a reaction in expression so energetic and ardent, and so freshly and livingly sincere, that they have had power to kindle multitudes of souls with some degree of a similar experience ever since. That seems to me the chief central thing which he represented. While he always represented reform in society, and liberty everywhere, and careful thinking in all directions, yet that was the chief and greatest thing, it seems to me. That was the first step, then, we will say, speaking of our three.

Theodore Parker represented a good deal of that also. He always emphasized the immanence of God and the capacity of the human soul, in all its normal functions, to come into direct relationship with all that is divine in the truth, beauty, and good of being. But he represented, as it seems to me, more specifically and emphatically, a protest against the historical and literary and dogmatic rubbish, the false authorities of the Church, which have been so largely substituted in the place of the intrinsic authority of truth and beauty and good. He uttered, and *lived* more than he uttered, an heroic protest against the identification of history, and false history at that, with religion, and of the speculative theological notions of individual men with the eternal revelation of the will of God. He protested against all yokes of formal authority, and brushed away everything of that sort, as so much tyrannical and obstructive rubbish. That seems to me to be what he centrally and chiefly represented, and in that representation he was the next step on, in a sequence, after Channing, who did not especially protest against the authority of the Biblical record, or the belief in preternatural powers,—I will not say "supernatural," for I believe in supernatural things; but preternatural things and what we call monstrosities, or mechanical miracles. Channing did not fight that battle: it was not especially the historic moment for it. He had something else to do, and did it. But, when Theodore Parker arose, the historic moment had arrived for that, and the hero appeared,—a hero of the soul, infinitely more worthy of the admiration and applause of men than all the butchers who have waded through blood to thrones and presidential chairs. [Applause.]

Now I will not, by any means, limit what Theodore Parker stands for and represents to this point, any more than I would limit what Channing stands for and represents to the point I name. It seems to me that in the historic evolution that is precisely the *one* critical thing which he represented. And, friends, while I stand here and speak not of Theodore Parker as a personality or as a biography, but rather as a representative position and influence, I cannot resist the constraining power which leads me to turn aside for a moment for a personal word. I seem to feel the presence of that great, strong, brave, martyred spirit, who fell a sacrifice to his warfare against American slavery and the associated tyrannies, as much as though he had been shot on any of our battle-fields. I feel constrained to pay a single word of tribute to his memory; for I feel that even here, where he lived and wrote and should be so well understood, justice is not fully done him. I read all through carefully, yesterday afternoon, that letter which he wrote with dying hand, after leaving Boston never to return, and the pathos of it seemed to me something almost unparalleled. He says in it, "I may as well confess it: I am not much of a fighter, after all." The central thing in Parker really was his affection. It was because he loved so vehemently that he strove so uncompromisingly against that which threatened what he loved. He loved God, truth, humanity, justice, liberty,—everything divine and good; and, when he saw things hostile to them, the measure of his love for the one was instantly counterbalanced by the intensity of his hostility to the other. Now Parker was an intense flame of affection, more than he was a critical scholar; and it was that which led to his martyrdom; for he turned aside from "the still air of delightful studies," which was needful to his soul, to engage in the battle of the day, and in that battle he fell a martyr.

Let us remember Parker, therefore, not so much as an heroic fighter as a tender lover of everything

Digitized by Google

beautiful, true, and good, who was drawn aside from his legitimate work for a side issue, by the terrible exigencies of the day in which he lived. He comes back to my mind, his eyes quickly filling with tears at anything that touched his sensibility, and yet his soul immovable in its loyalty to duty, so that the people misinterpreted him as a hard iconoclast. He seems to me like a granite flame, burning intensely against falsehood, tyranny, and wrong, and shining with luminous love upon everything genial to his spirit, or representing God to it.

So much by the way. Now it was suggested to me by the excellent lady, the faithful Dorcas who always stood at the right hand of Parker in his work, when she asked me to speak here to-day, in default of others who had been invited, that my point was to be what Theodore Parker would have been *now*, had he lived at the present moment. That is a delicate and difficult thing to say. And yet, to one who knew him well, it does not seem impossible to construct, by the necessary laws of sequence, from what he was, what he would have been. Having won the battle against the necessity, in order to stand in respectable religious society, of believing in the authority of the letter of any book, or bowing to any special dogmatic utterance, —having won that battle, I think, had Parker lived until to-day, he would have ceased to direct his artillery in that direction. It seems to me that the vigor and the energies that he devoted to the battle against slavery having been set at liberty by the final emancipation, he would have been free to have ceased toiling in that way. Whereto would he have turned his exuberant energy? What would he have labored for now? We have just come now to the full blossom, as it were, of that great doctrine whose vesper light was just creeping up the horizon when he passed away,— the doctrine of evolution. How would he have stood, from the necessities of his mind and thought, with reference to that doctrine? I seem to myself to see clearly that he would have accepted, fully and heartily, the positive affirmations of that doctrine, and then would have surrounded them with still other affirmations. He would have said, "This doctrine is a part of the truth, but not the whole truth." He would have affirmed God and the moral law and the immortality of the soul, just the same as he did before. He would have affirmed that evolution is not anything, in itself, which does anything; but it is only the way in which something has been done and is doing. It is the method of the Creator in his works, and is not itself the Creator. [Applause.] I suppose a law anywhere is not an entity. There is no substance in a law. It is only a form in which some entity acts and does something. Law, in its most abstract definition, is only a verbal statement; or, at least, the verbal expression for the word "law" is only an expression for this,—concert and identity of sequences in identity of coexistences. When all the factors which coexist are the same, all the facts that follow will be the same. That is the meaning of law, in its most abstract form. There is no entity in it. It is only the method in which an entity acts; and that Entity, Parker would have said, is God. It seems to me that every one who thinks down to the bare necessities of thought, and finds what they are, finds himself brought up to this: that one of the necessities of thought, when it is competent thought, when it goes far enough to be conscious all around, is that there is an infinite Being; that everything finite presupposes everything infinite, as its natural consequence. There is an infinite Being whom we call God. We may differ in our details of definition, but there is really no room for difference among competent thinkers as to the fact. Herbert Spencer calls it "the unknowable" and the "unknowable will." I don't care what he calls it. Let him be free, in this Free Religious Association, as we are. I call it "God," because it seems to me that another necessity of human thought is that consciousness begins, permeates, outruns everything else. To me, a necessity of thought is that consciousness is the beginning, end, and all-in-all of everything. There are plenty of things that are not conscious; but they are temporary, provisional,—means to an end. Transcendently, the one eternal thing is an absolute consciousness; and all finite consciousnesses, it seems to me, according to the thinking of Hegel, are closed circuits of thinking, into which nothing can ever break. So they are indestructible. They are infinitesimal correspondences of the Infinite One. And this outward universe is only a finitesimal theatre wherein we play our parts. God, the infinite Being, has put his attributes into the *cosmos* in fixed and unalterable procedure. It seems to me he has put his attributes also into every individual soul, in liberty; and each individual soul is a potential mirror of the whole, for God himself; and we have our careers, and run from world to world and from birth to birth; and the whole infinite spectacle is an endless drama. To my view, that is more satisfactory than any materialistic hypothesis.

And that brings me to the next step,—and I see, by the relentless hand of that clock, that I must stop, in order to allow the Hebrew of the Hebrews ample chance for his revenge, and also my Brother Bartol an opportunity for a good long benediction. That brings me to my next step. "What is the next step?" you ask. You remember that I said to you that we should all three of us gallop around the galaxy, hunting for each other's orbits. The first step was to get rid of formalism, and live freshly. The second was to throw off the tyrannical load of historical rubbish and dogmatic authority and preternaturalism, and come under the immanent laws of infinite order. Now what is the next step? What would Parker have done now, if he had been living and here? He would have done his chief work, it seems to me, in the battle against material selfishness,—the battle for a regenerated society. [Applause.] Parker all his life was an earnest advocate of temperance. He fought valiantly against the grog-shops, as centres of disease and crime and horror unutterable to the human race. He would also have been an earnest advocate for the "woman question," as we call it,—for the rights of women, for their freedom to take any position in life, to do any work for which they are fitted and to which they are attracted. He would still have continued to fight valiantly in those directions. And with his tender heart, which was so sensitive toward every living and even every inanimate object, he could not have kept outside of the Society for the Prevention of Cruelty to Animals. And when the next humane society, born out of that, was founded,—the Society for the Prevention of Cruelty to Children,—he who preached those tremendous sermons on "the perishing classes" and "the dangerous classes" would have been an earnest champion there, too. And all through he would have stood, as he did at the beginning, to represent ideality against materialism, liberty against tyranny, universal humanity against all local and sectarian parties and distinctions everywhere. [Applause.] He, I believe, would have been profoundly interested in,—what it is as much as one's respectability is worth to-day to venture to look at without contempt,—he would have been profoundly interested in the speculative doctrine about the greenback as against the gold and silver mine. I know it is premature yet, but it will come one of these days. He protested against the despotism of the dollar, which, as he said, had "in our days more than taken the place of the old despotism by the sword. ["Hear!" "Hear!"] And how much that means there are not twenty men on this earth who understand to-day. ["Hear!"] And, when twenty years more have passed, a good many of you who are here will see more in that than you do now. *The money power is the despotism of to-day.* That is a great evil. We have a civilization which is based on money, obtained not as the honest reward for honest services, but won by speculation; that is, taking something for nothing, which is injustice. The whole fabric of Christendom to-day stands upon a colossal and unadulterated lie,—that a man has a right to all the money he can get, if he does not get into the State Prison in getting it. There is no heresy on the globe that more needs advocates than that truth. And Parker would have stood in the forefront of obloquy to maintain it, with the same heroism that he maintained other heresies, for which he is now, too early in his grave, covered with laurels and garlands. Yes, we must have a new civilization. Yes, this world is not going on a great while longer such a mass of discord and cruelty and misery as it is now. In place of a civilization built on money obtained largely by fraud, we must have a civilization founded on labor, inspired by love, and regulated in the distribution of its products by justice. [Applause.] I may say that, had Parker lived till to-day, he would have said such things as that, with much greater power than I can say them for him. And, if his spirit in heaven looks down upon us to-day, or, out of that ideal region beyond all time and space, is with us, may some gleam of satisfaction come to his heroic and martyred spirit from our recognition of his services at this late day.

We want a civilization which shall not be, as the present is, a moving equilibrium of hostile selfishnesses, but a civilization which shall be a moving equilibrium of co-operative sympathies. And I see, for one,— whatever doubts may fill the souls of timid folk,—I see auspicious signs of the coming of that day. There are great preparations going on in the world for a sudden and astounding change, which will gladden the hearts of the human race one of these days. You know preparations may be silent and invisible and slow, and yet the result come, in its perfection, in an instant, when the preparations are made. So Jesus of Nazareth said the coming of the Son of Man should be. I think the true coming of the Son of Man will be when humanity comes to its collective consciousness, as a unit and brotherhood. Now we are preparing for that in this way: that, by the construction of machinery and the perfecting of the apparatus of creation all over the earth, we are wonderfully increasing the productive power of the human race. Gladstone says that more wealth was added to England in the eighteenth century than in the whole preceding eighteen centuries. The earth at this moment is growing rich with a gigantic rapidity which is utterly astounding to those who know the facts.

Then, in the second place, we are wonderfully increasing the facilities for distribution, though selfishness and monopoly hold them yet for themselves. When they are completed, it will be the highway of God prepared for the incoming of the millennial kingdom.

And, parallel with those two modes of progress,— the increase of productive power and the increase of distributive facility,—is there not clearly, in every direction, a wonderful growth of human sympathy? Look at literature! Look at the innumerable forms in which philanthropic and protective energy and activity are breaking out everywhere! Outrages which once would have flourished for a century unrebuked are now crushed in twenty-four hours.

Let those three things (to say nothing of anything beyond) go on as they are going on, and it makes a millennium absolutely certain. And when men love one another instead of hating, and labor for one another instead of for self against each other, there will be a revelation of mystic glory, of which the greatest seers that have ever gone before us have not got a glimpse. I believe that there will be a collective consciousness of the human race, and that it will have a focal centre in every disinterested individual, and this earth, possessed by the consciousness of humanity, will sweep into the cosmic harmony, and open communication, throughout the whole material universe, with the whole intelligent family of God! [Repeated and continued applause.]

Address of Professor Felix Adler.

I am very glad that Mr. Alger has spoken. I think that his last point has been marked. "The Next Step" is to be taken. If Theodore Parker could have lived to-day, to speak from this platform, as we are speaking, I think the tenor of his words would have been in the direction last touched upon by the speaker that preceded me. What made Parker great, what took him out of the ranks of ministers and made him the American prophet, was the fact that he took into his great heart the great cause of practical freedom,— that he illustrated his religious principles, not by general speculations on truth and beauty and love, but that he took out of the heart of the times in which he lived the one burning injustice of the day, and preached against it. [Applause.] And he or they who would be successors of Parker to-day, who would lead on the movement which he began, and take the next step, must do as he did,—must take, not the temperance question specially (I beg to disagree with my predecessor on that,—not that I have any inclination to lessen the importance of the temperance movement), not the "woman question," perhaps, nor a dozen others that might be taken up; but it is necessary, in order to gain force, to concentrate force upon one main point. I therefore should say, to select one question which includes all other questions,—the one great social question upon whose solution depends the successful solution of the temperance problem and all other problems connected with it,—that the next step would be to take up the main wrong of the day, and preach social justice and right and humanity in the name of religion, in the name of Free Religion.

There were many points in some of the utterances which have been heard upon our platform to-day which would seem to indicate that we are still very

Digitized by Google

far from the spirit of Free Religion. Not that I, for one, have the intention to imply that any religious conviction which may be held ought not to be profoundly respected, even because it is the conviction of an earnest man. But there was one point in the utterances of Mr. Channing which you will forgive my frankness in alluding to, which seemed to me wholly opposed to the spirit of Free Religion. Free Religion—a Free Religious platform, as I understand the term—does not mean a platform where any opinion shall be simply tolerated,—not merely that every one who has an earnest conviction may have the right to utter his conviction; but Free Religion, if I understand the term rightly, includes a wider and a larger tolerance. It means that all dogmatic convictions, of whatever nature they may be, shall be *held subordinated*,—not only that equal rights shall be accorded to them all, but that they all shall be held subordinated; that the *dogmatic* view of religion which any one may hold shall not be the characteristic one of his religion, but the life, the great moral intelligence and character of a man, shall decide the quality and the quantity of his religion. But it seemed, from the utterances which we heard, as if the speaker were almost convinced that, unless we, the sons of to-day, were to return once more to the mode of religious conviction which was taught eighteen hundred years ago, we are not religiously safe; that, unless we accept a certain dogmatic formula of religion, we are in the wrong path of development, and that our religious future will, in consequence, be clouded. So far from holding such convictions, I on the contrary maintain that the time has come when, from the very heart of Christianity itself, the dictum goes forth that the Christian name must be dropped; and what I mean by that will become evident the more heartily and strongly I profess my reverence for the person of Jesus of Nazareth. Revere him,—indeed I do. Conceive his greatness,—by all means I do that. But if I question my own conscience, and inquire into the grounds of my reverence for Jesus of Nazareth, what are those grounds upon which I revere him? Why is he so exalted? Why is he so adored? I will endeavor to answer this question presently, after briefly indicating, in their order, the reasons which impel me to make this broad and, it may seem to many, startling assertion,—that out of the very heart of Christianity goes forth the commandment that the Christian name should be disused. I make that assertion because I believe in honest names,—in names which wholly express our modern convictions. Now Dr. Channing the elder, and Mr. Channing, his trusted friend and kinsman, have certainly a right to retain the Christian name,—if they accept the one cardinal doctrine upon which the Christian Church rests its dogmatic system,—the doctrine of the infallible truth of the Biblical record. If it can be proved that the Bible is indeed divinely inspired, then the word of Jesus, or the word of the Deity, as contained in the Bible, must be accepted as the infallible guide of life. But, if Mr. Channing is willing to place himself upon the critical basis, as he has said,—if he is willing critically to examine the New Testament and the Old,—I think it difficult to understand by what system of philosophy he will harmonize the thousand contradictions which are evident on the face of those works. Those who have accepted the facts of science, those who accept the critical results of the investigation into the Bible and its records,—the results which are well-nigh unanimously offered to-day by the most competent critics of Europe, of France, of Holland, and of England,—those who have studied the works of these men and accept their results, must come to the conclusion that the Bible, the New Testament and the Old, rest for their authority, not upon the fact that they were supernaturally revealed, but upon the fact that they contain certain truths which appeal to the reason and the heart. But, if the Bible is valued because of its truths which appeal to the reason and to the heart, then the ground of our reverence is not the character of the Bible, but the human reason and the human heart; and in so far as the human reason and heart approve of the Bible, in so far do we accept the Bible. In so far as the human reason and the human heart disagree with what is contained in the Bible, in so far do we reject the Bible. Upon what ground, then, can we base our reverence,—our especial reverence for the Christian name and religion? It has been said by many who have rejected the inspirational theory—who cannot maintain that the supernatural character of Jesus was proved by the miracles, because they discredit miracles, in the face of the enormous testimony to the contrary,—in the face of the testimony of nature every day to the contrary,—in the face of the unbroken record of ages, as contained in the geological and astronomical records of the world—that miracles cannot happen, and cannot happen because, if a miracle were to happen once, the whole order of nature would be insecure every day; I say those who accept this evidence, and reject the theory of miracles and the inspirational theory of the Bible, maintain that they have a valid claim to the Christian name on other grounds. It is argued that it is because of the moral value of the life of Jesus,—because in his person humanity is illustrated in so high and lofty a manner as never happened before, and as can never happen again, making him a leader not to be outgrown. Now it is very wonderful how certain assertions, when they are once made, will be received. Certain phrases become stock phrases, and no one questions them, or ever thinks of questioning them. It is so with regard to the inimitable morality of the Sermon on the Mount. Even the most hardened unbeliever is accustomed to speak,—not with reverence alone, for we all do that,—but with something more than reverence, of the inimitable, the incomparable morality of the Sermon on the Mount. The Mohammedans say to an unbeliever, "Why, even you must believe our Koran." "Why?" "Because of the incomparable style in which it is written. It is so incomparably fine and beautiful that no mere human author ever could have composed such a work." Those of us who have read a little of the Koran, and are not Mohammedan, are inclined to wonder at the assertion, because, though it contains many beautiful things, it is by no means so attractive or beautiful as its believers fondly imagine and maintain. But the assertion passes for current on all hands among those believers. Somewhat similar is the assertion of the inimitable and divine morality of the Sermon on the Mount. By quibbling, by sophistry, by interpolating modern sentiments into ancient words, it is possible so to transform the meaning of words as to give them any interpretation we choose to give them. In this way, any document may be changed and falsified. But those who read the Sermon on the Mount with open eyes will see that, besides many really incomparable beauties, it contains certain points which we cannot at all accept into our ethical code at the present day. Even those beauties which it contains, and upon which the claims of Jesus to our admiration are so confidently rested, you will find in the contemporary, Talmudical writings of the Jews at that very period,—nearly every one of them. They were the stock of wisdom—of proverbial wisdom—of the people of the period. They were stated with greater beauty, with greater simplicity, by Jesus; but they are essentially the maxims of Hillel, and can be read, as I have stated, in the contemporary writings of the time.

Besides these admitted beauties, there is especially one point to which I would refer, and which, in my estimation, renders the Christian code of ethics unfit to be regarded as the highest or as the entire expression of our ethical standard at the present day. It is the little importance which is attached to intellectual virtue [applause],—nay, the almost disdain and contempt of intellectual virtue. And that is not only evident in the Sermon on the Mount, but it appears on every page of Christian history. Christianity is not a thing newly presented to the human reason. It will not do to tell us that for eighteen hundred years it has flourished, and only to-day its true meaning has been understood. Christianity is a term which is to be interpreted by the history of the past. For eighteen hundred years there have been Christian churches, and the Christian Bible has been in the possession of mankind. The Christian priesthood has had a power and supremacy which it will never have again, let us hope, in the history of the world. In all these ages, Christianity has flourished, and the modern Unitarians affirm that only now the true meaning of the Christian doctrine is beginning to be understood. Why, then, Christian teachings have been singularly unclear and vague, utterly failed of their meaning, if it took eighteen hundred years to make their simplest statements plain. The history of the Christian Church shows, as the Sermon on the Mount shows, that Christianity has esteemed the "poor in spirit" blessed. "Blessed are the poor in spirit," says the Christian code of morality; and Christian history echoes the word, "Blessed are the poor in spirit," at least in the estimation of the historical representatives of Christianity. The one thing which we have learned to-day is to see the *un*blessedness of poverty of spirit, to see how necessary it is that poverty of spirit should be removed. The one effort to which the minds of reformers, in every direction, are to be directed, is to remove this great obstacle to the progress of mankind, and give greater prominence to intellectual virtues, raise higher the love of truth for the truth's sake, and show the great importance, on every line of progress, of intellectual honesty. In this one particular, it seems to me that the Sermon on the Mount fails. It certainly does not emphasize intellectual virtue. However you may interpret the words I have quoted, "Blessed are the poor in spirit," it seems to me that, interpreted according to the natural meaning, and in the light of Christian history, the Christian Church throws contempt upon intellectual gifts, upon intellectual virtues.

How, then, in the light of these facts, if they be conceded, shall *we* maintain the Christian name, who have thrown aside the belief in miracles, and do not believe in the supernatural character of Christ? You have clung to the inimitable humanity of Jesus, and have deluded yourselves with ideals of your own minds. You have clothed this historical figure with your own beautiful ideals, and you worship your own ideals, in worshipping and loving Jesus of Nazareth. The object of your admiration is the ideal. The ideal is greater than any man. You say, "If Jesus were not divine, if Jesus were not indeed the very God, then he could not have lived the ideal, because no finite nature has ever reached that ideal, and certainly in Jesus of Nazareth it was reached." But, great as he was in sympathy, pure as he was in heart, he shared the feelings and beliefs of his time. Was his a supreme ideal nature? Did he not believe in the gross demonology of the Galilean Jews? Did he not himself seek to cast out devils? Did he not instruct his disciples to cure diseases by casting out devils? I know, indeed, that these words will be explained away. For eighteen hundred years, theologians have been busy in explaining away the simple words of the Christian scriptures, according to the theory they desire to prove. But evident it is, to one who reads the record with open and intelligent eyes, that Jesus did share the views and superstitions of the people by whom he was surrounded; that he never would have conceived of his Messianic mission, if he had not believed, as the people about him believed, that the world was about to be consumed by fire, and that a certain individual of the stock of David—believing that individual to be himself—was to come in the clouds of heaven and inaugurate new heavens and a new earth. We may speak with a certain lightness of this belief, and say that he "accommodated" himself to the beliefs of the age. But how will you prove that he *accommodated* himself to the beliefs of the age, when it is evident that he shared these beliefs,—when it is evident that, except upon certain preconceived notions of Jesus, as a supernatural character, it is impossible to believe that he did not share these beliefs? It would be just as right to say years hence, and undertake to prove, that Mr. Channing was not in sympathy with the views he has been uttering here to-day,—a supposition against which I am sure Mr. Channing will protest,—and that in speaking of Jesus in the way he did, and in maintaining the Christian doctrines, he was simply accommodating himself to the gross superstitions of New England which prevailed at that time. We take the words of Mr. Channing and of other loving disciples, we take the words of Jesus, we take the historical records which are the most trustworthy, and we obtain the picture of a man who was great, gloriously great, in one particular,—in his tender sympathy for human suffering, in his profound understanding of purity, whether purity came to him in the guise of childhood or of maturity,—and who found the one great method of charity, which consisted in recognizing the might of meekness and the power of love. In that, he was great,—in the method of sympathy, in the method of charity. But, for the rest, we find him, according to the historical records, a man who shared the views of his age and of the people among whom he lived, and who, perhaps, would never have laid the corner-stone of the Christian Church, had he not believed in the Messianic superstitions of the time; thus intimately are these superstitions and these views of the age interwoven with the beginnings and the development of the Christian Church.

(*Continued on page 22.*)

Digitized by Google

The Free Religious Index.

BOSTON, JULY 8, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in o her words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . . *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F. R. A.*

OUR readers, we are sure, will enjoy with us the clear and handsome new type which our accomplished printer, Geo. H. Ellis, has provided for the "new departure" of the *Index;* and we have to thank him and all connected with the printing-office that, in spite of all the changes, the first number was issued with so little delay. After a few weeks, the eye of the reader, too, will have the relief of a wider margin. We did not allow enough for the clipping of the sheet,—a deed, however, which we trust the reader appreciates for other reasons.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200.00
Mrs. C. P. CURTIS, *Boston*	10.00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	$10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00

WILLIAM J. POTTER,
Secretary F. R. A.

IS THE ALPHABET AT FAULT?

It is always interesting to note the closing proceedings of the colleges of our country each year, as bearing on the question of the influence of higher education in the religious, political, and social life of American communities. Hundreds and thousands of young men, by a law of natural selection having on the average the best blood of the country in their veins, are going out from these institutions every year, and in the course of a few years, wherever they may settle, will be taking their places among the leaders in public and private affairs. It is a question of the highest moment, What is the kind of influence they will carry with them? Judging from the tenor of a number of the baccalaureate sermons that have come under our notice, just given to graduating classes by college presidents and clergymen, there seems to be a general apprehension on the part of these watchmen of the students' welfare that natural science is working havoc in the religious faith of these young men. At several of the leading colleges, the closing sermons were arguments against the general agnostic philosophy of the day, and Herbert Spencer in particular; and the students were warned against the inroads of science upon the domain of spiritual beliefs and habits.

Doubtless, the undermining of the traditional creeds and observances of religion is in rapid process among the younger men; and this in a general way may be owing largely to the advance of science. But what is science? It is simply *generalized and classified knowledge*,—the very thing that colleges are established to teach; knowledge in all the departments of human life, if they are complete colleges, or universities. It would seem, then, to be a strange anomaly that the presidents and chaplains of colleges should feel it to be their duty to warn the students under their charge against the effects of that which it is the chief purpose of their institutions to foster and spread. The anomaly is explained by the fact that these worthy watchmen of the college Zions are confounding certain ecclesiastical creeds and customs, which seem to them all-important, and which have held a large place in the history of Christendom, with the substance of religion and the moral law; and, seeing that the former are clearly endangered by the progressive science of the day, they leap to the conclusion that the latter are also imperilled.

Not making a correct diagnosis of the case, they naturally do not prescribe the correct nor effective remedy. If they really think it so all-important to the young men to hold to the authority of the old theologies and ecclesiasticisms of Christendom, then their remedy does not begin half far enough back. They should at once use their influence to have the curriculum of their colleges curtailed by the excision of all branches of knowledge that tend in any way to discredit these old seats of religious authority. The Roman Catholic seminaries would furnish them the only safe models for selecting the courses of study. A hint of what they should do has been recently given in a convent-school of this country, in the case of a young lady of literary tastes and culture and of bright intellect, alive to all the questions of the day, who was seized with the self-consecrating impulse to devote herself to the work of a "Sister of Charity." She carried with her some of her favorite books, thinking probably that the convent would offer a delightful retreat for quiet study. But everything was taken from her,—every book, magazine, newspaper of the modern world being strictly prohibited,—and only a few ecclesiastical books of the most mediæval type were allowed as mental food to this young enthusiastic mind.

Indeed, it may be questioned whether even this example would go far enough to meet the danger which some of our college Doctors of Divinity appear to apprehend; for any awakening of the intellect whatever is liable to put old opinions in peril. The only effectual remedy, after all, may be to go back to the very alphabet, and prohibit the teaching of that. Only by keeping people in absolute ignorance can they be saved *from* all the possible dangers of knowledge. To prohibit the alphabet would be to smite the evil of modern Scepticism at its source. Moreover, the alphabet is itself heretical. It did not come of Christian origin.

But if it is not simply the authority of certain systems of theology and of certain religious institutions for whose safety our baccalaureate sermonizers are anxious, if their anxiety is really on account of a peril that seems to them to threaten the very substance of religion and morality, then we think there is a better remedy. It is to abjure wholly the mediæval methods, still prevailing in the colleges, in respect to the study of religion and morality, and to apply to these preëminent departments of human life, so far as they are themes of study, the same scientific method that is now applied in other branches of learning. If religion and morality are in jeopardy from science, it is because they have hitherto been taught as necessarily implicated with a theology which science is fast making obsolete. To ensure their stability, they must be put on grounds that science can recognize and accept.

FREE RELIGION AS A GOSPEL.

Foremost in the triple statement of purpose affirmed by the Free Religious Association stands its proposal "*to promote the practical interests of pure religion.*" Fittingly, this comes first in its avowed aims. For, though not the result to be first achieved, it is first in its importance. It is the ultimate outcome and consummate flower of all else. Important as may be the scientific study of religion and profound fellowship, in its essential spirit (neither of which can be overestimated), they acquire their greatest worth as agents of religion's largest development and most effective working. Greater knowledge is to produce higher character and nobler living. Broader and deeper spiritual sympathy is to insure more successful and useful effort.

Free religion is not merely speculative or sentimental. It is, or should be, eminently practical. Its realm is this life. Its mission is to enlighten and elevate, to unite and improve mankind. The perfection of the individual, the highest welfare of the race, is its goal. It throws off all cumbrous forms, all restrictive systems, that it may be free to strike more effective blows for the right. It forms alliance with all earnest and sincere souls, of whatever name, nationality, or race, for the better unfolding and upbuilding of the good. Whatever enters into the process of human growth, it recognizes and fosters. Whatever helps to invigorate and exalt life, in any of its interests and activities, this religion seizes and wields as instrumental for the accomplishment of its work.

A familiar legend tells how once, when some of the chosen apostles of Jesus lay bound in prison for the preaching of their faith, an angel opened the prison doors, and led them forth, giving them explicit charge to "go and speak to the people all the words of this life." It is precisely the words of *this* life — *all* of them, the gospel of life — that free religion has to preach. Released from the fetters of ecclesiasticism and dogma, set free from the prison house of sect and system, it is to make this proclamation more effective, uttering its word

Digitized by Google

more distinctly, putting the word into deed more thoroughly.

Free religion, then, is the gospel of life,—of all that makes the essence and effectiveness of life.

It is the gospel of health. It recognizes and enforces the physical laws of man's being. It enjoins "the use, not the abuse," of all the good things of the material world. It requires and exemplifies moderation and sobriety in the active work and the social recreations of life, "temperance in things useful, abstinence from things hurtful."

It is the gospel of intellectual veracity. It fosters the truth-loving spirit, ever seeking more knowledge. It exercises frankness of speech in the avowal of its convictions. As no church or creed, no book or man, restricts its field of vision or limits its acquisition, so no ecclesiastical decree, no professional propriety, no current clamor, restrains its expression.

It is the gospel of moral honesty. It sets forth a high ideal of personal character. It gives clear discernment of the right, and unfaltering obedience to its behests. It calls for uprightness of dealing, sincerity and faithfulness in all the industry and enterprise of life; begetting trustworthiness not to be impeached, and confidence never broken; rounded integrity, strong in the very wholeness which that word denotes. It includes, in the sweep of this moral impulse and purpose, all possible relations of life; filling the public service, no less than the private condition, with its presence and power.

It is the gospel of social purity. It demands the highest chastity in the individual, in the family, in society. Only the pure thought, the clean word, the worthy act, find justification before it. It affirms the divinity of love; the sacredness of true marriage; the duty of pure generation, transmitting sound moral health as well as physical vigor; and the necessity of a refining and elevating culture to give completeness to the moral character.

It is the gospel of justice and equity. It would promote these between all classes and conditions. It insists on fair play for all. It seeks to reconcile the conflicting interests of capital and labor, employer and worker. It aims at a more equitable distribution of the comforts and luxuries of life, and of the wealth that is to procure them. And all this, not so much by legal enactments and external compulsion as by the proclamation and diffusion of just and right principles.

It is the gospel of equality. It asserts no monotonous uniformity of natural capacity nor sameness of personal attainment. But it demands for all free opportunity for the full exercise of native power, and would secure to every one the largest possible growth and acquisition. In this equal opportunity is each sex, class, and race to be included.

It is the gospel of humanity. It is not philanthropy, as simply the sentiment of good-will toward mankind in general. It is the stronger purpose which makes its possessor to become thoroughly identified with and consecrated to the service of all human needs. It would strengthen the weak, reform the inebriate, raise the fallen, purify the licentious, regenerate the vicious and the criminal. It adds to these efforts ceaseless endeavor for the moral elevation of the community at large. Thus is its work preventive as well as remedial, comprehensive and not special alone. Its "enthusiasm for humanity" is chastened indeed, but it does not fail to be also strengthened by the knowledge that comes from thorough study of the facts of social life and harmonious working with the laws of social development.

Free religion thus becomes the truest life, bearing fruit in profound and practical morality; a morality that consists in the development of personal integrity and the fulfilment of social obligation.

Freedom and fellowship are the atmosphere in which it best accomplishes this practical fruitage. It brushes away the cobwebs of tradition from the windows of the human soul, letting in the clear sunlight of truth, not that man may bask with self-complacency in its rays, but that he may be invigorated and inspired by their life-giving power. As it would banish theology from the public schools that it may introduce morality there,—the morality not of set rules and formal precepts and external authority, but of essential principle, pervading spirit, and living influence,—so would it everywhere cast out dogmatism and superstition, that it may instal truth and right. It would bring all earnest and free spirits into quickening contact, that they may animate each other into co perative and triumphant effort for human welfare.

For such a Gospel of Free Religion, uttered on the platform, impersonated in living conduct, organized in societies, there may not be perhaps a large hearing, an eager following, an instant success; but there are, certainly, a place, a work, and an imperative demand. F. H.

CLEMENT D. NEWMAN.

The record of the worthiest lives is not that chiefly celebrated in our daily press. Our newspapers bring to us too often stories of misfortune, disaster, and crime,—evidences of the weak and sinful side of human nature. These are blazoned on their pages; while manifold deeds of kindness and humanity are forgotten. Even the good word "liberal" is in these days sometimes brought into disrepute by the unworthy lives of those who most blatantly claim and wear it. No worthier service, therefore, can be rendered the liberal cause than to make record of a life passed in its service; a life true, manly, honest, clean, and useful; a life consecrated to high ends, and pursuing them by none save worthy and honorable means.

Such a life was that of Clement D. Newman, who passed away from his home in Brooklyn, on Saturday morning, June 12. Mr. Newman was born in Brooklyn on the 17th of January, 1826. He came of sturdy American and Knickerbocker stock. His grandfather was a major in the army during the War of 1812, and his great-grandfather a general in the army of the Revolution. At the storming of Quebec, the latter stood by the side of Arnold,— whose name was then untainted by his subsequent treason,— and caught him in his arms as he fell wounded by a bullet of the enemy.

His mother belonged to the old Knickerbocker family, the Duyckincks,— a name always honorable in the local history and literature of New York,— and was known as one of the most intellectual and cultivated women of her day. From such ancestors, he inherited intelligent patriotic instincts, which made him always the best of citizens, and a strong liking for literary pursuits. He was educated at Bedford Academy, Westchester, and the Academy at Saratoga; and subsequently studied law at Norfolk, Va., and in the office of Messrs. Beach & Backus at Saratoga.

Very early, he was impressed with the enormity of the institution of slavery. His oration at graduation contained a strong expression of anti-slavery sentiments; and, while it was highly commended for its literary excellence, it was criticised by some of his more conservative friends for its radical political utterances. These early impressions were strengthened during his residence in Virginia, where he came in direct contact with the institution and its upholders. Even at that early day, the advocates of slavery were not disposed to submit to any criticism of their pet institution from Northern men. For a straightforward statement of his opinions in debate in the local Debating Club at Norfolk, Mr. Newman was threatened with a challenge; and, though in maturer years strongly opposed to duelling, he promptly intimated to the friend of his antagonist his acceptance of the challenge, and named rifles as the weapon. Upon this announcement, it being known that he was an excellent shot with the rifle, the subject was at once dropped by his opponent.

Although educated to the profession of law, Mr. Newman's early inclination was to enter the field of general literature, to which his education and refinement of nature strongly drew him. Financial misfortunes in his father's family, however, early turned him from his literary labors to the routine work of his profession. He commenced to practise law in 1843, and was admitted to practice in the Court of Chancery, June 1, 1847, by the late Chancellor Reuben Hyde Walworth. As an equity lawyer, he won the respect of the bench and the bar for his uprightness, probity, and gentlemanly dealing. "He was noted," says the Brooklyn *Eagle*, "for his integrity and candor of purpose, and enjoyed an enviable position in both business and social circles." As a probate lawyer, he had few equals in this country. The wills drawn by him were seldom attacked, and in some instances were successfully defended against counsellors like David Dudley Field, Richard O'Gorman, and James T. Brady. He was counsel in the celebrated Thompson will case, the Seymour case, and others of importance.

His early literary productions, including a number of poems published in the *Literary World*, *Home Journal*, and other papers, are tinged with a strong religious feeling. One of the best of these early pieces is a patriotic ode to the memory of the martyrs of the Prison-Ships. A song written by him on the occasion of the birthday of Robert Burns was selected from among many others, and sung on the same day, January 25, 1859, in New York, Canada, and Edinburgh, Scotland.

He was brought up in the Protestant Episcopal faith, and was baptized and confirmed in this church at Norfolk. The honesty of his intellectual nature and his strong reason, however, led him early into a broader and more liberal religious communion. At the age of twenty-four, after hearing a sermon by a Universalist preacher, Dr. Thayer, he was induced to investigate, and finally to adopt the views of that sect. For many years he was an honored member, and for twelve years superintendent of the Sunday-school, of the Universalist Church of the Restoration, in Brooklyn. Once having got wings, however, his rational nature continued to soar. Now, for several years, he has been connected with the Second Unitarian Church, being drawn thither by strong sympathy with the views of rational religion as presented by Rev. John W. Chadwick. For Mr. Chadwick's ability and sincerity, he had the highest respect. On his recent return from Bermuda, where he had spent some weeks in the vain attempt to recover his health, he said to the writer: "I have been an actor in an historical event since I saw you. I had the satisfaction of presenting one of John Chadwick's sermons to a descendant of Jonathan Edwards." He added, "He expressed himself very glad to receive it, too!"

Mr. Newman's religious life manifested a gradual and natural growth out of supernaturalism into the religion of reason. His utterances upon religious topics were always characterized by the utmost

Digitized by Google

frankness and honesty. He scorned to pretend, even by his silence, to believe that which his reason rejected; and he respected no preaching which lacked this element of utter sincerity and truthfulness. With regard to a future life, he frankly said, "We do not know." Aware that his illness might have a fatal termination, he faced the unknown future without fear, in that most perfect trust that whatever was best would happen to him and to all. To the end, his religious life was a manifestation of that fearless faith, which in his early days he thus expressed in a little poem entitled: —

ONWARD.

Oh, never turn thy helm aside,
When noble is the goal.
Press onward! Destiny's the child
Of force within the soul.

Ne'er backward look, and thou shalt see
The star of triumph shine:
Despair's approaching gloom can make
Hope's energy divine!

Mr. Newman was one of the founders and most interested and intelligent members of the Brooklyn Philosophical Society. His earnest face and kindly word will be greatly missed by all who have gathered at its meetings. A number of able papers were prepared and read by him before this society, the last being on the subject of "Advent Duties."

In the year 1856, at the age of twenty-nine, Mr. Newman married Miss Mary E. Bleecker, by whom he had six children, five of whom, with their mother, survive him. To them he has left the precious legacy of the tender memories of a life devoted to the highest ideals. No one ever entered his home without seeing that here was the centre of all his affections and hopes. His domestic life was, in the language of one who knew him long and well, "a consummation of ethical grace and beauty." Mr. Daniel M. Tredwell, of the Philosophical Society, writes of him: "I have known him nearly thirty years, and know that the home pleasures and enjoyments were the keenest of his life. His entire life was a complete moral structure of the most unexceptionable and unassuming purity."

The funeral sermon preached by his friend Mr. Chadwick was a merited recognition of these noteworthy traits in a character of remarkable beauty, sincerity, and worth. His wife and children, now bowed beneath the burden of a natural and inevitable sorrow, have the sincerest sympathies of his many friends. We cannot doubt that, when time has modified the sharpness of their grief, they will find help and healing and a chastened and thankful happiness in the contemplation of a life singularly true and noble, and worthy to be held up as an example to all who would build up the kingdom of truth and righteousness in the world.

L. G. J.

New York, June 19, 1880.

SCIENCE AND RELIGION.

The recent publication of *The Life and Writings of Henry Thomas Buckle*, by Alfred Henry Huth (New York, D. Appleton & Co.), bids fair to beget a renewed interest in the works of Buckle himself. It has become a fashion of recent years to decry Buckle, to say that he failed in his great attempt, etc. This may be true, but, if he failed, no one else has succeeded; and he certainly pointed out the pathway along which all his legitimate successors have since walked, and will continue to walk for a long time to come. Buckle, it should be remembered, worked without the help of the full light which has been thrown upon the problems he discussed by some of the wonderful generalizations of modern science. Perhaps it is not too much to say that he helped to make some of these generalizations possible. To admit his failure to comprehend the vastness of the task he had undertaken does not detract from the greatness of the work he really accomplished; and it is within the limits of possibility, moreover, that the chief part of his failure may have been in appearance only, for all that he has left us is, as Mr. Huth well says, but "a fragment of a fragment." No fragment was ever of greater service in suggesting new ideas to its readers. Buckle has been compared, as regards originality, with Comte and with several others; but comparisons of this kind are seldom satisfactory. A very large body of English readers undoubtedly received from him their first conceptions of right methods of historic research; and he first taught them to apply to human beings in the mass, in social groups, the same methods of investigation that apply to all other subjects,— from grains of sand to stellar systems. That European civilization depends primarily upon intellectual rather than moral advancement; that the individual may be disregarded in studying the law of the group; that even those affairs which seem to be most dependent upon personal caprice or passion — suicides, murders, marriages — are not so dependent, but are determined by comprehensive natural laws, — these, in their day, were wonderful generalizations, which subsequent investigation may have modified, but cannot set aside. They may not have been wholly original with Buckle,— some of them surely were not,—but he emphasized them and used them as no one else had done. He redeemed history and made it a science, no longer a compilation of biographies and court gossip. The man, too, was wonderful. Self-taught, he labored for fourteen years in silence, never indicating the nature of the task upon which he was engaged. A marvellous chess-player, a fascinating conversationalist, a very great linguist of rarely equalled power of memory, a sceptic and free-thinker in the best sense of these much-abused words, a devoted son and loyal friend,— as all of this and more he is shown to us in Mr. Huth's excellent biography. Mr. Huth, eighteen years ago, was one of the two boys in Buckle's company when the latter met his untimely death at Damascus; and the enduring influence of his great friend and tutor is exhibited in this first acceptable biography, which the boy, now an accomplished man, has just written.

Mr. Z. L. White, the excellent correspondent of the New York *Tribune*, in a recent letter from Washington, calls attention to Major Powell's ethnological researches among the North American Indians. The plan of the work in which Major Powell has now been engaged for ten years is very comprehensive. A discussion of the manners and customs of the Indians; their religions; their languages; a history of each tribe so far as it can be traced; an account of their dealings with the whites from the earliest settlements of the latter to the present time; and a collection of relics,— all are provided for. Moreover, an exhaustive bibliography of all literature relating to the Indians has been prepared, as a part of the same plan, by Mr. J. C. Pilling. An atlas, showing the location of all tribes at the time of the discovery of America, the subdivision of the linguistic stocks, the location of villages, all cessions of lands to the colonists, all removals of tribes, etc., has been made; and the value of these two works to ethnological students cannot be estimated. Material for a legislative history of the Indians has been gathered; a complete bibliography of North American linguistics has been prepared; and between fifty and sixty full dictionaries and grammars have been constructed, a large part of this last work being done by volunteers, — missionaries, army officers, employés of the Indian Bureau, contractors, miners, and others. The sign language of the Indians has been studied, and an introduction thereon prepared by Col. Garrick Mallory; and their picture language has been thoroughly investigated. A full account of Indian sociology will also be given. In this field, two volumes have already appeared; and eighteen additional volumes are in course of preparation. More material for the study of primitive man is said to exist in the western part of the United States than can be found elsewhere in the world. There are thousands of ruins, mounds, caves, refuse heaps, etc., containing an abundance of remains, all of which will soon be scattered as the country becomes settled, if immediate measures are not taken for their collection and preservation. The French government has already carried away whole ship-loads of valuable relics; and one of its exploring expeditions will, this season, go into Arizona for the collection of relics from among the Pueblos. Private enterprise cannot secure this valuable ethnological material; and Professor Baird, of the Smithsonian Institute, urges Congress, before it is too late, to appropriate a few thousand dollars in securing to-day that which will be of incalculable value twenty-five years hence.

An additional zest attends the study of the North American Indians because of the impression, daily deepening among students, that the human race is of extreme antiquity in the New World. Heretofore, there have been but two theories of Indian origin worthy of consideration: (1) That they are of independent origin, created or evolved in the Western Hemisphere,— a theory now practically abandoned; (2) That they are descended from Asiatic tribes who managed to reach America in some unexplained way,—possibly by way of the Behring Straits or the Polynesian Islands. But evidence is now accumulating from various parts of the United States, especially in the neighborhood of the Rocky Mountains, from Central America, and from the Pampas, going to show that man existed in those places as early as anywhere else on the face of the earth, perhaps even further back in time than the pleistocene geological period. His remains are now found associated with the remains of extinct animals of so great an antiquity that it is evident, says Professor Flowers to the London Royal College of Surgeons, that the data from which the problem of the peopling of America is to be solved are altogether changed. "Taking all circumstances into consideration, it is quite as likely that Asiatic man may have been derived from America as the reverse, or both may have had their source in a common centre, in some region of the earth now covered by sea." We hope to return to this subject soon, in a consideration of Professor Winchell's *Preadamites*.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Mrs. E. D. Cheney wishes to call the attention of our readers to the "Massachusetts School Suffrage Association," lately formed to carry into effect the law for school suffrage for women. Its object, she writes, is to promote the interests of education through school suffrage, by gathering and diffusing information in regard to the condition of the public schools throughout the State, and to encourage women to vote for school committees, and give them such help as will enable them to vote intelligently. A large and interesting meeting was held in Boston during Anniversary Week, at which important speeches were made by Col. Higginson, Mrs. Livermore, and others. The Association desires to enroll in its membership all who are interested in the subject, that it may extend its connec-

Digitized by Google

tions and make its work more thorough. In the city of Boston, committees have been organized in all the wards to call on those who registered last year, and see that they take the steps necessary for voting this year, and also to bring the subject to the minds of all the women in the ward, that they may act conscientiously in regard to it. Whether the result of this movement be to give a much larger vote than last year or not, it is certain to arouse a great deal of discussion and interest in the matter of education, and that is a great good in itself. The following paper of instructions has been carefully drawn up by a committee of the Association, and submitted to the criticism of both the assessors and registrars, and it is believed to give all the directions necessary to those wishing to vote in the city, in as simple and intelligible a form as possible: —

5 PARK STREET, BOSTON, June 15, 1880.

Instructions for women wishing to vote in the city of Boston at the election of members for the School Board, in 1880: —

1st. Every woman who last year paid a poll-tax or any other tax upon real estate or personal property, which was assessed in her own name, in any town or city in the Commonwealth of Massachusetts, must go to the Registrars' office, 30 Pemberton Square (or to such place of registration in the suburban districts as shall be designated by the Registrars of voters, who will give notice thereof by advertisement), at any time until within fourteen days of the day of election. Every woman must there present her receipted tax-bill, and be registered as a voter for the present year.

2d. Every woman who, last year, did not pay a poll-tax, or any other tax, must make application *in person*, to be assessed at the Assessor's office in the City Hall, *before five o'clock P.M., September* 15, and, after such tax-bill is paid, must present it in person and be registered at the Registrars' office, 30 Pemberton Square, or at one of the sub-registration offices, under the conditions above mentioned.

These directions apply to all cities other than Boston, and all towns in the State, and the same officers, times, and places that apply to the assessment and registration of men apply to the assessment and registration of women; with this exception only, that the time of assessment for women is on or before the 15th of September, and for men until the first day of October.

THE English Factory and Workshop Act, passed in 1878, forbids the eating of meals in places where articles detrimental to health are manufactured. The Home Secretary has recently extended the prohibition "to every part of a factory or workshop in which dry powder or dust is used in any of the following processes,—lithographic printing, playing-card making, fancy-box making, paper-staining, almanac-making, artificial flower making, paper-coloring and enamelling, and color-making." The enactment is one that our State legislatures might copy with decided benefit to factory operatives.

IT is announced that an Anti-Duelling Society has been organized in one of the counties of South Carolina, of which Judge Kershaw, an ex-confederate general and one of the most respected men in the State, is president, and many other prominent men of the aristocratic class are members. This is one of the most encouraging signs of a moral reconstruction of Southern society that has appeared.

THE bill before Parliament in England, to grant the right for one to marry his deceased wife's sister, produces a good deal of agitation. It is understood that the Queen, the Prince of Wales, and the Duke of Cambridge are in its favor; and that Mr. Gladstone has declared that it ought to be settled by letting each sect go its own way. Hence it is not strange that Sir Thomas Chambers should hope to get his measure passed this year. He has the Commons with him; and, though the Lord Chancellor is bitterly opposed to him, there is some reason to believe that Prince and Premier will persuade the Peers.

BOOK NOTICES.

NOTE.— *It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION. By John Caird, D.D., Principal and Vice-Chancellor of the University of Glasgow, and one of Her Majesty's Chaplains for Scotland. New York: Macmillan & Co. 1880.

Dr. John Caird, for many years distinguished as an eloquent preacher of the Established Church of Scotland, proves himself by this volume to be a philosophic thinker of far more than ordinary ability and a Christian theologian of the most Catholic spirit. In our assault upon what is base and superstitious in the religious orthodoxy of the time, we must not forget that such men as Caird exist and that such books as this are written. The man and his book are remarkable signs of the times. It is too frequently the vice of the radical protest that it makes no allowance for these significant phenomena.

Among the works to which Dr. Caird expresses his obligations are Pfleiderer's *Die Religion* and *Religionsphilosophie*—works highly spoken of by Prof. Everett in his address before the Ministers' Institute in Providence, last October—and Hegel's *Philosophie der Religion*. To the last-named book, Dr. Caird expresses himself more deeply indebted than to any other. The confession is superfluous for any one at all acquainted with the philosophy of Hegel. His influence is evident at almost every turn. And perhaps our faith in the "staying quality" of Dr. Caird's exposition is somewhat shaken by our recollection of the collapse of Hegelian orthodoxy in Germany and of Feuerbach's deduction from the Hegelian premises of his nihilistic creed.

Dr. Caird comes forward as the advocate of the *scientific* treatment of religion, but the word *rational* would express his meaning better. His method is not inductive and objective. It is deductive and subjective. He is nothing if not metaphysical. And our distrust of his method is not disarmed by his use of it. The value of his book appears to us to lie much more in what is incidental than in its general scope. Upon the topmost ranges of his argument, he breathes an air too thin for average mortals. In these laborious arguments to show that the finite and the infinite involve each other, we feel ourselves up in a balloon, and the solid earth of scientific investigation far down below us has a comfortable concreteness of aspect that affects us with a feeling of homesickness and a desire to come down and get out.

Dr. Caird's first chapter is mainly a criticism of Herbert Spencer's "unknowable." He argues that his theory of the relativity of human knowledge is conclusive of the non-existence of the Absolute. A similar criticism was made by Mr. Chauncey Wright in the last article he ever wrote. He insisted that Spencer's "unknowable" had no such positive character as his regard for it implied. What Dr. Caird says of the Unknowable as an object of worship is excellent. "It is not too much to say that almost any object of reverence would be more worthy than this."

A chapter follows on the intuitive character of religious knowledge. Denying to it any such character, Dr. Caird, nevertheless, gives an exceedingly sympathetic statement of the origin of the claim. His criticism, however, of the intuitive theory, leaves it in a miserable plight. Equally keen and fatal is his criticism of the idea that a positive revelation can communicate religious truth that is contrary to reason or above it. Nowhere is Dr. Caird's departure from the ancient and much of the current Orthodoxy more decided than here. He makes reason the ultimate test.

Chapter IV. treats of "The Necessity of Religion." It is a necessity of thought. Thought presupposes Absolute Intelligence. It is here that Dr. Caird's admiration for Hegel becomes conspicuous, and it is here that we begin to follow him with halting steps. But the chapter contains admirable matter on the weakness of ordinary refutations of materialism. These refutations represent God as an "Almighty Creator" or an "All-wise Designer and Governor of the world." Such a conception is essentially dualistic. "Not only is the God who is conceived of as an external Creator or Contriver reduced to something finite, but the link between Him and the world is made a purely arbitrary one, and the world itself is left without any real unity."

Chapter V. on "Proofs of the Existence of God" considers these proofs under three heads, cosmological, teleological, and ontological. The inadequacy of each in turn is shown, while yet a certain provisional value is accorded them. Wisdom is easy here after the exhaustive criticism of Kant. Chapters VI. and VII. are preliminary to the eighth, in which Dr. Caird develops his favorite idea of the presupposition of infinite by finite mind, and the necessity for infinite mind to reveal itself to and in the finite. At this point, we have not found him clear or conclusive. The fault may be in us, and not in him at all.

There is a profoundly stimulating chapter on Morality and Religion. As metaphysical as possible, we have yet noted many points of vital correlation with Mr. Spencer's *Data of Ethics*. But the attempt to show the superiority of religion to morality impresses us as an utter failure. The concluding chapter treats of the relation of the philosophy to the history of religion. Its ablest point is in favor of the organic development of religion in general, and of Christianity in particular, and in opposition to the notion that Christianity was interpolated from above because the world was growing worse and going to decay. The attempt to make out a case for Christianity as a supernatural religion is lame enough. What is meant by supernatural is not clearly defined. Evidently, nothing that would satisfy a high-and-dry conservative. At the lowest calculation, this book is eminently suggestive of the break-up of the old theology. It is especially a book for those who are prone to deal with Christian Orthodoxy, as if it were perfectly homogeneous and equally absurd in all its parts. In fact, nothing is more heterogeneous. The traditional labels mask a thousand and ten thousand varieties of thought and feeling.

FOREIGN.

DR. KENEALY has by his will left his library, which is said to be one of the richest private libraries in the country, and includes many valuable and rare works in classical and Oriental literature, to the British Museum and St. John's College, Dublin. He has left instructions as to how the library shall be divided between the two institutions.

AT the annual breakfast of the Scottish Disestablishment Association, held at Edinburgh on Saturday, the general opinion expressed was that Scotland had decided for disestablishment, and that the next election would determine the means to be adopted in carrying it on. The Rev. Principal Rainy said that at the last election the dissenters decided not to split the Liberal party; but at the next election, if the party was split on the subject, the blame must lie with Liberal Churchmen.

THE missionary world must begin to think of its morals. It assumes sometimes too much; and the recent proceedings of the Blantyre missionaries in Africa—who, by their own confession, flogged a negro that afterwards died—are likely to lead to a resolution calling upon the Government to subject missionaries in some way to the law. This is only fair. The missionaries and their friends sometimes lead us into a war, and they ought in return to be prevented from doing things which lead to war.

A PETITION has been extensively signed in Oxford, which, after recounting that the oath of allegiance has formed an integral part of the Constitution for six hundred years, prays that the said oath may be maintained intact, and not dispensed or done away with or exchanged for a simple declaration; and that nobody be permitted to take the oath who would be considered disqualified from taking an oath in the courts of law, or who shall have said in public anything in open disparagement of its binding force.

"WHAT papers off my writing-desk are you burning there?" cried an author to the servant-girl. "Oh, only the paper what's all written over, sir. I hain't touched the clean."

A BOSTON lawyer recently met his match in a witness who was giving evidence about an old lady's loss of mind. *Lawyer:* "Did she look as I am looking at you now, for instance?" *Witness:* "Well, yes, quite vacant-like!"

A GEORGIA colored debating society was lately discussing, "Which is the best for the laboring man, to work for wages or part of the crop?" An old "uncle" spoke the sense of the meeting when he said, "Bofe was de best, ef dey could only be brung togedder somehow."

Digitized by Google

(*Continued from page* 17.)

Upon what plea, then, will you rest your continuance in the Christian Church, and how will you justify yourself in retaining the Christian name. Christ, as a supernatural being, you do not believe in. Christ, as the perfect man, you cannot believe in. If you accept the view which I have endeavored to set forth, by what authority do you call yourself "Christian"? You call yourself by the name of Christ. Is it as the greatest leader? Yes, in one direction, although it may well be questioned whether Buddha was not equally great in the power of sympathy which he exhibited. But you cannot accept a leader in one direction only as a religious ideal. You cannot hold up the life of Christ as the absolute ideal which we are to follow. We must include intellectual virtue in our ideal. We must include freedom from all superstitions in our ideal. We cannot mould our own life according to the prototype which is set before us in the life of the Nazarene.

Then it is said by others that we must accept the Christian name because of Christian civilization,—because, after all, Christianity has given birth to this civilization under which we live,—and that we must therefore call ourselves "Christians" in the sense of belonging to this great civilization, in the sense of feeling ourselves called upon to further this great civilization,—"Christians," therefore, in the sense of "civilizers." But how little ground for this! The claim that Christianity has given us this civilization cannot be allowed. If you read the works of mediæval history and the contemporary history of the Christian Church during at least fifteen hundred years of its life, you see that Christianity, far from producing the civilization under which we live, retarded that civilization; that it was only when the power of heathen nations began to conquer Christian influence, in the time of the Renaissance, when old Greek and Roman writers began to be read, when science raised its head, and the spirit of inquiry took the place of the spirit of the Inquisition, when science began exploring the globe, and the new influence of ancient literature began to be poured in upon the spirit of the world,—it was only then that that was effected which has produced the civilization of the last fifteen hundred years. [Applause.] In all those years, what inventions and discoveries do we owe to the Christian influence? The invention of the rack, perhaps. Was not that a Christian invention? The invention of the Inquisition, perhaps. Was not that a Christian invention? I speak not here for a dogma. I have no individual cause to defend. I have no new sectarian name of my own to propose. I simply call for names which shall express our sincere convictions. I say the people, and the teachers of the people from the pulpit, should consider the question whether they can justly and in full honesty hold up the life of Christ as the ideal life,—whether they would desire that modern men should fashion their lives and should conform in their conduct entirely with the example set by Jesus. And, if they cannot do that,—if they can neither hold up Christ as the divine nor as the ideal life,—with what right, I repeat, do they retain the name of "the followers of Christ"?

I have spoken of the past. It is easy to go from the point of vantage which I have now gained, and say my word as to the future, and the *Step Next* to be taken. I do not hold it necessary, I do not believe it possible, that the whole world will speedily attain those views which we are here endeavoring to promulgate. The vast majority of men are governed by their emotions, not by their intellect. A man who feels so earnestly and strongly and tenderly as Mr. Channing feels,—such men, while they may, and will, I hope, concede the equal honesty and sincerity of conviction which inspires us, will never be able to meet on the same ground of opinion with us. The world, for ages to come, will still hold fast to dogmatic beliefs. The question for us to consider, however, the problem for us to conceive, is: Can we not, in spite of religious dogmatic views, find the point of union? The point of union, I believe, is "Practical Work." All I ask is, retain your dogmatic beliefs, if you must. Consider us wrong. Believe that we are transgressors. Believe that we are wholly on the false path. But retain, if you will, those dogmatic beliefs *as private beliefs*. Don't maintain them as the *sine qua non* of salvation. Don't urge them upon the world as that which can alone give a moral character to man. But unite, whatever shades of diversity you may have, unite with us in that which is to be considered the essential of all religion, in that which Dr. Channing preached as the essential of religion, as Mr. Channing himself has told us, to perfect society. Help us to introduce that perfect society. Earnestly teach what is necessary, in order to induce men to make those changes in modern society which are so very desirable. Clear the convictions of men. Instruct their consciences. State truths, though they be bold truths and unwelcome truths. Make this the tenor of your pulpit teachings, and then we can heartily meet it. This is the Next Step, in my opinion, to be taken,—the step which Free Religion endeavors to inaugurate. We will each endeavor to maintain our convictions, and endeavor heartily to prove the falsity of other convictions. But we will do so in the spirit of union, notwithstanding,—feeling that we still belong together, that we are united on the platform of practical, humanitarian work. For in that work all religions seem to concentrate; only that the majority believe that that work suffices not, and *we* believe that that work alone suffices, and is the essence of all faith and of all religion.

And now I want to say one word as regards Mr. Abbot's statement, with which I cannot wholly agree, though I also accept "Philosophy as the guide of life"; only that I do not believe that Philosophy or Science can ever give us that totality of which he speaks. Science is fragmentary, and Philosophy founded on Science is also fragmentary. He speaks of harmonizing our life, of bringing our individual life into harmony with the universal life. And that we must do. That is indeed the purpose, the substance, of all moral endeavor. But how shall we do that? Is not the pessimist right, after all? If we base our moral convictions merely upon *fact*, if we merely take Science and Philosophy as our guides, what do Science and Philosophy show us? Do they show us a harmonious world? Have not all the religions painted a Satan, as well as a God? And do not the facts show Satanic influences, as it were, in the world, as well as divine influences? How, then, shall we deceive ourselves as to facts, if we rest upon facts alone,—facts interpreted by Science and Philosophy! Here are the facts of goodness in the world, of beauty, of nobleness, of truth; and the philosopher would have us bring our lives into harmony with these facts. But, on the other hand, grimly and darkly stand forth the opposite facts,—the facts of evil, the facts of sin, the facts of insanity, the facts of despair, the facts of poverty, the facts of wrecked lives, the facts of hopeless troubles. Mr. Alger has likened the universe to a theatre, upon which our life is enacted, saying that the Divine Being has placed us here to enact our parts. *I* would not be the spectator of such a play as is enacted in this world, knowing that I had put the players in their places, and that but for me it might have remained otherwise! I think it must be with feelings of unutterable sadness, sorrow, and remorse that an omnipotent Being would contemplate such a tragedy. The facts of evil are just as much facts as the facts of good. And, if we are to bring our lives into harmony with the facts, the question remains, With *which* facts,—with the facts of evil or the facts of good? Theology steps in and says: "You can never reach the belief in infinite goodness, you can never reach the assurance of infinite goodness, except by faith. The one thing which religion must give us is the belief in infinite goodness,—the belief that, notwithstanding the evil in the world, there is infinite goodness at the heart." That is the essence of all religion. All the religions of the world have been attempts to solve this one problem: How can we believe in the ultimate triumph of good? How can we believe that in the issue of things goodness is not to be overcome? How can we have faith in the good, and not in the evil? The Persians endeavored to meet this difficulty by speaking of the conflict between the good principle and the evil principle, and saying that in the end good would triumph. Christianity has endeavored to solve it in the scheme of "the atonement," by which Satan and his works would be finally confounded. The Jewish prophets never speak with such power and millennial promise as when they speak of the time of universal peace, when nation shall never make war upon nation, but the earth shall be full of the goodness of God, as the waters cover the sea. But Philosophy will often fail,—philosophy that is based on facts, it seems to me, must fail,—because, as Mr. Abbot has wisely said, the belief of Philosophy must never go further than the evidence. And the evidence seems to me to be clearly and plainly,—I speak this from my knowledge of human sorrows, I speak this from my knowledge of despair which I have seen,—the evidence of facts is clearly the evidence of darkness and evil and woe and misery, as well as the evidence of beauty and goodness and love. And it seems to me that there is only one way in which we who cannot accept theology and its guidings will obtain that assurance which we so much need. We cannot say, "We will believe by faith." It is a mere play of children,—we arrive at a conclusion which we desire, and because we desire it we cling to it. But we say, "Not by creeds, but by deeds"; and that means not only that, looking aside from matters of dogma and of mere doctrinal religion, we should seek rather to benefit humanity, but something more profound than that. It means that by deeds of goodness do we learn the endless and infinite value of the good, and that in this manner we acquire an unconquerable confidence in the good, notwithstanding all appearances to the contrary. Our confidence in the good arises upon good actions which we perform. In one word, I say, "Instead of standing idly and speculatively, and asking, 'How will it be?' 'Is it that the good will triumph or the evil will triumph?' *Do the good*, constantly practise noble actions. Then, by virtue of this experience which you have acquired, you will feel such a boundless trust in the good, you will so feel the direct influence of the tides of goodness which course through the world, that your doubt will be removed. For doubting men stand upon the brink of life as boys who cry out for bladders and life-preservers, with which to swim. These doubting men and women of our age cry out for some doctrine, some creed, some dogma of the letter, and say, "Unless we have this, we cannot support ourselves." The truth is that they need only to have courage and plunge in, into the tides of goodness, and they will find that it is natural for man to swim. We need only to strike out boldly, and trust the buoyant element.

The point to which I have arrived, and which I will not seek to illustrate further, is experience instead of faith,—not experience of outward nature, for that can never give us anything but dualism and antagonism and contradiction, but *our own* experience. Logically, we can never prove the ultimate triumph of the good. The question therefore remains for us, Shall we accept it on faith? Or, if we do not have faith, and cannot have it, how shall we obtain this necessary assurance of the triumph of the good? *Logically*, we cannot. I have not *proved* it. The fact that I have done good and noble actions does not prove *logically* that goodness will triumph in the world. But it proves it *to me;* for I have experienced the infinite, endless value of the good. I can doubt no longer, because I have become part of the good, and part of the divine has flowed into *me*, and I have become part of the divine. [Applause.]

It is in this manner that I seek to settle for myself what shall be the *Step Next taken*,—a great summons to the world to engage in larger works of philanthropy and morality,—some great cause, a cause which evokes enthusiasm,—and that will give to men new confidence in the good where they had lost confidence, so that they will believe henceforth in unselfishness as the only guide of life, and that which is at the heart of the universe. [Applause.]

The SECRETARY.—Before this meeting breaks up, I want to say that a lunch, or rather a substantial dinner, has been provided in the hall below, for all who desire, at reasonable rates. And now I think, before separating to partake of that, you will be ready to hear the Free Religious benediction from our friend Dr. Bartol, which will also serve as a kind of Free Religious "grace" for the lunch.

Address of Rev. Dr. Bartol.

The immediate *benediction* which, with his thankful spirit, Mr. Potter anticipates from me, I must not make a *male*diction, by continuing in any way this fight, if it be a fight. I observe in the morning, rising very early these summer days, that the voices of the birds on the trees, while the light is still struggling with the darkness, are short and sharp,— more *screams* than *songs*. And yet those screams, rather than songs, of the birds, are prophecies of the coming day. I detect something of the scream in listening to our friend, the honored President of the Association. I find in those screams (if I may without disrespect so call them) of the Free Religious Association prophecies. And, certainly, I humbly and frankly say that, having attended some of the anniversary meetings of this week, this is the liveliest time yet, beyond all cal-

Digitized by Google

culation, that I have had the privilege to see and to hear; only, being an older man than our dear friend and brother, Mr. Adler, he will pardon me if I could wish for him (as I have to pronounce the blessing, will he let me pronounce one on him?) that with all his ability, his sincerity, and the noble, benevolent work which I know he is doing practically in the city and great metropolis of New York, he could only have a little more *joy*.

"Now to the Lord a noble song."

That is to Him always in order; and that is the best first line of a hymn that was ever written. And, though there *will* be a minor key, it is not in nature. Nature's minor key is only the echo of *our* minor key, when we have one. Though the minor key may be in place sometimes, I think the major key will prevail. I hope it will prevail a little more than it has done in this speech—so able and glowing—of Mr. Adler in his future speeches, and in his presidency of this noble Association. But this looks a little controversial: it is not meant so.

Let me say just a word, in passing,—for I know that my time is very short,—touching here and there upon the points brought to notice in the addresses of the morning. First, as to the tenderness—regarding which our Brother Alger spoke so truly—of Theodore Parker. It happened, shortly after Theodore Parker's death, that a noble woman, a woman of genius, who professed herself to be a spiritualist,—not in the way of the outward manifestations of spiritualism,—desired me to come and see her, because Theodore Parker had a message to communicate particularly to me. I went. She took my hand,—I am not pronouncing for or against the spiritualistic theory,—she took my hand, and the communication certainly was very touching and very striking. The spirit of Theodore Parker, as it purported to be, said: "My brother, I wanted peace. I saw that you had spiritual peace. I came to you for that gift. I had to brace myself against the world, to clothe myself in armor against the opposition to my views and to my course. I had been to the funeral of my affections,"—a phrase that I shall never forget,—worthy of Shakspeare,—"I have been to the funeral of my affections. But I came to you for peace."

One word about Dr. Channing and supernaturalism. In the latest period of Dr. Channing's life, I remember distinctly taking a walk with him about Boston Common. He said: "The miracles are not the great thing in religion. What is called 'the supernatural' is not the great thing. The works,"—lifting his eyes to the rising sun,—"the orderly and natural works of God are more for our instruction, in religion, than all miracles." So much for Dr. Channing.

A word about our Brother Abbot,— whose paper I was delighted to hear, and I sympathized mainly with the substance and the sentiment,—our Brother Abbot, who is going away from us. And if I have not, as I should crave, the privilege of saying a word at the dinner,—the feast that will be given to him by his friends,—let me say it here. I have known him well for many years,—a man of convictions, a man with the courage of his convictions, a man with indomitable perseverance in the maintenance of his convictions. There were points in his discourse I could not agree with; and against one statement—in the general form in which he put it, not in his intention—I wish to enter my protest. He said, speaking of love, in general, "Love is under law." No, sir. Appetite is under law. Inclination is under law. The human will is under law. But *love*—that name for God, and for all that is greatest and best in the human soul—is under *no* law. It made all the laws. All the laws are its servants. Everything in the world should be its minister. And every man and every woman here who have loved, who have had experience of this deepest sentiment, will respond I think to what I say, that love itself is the highest; and if it could, according to our brother's wish, be the prevailing power in the world, it would be the only law which all the other natural and spiritual ones would rejoice to serve.

In regard to Brother Channing, I shall be brief. I do not call myself "a Christian," I don't like to call myself by any good name; and, Mr. President, I don't like to call myself by what you think a bad one. I don't call myself by that name. Yet I respect that Christian movement which we call "the Church." But I wish to express frankly, on the point, without argument, my feeling as respects Brother Channing's statement. My view is this: It is a great mistake, a great philosophic, historic, and religious mistake, to suppose that the future increasing emphasis of the human mind is to be laid on that name, or ought to be laid on that individual whom we call "Jesus, the Christ." Everything is relative. The question with you is where you put your emphasis. If you emphasize one word in a sentence, you cannot emphasize every other word. You have no light and shade. You will not give the true meaning. And I believe that the extreme, perpetual, ever-repeated, multiplied emphasis, putting the creeds and catechisms and liturgies and prayers and discourses, "for the sake of Christ," "in Christ," "through Christ."—I believe that that emphasis—that *emphasis*, mind you—laid on that word, on that name, on that person, *crowds out God*,—crowds him out, puts him in abeyance to one who, however noble, beautiful, spotless, and pure, great as he has been, great as he will be, is, after all, our brother,—one of God's children. The emphasis, by the religious instinct, by the philosophic faculty, by the sense of justice to all God's offspring and all his works, will be surely withdrawn from that transcendent measure in which it has been laid on that name and on that person, and will be fixed on the Supreme, call him what you will. Even his name—if you make it simply the name "God" or "Allah" or what you will—must not be too often repeated. That, too, must be more an ineffable name, as the Jews had it, than a frequently spoken one. Now, if I have a hearer who hears this without sympathy,—if Brother Channing hears this without sympathy, or any one in the audience,—I am going to bring Scripture proof of my position; because I hold, Mr. President, that I have made a theological discovery. We designate the Church "Christian," "the Church of Christ." All the churches, orthodox and heterodox, Romanist and Protestant, have no other name for the Church than "the Church of Christ," "the Christian Church." Would you believe that the Church is never spoken of in the New Testament as "the Church of Christ"? Jesus speaks of "my Church." He says, "On this rock" (with his play upon the word "Peter") "will I found my Church." And in Romans Paul says, "All the *churches* of Christ salute you," *i.e.*, the local churches. But, whenever the Church is spoken of in that large way as "*the Church*," you will find that it is uniformly spoken of in the New Testament as "the Church of God." Now I want that phrase, "the Church of God," to come into use, Scripturally; for I believe in the Church. That is to say, I believe not only in independent individual conviction, but that we must have sympathy. We shall die without sympathy. We must get the art, in politics, in general society, of getting along together: and I want to go into my grave at once when the time comes that we cannot get along together. Rich and poor, wise and ignorant, weak and strong, we must all get along together. So there must be a Church,—I don't care what you call it,—"the *consensus* of the competent" Brother Abbot would call it.

Mr. ABBOT.—Not at all.

Rev. Dr. BARTOL.—Or he would call it "the rule of life." Now I differ with Brother Abbot in one respect essentially,—in the prominence which he gives to the intellectual faculty as the guide and salvation of human life. We must have *sympathy*,—not only the "con-sentiment of the competent," but the con-sentiment of all men. I don't care a fig for your "competent." I do care for all mankind. And you never will get your "competent" together, to decide this question. We must have sympathy,—*the sympathy of all*. [Applause.]

Moreover, I differ very much from Brother Abbot (although I am no metaphysician or philosopher) in another respect. I do not believe that any faculty, called "intellectual," called "rational," called "the understanding," called "the reason," which if it were dissected from the whole mind would be helpless, even to discover the truth,—I do not believe that any pure intellect is the entire *organon* for the discovery, far less for the realization and application, of the truth. The same affections, the same sentiments—sometimes unworthily and sarcastically called "emotions," in connection with the understanding and the senses and the rational faculty—are part of the very *organon* for the search after and the discovery of the truth.

And, having said these things, I have indicated my points, in a very general way, both of agreement and of disagreement with the speakers who have preceded me. The moment we think of it, we find this: "the truth" is not a fact, is not a law, which Brother Alger says is a mere "mode of operation." It may have to do with facts: it may have to do with laws; but "the Truth" is a spirit,—a spirit of sincerity, a spirit of love. Did Judas Iscariot tell "the truth" when he told the chief priests and Pharisees where to find Jesus in the garden? Was he "a true man" when he did that? Nothing is, or may be, so false to your own soul, to your fellow-creature, to your God, sometimes, as the statement of a fact, which may belong to *you*, but does not belong to the man to whom you tell it.

Well, the hour has come; and I can only say that I may have, from old and friendly associations,—never otherwise than friendly,—some title to say this brief word on this platform. Candidly, you are prophetical, dear Brother Potter. The prophecy has not been yet fulfilled. Perhaps the years have not brought so much fulfilment of it as both you and I desired. May the future years bring it abundantly to us all. [Applause.]

The PRESIDENT.—Our friends may be under the impression that that is the way we Free Religious people give a benediction,—by criticising each other. But, if the criticism in every case is as mild and genial as that given by Dr. Bartol, I am sure we have a right to consider such a criticism as a benediction.

Before we pass from the hall, Rev. Mr. Alger will offer a resolution, which I am sure you will all indorse, as a remembrance of our absent and dear friend Mr. Frothingham.

Rev. Mr. ALGER.—It seems fit that our session should end, not with creed, but with deed, and with a kind deed. I offer the following resolution:—

WHEREAS, Our late President, Rev. Octavius B. Frothingham, is wandering in foreign lands, with impaired health, and perhaps sometimes with depressed spirits,

The Free Religious Association hold in grateful and honoring remembrance his long record of historic services in behalf of every noble end, and desire to send him the assurance that they hold him tenderly in their hearts to-day, and wish him great enjoyment in his vacation, a speedy recovery of his strength, and a happy return to his home and work in America.

The resolution was received with applause, and was passed unanimously, the vote being taken by rising.

The Association then adjourned to 3 o'clock P. M.

REFUGE OF SUPERSTITION.

THE SERVICES at the Brooklyn Tabernacle yesterday morning were of much more than usual interest; and, notwithstanding the threatening weather, there was a large congregation present. At the conclusion of the sermon, Mr. Talmage said that, in compliance with his announcement of the previous Sunday, after the singing of a hymn, he would baptize by immersion eighteen persons who had signified their desire so to mark their entrance into the Church. He then retired to his private room to change his clothes. As soon as he had left the platform, several attendants cleared it of its furniture and carpet. A part of the platform on the left of the place where Mr. Talmage usually stands was raised, and the baptistery was exposed to view. It is a tank about seven feet in length, three feet in depth, and perhaps four feet in width. It was filled with water to within a few inches of the top. Mr. Talmage ascended the steps at the conclusion of the singing, and at once stepped into the baptistery. He wore a dark gown which enveloped most of his frame. Major Corwin stood on the steps leading to the platform; and, as the women advanced, took them by the hand and steadied them while they stepped into the tank. The congregation stood during the entire ceremony. The first candidate was a young woman tastefully and prettily dressed in white flannel, trimmed with white satin ribbon. She wore her hair closely braided to her head, and as she stepped into the tank she displayed a white satin slipper. Mr. Talmage stood facing the congregation, and the lady took her position in front of him with her side to the people. Then, taking hold of her dress at the back of her neck with one hand, and with his other hand on her back, he said: "In the presence of the Church on earth and in Heaven, and on the profession of your faith in Jesus Christ, I baptize you in the name of the Father, Son, and Holy Ghost. Amen." When he had repeated the words, he lifted the young woman from her feet, and, throwing her backward, placed her completely under water. She was patient and yielding up to the moment of immersion, but once under water she became flurried, and came to the surface in a way which led the congregation to believe that her immersion came a little sooner than she expected. Mr. Talmage lost no time in placing her upon her feet in the tank, and, having wiped the water from her face, handed her the handkerchief and placed her in charge of Major Corwin. This gentleman had a wrap in waiting, and, throwing it about her shoulders, conducted her to an anteroom temporarily arranged from the end of the hall-way on the right-hand side of the church. Immediately after the immersion, the organ played, the boy choir sang a baptismal hymn, and the music continued until the next candidate had entered the water. Twelve women and six men were baptized. Mr. Talmage varied slightly his language, but the ceremony was in substance the same. With the exception of the first, all the women wore black dresses. Candidate No. 13 was the first man. He wore a gown, but it did not hide from view a very tall starched collar. The proceeding in his case was the same as with the women; but, on leaving the tank, he walked to the opposite side of the church. No. 16 approached singing, and continued his vocalism after he had entered the water until the organ ceased playing. He did not join in the singing after leaving the tank. Mr. Talmage, after the last candidate had left the tank, still standing in the water, his head and shoulders only appearing above the platform, asked God to ratify in heaven what had been done on earth, and to help those who had been baptized to be faithful to the vows they had taken. From the same position he gave out the doxology; and, after it had been sung, he left the tank, having stood in the water for more than half an hour. —*N.Y. Tribune, May* 31.

THERE is no right faith in believing what is true, unless we believe it because it is true.—*Archbishop Whately.*

CASH RECEIPTS

OF THE (OLD) INDEX ASSOCIATION FROM JUNE 26 TO JULY 1.

Robert Heyneman, $6.00; Nelson Thwing, $3.00; Rev. L. Hamilton, $3.20; H. W. Wellington, $5.00; C. H. Langren, $3.20; Mrs. Fanny Palmer, $1.60; W. L. F. Smith, $2.00; F. E. Abbot, $6.40; Dr. A. H. Brockway, $5.20; Dr. D. S. Grandin, $1.50; D. B. Morton, $5.00; Eliz. G. May, $2.20; J. A. J. Wilcox, $3.20; Mrs. C. L. Ware, $3.20; Julia M. Baxter, $3.20; Cash, $1.00; Miss H. Ware, $1.65; Nathan J. Shattuck, $2.20; Mary E. York, $6.40; T. A. Hanson, $1.60; Cash, $1.40: Interest, $26.02.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philauthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "International Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.

II. THE BIBLE AND SCIENCE, by John Weiss.

III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.

IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, No. 1 to 15 inclusive, will be mailed to address on the prepayment of 80 cents.

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be had on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; Volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF

THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

A Brain and Nerve Food.

VITALIZED PHOSPHATES.

This differs from all other Tonics because it is composed of the Vital or Nerve giving Principles of the Ox Brain and Wheat Germ.

Physicians have found it so necessary that they alone have prescribed **200,000** packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and prevents consumption. It restores to the brain and nerves the *elements* that have been carried off by disease or overwork.

☞For sale by Druggists, or by mail, **$1.00.**

F. CROSBY,
666 Sixth Avenue, New York,
and 137 A Strand, London.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00. Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 551.
VOL. I., NEW SERIES.—NO. 3.

BOSTON, MASS., THURSDAY, JULY 15, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

DO THOSE things which you judge to be beautiful, though in doing them you should be without renown. For the rabble is a bad judge of a good action. Despise therefore the reprehension of those whose praise you despise.—*Pythagoras.*

WHATEVER is beautiful is so merely by participation of the Supreme Beauty. All other beauty may increase, decay, change, or perish, but this is the same through all time. It is the splendor of the divine image, it is Deity itself. The end and aim of all things should be to attain to the First Good.—*Plato.*

IF thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy divine part pure, as if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.—*Marcus Aurelius.*

THE perfectly just man would be he who should love justice for its own sake, not for the honor or advantages that attend; who would be willing to pass for unjust while he practised the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.—*Plato.*

THEY who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in the practice of it. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.—*Confucius.*

EXAMPLE is more powerful than precept. People look at my six days in the week, to see what I mean on the seventh.—*Cecil.*

THEY wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the allurements that act on the heart of man. Kindle the inner genial life of him, and you have a flame that burns up all lower considerations.—*Carlyle.*

THE true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their *task*, be it ever so glorious, is historical and transient: the majesty of their *spirit* is essential and eternal.—*J. Martineau.*

THOUGH I may be the feeblest and smallest of mortal men, my individuality is just as precious to me as nationality is to the largest nation, or humanity to mankind. This impenetrability and toughness of character is indispensable to all nobleness, to all sturdy manhood. It is the most masculine of virtues, the most feminine at the same time. It is fortitude of the flesh, chastity of the soul. But, while I keep the mastery of myself in my own hands, I must use the help of the great men and the little men by my side, and of humanity. I must touch everybody, not mingle and lose myself in any one. I must be helped and helpful, and not mastered and overcome. So I can be taught by all teachers, advised by all history, past and present, and yet keep my flag on its own staff, and never strike my colors to any man, however venerable, or any multitude, however great.—*Theodore Parker.*

CURRENT TOPICS.

AMONG the earliest records of Buddhism are certain edicts of King Asôka, 250 B.C., inscribed in rocks, in which he caused to be enumerated such teachings of Buddha as were to be regarded as authentic. These rock-inscriptions show that there was a sermon by Buddha on Falsehood, then in existence. Scholars, however, have not been able to find any trace of this sermon in India. But within the last year Professor Samuel Beal, author of *A Catena of Buddhist Scriptures*, has found the discourse in China in a Chinese translation, and has made an English version of it.

"THE substance of the doctrine" is getting to be a very convenient phrase for Orthodoxy, and is going to be used for covering a multitude of heretical sins. The *Congregationalist*, for instance, with regard to Professor Robertson Smith's assertion of the divine inspiration of Deuteronomy, in spite of his other assertion of its historical unauthenticity, says, "We have no doubt the *substance* of the doctrine is there," and, if it be, the decision of the Scotch Free Church Assembly in his favor is an issue "over which the most conservative portions of the Church may, some day, see reason to rejoice."

IT is pleasant to read in the *Independent* the following very fair notice of Mr. Weiss' posthumous book, *The Immortal Life:* "Those who wish to see how a theistic evolutionist, who rejects Christianity, keeps his hold on immortality, will do well to read this book. It is boldly and honestly written, shirking no fact, facing every argument, seeking to ground faith on a sure foundation. It is full of strong thought, often bursting into passionate eloquence; not without a sardonic tone sometimes, but yet truly reverent and humble and suggestive, as all honest thought will be."

A CLERK of Anthony Comstock is very critically sick in New York from "blood-poisoning," supposed to have been communicated through a box of some kind of offensive matter sent to Comstock's office. The presumption is that it was expected that Comstock would himself open the box, and that it was sent to him by some miscreant with whose infamous traffic he had interfered. Whatever blunders the agent of the Society for the Suppression of Vice has committed,—and it is not to be denied that he has not always drawn the line between what he would deem unrighteousness of *opinion* and what public sentiment would justly deem criminality of *action*,—he is not to be put down nor his work stopped by any such dastardly attempts upon his life. Of all such means to silence him, there can be but one opinion among honorable men; namely, that they are as infamous as they are cowardly.

APPREHENSION is felt by many people for the future of religion, because of the new revision of the Bible, which is intended to take the place of the King James translation. In England, it is lamented that "the form in which 'the Lord's Prayer' is known of all men in England, and used in every church, will soon not be the form which passes current by authority." Whereupon, the London *Athenæum* says that "a greater calamity than such a change as rumor declares to be imminent it would be difficult at the present moment to imagine." When it is considered that this revised Bible is admitted to be a much more accurate rendering of the original than is the popular version, and that the original is regarded as a direct word from God, it is puzzling to simple and untheological minds to see where the "calamity" can come in. The real calamity is that people have been taught so to identify a certain form of words with a special message from heaven that it is feared their religious faith cannot bear the strain of now being told the truth about those words. It *is* a calamity when the safety of religion is thus made to depend on the perpetuation of a falsehood.

ONE of the veterans of American literary criticism has fallen,—George Ripley,—for the past generation the literary editor of the New York *Tribune*, and everywhere a recognized authority in his department. Mr. Ripley has been in failing health for the last few months, and died at the ripe age of seventy-eight, on the Fourth of July, at his home in New York city. Long as has been his career in connection with the *Tribune*, he had had before that began, another career, quite as distinguished, as a theological and social reformer. Beginning his public life as a Unitarian minister, he was one of the most thoroughly equipped scholars in the New England pulpit, and became one of the most prominent leaders in the Transcendental movement that agitated, and, we may add, saved New England Unitarianism forty years ago. Like Emerson, he withdrew from the pulpit, leaving it to others, especially to Parker, to carry on the contest there. He had set his heart on some practical realization in society of transcendental ideas; and the Brook Farm Community, of which he was the president and most active manager, was the result. Though short-lived, no experiment in socialism ever won a more honored place. Soon after its close, Mr. Ripley became connected with the *Tribune*, and began the other work, which has only ended with his life. In the mean time, too, he has been literary adviser of the Harpers' Publishing House, the projector and early editor of *Harper's Magazine*, and, in connection with Mr. C. A. Dana, editor of Appletons' *American Cyclopedia*. Earlier, he was one of the projectors and editors of *The Dial*, that classic of American radicalism in religion. As critic, he was just and thorough, but not caustic. He did not help to lift unworthy books into favor. To win his approval was a great thing for a young author: to be passed over in silence by him was a severe condemnation. As a man, he was thoroughly respected; as a friend, tenderly beloved.

Digitized by Google

ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION,

MAY 27 AND 28, 1880.

(*Continued.*)

FRIDAY AFTERNOON SESSION.

THE Association reassembled at 3 o'clock P.M.

THE PRESIDENT.—It is my pleasant duty to introduce to you the essayist and first speaker of the afternoon, Mr. John H. Clifford, of North Andover, of whom some of us have heard much, and of whom, as may well be prophesied, we shall all be destined to hear more,—a man who, like Hans Sachs, left the shoemaker's bench, not to devote himself, like Hans Sachs, to mere poetry, but to a vocation which we also believe is a species of poetry,—the vocation of the teacher of religion,—who is essentially a poet, only that in place of merely expressing his ideals in words, the teacher of religion is called to express them in facts, in deeds, in life. Some of this poetry we expect to hear from Mr. Clifford, whom I have now the honor of introducing to you. The subject upon which he is expected and has been announced to speak, is "Liberal Principles as Opposed to Sectarianism in Education."

ESSAY BY REV. J. H. CLIFFORD.

The Stand-point.

In the search for truth, man arrives, sooner or later, at the perception that one spirit moves all seekers. Those profoundest words of the New Testament, "No man can come to me, except the Father draw him," suggest the secret of all spiritual attraction. In vain institutions for massing men in one aim, unless they work with a sense of this law. And this perception is strictly transcendental. Any large view of education must imply the transcendental principle. The idealist will never allow the pupil of science, the apostle of evolution, the votary of utilitarianism, in whatever refined sense, to expel from human thought, as a transient phase of philosophical development, that which is present in the mental processes of every thinker.

It is strange enough to see one whose whole life of religious teaching has been illuminated by its glow write the history of Transcendentalism, and finish with its epitaph. Like Socrates, it tells its friends, concerned about its funeral, "You may bury me—if you can catch me." Schools of materialism of every degree have died, and so must all their kind. But the transcendental principle is king of all philosophy, and the king never dies. It never was born. Like wisdom, it is a pure influence flowing from the Eternal, flooding human eyes that they may *see*. Science is not its dethroner, but its minister. Sects must submit to its universal dominion. Creeds must grow silent under its word. So long as your visible fact refers to some greater fact, not outwardly, but inwardly seen, so long will the transcendental principle endure.

It does not disprove this conviction that knowledge is relative, learning a task, science a progressive order of induction. Intuition is not explained away by confronting it with labors which it cannot perform. Over and above them all, it has perception of that which includes them all,—

> "A sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and in the mind of man."

Science, in the order of the world, reads the Eternal Name and Thought; but the light whereby it reads was never on the earth. Transcendentalism, if it is anything, is a higher science. It reads the meaning, not the bare expression, of the facts of the world. When John Stuart Mill declares that "our whole working power depends on knowing the laws of the world,—in other words, the properties of the things which we have to work with, and to work among, and to work upon,"—his vast generalization implies more than is ordinarily meant by "knowing," or else there is nothing inscrutable, and the whole philosophy of agnosticism refutes itself. What the mind sees as *thing*, it raises to the highest power as *idea*. Locke said, "There are millions of truths that men are not concerned to know." Let us say, then, that man is concerned not to know truths, but Truth.

Science, at its highest development, is transcendental. So is art. When Turner answered the critic who said, "I see nothing in nature like what you put into your pictures," with the sharp question, "Don't you wish you could?" what was that but insight rebuking dull sense, the eye that saw reality looking down the eyebrow raised at the name of it? Plato said, "God is truth, and light is his shadow." Some can see only the shadow, but there are also discerners of the substance.

Transcendentalism, then, however the name may be discarded, needs no reinstatement as a principle, because it *is* a principle; and principles last. It is known of those that seek it; and not less, under other conceptions, to such as think to avoid it.

Education.

Education must occupy this stand-point. It is more than any analysis of facts. It is more than any Baconian "Advancement of Learning." It is more than any modern science can compass. If Fichte rightly defines the end of the life of mankind on earth, "That in this life they may order all their relations with freedom, according to reason," then education is the sum of all means to this end. What but this, under the constrained forms of dogma, did Milton mean when he said, "The end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to be like him"? Each of these definitions rises to the full height of its author's conception of human existence. It is one *thing* to define education in its complete office, and quite another thing to define it in its lower functions. Thus, we may begin with Edward Everett, upon the lowest plane of learning, and say that a good education is to read and write well, and to master the first four rules of arithmetic; or we may begin with Milton upon the highest plane, when he says, "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war." And when education is defined so as to include all of science and art, thought and conduct, essential to man as a social being, all special definitions are thereby comprehended in one general conception.

To fit man for the supreme task of life is, then, to educate him. And, for this, education must respect, not only the race, but also the individual. Mind is unity of endless variety. Not to wipe out individuality, but to develop it in harmony with general laws, is the work of the teacher. He must recognize both the possibility of man and his limitations. An infinite sphere surrounds him, but a finite existence binds him. Education is the opening of the prison to faculties that are bound. It is not so much *leading* them out, as our strict etymology insists, as it is *letting* them out. The mind seeks its own paths. If the cosmos is "a becoming," so is the microcosm, man. The "chaos of the mind" falls into order, as man advances to perception of the world in which he lives and of its controlling laws.

The object of education commonly held up, some form of worldly "success," is demoralizing. The only worthy success is to change knowledge into character. The worst anarchies of the world to-day are those of thought and conscience, groping without a mental or a moral method. No science, no formal religion, gives a method. Does education fail without a text-book or a Bible? The best teacher of man is himself. In a world resplendent with Deity and with Divine Law, a world whose elements and seasons and populations "are but the varied God," man has a natural home and a natural school. The one thing needful is right use of himself. To know the functions of life, their places and proportions, and to fulfil them, is to realize all good. To establish existence upon its laws is to reach the highest aim. If knowledge bring not the wisdom for these results, it fails and vanishes away. An education of mere thrift in low utilities is not worthy of mankind. "Why," exclaims Schiller, "should man prosper in that which he has in common with the ant, while he fails in that which places him on a level with the gods?" The present conflict in practical life of material and spiritual puts our systems of education to the severest test. Will they stand it? It is but another form of the ancient struggle between optimism and pessimism. Education, to make man hope, to save him from despair, must refer to the purest spiritual standards. And these must be constantly and early impressed upon the learner. "If," says Goethe, "the world improves on the whole, yet youth must always begin anew, and go through the stages of culture from the beginning." Thus, we have every age of the world represented in the present age.

Mr. Emerson broadly divides the world of thinkers into materialists and idealists. But who are the great educators of man, if not the idealists of all ages? These are the minds that look down upon institutions, as from eternal heights, and see them, not as finalities, but as rudimentary organs, in the practical world, of ultimate principles.

Education must come with its opportunities, or with its compulsions, to all men. When the dream of Plato, that in the true Republic every one's child should be the child of every one else, becomes a moral reality, in the "federation of the world," we may look for an education founded on the principles which alone can lift man to his true sphere. As the old Hindu adored the river Ganges, saw it rising immediately from the feet of Brahma, and attributed to it all cleansing and healing powers, so the mind must see all knowledge as an emanation of the Divinity, to cleanse and refine man's earthly life. Man has risen, age by age, from the ground, to look into the heavens. "Gazing through long millenniums, upon the handwriting of God, and slowly spelling it out in the course of centuries," he is yet only in the primary school of his existence.

Relation to Nature.

And education must rest upon nature. It depends on man's interpretation of nature. Systems which divorce man from nature cannot educate him. His miseries come from conflict with nature. He has not yet learned her. To bring him to his natural state is a function of education. To return to nature is not to abandon society, for society is the product of nature. Why do men recoil from her, but because they have been estranged from her? How infinitely finer is her art than ours! Compared with her processes, how clumsy are our boasted mechanisms! How superfluous to rework her materials! Men think to perfect her perfections, to gild her gold and paint her lily. But what skill of man shall we compare with the secret force by which the seed germinates, the plant grows, the flower comes forth? Man's work is also nature's work. He is but an agent in the eternal commerce of matter and of mind. This does not belittle, but magnifies him. He is belittled by setting up as one greater than nature, to rule her. He is great only by serving. Let him learn that "nature is commanded by obeying her." The soul must be delivered from all non-natural modes. Man is no machine, depending for power upon priest or pedagogue. He, too, is a natural organism, self-acting, and self-directing, sustained by infinite powers. He may go whithersoever he will, so that he go not contrary to his own being.

Sectarian Limitations.

In judging sectarian influence upon human welfare, it is easy to do injustice to sects themselves, by not recognizing the conditions through which they exist. If "evolution" is the true philosophy of the world, and if that philosophy may be summed up as the perception that the world advances from one degree to another, and that, so far as concerns man, "each stage of progress is the outcome and result of the stage which immediately preceded it," and that "the whole series of stages represents a connected chain of sequences," then we can hardly deny the natural title whereby sects come into existence. Thus, Herbert Spencer finds that "a fundamental verity exists under all forms of religion. These various beliefs are parts of the constituted order of things, and not accidental, but necessary parts. They are elements in the great evolution, modes of manifestation of the infinite. This is their warrant." And Goethe observes that even false beliefs rest upon the conviction that the false is true. Even a sectarian conviction, then, however erroneous, must be respected to a certain extent.

But not beyond a just limit. Sects are commonly the after-growths of some great movement in human thought. But, even if the original movement were universal in its nature, the sects make it partial. And, if the beginning itself were partial, they make it narrower still. Thus genuine prophecy becomes petrified tradition. And what began in error becomes dangerous falsehood. A sect cannot be original, for that is to have an "original relation to nature," free from external derivation or authority. Sects, religious or other, are founded upon some special name or doctrine. If we speak universally, they cannot educate men. For knowledge is limitless, but the sect is itself a limit. Education demands a universe. The sect offers a formula and a foregone conclusion. Education lets con-

Digitized by Google

clusions take care of themselves. Human organization has no excuse, unless it exist to further man's advancement into all truth. But the sect inverts the true order. It does not serve, but demands to be served. No human institution shall thus reduce the general to service of the particular. Institutions that seek not to serve, but to be served, are a hinderance and a peril to man. Let the church that lives by this low motive give up pretensions to rule the human mind, and the claim of holding man's salvation in its hands. Let it learn of souls who speak for all, witnesses to man's primary and moral freedom in this world, whom no church, no sect, no age, was ever large enough to receive, who belong to all humanity, and to all time.

If sects come in the order of evolution, in that order they also depart. And it is the part of liberal minds to assist evolution by resisting whatever opposes human growth. Sects do not bear the root of man, but the root bears them, and when they have had their day they must cease to be. The same root will produce in their place some higher form of life. The free intelligence gladly accepts "the long result of time," of man's universal experience. It uses such of the aids of organized method as are not foredoomed hinderances. But man disappoints so far all schemes for general co-operation. Men co-operate, as a whole, not by agreement, but by antagonism, under the one power which no man can antagonize. It is thus that even the bad things work for good. But, when there is laid down a plan for universal action, men refuse to act, and the "gigantic phantom of collective power vanishes at the first attempt to put it into operation. The different apprehensions, the discordant passions, the jarring interests of men, will not permit that many should unite in one undertaking." And so there comes the incessant struggle between sects and opinions, the embodiments of partial aims, and free principles with universal aims.

Men may not altogether outgrow sects; but they must outgrow sectarianism, the spirit of sect that seeks to dominate the larger spirit of humanity. "Only that good profits which we can taste with all doors open, and which serves all men." Sects have sometimes been birthplaces and nurseries of character. But, however well cared for in infancy by the sect, the human mind requires a larger place in which to mature. The great man sweeps far beyond the range of his sect. Men are even greater than their own systems of thought. You cannot clothe Calvin in Calvinism, nor Edwards, nor Channing, nor Parker, in his *ism*. The sects prove this. Are they not always making new garments out of the whole cloth of human thought, to reclothe their masters? Do not the sects of Christendom so, even with their supreme master, Jesus Christ? Not much likeness to the ancient dogmatic Redeemer in the "perfect man" of "Liberal Christianity." But still the sect is a confinement. What Socrates said of men generally, that they "live in holes, and fancy that they are living in the highest parts of the earth," is most true of the sectarian, who will seldom come out of his hole to see how great the world is.

The liberal problem is, always, how to get the endless contrariety of social elements formed into a sane and practical unity, to make the jarring interests of men move peaceably together upon the highway of common welfare. That a portion of mankind unite upon some preferred opinions does not of necessity make a sect, in any bad sense. But the attempt to force their will upon the rest of the world does. The essence of sectarianism is the *unsocial* spirit which cuts people off from general aims, and severs *men* from *mankind*. It makes men "love their church more than their Christianity, their Christianity more than the truth, and themselves more than all."

The relation of sects to education within Christendom involves the entire history of the Christian religion, in its connection with the civil governments of the earth. From the very origin of Christianity, its adherents have claimed that "the saints" (Christians) should "rule the world." The attempts to make good this claim fill the annals of centuries. We are not called upon to trace here this line of history. But it runs quite down to the present moment, and leaves its mark upon American institutions to-day. Now when we speak of sectarianism, and mean the spirit and policies of Christian sects, it necessitates inquiry into the theory and aims of Christianity itself. Is it also a sect, and the mother of sects?

Christianity is eminently a "missionary faith." From the days of its first apostles until now, its work has been that of propagandism. It is founded, not on nature, nor on the soul, nor on knowledge, but upon dogma which teaches distrust of those powers and dependence upon a redeemer. And this foundation implies ignorance, and the necessity of perpetuating ignorance in order to make this dogma prevail. Is Christianity, then, fitted for the education of mankind? For education, it inculcates its own doctrines. All broader learning in its name shows where the mind has broken through its confines. From the first century until now, the churches have had schools, and have professed to educate the world. But Christianity and culture are natural foes. The culture which does not make for Christian "salvation," that religion must regard as "damnable." Its aim is not the real education of the world, but its conversion. The less education, the more conversion. Christianity does not make human development in this life the end of human effort here. Education does. Christianity looks for the grounds of its endeavor to another world. Education carries its warrant in itself. And yet with its object in a future world, Christianity has sought the empire of this world. In the words of a Unitarian divine, it "began with announcing a heavenly kingdom, and hastened to establish an earthly one." It still seeks to identify itself with civilization, which has long since outgrown it. It is still determined, as a faith at least, to possess the whole world. So far as education can be made subservient to its methods, it will educate. So far as science, true or false, can be made to support its doctrines, it will adopt science. So far as art accepts its protection and gives it renown, it is the patron of art. Literature it espouses, when it can fix its bounds. Beauty in all forms must serve its uses, or be under ban. Of a perfect human society on earth, it has no conception. It regards only the "church militant," in training here for the everlasting muster of the "church triumphant" above. A French scientific writer says that "the Christian system was invented in an epoch of ignorance, when man fancied himself in the centre of the universe, created God in his own image, and imagined that universal history was reduced to the proportions of an episode on an ant-hill." For "invented," say *evolved*, and is not this a strictly scientific judgment?

There is much endeavor just now, in certain quarters, to substitute for dogmatic Christianity a new ground for that faith in reverence for its founder as the spiritual and historical head of the race. And the great transcendental master of American literature is much quoted as giving countenance to this fresh change of base. But, against any later sayings of this teacher which may seem to contradict his former position, we may put, from his earlier utterances, as the verdict of the most thoughtful men to-day, the declaration that "by the irresistible maturing of the general mind the Christian traditions are losing their hold. The dogma of the mystic offices of Christ being dropped and [Jesus] standing on his genius as a moral teacher, it is impossible to maintain the old emphasis of his personality: and it recedes, as all persons must, before the sublimity of the moral laws." And, if the old emphasis cannot longer be maintained, is it likely that any new emphasis can take its place?

Sectarian Influence in American Education.

Christianity and its sects, entering with their peculiar methods into the affairs of many nations, have still great influence upon public instruction. Religious sectarianism is a phenomenon of the present age, which makes a most perceptible mark upon the world. The external forms of society are produced by the inward life of mankind, as the geologist says that the inequalities of the surface of the globe are caused by the action of heat within the earth, not without violent upheavals and depressions, the commotions which make new proportions. Above all others, America is the country whose social configuration is diversified by this internal strife of elements. Here sects and parties find their great field of conflict. The problem is to control all rival and turbulent factions by one general principle and authority. This is the task of the Republic. And in nothing is this task more difficult than in the direction of public education. From being held ideally, principles have to be brought down for practical application such as men can make of them. Education adapts itself to modes of government and of religion, and to private and local circumstances. In the republican order which now leads the world, it is reduced to definite modes of public administration. In America, this method of State education has its most typical character. Based primarily upon the necessity of intelligence to republican citizenship, and involving the correlative rights and duties of the individual and the collective man, the American system aims at the good of all. Of course, it can but imperfectly realize the ideal education. It can do little more than qualify the youth for the primary duties and privileges of citizenship. For the rest, education falls to private and voluntary care. And that they may serve the whole people, without unfair discrimination, the public schools must be free from all special religious teaching. But the demand for this impartial justice, which should satisfy all religious believers and non-believers, is made an occasion for bitter sectarian contention. Some aspects of this strife we must now consider.

Shall any form of religion be adopted into the public instruction by the State? Shall any sect modify that instruction by its peculiar tenets? Shall any sect ignore the public schools and neutralize their influence, to any degree, by exclusive training of its children in avowedly sectarian schools, in a sectarian form of religion, and with a sectarian attitude toward the country and its institutions? To this end, shall such a sect have its taxes for the support of the public schools remitted? Once more, can any sect or party, by resisting these tendencies, through organized action, secularize the public schools, hold all sects to their maintenance, and secure thoroughly liberal principles in American education? These are some of the questions just now in debate in this country. To these questions, I shall not undertake to give any categorical answers, but shall treat them from the broad ground of principles which I have chosen.

There can be no theological, no religious, no partisan discrimination in public education, consistently with common justice and welfare. The partisan, the sectarian, must learn the wisdom of the Stoic, that "that which is not good for the swarm is not good for the bee." If, as the Talmudic proverb says, "The world is saved by the breath of the school-children," they are the true saviors of society who lead the children where they can breathe the air of moral freedom. Can Christian sects, Catholic or Protestant, reform this nation? Can Satan cast out Satan? The name of God in the Constitution, that of Christ embodied in the laws, the Bible read in the public schools,—will these regenerate America? Or must she be born again out from these formal pieties into natural ones? Education is our seed-corn. If it is ground in the sectarian mills, wherewith shall we plant our fields? Let not the sects arrest the growth of our humanities. If Puritanism planted the school from the seed of the Church, republicanism fosters it.

> "When, driven by oppression's rod,
> Our fathers fled beyond the sea,
> Their care was first to honor God,
> And next to leave their children free.
> Above the forest's gloomy shade
> The altar and the school appeared:
> On that, the gifts of faith were laid;
> In this, their precious hopes were reared."

The hymn-maker did not dream that another generation would see that the best way to honor God is to *make* man free; and that the altar and the school, wedded in visible religious bands, would gradually, for the very sake of freedom, be divorced. Henceforth, Christianity and its sects must learn of humanity. The history of this change shall be a waymark to all coming generations.

But how shall present pressing circumstances be met? If the Protestant insists that the Bible shall be read in the public schools, he oppresses other citizens. If the Catholic withdraws his children from them, with priestly compulsion for contumacious parents, he menaces citizenship itself. But the Protestant will resign his unfair claim. And the Catholic already finds resistance to his arbitrary policy within his own household. If creeds and sects are incompatible with republican government, it is the worse for them. If the Catholic asks only to be "let alone," that is precisely what the South demanded, twenty years ago; and we have not forgotten what it cost to silence that demand. Let there be no secession from the duties and disciplines of citizenship. It is enough to have already a hundred empires within the empire of the Republic. Let us have no other, hostile to the rest, and to the Republic itself. Let the three million Sunday-school scholars in the United States suffice for the

Digitized by Google

husbandry of the sects. The histories of the Sunday-school and the common school are singularly inverted. The Sunday-school began upon a practically secular basis. The common school began upon a virtually ecclesiastical basis. Now their positions are reversed. While Robert Raikes was planting the Sunday-school, Rousseau was demanding to have instruction transferred from the churches to the State, and Basedow and Pestalozzi were reducing to practice the ideas of the author of *Emile*, and developing the method of modern education. Thus, while Raikes was unconsciously laying the foundation of a powerful propaganda for the sects, the French philosopher and his disciples were delivering popular instruction from ecclesiastical bondage. How fatal any reaction from this emancipation! Let it rather be universally completed.

But let not any party of reform unwittingly oppose the unity which is sought in this work. Protestant, Catholic, Secularist, are these, in America, alone concerned in these matters? Where, then, is the State itself, the body politic, in all its civil and social capacities? Organized Secularism is as strictly a sect as any. The claim to represent a common interest does not make a party, as such, less partisan. Do not all parties, all sects, make that claim? Secularism, the spirit of the time and of the world, even in the most humane sense, undertaking to represent the grand principles of existence, attempts more than it can do. Some things we must secularize, adapt to the age. But, if we are to be secularized,—shut in to concrete things,—then we must give up ideas. No party founded on a negation, as a Secularist party must be, can lead a nation to comprehensive solution of many-sided problems. Partisan legislation to abrogate older partisanship is not what is wanted. *Secularization*—the bringing of civil matters under purely civil control, and the separation of all special religious forms from the functions of the State—is the desire of liberals in general. They differ only as to methods. But *Secularism*—the exclusion of religion, essentially regarded, as an implied element of all right human work, from any department of a nation's life—will injure man more than it will benefit him, though in the end it will be found to be impossible. To teach history, philosophy, or any great branch of study, without religious implications,—the moral and spiritual elements in thought and life—were to leave out the soul and keep only a body. Therefore, secularism, in its most definitive form, disappears in the necessary relations of mind. Instead, therefore, of looking to any party to settle the school question, the State must not know any party. It can only give an open field to all principles, and let them work themselves out through such methods as they may. The sun shining upon all, and no variable wind from this quarter or that, must make our prosperity, and "ripen justice in the common weal." Man cannot leap to his true social state. He climbs upon "altar-steps cut in rocks of ages." Those steps mean sacrifice as well as gain.

The Republic need not founder upon any partisan obstruction. She may steer clear of them all. With a fathomless element beneath her, fluent, yet coherent, like the ocean, she may find her way, by broad principles and methods, to a sublime destiny. We need not fear for her; for she carries a greater than Cæsar and his fortunes,—the freight of human welfare,—secure within the bulwarks of her great idea. If, like Shakspeare's sanctimonious pirate, who went to sea with the ten commandments, but scraped out that which forbids stealing, sectarians mutilate the charter of man's liberty in their own interest, still the great principles will vindicate themselves. And if, like the woman who stole the bishop's sermon, out of pure regard for religion, there are some who would steal the schools, or steal away from them, out of pure regard for education, and some who would steal the State, out of pure regard for free government, no fear but one thief will catch another, and the just law deal righteously with all.

Remove the Bible from the public schools, where it is and must be read, not as literature simply, but as dogma. This will satisfy liberals; and Protestants will yet agree to it, as some of them already demand it. Then let the Catholic send his children to those schools, or show that he educates them as well elsewhere. Let him pay the school-tax as the duty of the citizen to that which secures citizenship. And leave formal religious instruction to private or non-governmental agencies. Religion is essentially implicated in the whole of human learning and life. But, if Plato was right, it cannot be taught at all. If it is taught, it must be as form. As substance, it transcends form, and eludes all attempt to grasp it. As implicated in the life and conduct of human beings, it is developed by the whole process of existence. So, too, of morality, of which, at least, there is strenuous demand for formal teaching. Essential morality—granting that they are not one and the same—can no more be taught than essential religion. But it also is implicated in the whole of life, in the relations of men in families, schools, societies. And its practical cultivation through these relations is far more thorough and according to nature than any text-books of moral philosophy can give. Practical ethical culture is a constant result of human society. It begins for every individual at the cradle, and continues to the grave. All our teachings are but so much direct effort added to these natural and social means, and are good only as they are a part of them.

Warrant of the Public Schools.

Some years ago, Strauss, the religious radical and political tory, declared that "in America the air in the sphere of the leading classes was pestiferous with a rottenness such as in Europe was only to be met with in its most abandoned portions." This slanderous criticism was based upon a prejudiced view of our politics, which drew from obvious facts a most unfair inference. And some of our own citizens bring charges as grave and as calumnious against our public schools, which they declare to be not only "godless," but nurseries of immorality. And, if these imputations were not deniable, they would put us on the defensive as to man's capacity for self-government. But this country itself is to-day the answer to all such accusations.

It need not be denied that the popular regard for our public schools is somewhat of a superstition. Institutions are not ends but means. If the mind pause and rest in them, they are superstitions. The schools are not what they ought to be, what we hope they will be. They do not yet educate, however well they may instruct. Bacon prophesied a greater period of learning than any which had passed. And his prophecy has been abundantly fulfilled. But it is time to prophesy again, to announce an age of *culture*, which shall be as superior to all formal knowledge as knowledge is better than ignorance; a culture which means the development and refinement of man's "infinite faculties," for higher being as well as for nobler doing. At present, the ideal gives way to the "practical." But, when the rage for positive result has had its day, idealism will return again to a larger reception. Tuition is not education. So long as the school and the college rely upon the tutor, they cannot *liberally* educate. We still teach by prescription. When shall we teach by inspiration? Wordsworth thought that schools did no good. He complained that men were enlightened by superficial tuition more than they were restrained by moral culture. So it must be when mind is subject and method is supreme. "Soul is form, and doth the body make." Richter said that the infinite is "not reached by counting: we arrive there by wings, not by steps." From Richter's writings could be made a good hand-book for the nursery, and for the moral kindergarten, if we had one.

But the warrant of our schools is that, with all their defects, they aim to fit the young for life, such as it is in our age. If they are not organs of ideal aims, surely the age cannot condemn them for that. At once, they represent and raise the average of our attainment. And to represent America is no mean dignity; for America still means faith and opportunity for man. This moral foundation shall stand, when European *Nihilisms* are annihilated and ancient despotisms and papal authorities vanished forever. Popular education, which tyranny kills, thrives under free government. In Russia, the imperial power finds its strongest foe in the universities. Intelligence is the fierce light which beats upon the despot's throne, and shows it to be the relic of a barbarous time. What can the empire which comprises one-sixth of the globe do for its hundred million souls, representing a hundred nationalities, with forty tongues, if it cannot open for them the way, through political experience and universal education, to free junction with humanity in its advance? There were good judges who regarded the epitome of Russian education at the Philadelphia Exposition as superior to all rival displays. But what can the most clever instruction do for a nation founded, not upon the rights, but upon the wrongs of man? Nor can a mere Pan-Sclavic ambition lay the foundation of unity for this heterogeneous mass. No Greek Church can do it. Only free humanity can do it. And the only way to free humanity is to *make* man free. Neither can special excellence in science and art avail, where civilization is low, and persecution and proscription keep it low. Two hundred years of political history have not lifted Russia out of barbarism. Will two centuries more of the same kind do it? Ten years ago, she had scarcely a popular school. But three per cent. of her people could read. Charles XII., shooting down Peter's soldiers "like ducks," was a visitation of mercy, compared to the Romanoff absolutism. When we consider a case like this, what need to apologize for America's common schools, whose failures are better than barbarian successes?

Turn from Russia to Switzerland, and we find our nearest of kin, and in some things our example, in educational policy. There public education is in control of the separate cantons. Even in those which are Roman Catholic, comprising nearly one-half of the population, the schools are entirely distinct from the Church. America, with no greatly preponderant sect, should have little difficulty in administering this function impartially for all, and in the spirit of the most liberal ideas.

Sectarian Limits in Higher Education.

In higher education, carried on mainly by private and corporate means, sectarian limits follow from the fact that sects, or their members, found and foster most of the institutions designed for it. But what ground is there for interfering with this condition of things, so long as no attempt is hereby made to usurp the functions of the State? Still, the evil influence of sectarian academies, colleges, and seminaries, may be judged, if we consider their power to neutralize the broader tendencies of education, and to check the expansion of the common mind toward the largest learning and universal religious ideas. They also increase the strife of opinions, the hostile rivalry so unfriendly alike to culture and social unity. But these difficulties cannot be removed by law or force. We can only seek perfect impartiality in legislation, and rely upon the voluntary principle to which, for better or worse, America is committed to work out a higher result. Let liberal principles and sectarianism, like truth and error, grapple, and trust the better in the long run to prevail. What other can be done? The sect, like a larger individual, cannot escape from its own limitations, however it may desire or profess to serve all men.

Take a case which has recently caused much discussion. The Harvard Divinity School has lately appealed for endowment. The committee representing it lay great emphasis upon the claim that it is "the only prominent school in the country in which theology may be studied without sectarian bias or restriction"; that there theology "is studied as medicine and law, and the facts of Nature are studied in the schools devoted to them; that is, in the interest of truth only." Naturally enough, representatives of various sects have said that this claim is preposterous in the nature of the case, and likewise untrue in point of fact, since that school has always been virtually controlled by one sect, whose peculiar theology has there been taught. And, so far as concerns actual circumstances, these exceptions appear to be well taken. But, answers the School, if these things are so, it is because sectarianism itself has prevented a general use of our free opportunity, the sects not being ready to recognize a truly *liberal* school of theology. But there is an element of incongruity in the case, which perhaps the neutral spectator better than any interested party sees. However free from sectarianism in its purpose, the Harvard School has been compelled to a virtually sectarian position, by the utter impossibility that avowed sectarians should come to it without stultifying themselves.

But, if I admit that the Harvard School is unsectarian, I mean, of course, within nominally Christian limits. Beyond these, to the universal student, it is decidedly sectarian. It carries free inquiry and private judgment to their Protestant limit. Beyond that it cannot go, I think, without violating its charter. It is assuming something for the Committee to say that, "in the School of Divinity, the later and the earlier mottoes of the college, the *Christo et Ecclesiae*

Digitized by Google

and the *Veritas*,* are harmoniously conjoined," simply because the first of these qualifies and antagonizes the second. In spirit, no doubt, this School is wholly free. It is the nearest approach in America, thus far, to a perfectly unsectarian school of theology. It is hampered by the ancient foundation of the college, and also by restrictions in its own special endowments. When it shall maintain a chair of universal theology or of the science of religion, without reducing these to Christian terms or dogmatizing in favor of one faith, then we may grant that it is absolutely unsectarian in principle and in practice. And, until they can found and equip a better school than that will then be, liberals may take pride in it, and wisely help it. One of the Harvard Alumni speaks of free inquiry at that school as a "policy." Deliberately chosen or not, "policy" is the right word. Policies are never thorough-going. Only principles are always so.

If theology is "Queen of the Sciences," it is because she rules impartially the entire realm of thought. Disuniting that sphere, she forfeits her sovereignty, and becomes but one of many pretenders to vassal thrones. No sect can teach theology as pure science, nor science at all, in its general relations, without perverting it in the interest of its creed, or else defaulting the creed. For what creed is there that science, at some point, will not refute? Who, for instance, could expect that at Andover a Professorship of Religion and Science would make science anything but nature's commentary and sign-manual upon Andover dogma?

Larger Views.

But, after all, "sectarian," in practice, is but a relative term. Suppose we had a non-Christian school of theology and religion, must it not still be sectarian to all the sects? Let us not then expect to establish anything absolute in education, not even in higher departments. An establishment is but something built firmly upon some idea. Above and below and all around it is the universe of ideas, which it can never comprehend. Let better and worse have free right to build as they can, to stand or fall, as they must. Sincerity gives a virtue to all human effort. It goes far to redeem even ignorance and bigotry. But let no one class of minds insist upon its mode for all. Below all our dissensions, and more potent for good than any special method, is the unconscious spirit, not to be fixed to any form, which works for human unity under the universal laws of being. In haste to produce a general harvest, men often sow mischief instead of benefit. It is easier to impoverish the world than to enrich it.

If theology cannot be *universally* taught, it is because it refers to infinite ideas. If religion cannot be *essentially* taught by any rule, it is because it embraces those ideas. Begin to define it, and you stammer. Say what you will of true or good or beautiful, and religion is all of that. It is the sum of spiritual powers, and of their source and end. It is the common ground under all feet. It is the air and light that surround the world. It is the heaven that arches over all. It is the thought and love and duty which constitute man's true existence. It is the infinite active in human energies. It is the moral necessity of the universe, demanding man's free devotion. It is that devotion leaping to its holy tasks. All this will be more or less perceived by all men, but most of all by those who look at it, not through the dim light of any tradition, but in the clear brightness whereby nature and truth are self-revealed.

The very laws of our nature and the needs of common life secure in man a moral brotherhood. Migration and commerce mingle races, and interweave the interests of nations, till they are no longer alien or strange. By subtle attractions, the grand principles are conveyed to all parts of the earth. For ages, commingling influences have been producing citizens of the moral world, friendly to all that is human. And nature means that their tribe shall increase. When man grows cosmopolitan, the world is one community. Ships, "like vast shuttles, run from shore to shore, and weave threads of civilization between continents." And so liberal thoughts and generous aims fly from mind to mind, from realm to realm, spreading justice, love, and faith among mankind. Not only in religion, but in everything, man will yet come out from sectarianism, to work for ideas. In politics, it will save us from the self-seeker and the party zealot; in reform, from the fanatic of method. The churches will learn how fatal it were to damn a man, the State how inhuman to hang him, what folly, in any case, to despair of the human soul. Education will learn to cure crime, not by torments and brutalities, but by wise social disciplines.

But some present tendencies cast a shadow upon this bright optimism, which yet cannot be eclipsed. If there is to be a "moral interregnum," the prophets of it do not indicate the real causes. It will not come because men neglect the forms of morality and of religion. It will not come because the churches are deserted. The preacher craving an audience, the disciple longing to see the kingdom come in crowds, may foretell it from those signs. But it will come, if it come at all, from the dearth of a true social spirit, from the want of perception of the significance of life, from the death of ideals, of spiritual emotions and endeavors, from the dropping of high aims, absorption in self, in material things, in low ambitions, without the glow of a religious aspiration or the impulse of a lofty self-devotion. No patent moral cement will hold men together for good action. Nothing can do it but the bond of a natural, free, and cultivated humanity.

Honesty in Teaching.

Above all do we want to-day an honest utterance on the part of moral and religious teachers. The two-fold method of *esoteric* and *exoteric* teaching,—one instruction for the initiated, and another for the multitude,—which may have been an innocent convenience among the ancient philosophers, becomes quite another thing when it is adopted as a mode of concealment for ulterior ends by the professed spiritual guides of men. Not only the Roman augurs, in the bad days of the Empire, but insincere oracles of every religion, have laughed in each other's faces while they imposed upon the confiding people who accepted their deliverances. The early Christians, no doubt with good purpose, though with bad effect, had their popular and their secret doctrines and modes of instruction. The subject for Christian discipline was first fed, upon the principle of Paul, and after the supposed example of Jesus himself, with milk,—or things which he could bear,—and gradually led up to a more substantial diet. But to what degrading uses has this method been put, as it is at present, by many professed teachers of mankind! Even some who are recognized as philosophers, of some degree,—men like Mr. Greg,* the English writer, and certain of our own thinkers of similar intellectual habit,—deliberately advocate duplicity for the sake of helping men in the inculcation of religious doctrines. Is there to be overcome anything more formidable than the conscious *misleading* of men by those who assume to *lead* them? They have more to answer for than any mere distrust of the human mind can excuse. Theodore Parker's arraignment of this thing was none too severe. In view of what may be seen almost everywhere, his words may be repeated to-day: "Alas for that man who consents to think one thing in his closet, and preach another in his pulpit! Over his study and over his pulpit might be writ '*Emptiness*'; on his canonical robes, on his forehead and right hand, '*Deceit, Deceit*.'" So be it said of the *teacher*, in whatever name or department of knowledge or of life he profess to instruct, who is not true to his best insight and belief, obedient to whatever heavenly or earthly vision of truth he is permitted to see. How can men be educated for larger views of life and duty, except they have things put before them undimmed by distrust of their faculties, unblurred by expediency or pretence? Who more curse man than mediators who separate him from truth? Conscious half-truth is a lie. And "the lie of an apostle," or of one whom men regard as an apostle of truth, "destroys a whole moral world."

Outlook.

Keeping to the ideal stand-point, we view the "untouched continent of Hope." We are concerned only with what is of permanent importance to man. The history of sectarianism cannot yet be written. But, when it shall be, it will fall into its subordinate place in the universal history of mankind. Mind is broken into diverse tendencies, whereof new unities are formed. The laws of disorder are overruled by the Law of Order. The laws of the world come to one result, in the individual and in the race. The "survival of the fittest" is at least a spiritual law. The untenable position must be given up. The impracticable ceases to be practised. The incredible cannot always be believed. Lines of thought and of action which deflect from nature and social reason must be abandoned. Names and sects and parties fall, because they do not rise with man, who never falls.

The sects of Christendom have contributed to the wealth of humanity. They have helped to produce saints whom mankind may well regard as generous compensation for their worst abominations. Such souls were worth producing, even at the cost of long agony. The sects, with all things, have ministered to man's needs. The fragrance of their charities outlasts the odor of their crimes, which exhales in the winds that blow us good instead. Whatever is broadly *human* is not sectarian. It is part of all humanity. Sectarian swords sever no bond that unites truth to itself. Science, art, poetry, religion,—where these come in, sectarianism goes out. When the sects are merged in these, as they will be, there will follow a unity of spirit whereof no Paul has ever dreamed. Religion is ever the true inspirer and the best exponent of humanity. No church can in the future, as in the past, assume eminent domain over the estate of man. Christianity relaxes its doctrinal hold upon the world. Its churches are now but self-assumed guardians of public moralities and worship, and refuges for the dependents of Authority. The dogmatic force of theology is suspended. The doctrinal side is under. The sentimental side is uppermost. Agencies called secular, but in fact religious, are more potent for directing social aims than those called religious, but which are in reality secular. More than in any other time, the special modes of life fall into the general stream of human tendency. The true student of life comes with no predetermined opinion. He comes as a free, unprejudiced, "God-like spectator, seeking that which *is*, not that which touches him." In vain shall a spent gospel ask for ears that would hear the oracles of existence. The highways and hedges and broad avenues of life furnish an education, a religion, a brotherhood, for which there is no formal substitute. Instead of looking to the churches to make a better humanity, we must look to humanity to make better churches.

And now that Christianity itself takes its place, for the best minds, as one among many religions, we may look for the gradual submergence of its special dogmas in the sea of Divine Ideas,

> "Which always find man young,
> And always keep him so."

In this new departure from dogmatic faith, the crude deism and the scornful rationalism, which in the last century were one loud denial, are superseded by a mature, synthetic science of the soul, which analyzes religions to recompose them into Religion. From Voltaire, the priest of the negative era, to Hugo, joining in old age the choir of the new Affirmation, singing the whelming of the partial in the universal, is a stage of spiritual growth which no other century can match. Between the Jesuit's latest clutch at the phantom of old Authority, and this gracious beckoning of man's benignest hope, lie the degrees of culture through which France and the world must yet pass.

But let man and all his institutions be open channels for the principles which seek free course through the world. By no narrowing of the lines of education, nor of work, nor of worship, let him cut himself off from the fulness of Divine Being. Let him move with the infinite tides which flood existence with the life of God. That completeness shall embrace all his broken endeavors. Everywhere he shall behold the reflex of his ideals. The social virtues shall build the temple of the soul, whose divinity shall gather to itself the sacred beauty of all household gods.

A LADY in Lowell, Mass., created quite a sensation among her friends, and caused some vexation to herself, on coming out of church Sunday morning, by opening her umbrella and showering herself and those near her with peanut-shells, which mischievous children had placed in it.

*As to the original significance of the first motto, the following statement from Josiah Quincy's *History of Harvard University* (1840: Vol. I., p. 48) is at least suggestive: "On the 27th of December, 1643, a college seal was adopted, having, as at present, three open books on the field of an heraldic shield, with the motto '*Veritas*' inscribed. The books were probably intended to represent the Bible; and the motto to intimate that in the Scriptures alone important truth was to be sought and found, and not in words of man's devising." The same authority intimates that through the pressure of a more stringent evangelicism the first motto "was soon exchanged for '*In Christi gloriam*'"; which in turn, "after many years," gave place to "*Christo et Ecclesiae*."

*See *Enigmas of Life* (J. R. Osgood & Co., 1873), VI., "De Profundis."

Digitized by Google

The Free Religious Index.

BOSTON, JULY 15, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in o her words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

WE want one thousand new subscribers right away. The summer weeks are not a good time for regular canvassing, but much might be done by our present subscribers, if each and all were to feel the obligation pressing upon them to extend the circulation of the *Index*. The very vacation season, with its travels and meetings with new people, may be favorable to their doing some work of this kind. Let them not risk the remorse that follows sins of omission by neglect of any such opportunities.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00

GENERAL DONATIONS TO F.R.A.

HENRY W. BROWN, *Worcester*	10.00
C. M. DENISON, *New York City*	5.00
MR. and MRS. EHRLITZ, *New York City*	2.00
MISS APPLETON, *Roxbury, Mass.*	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

ENTHUSIASM; IS IT OUT OF DATE?

It is getting to be quite the fashion to regard enthusiasm as a quality of mind to be repressed rather than encouraged, a weakness and effeminacy to be outgrown. A writer representing the circle where this growing fashion has its special seat of authority belittles, or attempts to belittle, the epoch of the anti-slavery struggle in this country by calling it "the sentimental period in our politics." To this class of writers, enthusiasm is only a sentiment; and sentiment they confound with sentimentality. They look askance at all activity of which moral enthusiasm is he primary impulse, and would oppose to it a cold, calculating philosophy of prudential utility. The philosophy of *experience* it is sometimes called. But is there any human experience, broad enough to be worthy of the name, which does not include, among its richest and most powerful elements, sentiments and impulses of the heart both moral and passional?

These sentiments and impulses, from which spring the enthusiasms of mankind, have led, it must be admitted, into many errors, and been a source of fierce tragic contentions and bitterness; and yet in them is the real impelling energy of civilization and of social welfare. They furnish the motive power by which all other human activities are to proceed and all other functions are to be vivified. That is but a mechanical philanthropy, and only at best a half-virtue, which has to consult precedents and consequences before it can move for human benefit, and never loses itself in a sublime unconsciousness of its own effort and of the service it will render. It is not, indeed, until integrity, generosity, honor, become the mind's instantaneous insight, and thence go by instinctive volition into human conduct, that we get their full effect in human benefit. From whatever primitive seed and by whatever process these moral principles have come into human cognition, they must act as immediate perceptions, in order to act most efficiently. They may previously have been the *foresight* of the understanding, peering into consequences, studying utility, learning slowly by the stern disciplines of experience; but not until the lesson has been so thoroughly learned that they have become intuitions, or, better yet, enthusiasms, asserting their authority without any conscious process of logical deliberation, do they find in man their ready servant, and do through him their best work for human society. The man who is thoroughly and most practically an honorable man does not have to stop at every personal emergency to debate with himself what honor requires: he acts, and the bystanders from his conduct get a higher definition of the word. So of every moral quality, as truthfulness, purity, honesty, benevolence: to impress society with their whole power, they must spring as it were spontaneously from a fresh and imperishable fountain in the individual mind.

What is wanted for our enthusiasms is not extinction nor repression, but balance, guidance, and direction. Heaven forbid that any genuine enthusiasms, mental or moral, belonging to the human race, should be lost! Ardor for truth and pursuit of it for its own sake, ambition for discovery, love of the right, admiration for the good, devotion to the beautiful, passion for an ideal, courage, persistency, heroism, self-forgetfulness,—these are elemental constituents of practical enthusiasm; and to take these qualities out of human nature is to take out the core of all great character and behavior, and to emasculate the race. If those whom we love, if our children, our friends, manifest any of these general characteristics of enthusiasm, or manifest them concentrated in some special direction, as for a particular art or study or occupation or philanthropy, let us rejoice and be exceeding glad; for herein are they insured against some of the worst perils of life. Given a genuine enthusiasm for any noble object, and it carries its possessor safely by the thickets where lurk a host of temptations that would entice the restless and unoccupied attention. It lifts the nature entirely above the region of the grosser vices into an atmosphere where mere animalism cannot live. And so it is a shield and shelter against manifold forms of evil.

Yet it must not be forgotten that enthusiasm brings temptations and liabilities to error peculiarly its own. Giving aim, direction, and motive power, it does not of itself give the goal nor the rational balance of self-control. It needs to be steadied and guided by other faculties.

And most prominent among these needed balances of enthusiasm and remedies for its excesses is *knowledge*. The errors and evils which have attended enthusiasm in previous ages of the world have sprung chiefly from ignorance and superstition. It has been associated with crude opinions, with irrational hopes, with fancies mistaken for realities, with mental arrogance and bigotry and intolerance. But better knowledge has been scattering the superstitions, clarifying the opinions, rationalizing the hopes, substituting facts for the fancies, and banishing the spirit of intolerance and bigotry. And, just in proportion as this work is done, is enthusiasm emancipated from its evil companionships and left free for its legitimate tasks. Is it too much to hope that by and by *truth* will attract the zeal and devotion which have heretofore, in religion, gone to the building up of sect and the propagation of theology? that even the great religions themselves, which have hitherto resisted and fought each other, will, under the influence of the discoveries which modern research is making in respect to the origin and growth of religious faith in various peoples, come to recognize their common ancestry and kinship, and join hands in a common consecration to larger truths than any of their provincial "revelations" have contained?

As another remedy against misplaced and misapplied enthusiasm, there is coming into human society, and especially into religious associations, a finer spirit of humanity. Christian missionaries to the devotees of other faiths are beginning to confess that theological indoctrination is mainly a failure; that the Christian hope of converting the adherents of other religions, so far as it has any validity, rests not so much on doctrinal conversion as on the slow processes of education and social improvement and the practice of the law of human kindness and brotherhood. The Christian Commission in our War of the Rebellion learned the same lesson. Organized for the special object of saving the souls of the soldiers, they had to adopt the older humanitarian methods of the Sanitary Commission, in order to reach the soldiers' hearts. Theologies everywhere, with their claims upon the consecrated zeal of men, are going to the rear. Philanthropy and humanity, with their claims for an equal zeal and consecration, are coming to the front. The members of the Howard Association, taking their lives in their hands, and going into the haunts of yellow fever, to nurse its victims back to health or smooth their path to the grave, showed a temper of consecrated devotion every whit as holy as that which ever drove an order of Catholic monks to their austere duties. And it is a most auspicious thing for the future progress and happiness of mankind thus to have zeal for humanity take the place of zeal for any special church or dogma. "Enthusiasm for humanity,"—by and by perhaps, by the law of the

Digitized by Google

survival of the fittest, we shall have this left as the grandest and healthiest thing from all the ecclesiastical systems and theologies; and ample basis for a strong working society, the church of the future.

THE SADNESS OF UNBELIEF.

The New York correspondent of a newspaper, writing recently of Felix Adler's preaching, mentions "the extreme sadness which pervades Adler's so-called services, and the general air of discouragement which characterizes his public life," and seems to intimate that in the free-thought tendencies of Adler's belief is the cause of this peculiar sadness. Religious writers of all creeds are apt to speak of the gloom of unbelief, and of the cheerful tendency of their particular belief; and the majority of people, including free-thinkers themselves, let these influences and statements go as truth without question or cavil.

But a little thought will convince any candid mind that the sadness which accompanies free-thought is the sadness which accompanies deep thinking of any sort,—the sadness which is the lot of the *thinker* in any age, in any clime, of any faith. It is a melancholy resulting from the thinker's inability to reconcile the what *is* from the what *ought to be*. There is in all religious beliefs an attempt at comforting people with some hope more or less well defined; of some compensation in a future life for the mistakes, the miseries, and unsatisfactory meaning of the lives led upon earth. But no faith has yet been able wholly to satisfy the cravings of human nature for immunity from the many ills that assail us from the cradle to the grave. The Catholic Church, in teaching that happiness can only be purchased by unquestioning, unrepining obedience to the mandates of God (*alias* the Church), has come the nearest of any faith to giving contentment and cheerfulness to its votaries, by making it a supreme duty to banish all questioning in regard to the workings of the universe from the mind as a deadly sin. This is one grand secret of the power of the Catholic Church to-day. But no saint of any faith whatever was ever able, through that faith, to keep always upon the rapturous heights of ecstatic devotion. The grandest outbursts of devotional fervor have nearly always been preceded by plaints wrung from the depths of anguished despair over individual or humanity's woes. However, the human heart is too elastic to be bent forever in grief without any rebound, and so it finds in unreasoning faith a way of escape from what seems the inexorable necessity of the universe. Logic and reasoning are cast aside. The incubus of sorrow weighing so heavily upon all thinking human beings must be got rid of in some way, and religious faith is called to the rescue, and, in spite of reason,

> "Laughs at impossibilities,
> And cries, It shall be done!"

Those who doubt the truth of the statement that the most rapturous devotees have been also the saddest of men and women have not read very carefully the records of these gifted souls. The Psalmist David gives often as an interlude, between some of his triumphant songs of praise, the pathetic cries of his hours of anguish. "Save me, O God," he cries, "for the waters are come into my soul. I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow me."

Thomas à Kempis, whose *Imitation of Christ* has for so many years cheered and strengthened the hearts of myriads of Christian souls, is not free from that sadness which comes from deep meditation from thought. He says, among many other things of like purport: "How can I bear this wretched life, unless thy grace and thy mercy sustain me? Hide not thy face from me, delay not to visit me; withdraw not thy consolation, lest my soul become as parched land before thee!" And again: "O Lord God, patience is very necessary, as I perceive; for there is much that goes contrary to us in this life. For, however much I may labor for peace, my life cannot be without sorrow and warfare." And so through all his devotional writing there runs this undertone of sorrow, which, though he is a devoted Christian, is as sad, although in a different way, as that which permeates the poem of "The Hindoo Sceptic." It is the same refrain which saddens the utterances of all thinking minds: —

> "'I think till I weary of thinking,'
> Said the sad-eyed Hindoo King,
> 'And I see but shadows around me,
> Illusion in everything!
> "'Can the finite the Infinite search?
> Did the blind discover the stars?
> Is the thought that I think a thought,
> Or a throb of the brain in its bars?'"

To the thinker, of any religion or of none, the evils that apparently cannot be helped or hindered in humanity must ever bring a sadness which is so far salutary that from this sadness spring all efforts to better man's condition,—a sadness which touches not only the hearts that suffer keenly from personal experience of these ills, but also the heart of any thinker who has eyes to see what the more helpless in the world are doomed to suffer; as in Edwin Arnold's beautiful poem, Siddârtha—the future Buddha—hears even in the plaintive strings of the instrument furnished to give him pleasure the voice of the great mass of the unpitied and unhelped,—that plaintive cry of sorrow which makes itself heard through all the music meant to stifle its moaning. It is the unspoken thought which makes all thinkers sad that is given voice to in the *Light of Asia*: —

> "Siddârtha turned
> Eyes gleaming with divine tears to the sky,
> Eyes lit with heavenly pity to the earth:
> From sky to earth he looked, from earth to sky,
> As if his spirit sought in lonely flight
> Some far-off vision, linking this and that
> Lost - past — but searchable, but seen, but known.
> Then cried he, while his lifted countenance
> Glowed with the burning passion of a love
> Unspeakable, the ardor of a hope
> Boundless, insatiate, 'Oh! suffering world,
> Oh! known and unknown of my common flesh,
> Caught in the common net of death and woe,
> And life which binds to both! I see, I feel,
> The vainness of the agony of earth,
> The vainness of its joys, the mockery
> Of all its best, the anguish of its worst!'"

If "the belief of the unbelievers" is characterized by gravity and sadness, so also has been the early stages of all religions; for all religions are at first reformatory, and are the result of earnest thought on the part of those who inaugurate them. Christ himself is characterized by his followers as "a man of sorrows, and acquainted with grief." No man who has the welfare of the race at heart, no one whose mind is disturbed with the unanswered questions which life forces upon the attention of all who pause to think at all, can be otherwise than tinged with melancholy and sadness. Only in active work for humanity and in earnest, thoughtful pursuit of the true answers to our questions as to "the whence, and the how, and the why," can this sadness be overcome; for it is the sadness of *thought*, and not of unbelief only. That is the lesson contained in *The Light of Asia;* that is the lesson taught by every true reformer's efforts and life. So it need not be considered as a slur thrown upon radical religion or free-thought that it induces sadness. It is among free-thinkers that we must look to find the thinkers who will work to make the world brighter and better than they have found it, because of the unutterable yearning possessing their souls to make the palpable wretchedness, ignorance, and sin of the world less by some work of their own. For their deepest thought is that of Buddha: —

> "'Yet there must be aid!
> For them and me and all, there must be help.
> Perchance the gods have need of help themselves,
> Being so feeble that, when sad lips cry,
> They cannot save! — I would not let one cry
> Whom I could save!'"

S. A. U.

NOTES FROM THE FIELD.

I recently passed a Sunday at Florence, and spoke from the desk of the Free Congregational Society. The society has never been in a more vigorous or promising condition than it is now. The intellectual and moral character of its members is a guarantee of its continued success and usefulness for years to come. The Sunday-school, in which, as the readers of the *Index* are aware, no dogmatic theology is taught, was largely attended; and the exercises were varied, interesting, and impressive. In the afternoon was given an entertainment in Cosmian Hall, which was opened with reading from Emerson by the accomplished teacher of the Sunday-school, who presided with rare dignity and grace, and included singing, declamations, dramatic pieces, etc. Several hundred were present, and the large audience appeared delighted with the entertainment, which was of a high order. Why can there not be hundreds of such societies as that at Florence in this country?

Last month I was in Canada, lecturing in various places. I had a new experience on the way there. A train on the New York Central, moving at the rate of thirty-two miles an hour, was wrecked at St. Johnsville, N.Y., several cars being thrown from the track and three badly demolished. A number of persons were hurt, but none killed. When, getting out of the car in which I had a seat, I first saw the wreck, it seemed probable a hundred or more were killed and wounded. It is the first serious accident that has occurred to a train on which I have been a passenger, although I have been travelling by rail almost constantly the past dozen years.

I gave lectures at Toronto, where freethought was first presented from the platform some six years ago, the opportunity being afforded by a debate between Rev. John Marples, Presbyterian, and myself. Reverend Messrs. Macdonald and Robb, the two most prominent Presbyterian ministers of the city, were on the committee of arrangement, and presided at the debate. Freethought had never had a public defence there, and Mr. Marples had impressed his ministerial brethren with the belief that he would achieve a brilliant victory for their common faith. The debate lasted four evenings. The clergy of the city were not satisfied with the result, for it awakened unexpected interest in liberal thought and led to the formation of a liberal society, under the auspices of which I delivered several courses of lectures. But Mr. Marples thought he had demolished "infidelity," and was surprised and indignant that his brothers in the ministry did not see and acknowledge it. He was well pleased with the published report of the debate, and sent for a hundred copies to circulate in Toronto and vicinity. But the synod forbade him either to circulate it, or to have any more debates with me or other "infidels." Being of an independent turn of mind, he disregarded the order, and in consequence lost his standing in the denomination, and, as he told me himself, was treated very shabbily by his ministerial brethren. He became sceptical, left the church, and adopted spiritualism. Two years ago, the treatment he had received from his former associates, and other causes, drove him to suicide. He was a man of many excellent qualities, and one

Digitized by Google

of the most courteous and honorable opponents I ever met in debate.

The progress of liberalism greatly disturbs the clergy of Canada. In Toronto, a "ministerial association" has been formed, mainly to oppose free-thought. The Catholic clergy and the Protestant clergy seem equally zealous in their opposition to "infidelity." While I was in the city, Archbishop Lynch addressed a circular letter to the Catholic clergy, instructing them to see that their people neither read liberal books nor attend liberal lectures. Whoever does so, he says, "commits a grievous sin, the absolution of which we reserve for ourselves."

Since I left Canada, communications have appeared in the daily papers, one from a Catholic priest, declaring that anti-Christian lectures are in violation of the laws of Canada, since Christianity is a part of the law of the Dominion, and that men like Ingersoll and myself, as well as the proprietors of halls in which we speak, should be arrested and punished by the civil authorities. And this at a time when, as Froude says, "throughout Europe, throughout the world, the gravest subjects are freely discussed, and opposite sides may be taken without blame from society. Doctrines once fixed as a rock are now fluid as water." If lectures questioning the supernatural origin and character of Christianity can be suppressed in Canada, may not the circulation of books and periodicals of a liberal tenor also be prohibited? The lectures I give are not more antichristian than Spencer's *Data of Ethics*, Haeckel's *History of Creation*, Huxley's *Lay Sermons*, or Tyndall's *Belfast Address;* yet these and other similar works, as well as those of the old antichristian writers like Voltaire, Volney, and Paine, are now sold in Canada as they are in the United States.

At Medford, Ont., a beautiful village a hundred miles north of Toronto, delightfully situated on Georgian Bay, I addressed large audiences, and had a little opposition of a sort that led me to remark to one of the hot-headed fellows who mistook abuse for argument that, whatever his faith had done for his soul, it had done very little for his manners. I lectured one evening at Hamilton, under the auspices of an association recently formed in that city. It was the first freethought lecture ever given in Hamilton, and fairly attended. But few liberal lecturers have been in Canada, yet it offers a good field for agitation and discussion. Col. Ingersoll spoke in Toronto to a large audience a few weeks ago. All the efforts of the clergy to suppress doubt and disbelief and to prevent the growth of liberal thought must fail, although their position and influence in Canada enable them to carry out their schemes to some extent.

After I returned from Canada, I took a ride down Cape Cod, as far as East Dennis, where I passed a very pleasant Sunday with the people of that ancient town. The village is small, yet the lecture association for which I spoke numbers between seventy and eighty members, and the audiences that assemble to hear liberal thought presented are quite large. Mr. Frederic Hinckley was to be the next speaker to occupy the desk.

In a few weeks, I start West, going as far as Denver, Colorado, where I commence a course of lectures about August 1, and remain a month or more. I shall lecture at several places on the way, and am open to further engagements before I start.

B. F. U.

MAMMA: "Well, Johnny, I shall forgive you this time; and it's very pretty of you to write a letter to say you're sorry." *Johnny:* "Yes, ma. Don't tear it up, please." *Mamma:* "Why not?" *Johnny:* "Because it will do for the next time."

SCIENCE AND RELIGION.

THE doctrine of special providences or providential dispensations has been so abundantly ridiculed that the most conservative theologian advances it with caution. Survivals of the old idea continue to appear, nevertheless, in unexpected places. The Boston *Journal*, which cannot be suspected of any laxity as regards orthodoxy in theology, congratulates itself that no clergyman has ventured to refer to the recent steamboat collision on Long Island Sound as a dispensation of Providence, but in the same article is compelled to read a lecture to President McCosh of Princeton College for advancing this outgrown absurdity, with reference to the fatal epidemic at that college, spoken of in last week's *Index*. "Drain-pipes that led into a cesspool which was without outlet and never was cleaned; water that was saturated with sewage; and air that was poisoned with sewer gas,— these, in brief, were the causes of the epidemic." But Dr. McCosh, in his baccalaureate sermon, after mentioning the probable causes of the epidemic, and stating that effective steps had been taken to remove them, referred to the whole affair as "a dispensation sent to chasten and to humble us." "With all reverence," says the *Journal*, "we do not believe it was anything of the sort: it was bad plumbing, bad drainage, and a total disregard of common sanitary precautions. . . . The sense of accountability is not by any means so lively and pressing that we can afford to have it destroyed by this easy reference of all things to 'judgments' and 'dispensations' of the Deity. It should be kept steadfastly in mind, both as regards diseases and accidents, that the responsibility for whatever comes from preventable causes, whatever human negligence occasions, or human foresight might have averted, rests upon human shoulders, and is not to be ascribed to Providence." This is wholesome talk from a daily newspaper, and is a good illustration of the unconscious influence of scientific investigation upon theological dogmas.

IN a well-written article in the July *Harper's* on "American Colleges and German Universities," Mr. Richard T. Ely refers to "the discredit brought on higher education" by some of our Western institutions of learning as one cause of the alleged fact that the number of students in this country seeking a liberal education does not keep pace with the increase in population. We confess to a limited acquaintance only with Western colleges; but if the character of the instruction given in them is fairly represented by the report of a lecture on "Philosophy in America," by Professor Gabriel Campbell of the University of Minnesota, one might be pardoned for believing that, the smaller the number of students attending them, the better will be the educational acquirements of our future citizens. Professor Campbell is reported to have hinted at "the universal language of the future life," believing that "it will be music based upon some such principle as that governing the mathematical combinations of sound and color." The great mischief resulting from this kind of twaddle is that many persons feel obliged to receive it with respect, and even to regard it as scientific, because coming from one who is invested with the dignity of a university professor, and who, moreover, talksabout science in the same lecture. If he only explained to his listeners that this was a fantasy, an intellectual gimcrack, a ridiculous dream, or a low comedy suggestion, but little mischief would result, although in this case they might wonder that a college professor should deal in such vagaries; but when an attempt is made to palm it off as science, science suffers in the estimation of many excellent persons, who are misled into believing that scientific methods must be exceedingly mysterious, since no methods with which they are acquainted could possibly lead to such marvellous discoveries.

DO WE not need a new application of Professor Tyndall's once notorious "prayer gauge," applying it now not to the wards of a hospital, but to the proceedings of political conventions? A number of leading clergymen in New York city, in the latter part of May, issued the following "call": "In view of the fact that the nominating conventions of the political parties, in June next, will designate those citizens to whom the choice of the people for the Chief Magistrate of these United States for four years next ensuing will be restricted, the undersigned ask their brethren of all denominations to unite with them in making the Sabbath, the 30th of May, a special occasion for prayer to the Almighty God that he will vouchsafe to guide and direct these assemblies in the choice of men fit for the suffrages of the people." Among the signatures appended are those of Drs. Chapin and Bellows. Mr. Henry Ward Beecher read the call from his pulpit, and commented upon it, in part, as follows: "One thing is certain: both Conventions need praying for. While the prayers may do no good, they can do no harm. Praying for these men is perfectly safe. You will run no risk. We know so little of divine method in real exigencies, and prayer is offered at so little cost, that we might afford to pray, provided that we are not too much disappointed in the result." Cynical disbelief would have hard work to make a more characteristic statement. Most of the signers of the call preached sermons in defence of its propriety, and prayed as requested. And now that the Conventions have been held, we should like to ask some one of the estimable signers to furnish a candid statement of the probable effect of their prayers upon the selection of candidates, including in the estimate not only the effect of their own prayers, but of those made at the Conventions, from the dignified prayer of Mr. Wendte at Cincinnati to that of Mr. Ingalls at Chicago. From a reporter's point of view, the latter was certainly the most effective prayer. "The reverend gentleman," says a press report, "informed the Lord that the exalted and aristocratic preachers had declined to pray for the Convention, and when he added, 'Thou knowest, O Lord, that we come to Thee on our own hook,' the delegates actually applauded. A chorus of Amens greeted Mr. Ingalls' effort at stump oratory, and at its close the prayer was heartily cheered." But this is the only reference we have anywhere observed to the influence of prayer upon any one of the Conventions. Although we have read at least fifty different explanations of the results of the Conventions,— the reasons for the results being given by editors and politicians,— in no one of them was the practical effect of prayer taken into account. Was it of any account? or are we to conclude with Mr. Beecher, that it was only "safe," attended by "no risk," and did "no harm"?

R. C.

CAN it be true? I am told by an admirer of the monks of La Grande Chartreuse, who has just returned from a visit to them, that they are too indignant at the new laws in France against the religious orders to remain in the country. They talk of giving up their picturesque abode in the midst of the rugged mountains near Grenoble, with all the historical associations of nearly eight hundred years, and of coming to make their seductive and destructive *liqueur* in England. I am told they have secured their new home. At all events, there have been negotiations.—*Correspondent Liverpool Mercury.*

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

At the recent "National Conference of Charities" held in Cleveland, Mr. W. F. Spalding, Secretary of the Massachusetts Prison Commission, read a valuable paper on "Methods of Preventing Crime," of which the following is an abstract:—

The first idea advanced is that the prison should be the last resort in the treatment of criminals, for at the best a sentence to imprisonment often degrades and is always expensive. Therefore to keep out of prison those who can be restrained in any other way, and to keep in prison perpetually those who become persistent offenders, should be the aim of all changes in criminal law. Reference is made to the injustice of imposing upon those who are guilty of offences against morality, chastity, and decency the same penalties that are meted out to thieves, burglars, and other recognized enemies of society, and of treating occasional criminals just as those who make crime a profession are treated. The probation system of this State for petty offenders is commented upon and commended, and the fact that it is being extended is cited as a proof of its usefulness. The plan of binding out female convicts, who are supposed to have reformed, is said to have met with as much success in its year of trial as could have been expected; and from the change in the laws relative to drunkenness, providing for short sentences and light fines for first offences and long sentences for repetitions of conviction for the crime, it is said that good results are expected. Mr. Spalding remarks that much that can be done, much that is done, in the prisons for the reformation of convicts, is lost because of a failure to care for the reformed when they are discharged. He would therefore have an agency for their aid established and supported by the State, through which the man who has paid the legal penalty for his offence against the law may have that assistance, both moral and pecuniary, that will enable him to recommence life with some hope of success. He praises the work of the agency in this State, adding that the most careless observer can hardly fail to see that there should be such an agency wherever there is a prison of any importance. It will save to the taxpayer, wherever it exists, ten times its cost, if wisely administered. His paper closes with the following summarized points of a system of prevention of crime: 1. A careful inquiry into the cases of those who may be expected to reform without imprisonment, and their release upon probation, under the care of probation officers; 2. The release, under charge of probation officers, of the minor offenders, after a period of imprisonment sufficiently long, and so well used as to have effected reformation; 3. The binding-out of reformed female prisoners during a portion of their terms of sentence; 4. The imposition of long sentences for those addicted to such vices as drunkenness and offences against chastity, with provision for release upon tickets-of-leave when reformed; 5. Systematic, official aid for discharged convicts, including a temporary home for the women.

Philanthropists are very apt to ignore one very important fact associated with human development; namely, that the promulgation of no theological dogma, the inculcation of no moral precept, the preaching of no gospel, the organization of no philanthropic labor, has so great an effect upon the material and moral status of large communities as proceeds sometimes from apparently irrelevant or accidental circumstances. During the blockade of our Southern ports at the time of the civil war, the advance in the price of cotton made its cultivation enormously profitable in some of the East Indian provinces, and the resulting alteration in the condition of the people was remarkable. Mortgages which had existed for generations were paid off; tenants were changed into land-owners; and alterations of moral condition, which religion and government had striven in vain to effect, were brought about in an incredibly short space of time. The changes due to the invention of the printing-press, the steam-engine, the electric telegraph, and, to a lesser degree, the cotton-gin, the shoe-pegging machine, and many other mechanical inventions, have been frequently considered. Those connected with the introduction of the telephone are now in active progress. Others of even wider extent appear to be at hand from the successful application of electricity as a motor for railway trains. Almost simultaneously, Dr. Siemens at Berlin and Edison at Menlo Park appear to have built electric railways and established the certainty of their ultimate success. The *Scientific American*, which can rarely be accused of unnecessary enthusiasm, is full of hopeful prophecies regarding this new invention. The power, being generated by a stationary boiler and engine at a central station, will relieve all travellers by rail of any fear of danger from boiler explosions. The wish of a certain old lady passenger, that railroad companies would boil their water at home, seems to be in a fair way for fulfilment. The rails are utilized as conductors of the electricity. Economy is ensured by the increased efficiency of the stationary as compared with the locomotive engine, this increased efficiency compensating for the conversion of the power into electricity and its transmission from the generator to the engine. The new locomotive will be very light compared with the old one, comparatively inexpensive, and will require no fireman and no experienced engineer. The rails, also, may be lighter than those now in use. The wheels, moreover, can be given any desired traction on the rails, so that a light locomotive can pull heavy trains up a steep grade. The track, therefore, need not be nearly so level as at present, but can follow the grades of any ordinary road. For city use on elevated railroads, this invention seems to come forward at just the right time. The power that propels the cars can also light them, and the locomotives would no longer pour into the air sparks, cinders, and other offensive products of combustion. The *Scientific American* believes that electricity thus applied may soon supersede the use of horses on street cars, and even for general trucking purposes, the roadways being laid with innumerable flat rails for transmitting the power required. "The absence of noise, dust, friction, and the inevitable filth attending the use of horses, promises in the new dynamo-electric period a wonderful mitigation of the present evils of city life."

FROM OUR CANADA CORRESPONDENT.

The event of the week in Canada has been the French Canadian reunion at Quebec, to celebrate the festival of St. John the Baptist, their patron saint.

From near and from far, from the mills of New England, the backwoods of Minnesota and Maine, the fishing-grounds of Nova Scotia and New Brunswick, have flocked hundreds and thousands of French Canadians to the ancient and romantic capital, about which so many stirring historic associations linger.

The celebration began with a grand mass on the highest point of the Plains of Abraham, after which the vast concourse formed a procession and marched through the city. In the evening, a grand dinner was given, at which delegates and others to the number of five hundred sat down. The Governor-General, the Marquis of Lorne, greatly pleased his hearers by speaking in French, gently alluding to the desirability of those who had left Canada to dwell in the United States returning to their fatherland. The Marquis referred in terms of high praise to the share the Normans of old had in establishing the British nation.

The day following, a meeting was held at Laval University, when a series of eloquent addresses were delivered, among them one by Mr. Claudius Jeannett, professor of political economy in the Catholic University of Paris. This address created great enthusiasm; and at its conclusion, after the Parisian fashion, Mr. Jeannett was kissed by the Honorary President and the President of the Convention, Archbishop Taschereau and Judge Routhied.

All this demonstration goes to show the vitality and individuality of a noteworthy element of Canadian and American population. The first settlers in America from England were very different from those who sailed from France. Religious persecution exiled the one colony, while the missionary spirit impelled the other to brave the dangers of unknown rivers and streams, to endure the rugged climate, and to face wild beasts and still wilder men. Through all vicissitudes of political change, the French Canadians have remained ardent Catholics; and their clergy, generously treated by the British Government, look with no favorable eye upon the constant exodus of their people to the United States. There, cast into a vast caldron, they soon begin to take its flavor; and, like comers from other lands, they lose their former peculiarities, relax their devotion to the Church, and become as other American citizens are. This scarcely suits the priesthood, who enjoy privileges in Canada, which cease when they cross the line. For example, here, all Catholics engaged in agriculture must give one twenty-eighth the grain they raise to the Church, and the civil law can be employed to exact the payment. When a new church is built, the priest levies assessments on all the Catholic property surrounding it. These assessments take precedence over all other claims, so that a Protestant mortgagee sometimes loses seriously by a claim he had no means of foreseeing, and made for the purpose of propagating a faith he dissents from. Surely, in the Province of Quebec we have an Established Church, with very extraordinary wealth relative to the condition of the people at large, and with no less extraordinary privileges.

The French Canadian individuality is to be recognized in the Provincial Legislature, and in all legal proceedings. An immense mass of our law is of French origin, and all legislative business is transacted in French as well as English. The insistence of their individuality was very marked at the Quebec festivities. Banners and transparencies abounded, bearing the motto, "Our laws, our language, and our religion."

French-Canadian literature is worthy much more attention than it has yet received. It possesses many writers of originality and graceful style, who have treated the history and scenery of their country in attractive volumes little known beyond the province. Had Messrs. Chauveau, Garneau, and Frechette written in English instead of French, their fame would have extended far beyond Montreal and Quebec, and embraced the whole continent in its circle. Mr. Frechette recently had his poems crowned by the Academy of France, a high and well-deserved compliment.

The repatriation of French Canadians who have gone to the United States has been for some time an agitated topic in our local press, and aid in this direction is expected from the proceedings of the Quebec reunion,—expected without good ground, I cannot help thinking. Nothing but brighter prospects have made the French Canadians leave the old homes they love so well; and, as they are particularly fit for employment in manufactures, Canada with its limited home market cannot compete with the United States for their labor. In fact, the greater prosperity of the delegates from a distance over their home-keeping friends will, I fear, have a contrary effect from that looked for by the organizers of the celebration, and lead yet more than have already gone to try their fortunes in the Republic.

Montreal, June 26, 1880.

BOOK NOTICES.

Note.—*It is proposed to make this a carefully prepared department of the* Free Religious Index, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

Delphic Days. By Denton J. Snider. St. Louis: Friedrich Roeslein.

This is a poem modestly seeking to win its way without prologue of any kind whatever. Its author, however, is widely and favorably known through his Shakspearian criticisms. Thoroughly versed in the language and literature of Greece, he has reproduced for us the genius of that people, upon whose soul was no burden of pain, that had not yet felt sin, that loved all fair things with frank enjoyment. "We shake hands across the centuries with those young-eyed, young-limbed, immortal children," half-inclined to regret that we have passed beyond that Hellenic ideal to struggle for a perfection that frets the flesh and fills the spirit with unrest. The Greek was nearer to a natural life than we: he was not cramped in his social cell by advancing civilization. In perfect health

Digitized by Google

of mind and body, he carried within himself the measure of propriety. Beauty was his indefeasible domain. "To be really beautiful was to be an integral part of the world's symphony, to be developed fully in all parts, without an undue preference for the soul before the body or for the passions before the reason,—to maintain that rhythm and the measure and balance of those faculties which characterize man, nature's masterpiece." The spirit had not yet subordinated the body and cast it into the background. Aristophanes says, addressing the young men: "You shall spend your time in the gymnastic schools, sleek and blooming; you shall descend to the academy, and run races beneath the sacred olives with some modest compeer, crowned with white reeds, redolent of yew and careless ease, and of leaf-shedding white poplar, rejoicing in the season of spring, where the plane-tree whispers to the elm." Man is in harmony with nature, vital in every faculty, sensitive to all influences, satisfied with the conditions of temporal existence.

Mr. Snider's affinity with Hellenism is complete, deeper it would seem than could come of culture, however minute and severe. In a review of his poem, published in the April number of the *Journal of Speculative Philosophy*, and written by John Albee, who stands very high among American critics, it is said: "There is scarcely in Goethe or Landor a more natural affiliation with the antique than in *Delphic Days*. Study will go far toward this aptitude, this assumption of remote and ancient life; but also some genuine relationship and sympathy must give the color, the tone, the deep internal oneness, which alone can move the reader into the same realm." And we think it is Hegel who says that "Greece cannot be conceived from a central point, unless one brings as a key to the understanding of it an insight into the ideal forms of sculpture." This key Mr. Snider possesses. In *Delphic Days*, as in Greek art, the accord is perfect between the idea and the sensuous form. There is no aim at effect, no strong emphasis, nothing forced: gay and serene, the verse moves on, and you are pleased just as when you stop to pluck a wild rose or listen to the bubbling of a limpid stream. Nature is transfigured and glorified; the prose of life disappears like something accidental; released from the iron bonds of necessity, the soul rejoices in an atmosphere of freedom and beauty.

But, with the transparency of Hellenism, Mr. Snider combines, like Goethe, the subjectivity of the Romantic spirit. Goethe, it has been said, "holding science in his right hand as a lamp, fearlessly explored the world, and lived a Greek life in the nineteenth century."

> "Im Ganzen, Guten, Schönen,
> Resolut zu leben,"

(To live with steady purpose in the Whole, the Good, the Beautiful) was his motto. In his artistic productions, he sought to unite the experience of the modern world with the breadth and repose of the antique. "Necessity," says Walter H. Pater, "is not, as of old, an image without us, but a magic web woven through and through us, like that magnetic system of which modern science speaks, penetrating us with a network, subtler than our subtlest nerves, yet bearing in it the central forces of the world." Must not art, then, so reflect life as to give the spirit what it needs in these bewildering toils,—a sense of freedom?

Mr. Snider has clothed his poem in a metrical form, the Greek elegiac, that subtly harmonizes with the thoughts and emotions expressed, distilling into verse as it were the perfume and colors, the lights and sounds of that "enchanted world," whose symbol he worships in the maiden Elpinike, whom he would fain bear away "over the breadth of the sea," to build her a home in his "land by the sunset." Now and then a sharper note is struck, that the music may beat out finally a profounder harmony.

The poem is divided into three books,—"Delphi," "In the Olives," and "Elpinike." The poet "glides into sleep" at Delphi to the "mild music of rain."

> "All my hopes, all my wandering thoughts, slip into the measure,
> Beaten by drops of the rain on the low roof overhead.
> Struggle has fled from the soul, and life is discordant no longer,
> The great universe glides into melodious hymns;
> So in slumber the deepest, softly I hear the low rainfall,
> And I sleep to its notes, wrapped in a garment of dreams."

We had marked many passages for quotation, but space is lacking, and removed from their setting they would lose half their beauty. The poetry of motion was never more felicitously wedded to language. Describing the flight of the raven,

> "Effort appears not, lost in the triumph and grace of his pinions."

But we are as little inclined to analyze the charm of *Delphic Days* as the poet is to question the beauty of Elpinike.

> "I desire not to seek for the deep-hidden reason of beauty,
> * * * * * * * * * *
> Simply I know thou art fair,—what of thee more would I know?"

"The Faith of Reason." A Series of Discourses on the Leading Topics of Religion. By John W. Chadwick. Boston: Roberts Brothers. 1879.

Thinkers, there's a book for you. It is a long time since we sat down to such "a feast of reason and flow of soul" as this little volume of two hundred and fifty-four pages furnished, and longer, too, since we felt as though we had sipped of nectar, and, with the author, had broken of the bread from heaven. In this book, we have another testimony of the power of the American Unitarian pulpit, and of the intellectual appreciation of American congregations. The Rev. J. W. Chadwick is well known in the States for the lyrical productions of his pen; and among many Orthodox, Liberal, and Radical preachers of distinction in New York, he has qualities of intellect and heart which give him a place of honor among the greatest of them. It isn't every preacher's sermons that will bear printing week by week, or,—for there are those who act upon the gentlest request of their congregation to print,—better test still, that will demand a sale when they are printed. But these sermons have qualities which must rescue them from the mass of ephemeral literature. Made up of a compact body of thought, winged with devotion and poetry, tuned to the music of the spheres, and the still not sad but glad music of humanity, cast in an æsthetic mould, they are worthy of the pulpit in its best days.

Not only the discourses which fill this volume, but others which we have read, are honest, reverent, probing inquiries regarding not the Orthodoxies living, dying, or dead, of to-day, not the Liberalisms broad, narrow, or hard, but the great, deep, permanent questions underlying all religions and philosophies and the practical affairs of to-day's life and thought. And this, with a wealth of illustration, a firm grasp of principles, a masterly arrangement of material, and a glow of genius which make the reader feel the presence of a powerful personality. The author seems as familiar with the writings of Darwin, Spencer, Lubbock, and the great generalizations of modern science, as the ordinary preacher is with his Prayer Book and Creeds. This knowledge of nineteenth century thought has not only to do with Mr. Chadwick's success: it has to do with his method, and gives him the basis for his system of religious thought. Would that we could print in letters of gold, light, or any other device which would draw the attention of theological colleges, to the following weighty words of Mr. R. D. Darbishire: . . . "It does appear to me that some, at least, of the specializations of study which characterize our age, might advantageously yield a little time, and give place for new lines of thought and other education. For example, a systematic course on the profounder generalizations of physical science would furnish a training and a culture of the greatest importance as an addition to an exclusively literary course."

Another departure is being taken quietly and with great hope, in what we may term Unitarian theology. So quietly is the process going on that few people seem to be aware of it. It wants the attraction which a little newspaper or ministers' meeting persecution would undoubtedly give it. If it be true that war teaches the people geography, so is it true that persecution lets the world know who its thinkers are. However, failing this method of publicity, the nature of this new departure and its result may be accurately known by reading copies of the Boston *Index*, the sermons of the Rev. O. B. Frothingham, and his work entitled *The Religion of Humanity*, the Rev. J. M. Savage's *Religion of Evolution*, Dr. Fiske's *Outlines of Cosmic Philosophy*, and the volume which suggests these lines of review.

This new departure sets religion fairly and squarely on the doctrine of evolution for its basis; and Mr. Chadwick finds in Utilitarianism a sound theory of morals. Revelation, authority, miracle, intuition, are cast aside, discredited and futile: nature, discovered law, history, and reason furnish the only basis of the new faith. That last and richest generalization of modern science, evolution, without claiming for it either the force of demonstrated truth, or interpreting or defining it in any dogmatic, precise sense, is the key to unlock the door of mystery everywhere,—from the growth of a solar system to the development of the simplest social institution or religious rite or belief. Growth, arrested development, organism, conflict with environment, survival of the fittest, heredity, and habit are words which suggest the meaning of the new doctrine. It gives significance and value to the earliest thought and rite of the undeveloped man: these it connects, vitally and causatively, with the latest and richest, and with all between,—one unbroken chain. One arm points backward, beyond record and investigation, to the beginning, shrouded in mystery; the other, forward and upward, to the end, cunningly hid too. Beginning, between, and end, held in the mighty leash of law; all things, all animals, moving upward, sometimes to the sad music of a *Miserere*, often, too, accompanied by the strains of paeans.

This new way of looking at phenomena does not call for the writing of the epitaph of any of the great theories of religion: it is a deeper and more suggestive way of having visions of the eternal. The religion of evolution is theistic through and through, although the new idea does suggest a different mental attitude towards God, the future, etc. The lips are often closed, God's name is spoken with 'bated breath, the thought of time is confessed to be inadequate and deformed, there is no inclination to define him, to babble about his nature, attributes, ways. Were the Infinite no greater than man's best thought of him, it is affirmed the intelligent would turn atheist, as some have done. On the other hand, the feeling for him and after him is more earnest and intense than ever. The inadequacy of language and power to fathom this immensity is an inadequacy which comes of faith, not infidelity. The more law, the more the conviction of God, the more faith in a stream of tendency, a power not ourselves making for righteousness; the force behind nature is the more powerfully borne in upon the mind as the supreme power, will, intelligence, the source of goodness, beauty, truth. Often is more real faith, simple and intense, found in the heart of the silent thinker than in the man who proves Deity from Scriptures, nature, and the soul, without a thought of difficulty or a motion of modest humility arising from the limits of the human and the absoluteness of the Divine.

The new faith emphasizes the capacity of human nature: the past helps it, the future calls it to expand into richer intellectual life and possessions, intenser conscientiousness, and juster doing. The social organism is the environment, conflict with which produces individual sympathy and the sense of right. The stream of tendency, in virtue of which all things fulfil the end of their being, makes moral expansion and progress perpetual; while the active force of heredity preserves for all time the influence of the best lives by organizing it in blood, nerve, and fibre of the individual, and in the social organism itself. Altruism, in which is the highest moral power, is encouraged by that test of right so much ridiculed, so little understood,—the highest good of the greatest number.

The new faith leaves for the soul, too, its life in God, the very essence of prayer. Prayer is no longer petition either for physical or spiritual things. Absolute faith in the divine order and wisdom destroys petition. The heart's desire for good, the look through "the soul's east window of divine surprise," bringing the gift of awe, reverence, entire trust to the altar, kindling the soul's highest sentiments at the shrine of adoration, realizing the bond of brotherhood with man and kinship with all things, letting the soul rest on the spirit of a loving submissiveness and trust in the eternal life and truth and power,—this is the evolutionist's view of prayer: enough to stay the life and lift it to higher levels.

Immortality has its place in the new faith. Consciousness, personality, is the lasting, deepest witness of it. Matter kindling into thought, conscious of itself, reading the alphabet of universal law and conforming to it, struggling with destiny, creeping towards the light,—matter become soul, with its persistency, its continuous, identical personality amid changes from babyhood to old age, greater than the change of death itself,—gives reasonable ground for the idea of immortality. Build on that, and pitch the

Digitized by Google

life high, consecrate it to the noblest end, charge it with the fairest forces of thought and affection, and then feel how the hope grows stronger than conviction. Yet mystery hangs about the future, and well that it is so. This adds richness to life, and leaves man with the great hope, a sure and certain hope to many, a great and powerful one to some. Thus the great themes of religion are not destroyed: a new basis is found for them, a new intellectual atmosphere is created, in which the old beliefs must necessarily change. Religion itself, far from being destroyed, receives a new and universal interpretation. *Religion* remains the great fact of the past and the present, the supreme interest of man. *Religions* are relegated to their periods and circumstances which gave them birth. To speak of their absolute truth is to raise a useless and idle question. To estimate their relative value, and show how they fit in with differing human needs and stages of intellectual development, is the wise and practical work of the historian and thinker. *Religious* systems represent men's thoughts. *Religion* represents man's relation to the universe,—its life, law, forces. "To be impressed with its majestic order, to think with recognition of the tender grace and awful sweep of things, and to convert this passive recognition into a voluntary energy of devotion to the eternal order in which we find ourselves embosomed,"—that is religion. Go, meditate upon that thought, feel its sweep, width, height, meaning, and say if evolution kills religion.

It is not to be expected that this new departure will gratify or satisfy all so-called liberal thinkers. For many, it will be too baldly, entirely intellectual, without the glow, unction, and authority which seem to be born of the influence of great personalities. It will be said that the common people are not likely to hear this gospel gladly, as if the common people are in any sense competent judges of important religious issues. Some things will be missed, without which the bulk of religious people will find it for a while impossible to get on. Notwithstanding all this, such a conservative Unitarian as Dr. Bellows writes as follows of the movement, in review of Mr. Chadwick's book: "We have strong suspicions that, filled out, better ballasted, and more completely 'evolved,' the *main views of* the new school will command an increasing attention and respect, and will be the direction taken in the future of the liberal church."—*Unitarian Herald (England)*.

FOREIGN.

A PARIS despatch to the London *Times* of June 21st says: "The election of M. Trinquet, the Communist, as municipal Councillor for the Père-la-Chaise Quarter, will be annulled even after the passage of the amnesty, as amnesty will not be retrospective. A fresh election will be necessary, and then M. Trinquet will be eligible for election." The Chamber of Deputies has passed the religious estimates by a vote of 390 to 66, the Extreme Left joining the majority.

ON the occasion of the fiftieth anniversary of the independence of Belgium, in September next, the Educational League will hold in Brussels an international teachers' congress. Many prominent teachers and professors have promised to take part in it. One of the most interesting features of this congress will be the international competition in the production of the best and cheapest educational objects for the use of primary schools, such as a collection of instruments illustrating the laws of physics and mechanics, a collection of surveying instruments, a portable chemical laboratory, a globe and projecting maps, historical tablets, and a book descriptive of the physical, mechanical, and chemical experiments performed with the simplest and cheapest instruments and materials, even with such as are to be found in every house. All objects for the competition are to be sent to the Educational Exhibition, Brussels.

MR. JOHN BRIGHT, M.P., presided at the annual public debate of the University College (London) Debating Society recently, the subject being the abolition of capital punishment. Mr. Bright said the infliction seemed to him a policy as unchristian as it was unphilosophical, which, so far as he could judge of the experience of other countries, had failed, so far and so long as it had been persisted in. It seemed to him that there could be no plan less opposed to teaching men the sacredness of human life than that of the ordinary and frequent sacrifice of human life to the law. He was glad they had resolved to discuss this subject, so that hereafter they might swell the public opinion which would compel Parliament at last to bring our practice up to our principles, and to the practice of some dozen other civilized nations. If human life was sufficiently guarded in many of the American States, in Italy, Portugal, and for the most part in Germany, surely there were no conditions in this country to make it impossible that we should adopt a milder system, and yet feel ourselves equally secure. In the conclusion of his speech, the right honorable gentleman made an eloquent reference to the case of Habron, the Penge case, and that of Edmund Galley, declaring that many innocent persons had been hung. He urged his hearers to give their attention to great public questions such as these, and said he would rather have a man whose heart was right on this subject than a man whose head was stuffed with Latin and Greek quotations. He believed the system was doomed, and he hoped that he might live to see its abolition. A vote in favor of the abolition of the death punishment, and of thanks to the bishop for presiding, were carried unanimously.

PERSONAL ITEMS.

MR. THOMAS HUGHES was so well pleased with his visit to this country a few years since that he is to come again in August.

AN edition of John Stuart Mill's works has lately been issued in Leipzig. Mill has long been very popular in Russia, and all his works were translated into that language years ago; but the Germans are only now making his acquaintance.

MISS ALICE M. BENNETT, M.D., has received from the University of Pennsylvania the degree of doctor of philosophy. She is the first woman who has been honored with a degree of that institution. Miss Bennett has been elected female physician of the new hospital for the insane in Pennsylvania, and is the first woman who has been assigned to a duty of the kind. She has been a professor in the Philadelphia Medical College for about five years.

MRS. ELIZABETH THOMPSON, the well-known philanthropist, who has been much interested for some years past in plans for colonizing the surplus population of our great cities in the West, is persuaded that a more inviting field for such emigration is presented in the "unoccupied lands that lie in abundance near well-favored settlements at the very doors of large and thriving cities." The objections urged against settlement in the South and West are the "great scarcity of water, long droughts, high winds, grasshoppers, etc." Mrs. Thompson instances Garden City and Vineland, N.J., as examples of the opportunities nearer home.

MR. ROWLAND CONNOR has recently published, in the New York *Tribune*, an elaborate argument in behalf of the reform of state legislatures, which has called forth considerable comment. There can be no doubt that our state and national legislatures need reconstruction in some important particulars. They are largely but the tentative systems of the political administration of a new country, and consequently cumbersome, ineffective in their operations, and ill adapted to the changed conditions, enlarged experience, and enlightenment of the present. It is not to be supposed that those who read Mr. Connor's fresh and earnest paper will accept all of his conclusions; but, if it serves to awaken more thought upon the subject, it may be presumed he will be satisfied.

AN appreciative audience gathered at the residence of Mrs. John Webster, Boylston Street, Boston, a short time since, to listen to another reading by Miss Selma Borg of the first Kalevala song, "Creation." This, the first rendering in English verse of the old Finnish rune song, held by scholars to be the most ancient myth in existence, has attracted much attention alike by its entire novelty and by the poetic charm of its graceful versification. It has been heard with warm expressions of interest and delight by Dr. Holmes, Dr. Hedge, Professor Longfellow, and many others, whose studies have made them familiar with the mythical lore of all nations. The completion of the translation of these folk-songs, which were sought out and transcribed with so much labor and care, would be a notable addition to literature for this patriotic daughter of Finland.

REFUGE OF SUPERSTITION.

THE METHODIST ministers of Boston recently passed the following resolution at their Monday meeting:—

***Resolved*, That we protest against the action of the city council of Boston whereby band concerts are furnished by them for Sunday evening performances on Boston Common, South Boston Point, and elsewhere, as injurious to public morals and promotive of Sabbath desecration.**

THE IRISH PILGRIMAGE.—After an absence of a little over six weeks, Mr. William Power of this town has returned home from a pilgrimage to the shrine of Knock, in Ireland. Mr. Power reports many marvellous cures effected in that now celebrated chapel, and among them many afflicted visitors from the United States. His own daughter, whom he brought to the shrine, is much restored in health. He states that the crowds daily assembling there are very great. It was estimated that there were at least sixty thousand people present on the exterior of that little country church edifice on May 25.—*Woonsocket (R.I.) Patriot.*

A PRIESTLY correspondent of a paper in Toronto, Canada, thus attempts to silence free thought as *blasphemy*: "*Sir*,—Blasphemy, as cognizable by the law of England, is described by Blackstone to be 'denying the being or providence of God, contumelious reproaches of our Saviour Jesus Christ, profane scoffing at the holy Scripture, or exposing it to contempt or ridicule.' 'The Christian religion is received as a part of the common law in the United States as well as in England, and to revile it or its author is deemed to be blasphemy, and an indictable offence.'—*Burrill.* Theologically speaking, blasphemy is essentially evil, —*malum in se*,—always evil and cannot be otherwise than evil. Its punishment by the Jewish law was death. In Catholic countries, it was punished by the civil power as a crime. In Canada, blasphemy is a crime as much as it is in England or the United States: consequently, American citizens coming into Canada to speak or lecture against God are committing a crime against the laws of their own country as well as against the laws of Canada, and should be dealt with as criminals. This is clear. It is also clear that no man or company or corporation can rightly or legally rent a hall or room to any one to enable him to commit the crime of blasphemy. Our Canadian courts have decided this question. And, as no man would speak against God, unless he had an audience, those who form an audience for such blasphemers are guilty participators in their crime. Newspapers also become aiders and abettors of those criminals by advertising or reporting their lectures. It is no palliation of the offence to say we publish their lectures, but we refute them afterwards. You have no right to help to commit a crime, and then try to undo the evil effect of it afterwards. It is not always in your power to do so. Lecturers against God—scoffers and ridiculers of the sacred Scriptures—have no right to complain of persecutions and bigotry and intolerance on the part of Christians, simply because the latter refuse to aid and assist them in carrying on their criminal work. If you refuse to lend the use of your paper to call together an audience, or if you refuse to give the use of your hall or house to hold an audience for what you consider criminal purposes, and which are criminal according to the laws of the land, what right has the blasphemer to complain? Bigotry! intolerance! persecution! How? Because you will not place your property at the disposal of a criminal, to help him to commit his crime? Singular persecution, indeed! Seeing that blasphemy is a crime against God and against the laws of the land, the very utmost the blasphemer can claim is to be let alone,—thus on his own grounds. He has no right to our property to help him. He has no right to our press. He has no right to our money. He has no right to our time. Let him carry on his war against God without any help from us. This is not persecution, but common-sense."

CASH RECEIPTS

OF THE (OLD) INDEX ASSOCIATION FROM JULY 1 TO JULY 10.

Ellen M. Wright, $3; H. T. Hedges, $1.85; T. B. Skinner, 25 cents; J. H. Mason, $3; W. C. Mundy, $4; Preston Day, $1.20; W. A. Leonard, $3.60; James Shearer, $3.20; E. F. Green, $1; Cash, $3.20; S. T. Chesebro, $1.50; A. W. Thompson, $3; E. W. Hopkins, $3.20; D. A. Butler, $1; M. T. Janes, $3; Rev. E. P. Gibbs, $3; John Curtis, $9; J. C. Kearns, $1.50; M. F. Whitehead, $3; J. F. Ruggles, $1.50; H. B. Clarke, 10 cents; Edw. B. Babcock, $3.20; F. M. Ehrlicher, $2; Geo. Lewis, $1; Geo. N. Fletcher, $5; E. Countryman, $3; David Newport, $3; Prof. Adler, $3; Andrew S. Waitt, $3; Rev. Photius Fisk, $3; Jonas Smith, $5.60.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; one hundred, $1.50.

II. THE BIBLE AND SCIENCE, by Joseph Henry.

III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.

IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times.** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

A Brain and Nerve Food.

VITALIZED PHOSPHATES.

This differs from all other Tonics because it is composed of the Vital or Nerve-giving Principles of the Ox Brain and Wheat Germ.

Physicians have found it so necessary that they alone have prescribed **200,000** packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and prevents consumption. It restores to the brain and nerves the elements that have been carried off by disease or overwork.

☞For sale by Druggists, or by mail, **$1.00.**

F. CROSBY,
666 Sixth Avenue, New York,
and 137 A Strand, London.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00. Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 552.
VOL. I., NEW SERIES.—NO. 4.

BOSTON, MASS., THURSDAY, JULY 22, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

LET no man deceive another; let none be harsh to any; let none wish ill to his neighbor. Let the love that fills the mother's heart as she watches over an only child, even such love, animate all. Let the good-will that is boundless, immeasurable, impartial, unmixed with enmity, prevail throughout the world,—above, below, around. If a man be of this mind, wherever he moves, and in every moment, the saying is come to pass, "This place is the abode of holiness."—*Buddhist.*

THERE is a mirror in the heart, but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear. No act of devotion can equal truth, no crime is so heinous as falsehood: in the heart where truth abides, there is my abode. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone does the sage assume a bodily shape. The Hindu fasts every eleventh day; the Mussulman, during the Ramazan. Who formed the remaining months, that you should venerate but one? If the Creator dwell in tabernacles, whose residence is the universe?—*Kabir (Hindu, sixteenth century).*

FOR THESE, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and every other commandment, are summed up in this precept, "Thou shalt love thy neighbor as thyself."—*Paul.*

O YE believers, stand fast to justice when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether the party be rich or poor. God is nearer than you to both: therefore, follow not passion, lest ye swerve from the truth. Act uprightly: this will approach nearer unto piety.—*Koran.*

REVERENCE virtue, holiness, the upright will which inflexibly cleaves to duty and the pure law of God. Reverence nothing in comparison with it. Regard this as the end, and all outward services as the means. Judge of men by this. Think no man the better, no man the worse, for the church he belongs to. Try him by his fruits. Expel from your breasts the demon of sectarianism, narrowness, bigotry, intolerance. This is not, as we are apt to think, a slight sin. It is a denial of the supremacy of goodness. It sets up something, whether a form or dogma, above the virtue of the heart and life.—*W. E. Channing, D.D.*

MORALITY is the one thing eminently serious and true, and by itself it suffices to give meaning and direction to life. Impenetrable veils hide from us the secret of this world, whose reality is at once irresistible and oppressive. Philosophy and science will forever pursue without ever attaining the formula of this Proteus, unlimited by reason, inexpressible in language. But there is one foundation which no doubt can shake, and in which man will ever find a firm ground amid his uncertainties: good is good, and evil is evil. No system is necessary to enable us to hate the one and love the other; and it is in this sense that faith and love, possessing no seeming connection with the intellect, are the true base of moral certainty, and the only means possessed by man of understanding in some slight measure the problem of his origin and destiny.—*Renan.*

OUR whole life is startlingly moral. There is never an instant's truce between virtue and vice. Goodness is the only investment that never fails. In the music of the harp which trembles round the world, it is the insisting on this which thrills us.—*Thoreau.*

CURRENT TOPICS.

A SUNDAY-SCHOOL paper that prints prepared lessons for each Sunday, and puts into each lesson what it calls a Golden Text of Scripture, gave this as the Golden Text for July 11, "By one man sin entered into the world, and death by sin."

WE believe in liberty, but not in the liberty to commit suicide more than any other crime, and especially by the slow and shocking process of starvation, as "Dr." Tanner (if he be not a fraud) is now doing in New York; and, what makes it worse, doing it virtually in public, and, through the daily telegraphic bulletins, in presence of the whole American people. If there is no law to protect him from his own violence, the public at least should be protected from witnessing it, and not forced into the position of *particeps criminis.*

THE Concord Summer School of Philosophy opened auspiciously its second session on Monday of last week. A rustic chapel has been built for the accommodation of the school, through the liberality of the philanthropist, Mrs. Elizabeth Thompson, who is also enrolled as a pupil for the season. There are about fifty scholars for the full term, the majority of them being women, and from the West. Messrs. Harris and Jones, as last year, take the leading parts in the lecturing,—the former an American Hegelian, the latter an American Platonist. Several other lecturers give shorter courses. Mr. Alcott is the presiding spirit, and leads the conversations which follow the lectures. To him especially, the school must be a great delight, as realizing in his old age one of the dreams of his youth.

IN REFERENCE to the courteous liberality of the recent Methodist Conference at Cincinnati, in allowing the use of the hall, which it controlled, but did not wish to occupy at the time, to Col. Ingersoll for one of his antichristian lectures,—an act which some Evangelical ministers have condemned,—Professor David Swing has this fine plea for free speech. He says: "It will always be safe to temper with a sunshine of friendship the blasts that blow around the extremists of all schools, social, political, and religious. Our era should tolerate an immense amount of free speech. After tossing up the cap a hundred years in praise of freedom of speech, we would better let men speak on, even when they differ with us, and then, if possible, make amends for some bad speeches by showing the public what good thoughts also may come from the full liberty of mind and tongue."

THE TEXT of Mr. Bradlaugh's speech in defence of his right to his seat in Parliament, in spite of his refusal to take the official oath, has now come across the ocean. He was compelled to speak outside of the benches allotted to members, and this gave him really a certain advantage in appealing to the strong English sense of fair play. The speech, too, was an able plea for justice, and must have done something toward turning the vote in his favor, even if Mr. Gladstone had not determined to make his admission without the oath a cabinet question. Of the sober second thought of the English people in regard to the case, the London correspondent of the New York *Tribune* says: "It is perfectly true that atheism is unpopular in England, and that avowed atheists constitute an inconsiderable minority of the people of this kingdom. But there is something more unpopular and more intolerable to the English people than atheism itself, and that is the notion of political proscription on account of religious beliefs. Mr. Labouchere put it into an epigram, when he ridiculed the theory that a man was not to take his part in the affairs of this world because he did not believe in another."

IF IT be true, as reported, that the good people of Elmira propose to erect a monument to Adam in their city, Mark Twain must have been lecturing there on "The Innocents Abroad," or possibly a large number of the returned "Innocents" have settled there. It is said that they not only mean to build the monument themselves, but that they have petitioned Congress "to issue a decree restricting to Elmira the right to build a monument to Adam, and inflicting a heavy penalty upon any other community within the United States that shall propose or attempt to erect a monument or other memorial to the said Adam." Now we submit to the good citizens of Elmira that their filial action will be sadly marred, if they adhere to this latter purpose of securing an injunction against the right of other towns and cities to follow their pious example. The petition for the restrictive decree is neither democratic nor Christian. It is altogether too proudly exclusive and narrowly sectarian for the present age. It savors also too much of a commercial monopoly to suit the communistic tendencies of the time. It is to be feared that pilgrims from other towns and States, should such an injunction be granted, might even be tempted into unseemly acts against the monument, and hence bring dishonor upon our great common ancestor. Moreover, why in this free country should people from the towns of Maine and Oregon have to go all the way to Elmira to weep at the monument of Adam? Much nobler would it be, and much more consonant with the present sentimental era in ecclesiastical religion, to encourage among the different towns and cities a pious competition in building monuments to him. A new impulse would thus be given to art, as well as to the study of ancient Biblical history, in the competitive effort to exhaust the possibilities of sculpture and architecture for expressing the various shades of literal and allegorical theology. At any rate, we must plead for the equal democratic right of every Christian community, and every church, if need be, to have its own monument to the great federal head of mankind, "in whose fall we sinnéd all."

Digitized by Google

ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION.

(*Concluded.*)

FRIDAY AFTERNOON, May 28.

At the conclusion of Mr. Clifford's essay, the President introduced Mr. Rowland Connor, as the first speaker on the subject of the essay, "Liberal Principles as opposed to Sectarianism in Education."

Address of Mr. Rowland Connor.

We have had so much philosophic presentation and discussion to-day, that I think you will pardon me if I drop philosophy and talk simply upon one or two practical points of the subject presented this afternoon. I shall not attempt to formulate the proposition, nor to prove to you that it can be formulated. I desire to drop from the clouds, and come as near to the earth as possible during the few minutes that I speak to you.

There are, as you all know, two classes of schools,—roughly dividing all the schools in the United States at the present time,—*private* schools and *public* schools. All private schools are sectarian, to a certain extent: all public schools are supposed to be non-sectarian. With reference to the ill effects of sectarianism in private schools, I desire to present only a single illustration. Some time ago, the New York *Independent* (I think it was) stated editorially that nearly all the principal colleges in the United States to-day are teaching the doctrine of Darwin, or the philosophy of evolution, so far as that philosophy contains Darwinism. This statement was denied, I believe, by an evangelical paper. I think the *Observer;* and the editor of that paper sent to the presidents of the different colleges a communication, asking each one this direct question, "Do you teach Darwinism in your college?" And, almost without exception, the answer came back, in substance, "We do not teach it." The *Observer* immediately crowed over the *Independent*, and said, "Here are the college presidents almost universally stating that Darwinism is not taught in their institutions"; in other words, according to its view, that latent infidelity was not taught within the college walls. Then the *Independent* sent out its agents to make investigations; and it appeared that, while nearly all the college presidents had said that this modern philosophy was not taught in the colleges, yet in almost every one of those colleges the Professor of Philosophy or the Professor of Biology or the Professor of Philology was teaching it. The president might have been perfectly correct in stating that he did not teach it, that the college itself did not represent it; but, as a matter of fact, the only man competent to teach it, in almost every instance, *was* teaching it. In other words, the students were learning modern philosophy, modern science, were being educated in the new ideas. The college president stood forth as a regular evangelical figurehead, representing the old ideas, the old Orthodoxy, the old forms of religion, in order that parents might not fear to send their children within the college walls. In still other words, the colleges were playing double; the presidents professing one thing, the real teaching being something else.

Now, this is a practical illustration, right here in America to-day, of the evil influence of sectarianism in education. In nearly all of our colleges, we have to-day this double influence,—the college nominally Orthodox, nominally Christian after the old school, but many of the professors in favor of modern ideas, and more or less in an underhand way teaching them to the young men in the college. That is one of the practical facts to which I wish to call your attention.

You ask me what I propose to do about it. I do not propose to do anything about it, except to state the fact. The matter will right itself one of these days. I only desire to call your attention to it as an existing fact to-day.

Now, another point in regard to public education. There is going to be a very decided conflict at some time between the Catholics and the Protestants in this country. I think no one who has investigated the subject can doubt this statement. Precisely what form that conflict will take, I do not know; that it is coming in some form, I do not doubt. The Catholics everywhere are gradually withdrawing their children from the public schools, and putting them into parochial schools, with their own sectarian teachers. They are doing this as a matter of fact throughout the United States. Here in our own city of Boston, in Ward 23, for instance, in which I live, and concerning which I know most, I know as a fact that the Catholics are taking their children out of the primary schools, out of the grammar schools, out of the high schools, and are forcing parents to send those children into their parochial schools, to be taught generally only by some one of the numerous bands of "Sisters" supported by the Catholic Church. They are doing this, I understand, contrary to the wishes of Catholics themselves. For instance, I know that a poor washerwoman in my own family was asked recently by a member of the family, "Do your children go to the Sisters' school?" "Oh, no," was her reply. "And why do they not go there?" was the next question. "Because," said that very ignorant mother, "I found that my children were not learning anything at the Sisters' school, and so I took them out and sent them to the public school." There was a poor, ignorant Catholic woman wise enough, after all, to recognize the fact that the Catholic parochial school was but a parody of a real school; that our public schools were better than the Catholic schools. And yet, since she made that reply, she has been obliged by the priest to take her children away from the public school again, and put them back into the Sisters' school, there to learn Catholic prayers, Catholic ritualism, embroidery, music, French, but to learn nearly none of the things we desire our children to learn, and that our children are learning to-day in our public schools.

Now, I desire to call attention, very briefly indeed, to a very important part of this subject, which is generally omitted; and that is that the Catholic priest wishes Catholic children to be educated as Catholics, and not as American citizens. Now, please keep these two things distinct,—the Catholic as a Catholic, and the American citizen as a citizen. And please give heed to the statement I next make, which is that the pious, instructed Catholic cannot be a patriotic American citizen. The two things are *incompatible*. I do not say that no Catholic can be a patriotic American. Happily, there are abundant illustrations to the contrary. The reason is that they are not "instructed" and "pious" Catholics; and I say an *instructed, pious Catholic* cannot be a patriotic American citizen.

Now, look at it a moment. In the contemporary number of the *North American Review*, Cardinal Manning has an article which I think should be read, and very carefully read, by every Protestant in the United States. He states plainly that his article is expository, mainly, of one of the encyclical letters of Pope Leo XIII., in which the Pope states that the theory that all authority in government is derived from the people is false; that all authority in government is derived from the Church, comes from the Vicar of Christ, and never from the people. Cardinal Manning asserts that during the last three hundred years society has been going backward. Nevertheless, the ideal of the Church is retained,—that a church member and a citizen should be identical; that an outcast and a heretic should be identical. In other words, the aim of the Catholic Church is to make every American citizen a Catholic, or to make every Catholic an American citizen, and to refuse to recognize any government anywhere not derived from the Vicar of Christ.

Now, what is the American theory? We all know what it is. It is very simple indeed. We may state it in the words used first by Theodore Parker, I believe, and afterwards varied somewhat by President Lincoln on the field of Gettysburg: The government of America is "of the people, by the people, and for the people." Our government, in other words, receives its authority from the people. The Catholic says that that government is false: all government must receive its authority from the Vicar of Christ. I say, therefore, that a pious Catholic, who listens to the teachings of the Church and accepts them, cannot be a patriotic American citizen; and it is the aim of every Catholic priest to-day, by the education of the children of the Catholic Church, to keep them from being American citizens, in our sense of the word.

That is a positive fact. That is one of the influences of sectarianism in education, which we are all of us to face. In what form, I do not know; what shape the contest will take, I cannot prophesy; but that it will take *some* shape, I am positive. The Catholic by and by, undoubtedly, will very naturally ask for a division of the school fund, as soon as he is ready to make the request. "Here are our schools," he will say, "in which are all of our children: there are your Protestant schools, which contain exclusively Protestant children. Should I be compelled to pay for the education of Protestant children?" Certainly not, as Protestant. There is no reason why you should. But back of that, however, comes the other fact: that so long as our public schools are secular, and secular only; so long as they are unsectarian, neither Catholic nor Protestant; so long as they are established solely as American schools, to teach children those rudiments which are essential to the practice of American citizenship,—so long we have our argument against the Catholic, and can say to him, "We have nothing to do with your creed; we have nothing to do with the Vicar of Christ; we have nothing to do with your theology: we only demand that every man in America shall support the public schools of America." [Applause.] That is the only claim we have a right to make. The Catholic does not intend that that claim shall succeed: we must resolve that that claim shall succeed, whatever may be the position of the Catholic Church.

And yet remember, my friends, we cannot make this claim justly, if our public schools are sectarian,—if I put my special religion into them, or if you put your religion into them, or if Mr. Channing puts his religion into them, or if Professor Parker puts his religion into them. Our schools must be absolutely unsectarian. Are they so to-day? We all know that they are not. We boast, indeed, here in Boston that our schools are unsectarian. Substantially, that is so. There is no religion specifically taught in our public schools. But there is religion enough taught there for a great many people to quarrel with, provided they do not believe in it; and there is a great deal of religion taught in our public school with which I, for one, do not agree. For instance, here is a little book which I brought with me, called *Poetry for Children*. The pieces in it were selected by Dr. Eliot, Superintendent of Public Schools in Boston, and the publication is authorized by the School Committee, to be read in our public schools. Now, the School Committee is doing a very excellent work in attempting to do away with the old, methodical, dry, and senseless manner of reading from school-readers, and putting in the place of that old method something new, something alive. They have put the old nursery story of *Jack, the Giant-killer*, into some of the schools, and *Robinson Crusoe;* and there are some very amusing and very good works from which the children in our public schools are learning to read to-day, and more rapidly and after a better method than they ever learned to read before. But here is my criticism. The Superintendent of Education and the School Committee are authorizing for use in our schools this book, just printed, in the year 1880; and here is a selection I read in this book. A child represented as saying its prayers before going to bed makes use of this language:—

> "Four corners are around my bed,
> At every one an angel spread:
> One to lead me, one to feed me,
> Two to take my soul to heaven."

Now, this is a very definite, a very mathematical theology, from my point of view. Moreover, every father and mother will bear me out in saying that every child who reads that in a public school will remember it, and will have early implanted in its mind the idea that, whenever it goes to bed, there are four angels on the bed-posts; and that the duty of those angels, in each instance, is specified,—one angel to do this, another angel to do that, and, if the child should happen to die during the night, two angels to take its soul to heaven. Now, I do not want my children to learn any such stuff as that. I do not wish them to have that kind of twaddle put into them, in the public schools, when they are little. [Applause.]

The piece goes on to say,—for the little boy is represented as dying, as most of these *goody* children do, and as I think they ought to,—

> "And they will take it soon: I know
> I have not long to wait,
> Ere with those shining ones I go
> Within the pearly gate;
>
> "Ere I shall look upon His face
> Who died that I might live,
> With Him forever, through the grace
> That none save He can give."

That is wretched doggerel and about as bad grammar, but I am not quarrelling with the poetry nor the grammar: I am quarrelling with the theology of it. I do not wish my boy to believe that Christ is going to take him to heaven, and that he cannot get there

Digitized by Google

without Christ. I am aware that there are a great many religious people in Boston who do not agree with me. Nevertheless, I pay my poll-tax, at any rate; and I have the same right to criticise the public schools as any one else in Boston.

Now, take another illustration. This boy, by the way, I am glad to say, died very soon. He was rather afraid to die. Though he loved Jesus, and desired to have his friendship in the other world, he was afraid that he should miss his parents and others, whom he had known in this world; and, after complaining a little bit, a Voice speaks to him,—

"Whom would'st thou have but Me?
Who in the heavens or with thee here
Hath owned such love for thee?"

Now here is another very pretty little piece for children to learn,—

"Sleep, baby, sleep!
Our Saviour loves his sheep:
He is the Lamb of God on high,
Who for our sakes came down to die.
Sleep, baby, sleep!"

Now take another illustration. The book is packed full of them.

"I heard an angel singing,
When the day was springing:
'Mercy, pity, and peace
Are the world's release!'

"So he sang all day
Over the new-mown hay,
Till the sun went down,
And the hay-cocks looked brown."

Another piece describes the beauty of heaven, talks about its "mighty king," its "rich jewelled shrines," its "gardens of flowers," its "sweet incense," and every thing else, precisely as an Arab, who believes in this kind of material heaven, might find it described in the Koran, and then says:—

"And, oh, if the exiles of earth could but win
One sight of the beauty of Jesus above,
From that hour, they would cease to be able to sin,
And earth would be heaven; for heaven is love."

Now, my criticism upon that is that it is a very definite theology; that it teaches a very positive, a very material kind of heaven, and has Jesus sitting there on a throne, and inspires all our children to wish for a sight of this Jesus, from whom we are all exiles,—otherwise the earth cannot be the abode of love. Is not that theology? No matter whether you agree to it or not, but is it not theology?

Now, take one more. You were all children once, and of course you all know the story of the "Children in the Wood," where the robin, that very mischievous bird, is supposed to have gone and covered the bodies of the children with leaves. In this book, the whole story is told. We have the dying father and mother (who were goody people, and of course they died) committing the children to the hands of their wicked uncle. Then we have the very wicked uncle saying to the dying father and mother,—

"God never prosper me or mine,
Nor aught else that I have,
If I do wrong your children dear,
When you are laid in grave."

Some more wretched doggerel, by the way; but I am talking about theology, and not about poetry. After a time, this very wicked uncle caused the death of the children, and felt very great remorse:—

"And now the heavy wrath of God
Upon their uncle fell;
Yea, fearful fiends did haunt his house,—
His conscience felt a hell.

"His barns were fired, his goods consumed,
His lands were barren made;
His cattle died within the field,
And nothing with him stayed.

"And in a voyage to Portugal
Two of his sons did die;
And, to conclude, himself was brought
Unto much misery.

"He pawned and mortgaged all his lands
Ere seven years came about,"

and so on. But I think I ought not to quote any more of it. After the poor uncle has "pawned and mortgaged all his lands," we may let him go, especially when the entire piece is written for the purpose of showing that God inflicted upon him by special act the very things he had prayed that God would inflict upon him, if he should do his brother's children wrong.

That is the sort of stuff that our children are reading in our public schools, edited by Superintendent Eliot, and authorized by the School Committee of Boston.

Now, friends, so long as that kind of theology is in our public schools, what argument have we to face the Catholic with? None at all: we are teaching Protestant theology in our schools, and a very wretched kind of Protestant theology at that. Now, I do not doubt that the greater part of the parents in the city of Boston to-day would have that stuff taken out of the schools, if they could. Even Orthodox people know better than to wish to have their children read trash of that kind. And then, when we remember that very many of the parents of Boston are liberal in their theology,—Unitarians, Universalists, Spiritualists, so-called Infidels, "Free Religionists,"—we must admit that they have a right to say that a theology which they have learned to despise, whether it be true or whether it be false, shall not be taught in our public schools. [Applause.] Strike out all this theology, and then we can meet the Catholic on this school question with a clean issue. The Catholic here in America is bound to make mischief. He means to do it. I do not mean the laboring man whom you hire to do work in your houses or upon your grounds, I do not mean the poor, ignorant woman whom you hire to assist in your washing; but I mean the Catholic priest. He means mischief here in America. He means to break up our public school system; and he will do it, unless our schools are made free of all sectarian influences, unless we cut this theology out of them, and conduct them in harmony with the principles upon which our government is founded. I do not desire to put my theology into the public schools; I do not desire to put my religious philosophy there: I desire simply that all theology be kept out of the public schools. I have especial reason for objecting to this kind of theology, because it makes an impression upon the hearts of little children, from which they are almost never wholly freed. I know that one very excellent, aged man, a professor in a theological school, told his class one day, although he had become very liberal indeed, that he still in his dreams saw before him the fiery flames of the hell in which he had been educated to believe when young, and woke up in terror, expecting to be cast within the burning lake. "My good Orthodox friends," said he, "tell me that that is a sign that I am not wholly given over; that there is still a chance for me to be converted and go to heaven. I regard it simply as a remnant of the terrible impression made upon my youthful mind by that which I was taught when young." And we all know that then the mind is most impressible, and takes ideas from which we can never afterwards wholly rid ourselves; and our children are learning to-day in our public schools those things from which we have striven for long years to free ourselves. We have a right to ask that they shall have a better chance than we have had; that they may grow up to face the problems of the world which they will be obliged to face, unhampered as we have been hampered, unprejudiced as we have been prejudiced, free in their religion as in their science. [Applause.]

The PRESIDENT.—I can very heartily indorse the words of Mr. Connor. I have recently had the same experience that he relates, in New York. I have gone through the school-books which are recommended by the Board of Education in our city, and used in our public schools, and I found, if possible, matters still more objectionable than he has just read to us,—distinct Calvinistic theology, which, however, is not taught to the children *as theology*, but which is introduced into their minds under the garb of singing instruction. Certain books are given to the children by their singing-teachers, and those singing-books have been carefully crammed with theological songs, in order, evidently, to introduce these dogmas surreptitiously into the public schools. Now, I want to ask, before we go on, what is the use of such Conventions as ours, and what is the use of such remarks as those of Mr. Connor, and of mine just now? You hear these things, you give some attention to them for a moment, but presently it drops out of your recollection; and there is no result whatever, except, of course, such result as always remains when a good point has been well stated, as we have just now heard a good point well stated. But I should like to fix the impression a little by saying that this is the very thing which the Free Religious Association, under its more active policy, is endeavoring to do. We have two large cities, Boston and New York (and probably we shall find the same state of things in other cities of the country), in which we behold the evil influence of sectarian power over the schools in a manner which comes home directly to every liberal parent. As Mr. Connor has truly said, we have suffered too much ourselves from the influence of superstition and have been hampered too much in our own development, by the prejudices derived from our early training, to desire or to be willing that our children should continue in the same way. We want to make the emancipation of the minds of the next generation easier, if we can. All our work, however, is frustrated in great measure by the influence of the sects in our public schools.

Now, what can we do against this state of things? I believe the Free Religious Association is eminently capable of doing work in this direction; and, though we are a small body of men and women, we can multiply our influence, if we attempt it in the proper way. The proper way is, as I take it, to systematically memorialize the Legislatures all over the country, against this evil; to bring this matter before the public, and keep it before the public, and to discuss it and have it discussed until the attention of the whole people has been called to it. I believe that in this way, by a certain public propaganda of the idea of complete emancipation of the public schools from all sectarian influences, the Free Religious Association can do a very important work. And, so far as the city of New York is concerned, I will say that perhaps nine-tenths of all who have joined the Free Religious Association during the past year from that city,—not by any means a sufficient number have yet joined, not by any means so large a number as can be brought to join the Free Religious Association, after we have once had our Convention in New York, as we propose to have,—but of the few hundreds in that city who have joined the Association the past year, nine-tenths, I will say, have joined because they believed that the Free Religious Association was going to do some practical work in this direction,—the emancipation of our public schools and our statute-books from the influence of the sects.

We are always glad and delighted to hear upon our platform a lady's voice, and I am sure we shall be especially pleased to hear the voice of so refined and cultured a co-worker in our cause as that of Miss MARY F. EASTMAN, who will now address you.

Address of Miss Mary F. Eastman.

Mr. Chairman and Friends,—I think my education was perhaps unfortunate in one respect, but by being exceptionally fortunate. I count it one of the greatest blessings of my life that I have never known what it was to be burdened with superstitious beliefs. Of course, in my cup of blessing, I find some alloy, as we always do. Perhaps it is due to that that I am not so apprehensive as my friends of any organized sectarian movement in our country against our system of public education. It may be one of the results of my good fortune that I am sleeping, while I should be awake to a real, practical danger. However, I cannot yet get it into my belief that we are in any danger from any church, even the Catholic, in the way of organized resistance to our republican notions. I have, no less than my friends, a fear of—no, not a fear, but rather a shrinking from—the subtle influence which I find sectarian creeds and dogmas acquiring in our schools. Mr. Adler spoke of singing sectarianism into people. I was reminded, when he spoke, of being in Oberlin a couple of years or more since, and going into the President's class of theological students, when one of them asked President Fairchild in regard to some familiar line of a hymn commonly sung in the churches, "Is not that false?" "Yes, undoubtedly," he replied, "false as theology, but accurate enough for singing." It struck me as a fatal lack in morals when a man holding such a position could say that it was well enough for us to sing a lie. [Applause.]

I do not question the influence of sectarianism in our schools. But I do not know how it is going to be possible to exclude it from our schools, so long as it is so powerful in the community. The schools are an expression of the people, and why we should expect a book published by sectarians, as that book is from which Mr. Conner has quoted, to fail to express the common sentiment, I do not know. Who was it said, "Don't be anxious about the style: the style is the man"? We need not be anxious about mere expression so much as about the people who make the expression.

I think the subtle influence of sectarianism in our

Digitized by Google

schools, from which those of us who hold what we count liberal views shrink, comes primarily from a false view of human nature. I am not half so much troubled for fear the Catholics will get some of the public money and put it into their schools (though I should be troubled, if I thought they would) as I am troubled that the whole tone of our schools is marked by the prevalent influence of sectarianism, in the view that is taken of human nature. As has been well said by the essayist, sectarianism is not founded on nature nor on the soul, but on dogma. So long as anything which is dogma, or springs from dogma, is taught in our schools, we are at least wasting time, we are working away from the purpose. We have not, it seems to me, so long as the prevalent views of human nature obtain, got at the true idea of what is education. So long as our children are trained as recipients of theories, as predestined by and for certain dogmas, our schools are not doing the work of education. This error now extends through every department: it marks the intellectual life; it marks the moral tone. The child is regarded too much as a vessel to be filled rather than a germ to be developed. If we believe, as we mostly do, in evolution, we believe in this opening out,—not *leading* out (I like the expression of the essayist), but *letting* out. It seemed a good thing to consider education a leading out. We have harped upon it; but I think we have got a new thought, and it is *letting out*. That means germination. Imagine a gardener going to his plants and undertaking to *lead* them up! Just imagine him taking the two sides of a bean as it came out of the ground, and, having a theory as to how beans ought to grow, suppose he should undertake to pull them up, so as to lead them up! What a fatal defect! Now, so long as this is our dogma, that the child is to be *led* up in any path,—I care not whether it be mine or somebody's else, whether it be the path of the wise or the foolish,—according to arbitrary theories of how they ought to grow, the result will be very much as it would with the gardener, if he undertook to develop beans according to a theory. Too much in that way, it seems to me, we are training the children in our schools. We are not letting the children grow. And it is all due to the fact that we have been dogmatists. We have had theories about development, and we chose to put our fingers into the machinery. It seems to me that the modern theory, the theory which comes of liberal thought, is the theory of "Hands off!" Why is it that we find so often men with no education as wise, if not wiser, than men with education? It simply shows that we have had no theory of education according to which we could make men wisely, and so they were unwisely made.

Under the common theory of human nature, we regard the child as the recipient of something which we have to give. We do not regard it as a vital force, which is to absorb in the way God meant it to do, while we only tend and serve and watch and guard it from harm.

The result of all this was hinted at in the essay read to us this morning. The result is a little being who accepts what is given to it without question. I stood this morning beside a carriage in which were two little children, left for the moment in the hands of the coachman, and, a little discord springing up between the children, the coachman undertook the required discipline; and it was very much the same discipline which is exercised everywhere, with untutored and tutored people. The child was told that it *should* and it *shouldn't*, it *must* and it *mustn't;* and when the child said, "Why?" the answer was, "Because I say so: that is reason enough." Our schools are conducted too much on that principle. The child is taught to accept facts, taught to accept all it receives, on the "I say so" principle. The result is that it comes not to have any intellectual life of its own, but a certain receptivity of whatever is poured into it. The farther result is, we get just such people in the world. In other words, the child does not come out from the school with intellectual stamina; does not come out with that better thing still, intellectual veracity.

And this brings me to another point where sectarianism is an evil in education: it is antagonistic to *intellectual veracity*. And this is the saddest criticism we can make on our schools. It is bad enough that the children are not wisely taught; but there is nothing in the whole category of criticisms upon our school system that I think can compare with this,—that we do not train to intellectual veracity. Just watch the average teaching in the average school. The teacher walks in with her theory of how to discipline, which means, how to keep still the active, restless children. Back of the teacher is the School Committee, who propose to judge her according to the quiet of her school-room. Back of the School Committee are the parents, who propose to judge committee and teacher exactly on the same basis. How many parents ever observe the child as it comes home and say: "Has my child got any clearer use of its intellectual powers? Is it getting any more loyal to absolute truth?" The aim of the child, therefore, is to meet the teacher's requirement. What is that? *Memorize and keep still!* That is the requirement of the average teacher, and the child has to meet the requirement of the average teacher. There is never in the average school one single question of the mental attitude of the child on the problems before it, or on the work of the school-room, or of any other place.

Now, I hold that this is due to the low point at which the community start. I wish, therefore, it were possible that we could, by lifting the community (and I confess I do not see any other way out of the trouble),—I wish, by lifting the community, we could lift our schools out of this unfortunate position. Let us feel that nothing else is of so much importance as the right attitude of the child to its work. What should that work be? Why, it seems to me it should be precisely the work which our President, Mr. Adler, has set before his trained mind. It should be precisely the work of the profoundest scholars,—the search for truth, only it is not the same grade of truth: it is not at the same point that the child studies. But, instead of training the child to accept dogmatic instruction, absolute instruction, out of the stores which the teacher holds, he should learn a quiet spirit of investigation. Let the teacher wait while the child investigates, let him know things at first hand; and then we shall get that attitude of mental veracity which, above all things, the child should have. It is the saddest fact in regard to our schools, as it seems to me, that they have never come to that simple aim,—intellectual and moral veracity. I do not need to define veracity. It is *veracity*. If you cannot make veracity the whole rule of the child's life, all the teaching of the school is lost. If you can put one teacher into the school who is simply a seeker for truth, and who understands human nature enough to recognize in the smallest child by her side another seeker for truth, if only so far as to know that four and one make five, not because the teacher says so, but by investigation and observation, we shall have a training that will bring to the surface, in ten or twenty years, a class of people who cannot be subjected to the churches, who cannot be made dogmatists.

The fact that Mr. Connor states in regard to the testimony of the two newspapers is significant. It tells us that, even in a class of people including editors and college presidents, there is not merely a discrepancy of statement, but a lack of clear investigation, a lack of intellectual veracity. Somebody failed to investigate on fair grounds. Somebody had, to say the least, a bad mental habit. The same thing is indicated by the fact that the same paper which he quoted stated, a few years ago, that a very small number of church members actually believed in the creeds to which they subscribed; and the very lightness with which it was passed over showed a lack of the proper sting which should have come with such a confession. That people should hold and subscribe to creeds which, upon close investigation, you find none of them really assent to, is a pitiful indication of this lack of mental veracity; and it is a lack which could occur, it seems to me, only in the line of sectarian religious teaching. So strong has been the hold of dogmatism upon people, that they have come to feel that, when they could no longer *actually* subscribe, there was yet a certain safety in *seeming* to subscribe, to certain dogmas.

Now, while I believe in every agitation we can bring to bear for memorializing Legislatures and bringing the subject under discussion so as to set people thinking, let us, above all, insist that our schools be taught upon what has come to be considered the new ideas,—they are the new ideas; and I believe that, if we can train children, as we are just beginning to train them, to this intellectual veracity, we shall develop a power which will in due time undermine every false institution. You cannot impose false institutions on people who have no element of falseness in them. Your institutions are the men; your institutions are the people. What the institutions are, you will surely find the individual supporters of those institutions to be. I think that our work of scientific study in schools is going very far to this end. If you will train little children not to say that they know a thing until they have found out about it from the closest possible investigation, you will have developed this very power that I am so anxious to see introduced.

My hope is, then, as the hope is so apt to be, *with the young;* and the only anxiety with me is how we are to arouse a people trained to believe that their safety is in repression, and that nothing is so safe in all the world as ignorance, to the belief that safety lies in quite another path. Any method that will meet that need will meet my cordial recognition. This lack of intellectual veracity, appearing first in the parents' theology, shows itself in the children, and reappears again in society. We find society failing us at every point, because we have not developed the solid granite rock of moral character. I do not care how much we train the memory, I do not care how much classical training we have, if we fail to develop *character* in our schools, we shall have nothing on which to build a social fabric that can stand. [Applause.]

The PRESIDENT.—ROBERT COLLYER was announced as probably the last speaker, but he is not with us. I shall call upon Mr. JENKIN LL. JONES, of Wisconsin, who will give us some of the fresh thoughts and courageous words which we are accustomed to expect from the West.

Address of the Rev. Jenkin Ll. Jones.

Mr. President, Ladies and Gentlemen,—I should be disloyal to the sense of gratitude and regardless of the indebtedness which I owe to this Association, were I to yield to any cowardly inclinations not to respond to this invitation. I came here as it were on a pilgrimage. I came into this room with reverence. I look at that bust above [THEODORE PARKER] with gratitude. Although it was not given me to know him in the flesh, it has been given me to know him largely in the spirit. And I am here also to say that across the distance my heart has always responded sympathetically to your word and your work as a Free Religious Association; and, if I have not always been enrolled upon your list of membership, it is because the remembrance of your need and my possibility of becoming such have not always come together at the same time. I also should be disloyal to myself, if I did not say that this first impression of you has been a little disappointing to me. I am a little sorry that I find you, on this your thirteenth anniversary, still wrestling with the dictionary. I am a little sorry that I have come all the way from Wisconsin here, and listened to your words, and have the impression left upon my mind that, if I have, in Massachusetts, anything to say, I do not know what words to use; if there is anything to do, I do not know what to call it; if there is anything in human nature to be moved, I hardly know where it is or how it is.

My great interest in the theme of this afternoon, friends, my earnest, warm word in this direction, given gladly, willingly, always, has been, not primarily to insist upon the right of Catholic religionists,—I am willing to do that, and, if need be, I will stand with flaming sword in front of the gate and keep out bigotry from our public schools,—but back of that, and more important than that, I would have every vestige of formal religion and formal ethics—*ritualism*, if that is what it is—swept out from our schools, in order that we may see more clearly that the vital problem of moral education is left in our hands elsewhere. And it is left in our liberal hands largely, for to our hands belong the most intelligent heads and the most advanced spirits of this generation. Not less, but more attention needs to be given in our schools to the moral training of the individual, not in form and word, but in deed; and I confess I have graver apprehensions for the future of America, when I think of the listless, nerveless boys and girls that are being turned out by our public schools to occupy American Protestant homes, than I have of any danger that will come from the work of Catholic priests, let them do their worst with their parochial schools. [Applause.] We do pay too much attention to the culture of our children in grammar, geography, and arithmetic, in proportion to the amount of attention we give to the cultivation of their moral natures. If I understood the essayist (I do not know whether I did or not on this point), I must differ from him when he would indicate that the moral nature of the child can be

Digitized by Google

trained only by indirect methods. Doubtless, if a child is allowed to grow up without ethical training, the experience of life will develop him somewhat in that direction before he is sixty years old; but, in ethics as in mathematics, there are settled truths which the teacher can enforce on the child. I look forward to the time when ethics, instead of being crowded into one corner of our schools, and a few lectures devoted to it, will begin in the school where the A, B, C, begin, and will not be dropped until the child is fairly out of the hands of the teacher. I look to the members of the Free Religious Association, not only to see that our schools are liberated from bigotry and superstition, but that you, committed specially to the ethical culture of the people of America, will see that our schools become ethical schools of all that is manly and all that is womanly. [Applause.] I have believed and hoped, and I still will hope, that this Association holds in germ that mighty power that will speak the message of morality to the American people as it has never yet been spoken by catechism or dogma or creed. [Applause.]

I come from the far West, Mr. President, with a word, if I could but say it, in all earnestness and in all sincerity and friendliness. Please let the Orthodox alone a part of the time, while you take care of your own,—*your own*, that we have there in Janesville, for one place, too far advanced, as they think, for me to reach them. They will not listen to my superstition; they won't hang to *your* name and the externals of your constitution. But I blush to confess, for me and for you, that they are men oftentimes of such coarse fibre, such foul mouths, such limp consciences, that I would rush, if I had no alternative, into the arms of the Catholic Church for fellowship rather than to them. And there are all over the West hundreds and thousands of souls who have so far yielded to the discipline of American institutions and American ideas that they are forever freed from the debilitating influences of dogma, but are lazy, listless, and limp in all the great issues and questions of life. I could but think, friends, this morning, as I was permitted to listen to the refined voice and delicate sentences of this brother whom I have respected so long, but never have met, "I wish I could take him out West, set him *up on some* high place, and summon those who have sworn by FRANCIS E. ABBOT in their coarse denunciations and loud contempt of superstition and bigotry, and ask them to look in the face of their prophet and be shamed into purer and sweeter lives and more gentle habits of thought." [Applause.] But my heart has ached over and over again to think how you gentlemen here, scholars and philosophers at whose feet I am very willing to sit as a humble disciple, have all the while forgotten, as it seems to me, the great mass of the unwashed liberals that are lying loose upon our prairies, whom we cannot reach and do not reach; and I had hoped that the day had come when the Free Religious Association would hear the call which comes to you prophets to go forth and speak your positive and life-giving word. If, by throwing off even the last vestige of the forms that cling to religion, under any name, you can reach those who need you more readily and help them more earnestly, let that last remnant go.

But I will not take your time. I do not stand here as an unsympathetic critic. I recognize the needs of an accurate dictionary, and I also know that I am incapacitated to make one. I give it up, Brother Abbot. I do not know just the words to use. But I will hurry away as fast as I can, before I am smitten with any more doubts and discouragements as to *words*, not *things* (because, after all, I do not understand that there has been a particle of debate about principles or moral issues: it is simply about words),—I will hurry back, and I will work as best I can with the child, who is a *something*, bound for *somewhere*, with *some* sort of endowment, capable of *some* kind of influence, and who will grow into *something*, good or bad, as *somebody* or *somewhat* shall help to form it; and then, when this child is reborn, with fairer face and nobler brow, and cleaner heart (I guess it will be the heart as well as the head), I shall still be thankful if the Free Religious Society have by that time discovered the right name with which to christen that child. [Loud applause.]

The PRESIDENT.—I am sure we are all delighted, not less with the criticism than with the earnestness of our Western brother. I, for one, have been very deeply impressed with Mr. Jones' words. I have long felt the very point which he has put forward: that we have a duty, not only to those who have grown into Free Religion through hard thinking,—that is to say, to those who have come to us with complete intellectual approbation, and through intellectual work of their own,—but we have a great duty toward that larger class of liberals whom American institutions are educating into religious liberalism, and who have thrown off the Church and the Church's dogmas merely from a sense of independence. That class is a dangerous class,—dangerous, as some of us have had occasion to know, because the sense of independence,—not of profound conviction, but merely a democratic sense of independence,—which has induced them to throw off the restraints of the Churches, will also, as it has done in many instances, tend to induce them to throw off much more salutary and necessary restraints, which no human society can afford to do without. For this large and increasing class of liberals, if we may call them so,—a class of liberals which is considerably represented in New York City, which is largely represented in other cities, and which, as Mr. Jones tells us, is very largely represented in the Western States,—for this class of liberals, we must work; and the only true and only satisfactory way in which we can work is that which Mr. Jones has stated. He wishes he could take our friend Abbot here and plant him in the West. I say, I wish we could have a thousand Abbots to send; and then we should not want to let them go to the West, because we need them in the East so much. The one thing which Free Religion needs is Free Religious teachers; men who have not only good-will to do good work, but men who have also the necessary intellectual training for it. Why, it takes a physician to-day five years to prepare in the university for his vocation; and, in my judgment, it ought to take a teacher of religion not much less than five years at a university, after he has passed through his college, to prepare for his high vocation. But where do you find the men to-day? Where have you the teachers, the men really equipped to do the hard popular service of teaching Free Religion to-day? What we want is trained leaders to teach the people. We do not believe that every earnest man is a good popular teacher. No: only he can teach who has thoroughly matured his mind, and can so express the results of his thought in clear, lucid, and transparent language that even the common mind will understand him. The deepest, truest culture alone will lead to truest popular leadership. And so, if you want popular speakers to teach the principles of Free Religion to the people, your first care must be to have, not only hard-working and well-intentioned men, who will put shoulder to the wheel, but profound scholars in the first instance, ready to meet any question in history, philosophy, theology, and armed, of course, with earnestness of purpose and depth of conviction to carry out their ideas. How are we to obtain them? I say we can obtain them by picking out the best men in our universities here, whose thoughts turn to this kind of work, and specially train them for it. So long as we have no university of our own, no school for the science of religion of our own, as we ought to have; so long as the present divinity schools fail to answer our purpose, let us pick out those men who are intellectually and morally adapted to the work, and send them abroad to the European universities, there to prepare for their work on their return to this country. That is one thing which we ought to do, it seems to me. We must have teachers; we must have men prepared to give public instruction on the basis of this Association; we must have them in our journals and on our platforms; we must have them, if we wish to acquire the reputation and glory which this movement deserves, and if we want to spread it to that extent to which it ought to be spread.

I am happy to announce that a beginning in this direction has been made. In the course of the last year, I have been the happy recipient of the first Free Religious fellowship; that is to say, the first sum of money, consisting of a thousand dollars, to send out a young man of promise, who is willing to devote himself to the work of Free Religious teaching, to a European university, with the understanding that he is there to ripen his convictions, enlarge his culture, and return to this country to teach religion as his convictions may dictate. It is not a novel thing that money is given for the education of ministers: the Orthodox churches give abundant sums for that purpose; but I believe that this is the first time, in the history of this country, if not in the history of other countries, that a sum of money has been given, as this has been given, in the following manner: that the incumbent of the fellowship shall be selected purely on account of his intellectual and moral ability, and because he has solemnly declared that he means to devote himself to the function of religious teaching, but leaving him totally unaffected as to the convictions to which he arrives. He will have this fellowship, whether he returns to this country as a Catholic priest, as a Buddhist priest, as a teacher of modern Evangelical doctrine, or, as we hope and believe, as a teacher of Free Religion. We do not affect him at the outset; we do not mark his convictions at the outset: we give him absolute liberty of thought, in the spirit and according to the principles of the Free Religious Association. [Applause.]

I mention this fact, that the Free Religious Association has received this first fellowship, a thousand dollars, and that Mr. Robinson, formerly of the Cambridge Divinity School, has been sent out to Europe under this fellowship, there to prepare himself for the work of religious teaching according as his convictions and conscience may dictate,—I mention this fact as a hopeful and promising sign of the times. I mention it as an example to be followed here in Boston, where the Free Religious Association has dwelt for thirteen years, and is known. I trust that the example of New York will be followed here. I trust that Boston will not permit that New York shall get ahead of her sister city in such a matter. I trust that before our next annual Convention we shall have more such fellowships. If we do, I can say that the men are ready for them. I know myself of four men to-day in this community, able and earnest young students, who would be ready to go abroad, to fit themselves for the work of Free Religious teaching, if the means could be obtained to send them out and to give them that deep culture which they desire. The harvest is waiting. We need only the laborers,—young men of earnestness of conviction and capable of self-sacrifice, who will follow this work, and who will strive to bring it about that Free Religion shall not be merely a matter of talk, a matter of clever sayings and bright fancies, but that it shall become what it ought to be, an earnest and successful labor for the highest and greatest good of mankind. [Applause.]

Miss EASTMAN.—I am reminded by a remark that a friend makes to me, that I may have been misunderstood in what I said about our schools. It is a little matter in itself, but it is a big matter not to be understood. I am reminded that Boston is not subject to the charge to-day of repressing the children, nor of encouraging memorizing in the schools. The remarks I made were about the common average methods of education. None is better aware than I, and certainly none is more grateful than I, that a new departure has been made in Boston, with the entering of Dr. Eliot upon his work; and if any heart has responded more earnestly to the words he has uttered in his various essays, notably in his last report to the people in regard to school-work in Boston, I have not known it. I certainly grew warm with feeling when I found a school superintendent proving the barbarism of the old theories in regard to the proper work of the school-room, as I certainly think he has done, and taking a stand which made me say, "This position ought to be the outgrowth of a most liberal faith." If he is subject to criticism, as undoubtedly he is, for the book from which Mr. Connor quoted, it is the language of the sects, and has become habitual in such a way that people hardly are conscious that they are saying anything peculiar, or anything which combats the views of other people, in uttering such things. But from his last document I quote this; and it certainly shows a something which I wish sprang spontaneously in the minds of superintendents of schools everywhere. In speaking of the work of the school-room and of the intellectual life, he quotes Hamerton, who, in his book so called, *The Intellectual Life*, says, "Intellectual life is not erudition, but a state of the mind in which it seeks earnestly for the highest and purest truth." I think that might stand for a fundamental part of the creed of the "Free Religionists," if they had one. And here is *Dr. Eliot:* "It is the all-absorbing duty of every school and every system of schools to free the minds of its children." If he will do that work in Boston, I think the schools will convert the churches.

The PRESIDENT.—This Convention is now adjourned.

Social Festival.

In the evening, a Social Festival was held in the same hall, and gave great satisfaction to the large company assembled. Rev. M. J. Savage presided. Brief speeches were made during the hour from 8 to 9 o'clock, interspersed with pleasant music. Refreshments were provided for all who wished, and opportunity offered for social intercourse, as also, last, but not least, for offerings to the treasury of the Association. Thus ended the Thirteenth Annual Meeting.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

The Free Religious Index.

BOSTON, JULY 22, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to him at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

A CATHOLIC parochial school has been established in Milford, Mass. The priest who has established it says that it is "not intended to conflict with the public schools, but prove a reliable and useful auxiliary, and especially educate the young children." But this is Catholic cunning. The town authorities should not allow any grounds for the present excuse for the school,—that "the public primary schools are overcrowded."

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200.00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00

GENERAL DONATIONS TO F.R.A.

HENRY W. BROWN, *Worcester*	10.00
C. M. DENISON, *New York City*	5.00
MR. and MRS. EIDLITZ, *New York City*	2.00
MISS APPLETON, *Roxbury, Mass.*	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

IMPORTANT ISSUES.

WE hope none of our readers will fail to read the portion of the report of the annual meeting of the Free Religious Association which appears in this number of the *Index*. The discussion touches vital questions of special practical interest. Mr. Clifford had opened the subject in his broad and comprehensive essay printed last week, entitled "Liberal Principles as opposed to Sectarianism in Education." But he necessarily left it to the speakers who came after him to develop some of the special salient points of the theme. And it so happened that each of them, without any concert or intimation from without, did take up for special consideration a very important point, yet each a different point. Mr. Connor spoke particularly of the conflict between the Roman Catholic Church and our American public schools. He urged the necessity of the schools being purged of all Protestant sectarian theology and ritual, so that the Catholics could make no objection to them on that score, and then made a very incisive critique on the subtle as well as open ways — using the Boston schools for illustration — by which sectarian doctrines are now inculcated on the minds of the public school children.

Liberal people are not wholly agreed as to the imminence of this conflict between the Catholics and the public schools; nor again as to the best way, perhaps, of meeting the conflict, assuming it to be approaching. Yet one thing, nay, two things are certain: first, that the Catholic Church, as such, does not favor our public school system, that the Pope in his Encyclicals has condemned it, that it is seen to be a system opposed to the hierarchical power of the Church; and that, therefore the Church, in the interest of self-preservation, is logically bound to keep the education of its children in its own hands. And, secondly, it is equally certain that this theoretical and logical antagonism to our public schools on the part of the Catholic Church is becoming every year more practically active and pronounced. Local conflicts between the Catholic priests and the school authorities are of more frequent occurrence. Parochial Catholic schools are becoming more numerous, and into them Catholic children are being withdrawn from the public schools. In some cities, where the Catholics are very strong, they are making the demand that certain of the public schools shall have Catholic teachers and be brought virtually under the power of the Catholic Church, though nominally still under the local school authorities.

Now, these two facts, the theoretical and logical opposition of Catholicism to our system of public schools, and the increasing practical activity of this opposition, indicate clearly enough that a serious danger lies in the pathway of our public educational system. Just how rapidly the threatening peril is likely to culminate or how much it may be modified by the general freedom of American institutions and society, we may not be able to say. But surely it is not a danger to be most safely met with blindfolded eyes. The Catholics are the most shrewd and worldly-wise of sects. They set their ecclesiastical traps far ahead, and take whatever prey falls into them. But they are wary, and will avoid an open conflict where they see that their antagonist, being forewarned, is forearmed, and that the odds are strong against them. This, then, is one of the most important issues of the time; and it behooves the American people, if they would save and extend their public schools, first scrupulously to free them from all sectarian influences, and then vigilantly to guard them against any sectarian attacks upon their integrity.

Miss Eastman, in her address, touched another most important issue when she charged sectarian methods of education with producing intellectual inveracity. The want of intellectual honesty is one of the special evils of our age. It appears not only in church creeds, but in the platforms of political parties. It is a fault of which pulpit and pew are equally guilty,—the former too frequently using phrases which mean one thing to the speaker and another to the hearer, and the latter reciting articles of belief with the lips, which the mind only accepts with a large secret reservation. That the spirit of sectarianism, which is a spirit that puts the interests of a special creed or denomination or church above the pure, unadulterated interests of truth, is justly chargeable with no inconsiderable part of this evil, can hardly be denied. Mr. Clifford has a strong paragraph to the point, under the head of "Honesty in Teaching." And it is an evil which it is one of the special missions of "Free Religion" to meet and overcome. But it will not be overcome until a public opinion has been created which will demand honesty of opinion rather than uniformity, and make it impossible that any thoughtful and earnest man's honest convictions should interfere with his outward prosperity in life.

Another point quite as important and quite as much demanding serious consideration was referred to in the genuinely hearty speech of Mr. Jones,—a speech, by the way, to which, though made partly in criticism, was accorded an exceptionally welcome reception. Mr. Jones spoke of the large class of liberals, particularly in the West, who had broken with all ecclesiastical organizations and all systems of religious belief, and who with the restraints of religious belief were in imminent danger of throwing off the restraints of moral obligation. That there should be a danger of this kind would be natural, that there is a danger of the sort cannot probably be denied. But it may be doubted whether the class of people exposed to this peril are the descendants of the old generation of free and radical thinkers, or have been brought up on freethought food. More likely they are those who were educated in the belief that the moral law was given by direct revelation from God, but whose religious beliefs have now been disintegrated by the influences of the age. Their religious beliefs having gone, the morality that was based upon them is also in danger of going. This is a peril which is appearing in the churches no less than outside of them; for the creeds in the churches are honeycombed with doubts, and the doubters as well as the deniers have not yet adjusted their ideas of moral obligation to any new basis.

But this adjustment must come. The safety and continued progress of civilization demand it. And it is another of the special missions of "Free Religion" to help toward effecting it,—to render service in establishing both a logical and a practical basis of ethics, that shall stand impregnable after all existing theologies shall have vanished away. Of the old generation of freethinkers, it was a special boast and a justly claimed glory that, though infidel in respect to theology, they were sound in moral conduct. Against the church members' faith, they pointed to their good works. Admitting that they had nothing unless they had morality, they made it a special aim to have that: many of them were living incarnations of the moral law. Many of the so-called freethinkers are so to-day. But the example set by these should be the standard of all, and the standard especially for educating the young. If liberalism is to inherit the future, it must come to its inheritance by its high moral claims. And those claims

Digitized by Google

must be twofold: it must furnish a more solid basis than theology has done for the moral law, it must reach a higher standard than the churches have reached in moral practice.

CO-OPERATIVE COLONIZATION.

It is obvious to every one that the condition and prospect of an immense mass of the people, even in this comparatively prosperous and favored country, as well as others, are far less cheering than they should be, in view of the progress that has been attained in intelligence, some of the characteristics of advanced civilization, and the facilities for comfortable living.

The spectacle which society presents is a growing tendency to centralization of power in the few and the subjugation of the many to a fixed and inexorable doom of abject dependence. It is for the most part rapid and vast accumulation set off against a well-nigh hopeless struggle for subsistence, or, at most, a small margin of excess above absolute requirements. It inevitably follows that so long as society is thus largely under the rule of the selfish instincts, and this enormous disparity exists in the relative chances and means of living, not only must the common lot of the multitude who toil for bread be one of much suffering and privation, but any sudden derangement of the industrial machinery must be attended with a greatly added aggregation of these ills. It is thus that the periodic commercial crises in this country and Europe, not to mention the constantly occurring more local collisions between capital and labor known as strikes, often due more to the greed and extortion of the former than to any real injustice or unreasonableness on the part of the latter, are always accompanied with a prodigious increase of pauperism and destitution. Through these causes, great numbers of the people are every now and then rendered unable to provide for their subsistence, and compelled to starve, unless cared for by others.

Furthermore, this precarious experience of the laborer, these fluctuations of his condition and means of support, tend to foster in him that reckless improvidence with which he is often so justly charged. Charity, though never so free or sympathetic, can afford but a temporary expedient for these evils. It cannot eradicate them. It cannot remove the cause or ensure the laboring man against their recurrence. The demand of our modern industrial life is the elevation of man above dependence to a self-reliant independence, in order that he may possess the opportunity of self-development and unfold the best possibilities of his nature. It is clear and telling evidence of the defectiveness of our existing industrial system that he shares so little in this opportunity at present. It shows the imperative need of its more equitable adjustment, and thus to the greater average well-being of the members of society. This can only be effected through a more general distribution of profits, a partnership of associated labor; in a word, the principle of coöperation among the workers.

This has already been tried in trade and various branches of industry with encouraging success. We see no reason why it may not be everywhere and in all lines of pursuit, under intelligent and discreet management. There is no more inviting sphere for the prosecution of such enterprise than in the cultivation of the soil. Especially is this true in our country, where the price of land is so cheap, and such vast areas remain unoccupied; the facilities for transportation so favorable, and the population spreading and increasing with such rapidity in all directions. Something has already been accomplished in the way of such experiments. That all which was hoped from them has not always been realized does not disprove their feasibility, any more than failure in any established business or pursuit shows this. It indicates only that they have too often been undertaken by persons lacking the requisite qualities for success, predisposed to visionary and impractical theories, and destitute of essential experience.

There is no inherent reason why business may not be conducted as effectively upon the coöperative as the competitive plan. Nor why agriculture may not be as well as others. Indeed there are many circumstances which render the effort much easier. The late period of business depression gave a new impulse to this form of coöperation. It was found that all the channels of industry were overflown with an idle population who could get nothing to do. It was seen also that, if these people could be transferred to the rich and arable lands of the West, instead of a burden upon society, they might ere long become self-supporting, and the future made brighter for them and their children. Accordingly, several movements, of more or less consideration, to further this end, were started, and are still in operation. In some instances, these were under the auspices and direction of particular religious bodies, as, for example, the Roman Catholic and Jewish. Others were of different nationalities. But, whatever may be the industrial gains of such exclusive associations as the latter, they must necessarily be narrow and circumscribed in their intellectual and higher aspects. It is for this reason that among the enterprises of the kind alluded to we have been particularly interested in the one which bears the name of the "Coöperative Colony Aid Association," of New York, on account of its exceedingly broad, enlightened, and philanthropic aims. The gentlemen who stand at the head of this organization are generally of distinguished position and character, many of them of profound acquaintance with social and benevolent problems. No regard appears to have been paid to religious affiliations in its inception or the projection of its work. The Rev. Mr. Frothingham was present at some of its initiatory meetings, before his departure for Europe, and entered warmly into sympathy with its object; and among its most earnest and valuable supporters have been the late Joseph Seligman, Mrs. Elizabeth Thompson, and Prof. Felix Adler. Its officers include the names of the Rev. R. Heber Newton, Fred. Law Olmstead, Rev. Robert Collyer, Rev. Chas. F. Deems, Prof. Felix Adler, Dr. E. H. Chapin, E. L. Godkin, and others of correspondent note, of various religious and theoretical sympathies. This Association has already been somewhat more than a year in existence. From the first annual report, we learn that it has not been able to carry out its plans on as extensive a scale as was at first contemplated, owing to the lack of the pecuniary support needed. Nevertheless, a very encouraging and substantial beginning has been effected. The Association has been much indebted to Mrs. Elizabeth Thompson, who, with her accustomed interest in measures to benefit the people, generously met, for the first six months, its preliminary expenses. It has been enabled through the means thus supplied to open an office, as a centre of its operations. This office is designed for a bureau of information in respect to everything pertaining to the planting of industrial colonies, to aid those who are entering upon such plans with desirable knowledge as to the characteristics and relative advantages of different localities, and hints for the ensurance of their material and moral welfare. It is evident that through these means many of the misfortunes incident to the experience of the emigrant, in such instances, from unprincipled land speculators and sharpers of various classes, and the vultures that are likely to prey upon new settlements, may be largely avoided. In connection with the office referred to, a book has been opened to register the names of those who desire to colonize on the coöperative plan, in which one hundred and eight such applications are already recorded. For the furtherance of these objects, an extensive correspondence has been conducted, through which detailed descriptions have been obtained of unoccupied lands in the Western States and Territories, to the amount of several million acres. A few months since, Mr. John Fallows in the interest of a colony now forming, and Mr. E. V. Smalley in behalf of the Association, made a personal inspection of some of these lands, particularly in Eastern Tennessee. The utility of the work here indicated is shown in the fact that the Association is in frequent receipt of inquiries for this kind of information from those who contemplate emigration in different parts of the Old World. The Association report five colonies already organized that have made such application.

A number of persons, respectively possessing large tracts of land, have evinced their sympathy with coöperation by offers of large sections of these lands at reasonable prices for a term of years for the founding of colonies under the auspices of the Association. It has formed an important auxiliary to its endeavors in the publication of a monthly paper, to which the name of *The Worker* was given. Six numbers of this have been issued. Of these, ten thousand copies of the first were printed and distributed; and the subsequent issues have averaged about seven thousand. Several hundred copies were sent to England, and some to France and Switzerland. The interest which has of late been manifest in the United States in the subject of colonization is ascribed largely to the influence of this paper. But great changes in long-existing and widely prevalent usages and modes of life have always been slow, and must continue to be. All the more must this be the case, when such transitions are from the less to the more enlightened ones, from selfishness to disinterestedness. The principal obstacles which the Association has encountered in carrying out its plans have been financial ones. It complains, as we have intimated, that capitalists have not been so ready to respond to its appeals as was anticipated. It has, however, succeeded in recently planting one small colony in Salina County, Kansas. It is hoped that this may hereafter be enlarged, and that other colonies may follow. But the Association has not in any degree lost faith in its objects through discouragement. The single result of its experience has been to confirm the conviction with which it started, that coöperative colonization offers the only genuine escape for the surplus population of our great cities, and the disheartened and struggling poor everywhere, to better chances of life and a more favoring condition for progressive improvement. The present renewal of business prosperity is no argument against this, since depression is sure to follow again sooner or later, as sure as the ebb of the tide succeeds its flow. It is evident that communities formed on the coöperative plan can be self-protective. They can ward off the gambler's den and the dram-shop, and begin at once with the library and the school-house, and many of the advantages and appliances of older and refined societies. Here, then, is a solicitation to the wealthy and the benevolent that is worthy of all consideration. It is the opportunity to lighten the burden of life and infuse a greater joy into the experience of many of the toilers of this generation,—an opportunity in which even shrewd and calculating self-interest may subserve the cause of be-

Digitized by Google

neficence. Let us hope that there may be a growing appreciation among those who abound in such resources of the nobleness and blessedness of the service. D. H. C.

OUR LIBRARY.

I. Emerson and other Poets.

This series of articles is designed to show the readers of the *Free Religious Index* how our moral and religious views are taught by the best of current literature, and thus begins with the name which we must place above that of all other modern authors.

Emerson is in himself a whole library of free thought; and all his works are, in beauty of conception, poems. Among those which are poetical in form also, is *The Sphinx*, written to show that

"Profounder, profounder,
Man's spirit must dive;
To his aye-rolling orbit
No goal will arrive;
The heavens that now draw him
With sweetness untold
Once found,—for new heavens
He spurneth the old!"

The same thought is put in more flowing metre in his *Song of Nature*, which declares that the true man is not yet born, not even

"In a Judæan manger."

The author of *The Problem* knows that

"Not from a vain or shallow thought
His awful Jove young Phidias brought;
Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of Nature rolled
The burdens of the Bible old;
The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity:
Himself from God he could not free;
He builded better than he knew:
The conscious stone to beauty grew,
* * * * * * *
And yet, for all his faith could see,
I would not the good bishop be."

Nearly as thoughtful, fully as daring, and much more musical is Lowell, who says in *Rhœcus* that

"God sends his teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race";

and who tells us how a bigot is rebuked by an angel's setting six crystal vases beside a brook,

"Saying, 'Ambrose, thou maker of creeds, look here!
As into these vessels the water I pour,
There shall one hold less, another more;
And the water unchanged, in every case,
Shall put on the figure of the vase.'
O thou, who wouldst unity make through strife,
Canst 'thou fit this sign to the Water of Life'?"

His condemnation of Bibliolatres,

"That with thy idol-volume's covers two
Wouldst make a jail to coop the living God,"

is all the sterner for the declaration that

"Slowly the Bible of the race is writ;
Each age, each kindred, adds a verse to it."

We have nothing grander than *The Present Crisis*, from different verses of which are brought together these lines: —

"Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just.
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified;
And the multitude make virtue of the faith they had denied.
By the light of burning heretics, Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back.
For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands.
Worshippers of light ancestral make the present light a crime;
Turn those tracks toward Past or Future, that make Plymouth Rock sublime?
New occasions teach new duties; Time makes ancient good uncouth.
They must upward still and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our 'Mayflower,' and steer boldly through the desperate winter sea."

But Lowell is most truly our poet, when he tells us in *The Search* for Christ that

"His throne is with the outcast and the weak";

and when he surpasses even the lovely description of June, which ushers in *Sir Launfal*, by the final revelation that the true sacrament is that of sympathy with suffering.

And, then, we have Whittier's grand hymn of *Worship*, to show us that

"The benignant Father
Requireth at his earthly children's hands
Not the poor offering of vain rites, but rather
The simple duty man from man demands.
For Earth he asks it; the full joy of Heaven
Knoweth no change of waning or increase;
The great heart of the Infinite beats even,
Untroubled flows the river of his peace."

We may well address to the fruitful and earnest Quaker poet what he says to Roger Williams in *A Spiritual Manifestation*: —

"Still echo in the hearts of men
The words that thou hast spoken;
No forge of hell can weld again
The fetters thou hast broken.

"The pilgrim needs a pass no more
From Roman or Genevan,
Thought-free, no ghostly tollman keeps
Henceforth the road to heaven!

"And slowly learns the world the truth
That makes us all thy debtor,
That holy life is more than rite,
And spirit more than letter."

This last truth it has been given Whittier to speak as no one else has done; and in his *Vision of Eckard* we hear him who

"In mercy or in judgment
Shall turn and overturn,
Till the heart shall be his temple,
Where all of Him shall learn,"

declare that

"I loathe your wrangling councils,
I tread upon your creeds;
Who made ye mine avengers,
Who told you of my needs?

"For the dead Christ, not the living,
Ye watch his empty grave
Whose life alone within you
Has power to bless and save."

Some of Whittier's best contributions to our cause are not to be quoted except in full, for instance, *The Hermit of the Thebaid; The Brother of Mercy; The Cry of a Lost Soul;* the sketches of Rousseau in *The Chapel of the Hermits*, and of *Abraham Davenport*, hero of the Dark Day of 1780; and the *Prayer of Agassiz*, which may well be mentioned last, because its theme has been more fully treated by two other poets.

Holmes, in his *Wind-Clouds and Star-Drifts*, makes the young astronomer say,—

"My life shall be a challenge, not a truce:
This is my homage to the higher powers,
To ask my boldest question undismayed!...

"This is the New World's gospel: Be ye men!
Try well the legends of the children's time,
The tree of knowledge in your garden grows.
Its branches lend you their immortal food,
That fills you with the sense of what you are."

So in his poem on *Humboldt's Birthday* he said,—

"We claim the food that fixed our mortal fate,—
Bend to our reach the long-forbidden tree!
The angel frowned at Eden's eastern gate,
Its western portal is forever free."

More characteristic, however, is the Doctor's advice about *The Mind's Diet*: —

"No life worth naming ever comes to good,
If always nourished on the self-same food:
The creeping mite may live so, if he please,
And feed on Stilton till he turn to cheese;
But cool Magendie proves, beyond a doubt,
If mammals try it, that their eyes drop out.
No reasoning creatures find it safe to feed
For their sole diet on a single creed:
It spoils their eyeballs while it spares their tongues,
And starves the heart to feed the noisy lungs."

The sublime lesson taken from the *Chambered Nautilus* I need not quote.

Similar views of the advantages of progress and scientific culture have been elaborately, and often beautifully set forth by Bayard Taylor in a dramatic poem named after Deucalion, the representation of man in Greek mythology. One of the grandest passages is that where the Church of Rome, imaged as Medusa, the Gorgon who turns to stone the souls over whom she sits enthroned, finds herself powerless before Urania, the muse of science; and the poet says,—

"The holy planets going and returning
Keep thy clear paths untangled in the sky:
Thy wisdom shall replace our hoodwinked yearning,
Thy living laws the mysteries that die."

In this nineteenth century, when

"Earth is red
With ebbing life-blood of the wounded faiths,"

Prince Deukalion enters the church of Calchas, the personification of Protestantism, singing,—

"Joy in thy world divine,
And the body like to thine;
Pride in the mind that dares
To scale thy starry stairs;
Freedom to seek and find
All that our dreams designed;
Patience to wrest from Time
Something of Truth sublime;
Or of beauty that shall live,—
We beseech Thee give!"

There he calls up a vision of heaven, and forces its saints to confess that they are

"Self-bound and over-blessed
In endless weariness of rest."

Finally, the Spirit of the new religion appears on earth, declares to Buddhism that man's duty is not to renounce, but to accept knowledge, beauty, and power, announces to Calchas and Medusa that their reign is over, and warns Urania that, though before her advance

"Earth's petty creeds fall off as withered leaves,"

yet faith must still belong, not to her, but to that Power, which

"Stands alone too awful to be named."

Neither Bayard Taylor, Holmes, Whittier, Lowell, nor Emerson seems to me fully aware how thoroughly the faith of the future must depend on the scientific training already so general. All the five have paid rich tributes to our three sanctities, Freedom, Virtue, and Knowledge. So far as we can make any distinction, we may say that Liberty is peculiarly the theme of Emerson, Lowell, and Holmes; Morality that of Whittier and Lowell; and Culture that of Holmes and Bayard Taylor. But the poet of Science is yet to sing.

As we call to mind the famous dogmas which are passing away, we might say that Emerson's office is to disprove the old ideas of arbitrary election and natural inability of man by showing how we are all made for progress; that all fancies of the necessity of an atoning sacrifice must fade away before such revelations of the saving efficacy of practical goodness as Lowell gives; that fear of divine wrath and endless torments must be cast out by such a trust in the Eternal Goodness as Whittier's; that we have learned too much from Holmes about the duty of free inquiry to expect to be justified by faith only; and finally that no infallibility of any book or church can pass current with those who see, as Bayard Taylor does, that these forms of religion are transitory, and must all give place to the higher truth, as yet but dimly seen.

When we think of these five poets, of others whom there is barely space to mention here, like the Longfellows, Stoddard, Aldrich, Cranch, Chadwick, Hay, Stedman, Parker, and Thoreau, and also of European brother-bards, of whom I have still to speak, we may well call them our "goodly fellowship of prophets," whose voice is heard not only in the pulpit, but in the library, the nursery, the parlor, the kitchen, and the school-room, and whose word comes everywhere with power. F. M. H.

Digitized by Google

SCIENCE AND RELIGION.

We called attention recently to the great wealth of material for ethnological research still existing among the North American Indians, and which Major Powell and his assistants are working hard to save and to systematize for the benefit of future scholars. A project kindred to the plan of Major Powell in some respects is that of Mr. Pierre Lorillard of New York, who for some years has entertained the desire of sending an exploring party to those parts of Central America which are known to be rich in remains of early Aztec civilization, and even to preserve remnants of civilizations prior to that of the Aztecs. Mr. A. T. Rice, editor of the *North American Review*, who recently went to Europe as agent for Mr. Lorillard, to organize the expedition, there learned that the French government was already engaged in a similar work, and succeeded in combining forces with that government, the French to furnish most of the necessary outfits and Mr. Lorillard to pay most of the necessary expenses, the combined expedition to be under the command of Mr. Désiré Charnay, an archæological student and experienced traveller. That part of Central America which the party will explore — from Tehuantepec to the Isthmus of Darien — is without doubt, from an archæological point of view, the most interesting portion of the Western Hemisphere. Although to-day it is almost unknown to the general reader, scholars are already at loggerheads with regard to the antiquity of its monuments and the source or sources of its civilizations. Architecturally, the remains of Yucatan (which place is supposed by Squier to be the centre from which Mexican and kindred civilizations radiated) exhibit interesting resemblances to those of the prehistoric civilizations of the Old World. According to Mr. Charnay, who has already visited both Eastern and Western remains, the pyramidal "Houses of God" of the Mexicans are almost identical in character with Japanese and Cambodian temples. Other buildings or monuments present Greek designs; others appear to be of Assyrian workmanship; others recall Egyptian characteristics; and others blend the artistic forms of China and India. It is said that the first Catholic priests who visited China found so many resemblances between the ceremonials of Christianity and the rites of the Chinese Buddhists that they were amazed, and could only account for them by supposing that the devil had been teaching the Buddhist priests to caricature Christianity. The day has gone by for analogous explanations with regard to the origin of Central American architecture, but rationally to explain these strange resemblances promises to tax the efforts of archæologists for a long time to come. The results of the expedition can hardly fail to prove of unique importance, and we hope that Mr. Rice's enthusiastic desire may be gratified; namely, that they may prove "a stepping-stone to something like a certain knowledge of the origin and chronology of the great Central American races."

Since the writing of this paragraph concerning the Central American expedition, Mr. Charnay has telegraphed from the City of Mexico that the Mexican government has officially granted him all the privileges and facilities necessary to make the desired explorations, and has appointed a representation to accompany him. He also telegraphs, as a first practical result of the expedition, the discovery of an important archæological station, abounding in tombs, vases, and other antiquities, at a height of four thousand metres above the sea.

May we add to the above paragraph a word, which, if not in strict keeping with the objects of this department of the paper, cannot be wholly irrelevant. We do not suppose that Mr. Lorillard, who is about to spend a small fortune upon the exploration of Central America, is himself an archæologist, or even much of a student of any kind. He is, if we mistake not, a member of that particular set of young men in New York City who are the progenitors of four-in-hand drags, of polo clubs, and of other similar institutions, which have called out the ire of goody moralists and furnished the texts of numerous homilies upon the degeneracy of our fashionable young men. We have no desire to defend the particular pleasures of young men of fashion; but, when we remember from whom came the initial impulse which resulted in the discoveries of Stanley and the opening of the immense territory of Central Africa to the agencies of modern civilization, the same man who is to-day attempting a solution of the mysteries of the North Pole; when we recall the name of the editor of the most famous of American reviews; and add to these the name of the projector of the investigations we have just mentioned, we are not yet ready to believe that our young men of fashion are on the high-road to destruction. Bennett and Rice and Lorillard may yet break their necks at polo or coaching, but they will have done at least as much for the advancement of science and religion, for the progress of civilization, as any three missionaries or statesmen or men of scientific attainments of equal ability. And this fact suggests the mention of a very important social function, which can be best filled by young men of wealth and leisure. There are numerous important undertakings demanded by our modern civilization (such as geographical explorations, costly and intricate scientific experiments, and labored sociological investigations) which belong to no particular profession or pursuit, and which are the business of nobody in particular, which governments have no legitimate right to engage in, and which cannot return immediate pecuniary profit, but which can be carried out successfully by young men of leisure and money. They will reap thereby at least the gratification of a genuine personal ambition, and the consciousness of service to mankind.

One marked gain from archæological discoveries has been an enlargement of view with regard to the origins of civilization and a corresponding decrease of theological dogmatism. Some recent important results bearing upon this point are mentioned by Chief Justice Daly in his address as President of the American Geographical Society. In the Old Testament, for instance, we read of the Hittites, who there appear to be an unimportant tribe with whom the Israelites had some dealings. From Assyrian and Egyptian sources, however, it has been ascertained that they were once a powerful commercial and trading confederacy of Southern Syria, ultimately overthrown by the Assyrians about 700 years B.C. The ruins of their commercial capital have just been discovered in a huge mound on the western shore of the Lower Euphrates, by Mr. George Smith, the explorer of the ruins of Nineveh, whose attention was called to the mound by Mr. Skene, British consul at Aleppo. The language of the inscriptions on the ruins is neither Assyrian nor Egyptian, but something between the two; and it is now learned that various scattered remains, the inscriptions upon which have been a puzzle to archæologists, are of Hittite origin. The Hittites possessed a civilization of great antiquity: and important discoveries will be made, without doubt, as soon as the language has been learned. The deciphering of these long extinct languages is an achievement in which archæologists may deservedly take great pride; for it is a literal bringing of the dead to life again. At Nineveh, Smith and Layard have found the remains of what was once an immense library, the material written upon being of baked clay. By piecing together fragments of these thin "bricks," Mr. Smith has recovered three thousand inscriptions in the old cuneiform language of the Babylonians, each inscription having been written at least 2000 years B.C., and has learned, among other things, that the Chaldeans catalogued the stars and named the constellations, divided time into weeks, months, and years, and the week into seven days, six being days of labor and the seventh a day of rest, to which they gave a name from which is derived our "Sabbath." They invented the sun-dial, the water-clock, and telescopes. Many of their customs with regard to lands and the use of money were analogous to those of modern nations; and the "bricks" contain also a distinct legend of the deluge, "substantially the same as the narrative in the Bible, except that the names are different." Archæology has already proven fully that the Old Testament contains a record of a tribe or nation whose laws and customs and superstitions and religions were paralleled by those of other tribes or nations around them; that scarcely anything was of distinctively Israelite origin; and that most of what has been supposed to be peculiar to that one nation was borrowed and adapted from others. R. C.

The little girl who was disappointed because her name could not be found in the Bible says: "Never mind! I will be such a good girl that, if ever another Bible is written, my name shall go into it."

SOCIAL SCIENCE AND PHILANTHROPY.

Labor Strikes.—*Eleventh Annual Report of the (Massachusetts) Bureau of Statistics of Labor (Boston), January*, 1880.—This is one of the series of interesting and valuable reports, regularly made for over ten years past to the Massachusetts Legislature of the Labor Bureau, of the State. These reports are of great interest from the subject with which they deal,—the condition of the laboring classes, who form so large a portion of the people, and with whose welfare that of every other class is more or less closely interwoven. They are specially valuable as setting forth the results of what is, or is designed to be, a careful, comprehensive, and discriminating study of facts, a rational and scientific method of investigation. The present report deals with five subjects,—Strikes, Convict Labor, the Statistics of Crime, Divorces, and the Social Life of Workingmen. Only the first of these, occupying some seventy pages of the report, will be considered in this paper, whose purpose is not any discussion of theories or philosophy of the general subject, but simply to present a brief summary of the facts gathered up, and of the conclusions drawn from them.

Extending over a period of nearly fifty years,—namely, from January 1, 1830, to November 1, 1879,—there were one hundred and fifty-nine strikes and lock-outs in the State. Fifty-nine of these took place among the mill operatives, thirty-four among the shoemakers, and ten among those engaged in building trades, making two-thirds of the whole. The remainder were divided among twenty-five different branches of labor, in numbers varying from one to seven strikes in each. They occurred in fifty-six cities and towns, extending from the sea-coast to the Connecticut River, and in several instances to North Adams, one of which, in 1871, became famous as the occasion for introducing Chinese labor into the shoe manufacture. Beside these, there was one strike on a continuous line of railroad extending out of the State. A classification, "not absolutely correct, but nearly so," of those engaged in one hundred and forty-six of these strikes, gives, as "the preponderating nativity": foreign-born, seventy-six; native, thirty-two; native and foreign, thirty-eight. The causes, or, rather the purposes sought to be effected, have been, in one hundred and eighteen cases, to prevent proposed reduction or secure desired advance in wages; in twenty-four instances, to reduce the hours of labor, especially, in the earlier years of the period named, to establish the "ten-hour system"; in fourteen, to enforce the rules of the trades unions or to resist those of the employers; while only three instances illustrated what the chief of the Bureau aptly terms "opposing the inevitable" in the attempt to resist the introduction of labor-saving machinery.

Of these various strikes, a few were quiet refusals to work. Others, more numerous, were accompanied by public meetings, street-parades, and noisy demonstrations on the part of the disaffected workers. Still others were characterized by violent assaults on property and persons, especially those laborers called in to fill the places made vacant in mill and workshop; the resolute purpose being avowed to compel all such by threatened or actual violence to withdraw. In some instances, an extra police force had to be employed to preserve the public peace, and the militia summoned to suppress the riots which ensued. The trades unions and other organizations of the workmen were charged with encouraging and abetting such violent measures. This was often denied on their part. But one thing seems evident,—that they were either indisposed or unable to prevent them.

The results of these efforts for the redress of their grievances on the part of the workers may be thus stated. Leaving out the one contest still pending at the time of writing the report, and nine whose results are not known, of the remaining one hundred and forty-nine, the strikers were successful in securing their object in eighteen cases; in six, they were partly successful; in sixteen, a compromise was effected between the employers and the employed,—leaving one hundred and fifty-nine in which they were entirely unsuccessful, either throwing themselves completely out of work, or being compelled to seek employment elsewhere, or consenting to return to their places under the very rules and on the very terms against which they revolted.

There were two places in which the frequency, extent, and violence of the strikes made them to stand

Digitized by Google

out conspicuously and gave them notoriety far and wide. These were the cities of Lynn and Fall River. In the former place, the shoe manufacture had first and prominently established itself, employing large numbers of men and women, with heavy investment of capital. At one time, particularly, the organization of workers known as the Crispins, having acquired an extensive membership and influence, and virtually combining to dictate terms to the manufacturers, naturally provoked the determined resistance of the latter. The antagonism became more and more developed and persistent, and harmony of action was rendered impossible. All concession or compromise repudiated, the conflict could be closed only by the submission of one party or the other. So it was renewed and continued to the bitter end. On the side of capital, of course was power. There could be but one ending,—that which came at last,—the overthrow of the workers and the crippling of their organization. The intensity of the conflict in Fall River was owing to a combination of causes. The rapid and abnormal growth of the city; the exaggerated development of the manufacturing operations; the unreliable and irresponsible management to which they were committed, resulting in the criminal breaches of trust that have since become everywhere known; the necessary and sudden introduction of a large class of ignorant, impulsive, excitable operatives, the easy victims of the designing, through the force of numbers and passions soon dominating the more quietly disposed,—these and other causes produced a state of chronic distrust and suspicion between employer and employed. This, if aggravated, as it doubtless was, by the unreasonable demands and riotous violence of the latter, was as certainly fed by the supercilious contempt and despotic temper manifested by the former. This spirit is evidenced in the reply made by the manufacturers, when, prior to the last strike in that city, the operatives proposed an arbitration. "Such means of settling disputes between employers and employed are not in consonance with the methods of doing business in this country, and we do not propose to inaugurate the plan." On what basis of fact they placed the first part of their statement, it is hard to see. Certainly, a country which, like ours, professes to honor labor and respect man, one would think precisely the place where the rights of the laboring man should be recognized, and his participation in the determination of the terms of the contract between himself and his employer conceded. As to arbitration of their differences being contrary to American business habits, nothing is more familiar, we might almost say more frequent, than the determination of other business controversies by boards of referees, in which the very principle involved in the method of arbitration employed by some of the English manufacturing interests is adopted. Such arbitration has also been resorted to in several instances during the conflicts of the last fifty years, and not without favorable results; though, for appreciable reasons, these results were partial and temporary. But the spirit which prompted the latter portion of the reply above quoted it is not difficult to discern. It is the determination to dictate, unquestioned, the terms on which it will have the service of labor. This spirit is no more justifiable on the part of employers than the similar spirit so often exhibited on the part of the strikers. For, whether manifested by combinations of manufacturers, prescribing wages and methods without regard to the wishes or welfare of the employed, or by unions of wage-workers prohibiting the hiring of non-members and arbitrarily controlling the action of the affiliated, it is alike false in principle and mischievous in its effects. It is "not in consonance" with the genius of our American life; and it directly fosters and increases distrust, misunderstanding, and antagonism between employer and employed.

The facts thus summarily presented lead inevitably to certain conclusions.

These strikes have not benefited the laboring classes, certainly not to any desirable or satisfactory extent. More than two-thirds of them utter failures, about one in eight only attaining their object, and as many settled by mutual concession,—this is very far from an encouraging exhibit. But this is not all that can be said of their futility. Even in the few instances classed as successful, this was not always the result of the strike itself, but of other causes, already at work, which would of themselves, sooner or later, have accomplished the same result without it.

They have entailed fearful losses on those engaged in them. These losses were twofold. First, of work; and this not only for a few weeks or months, but often long-continued or permanent loss. Frequently, the participants, at least portions of them, have been deprived of the opportunity of again obtaining work, or have been compelled to remove elsewhere to secure it; and only then, perhaps, after much delay, expense, and difficulty. Sometimes the strike has had the effect to break up the business with which it was connected, or to transfer it to some other and distant locality. But most startling is the actual loss in wages inflicted by the strikers upon themselves and upon those willingly or unwillingly associated with them. The entire amount of this loss for the fifty years cannot be stated, as no definite statistics of some of the strikes can be obtained. The result, however, is given in numerous instances; and during the successive strikes in Fall River it is estimated that $1,400,000 was forfeited by the idleness of the operatives. From this, some general idea may be reached of the immense, wasteful sacrifice to the laboring classes of the State by the hundred and fifty-nine strikes in which they have indulged during the last half-century. What measures of arbitration might not have been wisely undertaken, even at the cost of the surrender of pride and self-will, and even the introduction of new measures not deemed altogether "in consonance" with usual business habits, to have prevented such sacrifice! What measures of coöperative industry and traffic, manufacturing or trading, might not have been successfully sustained by such an amount of wages saved instead of sunk! What months and years of steady working, even at the increased pay,—supposing it to have been secured, as in most cases it was not,—would be necessary to replace the amount thus recklessly thrown away!

A still more lamentable result of the strikes has been the demoralization produced. Besides the bitter animosity excited between the opposing classes, the passions aroused led often to infractions of the peace and to various forms of actual crime. What was reported of the riots on the Western Railroads in 1877 is but an extreme illustration of what in only less degree has been often seen nearer at hand. "Every large strike in this State," says our report, "has increased the criminal list of the city or town in which it has occurred," and confirms the assertion by reference to the last strike of the spinners in Fall River, and the arrest of a large number of them for various offences; the assaults by the mob in this and in previous strikes; and the injuries to persons and property committed during the Crispin strikes in the western part of the State.

In view of these facts,—the failures, the serious pecuniary losses, the personal demoralization, the public disorder, the increased hostility between employer and employed, which are the inevitable attendants of strikes,—the worker will do well to hesitate long before he adopt such method to remedy his grievances. Nor less essential is it for the employer to avoid inflicting any grievance; to remember that obligation is not all on one side; that the duty of consideration and forbearance is reciprocal; and that, above all, anything like a despotic use of power is to be avoided. Of such spirit, strikes are the natural fruit. With the prevalence of a different temper, they might be averted. "There are factories in the State in which strikes are unknown, and where the condition of the employed is made an object of care on the part of the employer." Says one of the latter, "Strikes are unnecessary, or, at least, can usually be avoided. . . . We have seldom failed to avoid them by meeting the operatives like men, and treating them with consideration." Mutual recognition of rights, mutual sense of obligation; all the more patience and forbearance on the part of the wiser and stronger party, because of the weakness and ignorance of the other; mutual concession and conciliation, instead of supercilious conceit, dogged obstinacy, and chronic hostility,—these alone can resolve discord into harmony and supplant conflict with reconciliation. F. H.

A MINISTER was questioning his Sunday-school concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and, falling down, was taken up dead. "What," he said, "do we learn from this solemn event?" when the reply from a little girl came pat and prompt, "Please, sir, ministers should learn not to preach too long sermons."

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE HISTORICAL POETRY OF THE ANCIENT HEBREWS. Translated and critically examined by Michael Heilprin. Volume II. New York: D. Appleton & Co. 1880.

This second volume of Heilprin's Historical Hebrew Poetry comes forth, like its predecessor, Volume I., without preface or introductory note of any sort to indicate the author's plan or purpose or theological attitude. But it is a work in which one does not have to read far before discovering that the author is a master of his difficult theme; that he is thoroughly conversant with all the scholarship bearing upon it, and as thoroughly confident of his way to the goal he has set for himself. That goal is to cull all the historical poetry of the Hebrew Bible, determine as far as possible its age, and set it in true connection with the national events which it refers to or describes.

Nor does the reader proceed far in the book before discovering that he is in contact with a scholar who treats the Biblical record with the entire freedom of the most advanced scientific criticism. Here is no remnant of the old faith in a special divine inspiration, interfering with the intellectual liberty of treatment. The doctrine of divine inspiration is not argued, it is true: it is left behind, and the author proceeds quietly but firmly on the assumption that the Hebrew Bible is a collection of human productions, having all the marks of human authorship and editorship. There is always ample respect shown in the treatment, ample *reverence* of a genuine sort, but none of the awe that prevents the approach of the truth-seeking critic. The author belongs, indeed, to that increasing class of Biblical scholars who are revolutionizing the traditional doctrine concerning the Bible, by the very calmness of the well-equipped and well-poised scholarship with which they treat it as a human work, to be studied and judged like all other ancient literatures.

Mr. Heilprin's book is not intended for popular reading. It is a book rather for theological students, for preachers, for all who have anything to do with the teaching of religion. Yet it should be in all public libraries. The *results* of such books must go to the people in time. One effect of such books, and of this in particular, is to remove the veil of illusion through which, on account of the traditional theological indoctrination, Christian readers of the Old Testament read into it, especially into its poetical and prophetical parts, their own preconceived religious ideas. They see "Christ" and the "Christian Church," and the dominant doctrines of Christianity prefigured everywhere. This book breaks all the links in this chain of religious idealization, and sets the text before us in the real genetic relations it had with its own time, and with the meaning which the old Hebrew readers or hearers themselves received from it. And in the interest of truth, in the interest of a fair comparison between the Hebrew and other ancient religious records, this is just what we want.

The publishers have done their part well. The paper is of the thickest and whitest, the type of the clearest, the page of the handsomest, the whole volume comely.

The author's task evidently is not yet near its end. When it is, we hope he will give us not only an index, but a table of contents. The latter especially is much needed, since the chapters are as void of titles as are the whole volumes of a preface.

For the FREE RELIGIOUS INDEX.

DUMB POETS.

All poets have not speech; nay, there are some
Whose hearts are full of poetry; who yearn
To utter forth the earnest words that burn
Upon their lips, and yet the lips are dumb.
The subtle sense may thrill with ecstasy
At sight of nature's infinite beauty, hear
Her secret voices hymning sweet and clear,
Yet have no gift to pipe the melody.
As in some cloistered cave, where foot of man
Ne'er waked an echo, shapes of beauty grow,
Lustring the darkness with their own pure g'ow;
So some rare spirits, under hopeless ban
Of silence and of shadow, haply seek
To live the poetry they cannot speak.

PROVIDENCE, R. I. C. APLIN.

Digitized by Google

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, July 1, 1880.

The absorbing social topic to-day is the marriage of a mulatto to a white woman, and the subsequent adventures of the pair. The morning papers give the details. On Wednesday, June 9, Mr. Frank Skillman, a mulatto, after a courtship lasting over a year, married Miss Lizzie French, a young white woman of a respectable family in this city. The Saturday following the marriage, the lady left her mother's house and joined her husband. They lived happily together, until a white woman, who had been acquainted with Mr. Skillman many years, charged him with shortcomings, and the bride returned to her mother's home. On June 16, a brother of the bride called at the residence of her husband to obtain his sister's effects. A quarrel ensued, shots were exchanged, and a bullet from Mr. French's pistol killed instantly a little girl aged ten years, standing at a mirror beyond the intended victim. Mr. French was released on a $1,000 appearance bond, a coroner's jury having decided the killing to be accidental. On the 28th inst., the husband applied to the Superior Criminal Court for a writ of habeas corpus, asserting that John and Sarah French, the parents, detained his wife illegally at their residence. The family employed a lawyer, and the case was continued to 3 P.M. yesterday; but, owing to absence of parties as witnesses in another court, where the killing of the little girl was being investigated, it was not until 6 P.M. that the parties arrived at the private office of Judge Whitaker where the case was tried. There were present the judge, clerk, two attorneys, the parents and brother, the married couple, and members of the press. Skillman's petition was read; also the parents' answer, denying their daughter to be lawfully married or illegally held, and claiming their right to protect her. The daughter, being called to the stand, testified that she was the lawful wife of Mr. Skillman, having been married at the St. Louis Cathedral. She was, however, not restrained by force; but her parents, to whom she returned on condition of being forgiven, had not forgiven her, but threatened to cast her off if she did not keep away from her husband. She wanted to go to her husband, though her parents had treated her kindly. The judge asked, "How old are you?" Reply: "Twenty-four years." The judge then briefly advised the young lady that, as she was lawfully married, and desired to return to her husband, she was at liberty to do so. Nobody had any right to prevent her, and the court could force her to go with him. The law would protect her in living with him. The wife repeated that she would go with her husband, when Judge Whitaker said, "Then go." The attorney directed Mr. Skillman to take his wife, when the mother arose, threw up both hands, her eyes filled with tears, and said, "No, you shall not go with him." The young wife, however, arose; and her mother ordered her to give up her ear-rings. She was in the act of loosening them, when the brother rose, and fired two shots at the husband, who was standing at the door, waiting for his wife. He ran to the corner of the room, where his wife threw herself in front of him. Her mother tried to tear her from him, and was taken out of the room. The brother was at once seized, disarmed, and put under arrest. The wounded man was laid on a sofa, when his wife knelt beside him, and wiped away the blood from a wound in the right side of the head. A cab was sent for, and Mr. Skillman and his wife walked to the vehicle, as a large crowd in front of the building shouted, hooted, and yelled. Mr. Skillman is now in the Charity Hospital, where his wounds are pronounced to be slight, and his wife gives him due attention. The brother was released from custody to-day on a $1,500 appearance bond.

The above is the outline of the *Times* report, confirmed in every respect by other sources of information. It is the first affair of the kind brought prominently to the attention of New Orleans society. The wedded couple appear to have deliberately followed the dictates of their own consciences, in defiance of strong race-prejudices. They have acquitted themselves bravely, and it now remains to be seen whether the law is strong enough to protect them in the enjoyment of a peaceful wedded life. The readers of the *Index* will hold various opinions on the subject of marriage, and may approve or disapprove of what is usually called "miscegenation"; but most of them will probably admit that, as slavery is abolished and citizen-rights are equal, the law has been well administered in this case. When it is remembered that, during the slave period, race-prejudice was not powerful enough to prevent marriages in fact, though not in law, it may well be doubted that it will long hold out under the era of freedom to prevent a change from a species of Mormonism to lawful marriage. Representatives of Christian churches, contact with the Union army, and influences of education in operation since the war, have instilled in the minds of the blacks a fair regard for the institution of marriage. With the whites, however, the system of concubinage, an attendant evil of slavery, still prevails to a considerable extent. Astonishing as it may seem to readers of the *Index*, a bill to punish public adultery, introduced in the Louisiana Legislature, session of 1878, by Representative Routon, of Catahoula Parish, was voted down with jeers and laughter. It had been introduced to cover a special case (although general in its provisions), on the discovery that the statutes of Louisiana did not provide any adequate punishment for the crime of public adultery. One prominent legislator declared that it was a "most mischievous" bill, and, if passed, would seriously interfere with the social relations of several hundred respectable citizens in every parish of the State. I have read the bill carefully, and have seen the indorsement of a United States senator, then chairman of the judiciary committee, to an adverse report. I listened to his speech against the bill, and heard him assert as an objection to it the very reasons which friends of sound morality would urge for its passage. I refer to this incidentally with the "miscegenation" case, in order that the facts may have full weight in the formation of just opinion for all parties concerned. I think the weight of evidence favors the lawful marriage of the races, in opposition to the free-love sentiment, whether it be shielded by race-prejudice, tolerance of unlimited individual liberty, or cloaked by Mormon rites. If there is anything criminal, unnatural, or undesirable in "miscegenation," it is worse than folly for our excellent members of society to condone the unlawful participants, and then assemble in crowds to "shout, hoot, and yell" at those who have some regard for common decency, and demonstrate it by complying with the lawful forms. It is the boast of the late slave-holders that they have been instruments in the hands of Providence to take barbarians of Africa, and bring them in contact with Anglo-Saxon civilization: it is the boast of Unionists that they have broken the fetters and given citizen-rights to those "civilized" barbarians. The path of fraternal statesmanship *may* lie in the direction of amalgamation and obliteration of all race-differences. American ideas of liberty and religion seem to favor that final disposition of discordant elements. †

FOREIGN.

THE recent opening of new wards in the North Eastern Children's Hospital was attended by their Royal Highnesses, the Duke and Duchess of Connaught. During the proceedings, which included the presentation by little girls of twelve purses in aid of the funds of the institution, it was announced that the Duchess would maintain in one of the new wards a cot to be named after herself.

WE clip from the *Weekly Despatch's* "Items of News" this little illustration of the majesty of British law: "It has been decided by the Home Secretary not to interfere in a case in which he had been memorialized with reference to the action of the Bristol magistrates in sending to an industrial school, for six years, Elizabeth Flowers, nine years of age, for stealing pansies which were handed to her from a private garden by younger children. The mother had to be forcibly pulled away from the child, when the latter was removed."

THE Queen of England's and Empress of India's government are at work figuring the cost of the Afghan war. They find that it foots up to a much larger sum than expected. A statement from India says: "We consider that it will be necessary to add at least £4,000,000 to our estimate of the cost of the war in 1880–81. We can only speak now with much reserve of the total amount which the war, apart from the frontier railways, will ultimately cost. The responsible officers in the military department still confidently expect that its cost will not be nearly so much as £10,000,000; but we are unable at present to reconcile this expectation with the actual outgoings from our treasuries."

A PASTORAL letter from Cardinal Manning, dated Rome, was read last month in the Westminster archdiocese. His Eminence wrote that every year made more urgent the duty of preserving the religious education of Christian children. Almost every European government claimed to exercise the right to educate which God had given to the Church, and in which no distinction was drawn between secular and religious education. Germany, Italy, Belgium, and France had united in a common policy of making themselves masters of the schools, and expelling Christianity and the pastors from the work of educating the young. It was impossible to find a subject in which all Christians and Catholics were so resolved as in preserving inviolate the Christian education of children. The whole conflict between anti-Christian revolution and the Christian Church would be decided in the schools.

PERSONAL ITEMS.

CARL PETERSON, the celebrated Danish explorer of the Arctic regions, is dead.

A SECOND and much-enlarged edition of Moncure D. Conway's *Demonology and Devil Lore* is in press, the first having been exhausted both in England and this country. The studies of epilepsy at Salpêtrière, as represented in Dr. Bourneville's reports, will be connected with the ancient belief in demoniacal possession.

REV. A. ST. JOHN CHAMBRE, of Franklin, Mass., a prominent Universalist clergyman, has severed his connection with the Universalist denomination to join the Episcopal Church. If we mistake not, Mr. Chambre began his ministry as an Episcopalian, and has always retained since strongly pronounced sympathies for the forms and spirit of his former fellowship.

IT is announced that Charles Reade, owing to his conversion, has abandoned writing for the stage. He is said to be a constant attendant at Bible-classes and prayer-meetings, and to contemplate preaching. It would seem as though there is reason to fear that a very able and effective playwright and novelist may be lost to the world in the zeal and piety of the new convert.

OF Thoreau's first work, only about two hundred copies were sold; and his publisher returned him seven hundred, which he was nearly five years in paying for. He was good-natured about it, for he wrote: "I have now a library of nearly nine hundred volumes, over seven hundred of which I wrote myself. Is it not well that the author should behold the fruits of his labor?" His books sell better and better every year now, but he has been dead ten or fifteen years. In his case, his works did not follow him.

JESTINGS.

SUNDAY-SCHOOL TEACHER: "Annie, what must we do to be forgiven?" *Annie:* "We must sin."

A CHILD, being asked what were the three great feasts of the Jews, promptly and not unnaturally replied, "Breakfast, dinner, and supper."

A VAGRANT called at a house on a Sunday, and begged for some cider. The lady refused to give him any; and he reminded her of the oft-quoted remark, "that she might entertain an angel unawares." "Yes," said she, "but angels don't go about drinking cider on Sundays."

AT a camp-meeting, a venerable sister began the hymn:—

"My soul, be on your guard;
Ten thousand foes arise."

She began too high. "Ten thousand," she screeched, and stopped. "Start her at five thousand," tried a converted stock-broker present.—*Omaha Herald.*

CASH RECEIPTS

OTHER THAN DONATIONS, FOR THE WEEK ENDING JULY 17.

A. W. Balch, $3; Miss H. E. Stevenson, $1; Geo. Draper, 25 cents; J. L. Whiting, $1.25; E. W. Gunn, $4.25; M. P. Williams, $3; Dr. Edw. Evans, $3.60; A. L. Leuterbusch, $1; Chas. S. Knowles, $2.20; Andrew Jackson Davis, $3; Joseph Knight, $3.20; J. H. Clewell, $16; American News Company, $3.76; J. J. Dunlop, $3.10; J. W. Pike, $1.75; Smith Wright, $3; John S. Miller, $3; W. C. Preston, $3; F. F. Morrill, $8.50; Rev. W. H. Channing, $2; Chas. A. Allen, $3; Joseph Robbins, $3.20; J. W. Griffin, $3.20; Wm. M. Thorup, $3; E. S. Westcott, $3.25; Isaac N. Sterne, $3.20; J. E. Jester, 10 cents; Mrs. H. L. Watson, $1.50; L. G. Janes, $2; M. B. Edinger, $3; J. R. Hawley, 65 cents; Theo. Altschul, $3; I. W Graffam, $3.20; C. A. Greenleaf, $1.50; Wm. D. Pitt, $3.20; C. D. Presho, $3; A. Williams & Co., $5.40; Eben Turk, $3; Miss H. E. Stevenson, $3; Miss F. M. Cushing, $3.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25 "	. . .	8c. " "
" 26 " 51 "	. . .	6c. " "
" 52 "	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars a year, payable in advance,** which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten sermons and practical prayers on speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, Frederic Henry Hedge, Charles Lowe, Octavius Brooks Frothingham, Samuel Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.

II. THE BIBLE AND SCIENCE, by John Weiss.

III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.

IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

MR. MILLS' LECTURES.

1. The Advances of Science in our Time: What do they promise for Man?
2. The Birthplace and Cradle of our Civilization; or, The Indebtedness of West to East, to Asia.
3. The Labor Question.
4. The Mission of the New Thought not to Destroy, but to Fulfil.

STUDIES IN ANCIENT LITERATURE. — *Four Lectures.*

1. The Gnomic Wisdom of the East, India, Persia, etc.
2. The Poetic Thought and Religious Sentiment of the East.
3. Greek Wisdom, or Pythagoras and his Institution.
4. Greek Religion and Mythology.

REPRESENTATIVE MEN OF OUR TIME.—*Three Lectures.*

1. Huxley.
2. Max Müller.
3. Emerson.

For terms, etc., address
CHARLES DEB. MILLS,
Syracuse, N.Y.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00. Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 553.
VOL. I., NEW SERIES.—NO. 5.

BOSTON, MASS., THURSDAY, JULY 29, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

A MAN should say, I am not concerned that I have no place; I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known.

Hold faithfulness and sincerity as first principles. If the *will* be set on virtue, there will be no practice of wickedness.— *Confucius.*

WHO honors truth in word and deed, O Mazda, he best serves and worships thee.

Come to me, ye high realities. Grant me your immortality, your duration of possession forever!— *Zoroastrian Prayer.*

WHEN the soul and the body are united, nature orders the soul to rule and govern, and the body to obey and serve; now which of these two functions is akin to the divine? and which to the mortal? The soul resembles the divine, and the body the mortal. But then, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity.— *Socrates.*

THE world-life is a struggle between the good and bright powers on the one side, and the offspring of chaotic matter, or nature's disturbing powers, on the other. This struggle reaches also into man's being. The spirit went forth from the good powers; the body belongs to the under-world: the two powers contend with each other for the dominion. Should the spirit gain the victory through virtue and bravery, man ascends to heaven after death, in order to fight in concert with the good against the evil powers. But if the body triumphs, and links the spirit to itself by weakness and low desires, he then sinks down after death to the under-world, and joins in with the evil powers in the combat against the good.

This struggle of the world-life shall end in a final battle, in which the contending powers mutually destroy each other, and the created world is involved in their destruction. But it shall come forth again, more glorious and purified. An eternal God, greater than all other powers, shall arise as its ruler, and as the judge of departed souls. Before his power shall evil depart forever, and the struggle end in the triumph of good.— *Norse Religion.*

I FIND then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.—*Paul.*

NO CONFLICT is so severe as his who labors to subdue himself; but in this we must be continually engaged, if we would be strengthened in the inner man, and make real progress toward perfection. Assuredly, in the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived.— *A Kempis.*

BEAUTY and Truth, and all that these contain,
Drop not like ripened fruit about our feet;
We climb to them through years of sweat and pain;
Without long struggle, none did e'er attain
The downward look from Quiet's blissful seat:
Though present loss may be the hero's part,
Yet none can rob him of the victor heart,
Whereby the broad-realmed future is subdued;
And Wrong, which now insults from triumph's car,
Sending her vulture hope to raven far,
Is made unwilling tributary of Good.— *Lowell.*

CURRENT TOPICS.

OUGHT not President McCosh, of Princeton College, to be arrested for blasphemy? Speaking of the recent fatal epidemic in the college, he called it "a dispensation sent to chasten and humble" the persons concerned. Of course he meant "*sent by God.*" Yet in the same discourse he told the students that "effective measures had been taken to remove its cause."

THE letter of acceptance of Gen. Garfield is not in all respects just such a document as was hoped for by some who expect to give him their vote next autumn. It is weak in certain points where it should be strong, and vague where it should be clear and definite. Nevertheless, it is on the whole a more than average piece of such writing. The passage which refers to the importance of preserving the integrity of our school system will especially commend itself to the liberals of the country. It is evident that the prospective President sees "breakers ahead," and would prepare for them.

WILL liberals be as severely self-critical with regard to their conduct as the *Christian Union* is, with regard to the lives of professing Christians, in this paragraph? "The dangers that threaten the Church and the community to-day do not come from a single Professor Clifford, who does not believe that a creator is the best hypothesis to explain the creation, but from a hundred thousand professing Christians who have got God in their creeds, but no God in their lives; who believe in him with their reverence in church on Sunday, but rarely or never with their acquisitiveness in the store on Monday. They do not come from a Mr. Ingersoll, who believes that no one is totally depraved — unless he is an orthodox Christian; but from ten thousand orthodox believers, each one of whom is convinced that all the world is depraved — except himself. They come not from the small but select school who have expunged the divinity of Christ from their unwritten creeds, but from the great body of orthodox congregations who parley with him for half an hour on Sunday and leave him without the door of their lives all the week."

THE *Christian Leader* (Universalist) falls into this strain of meditation, in view of recent events: "When the editor of the *Christian Register* presides at a banquet given in honor of the editor of the frankest as well as ablest anti-Christian paper in the country, what does it signify? When the speeches and letters of the occasion come almost unanimously from gentlemen who are marked with a "Rev.," what does it mean? And when this Christian editor and these admiring reverends exhaust the vocabulary of compliment in praising the "great," "eminent," and "distinguished" services of the editor of the *Index*, what do they mean? Mr. Abbot is a gentleman and a scholar, though, as he insists, not a Christian. But the banquet was not tendered him for his politeness or his erudition. It is understood by everybody that he was complimented for his Indexism. The only services for which he is at all distinguished are those rendered in the attempt to overthrow Christianity. These are the services which so excite the enthusiasm of Messrs. Ames, Chadwick, Connor, Batchelor, Savage, and Longfellow." We shall not try to answer these conundrums, but leave them to those whom they concern more than ourselves.

WE are compelled to confess great astonishment at learning the terms of agreement by which Mr. B. F. Underwood has withdrawn the libel suit which he was to bring against the publisher of the *Truth-seeker*. We fully appreciate the difficulties and almost intolerable annoyances involved in such a suit, and that the temptation is great to escape one if possible. It is true, also, that Mr. Underwood secures a complete and unqualified retraction of the charges which had been made against his character, and that these charges are further shown to rest on no foundation whatever. This vital point is to be borne in mind with all the emphasis that belongs to it. But, to our thinking, Mr. Underwood has secured this only by allowing himself to be drawn into a partnership for *whitewashing* the character of the man who published the charges, and by giving to him, so far as he (Mr. Underwood) is concerned, as clean a bill of moral health as he claims for himself,—a position that looks to us sadly humiliating. Mr. Underwood has always been an excellent friend of the *Index*, and is one of its valued contributors. We shall be very glad to learn of anything that will change the present aspect of the case as our eyes see it.

IN Maryland the law requires that witnesses in Court shall swear on "the Holy Evangels of Almighty God," and kiss the Bible. Is it not quite time that this law was repealed, since it sometimes rules out the very witnesses whose testimony would be most conscientiously truthful? A case in point, of recent occurrence in one of the Courts of the State, is thus described in a local paper: "A witness, who had been summoned on a pending case, was challenged on the ground of infidelity, and, the charge being sustained by sworn testimony, the Court refused to receive his evidence. Being then allowed to make a statement, the challenged party, with uplifted hand, declared that he believed 'in a Great First Cause, —he did not know, nor could not tell what it was,' but said he 'did *not* believe in the Jewish Jehovah of which we read so much.' The scene was impressive: complete silence reigned, the members of the bar ceased writing, those in the jury box, the officers of the Court, and the large audience, all seeming to suspend breathing while this unusual scene was transpiring. After the Court adjourned, expressions of regret were heard on all sides; and one of the judges remarked that, during his whole professional life, he had never had a like experience."

Digitized by Google

For the FREE RELIGIOUS INDEX.

DINNER TO FRANCIS E. ABBOT,

ON RETIRING FROM THE EDITORSHIP OF "THE INDEX," AT YOUNG'S HOTEL, BOSTON, JUNE 25, 1880.

A Complimentary Gathering of his Friends in Boston and Vicinity.

FULL REPORT OF ADDRESS BY THE CHAIRMAN, REV. CHARLES G. AMES, AND RESPONSE BY MR. ABBOT, AND OF SPEECHES BY REV. ROWLAND CONNOR, DR. EDWARD WIGGLESWORTH, REV. W. J. POTTER, REV. GEORGE BATCHELOR, DR. C. H. HORSCH, MR. S. H. MORSE, URIEL H. CROCKER, ESQ., AND REV. W. H. SPENCER.

Numerous Letters from Absent Friends in America and England.

The origin of the flattering testimonial of regard which was tendered to Mr. Abbot by his friends on quitting his editorial post, and which took the form of a Complimentary Dinner at Young's Hotel, Boston, on June 25, is sufficiently explained by the following circular:—

BOSTON, Mass., May 17, 1880.

DEAR SIR:—

With the last day of June next, the connection of Mr. Francis E. Abbot as editor of THE INDEX terminates. We who, like so many others, have been interested in the success and influence of that paper, who have observed how intimately blended with it have been Mr. Abbot's life and efforts for the ten years of its existence, and who have been warmly attached to him under the spell of his strong, manly, yet beautiful character, desire now to give him the honor and his many friends the pleasure of a social meeting and a dinner. The suggestion is a purely friendly and voluntary one on our part, and Mr. Abbot is as yet quite ignorant of the matter.

Rev. M. J. Savage has consented to preside at the dinner, and we hope to make the occasion one of rare enjoyment. We sincerely trust that you will find it convenient to attend, in anticipation of which we request you to send a note of acceptance to Mr. J. A. J. Wilcox, 8 Pemberton Square, Boston, Mass., as soon as possible.

The meeting and dinner will be at Young's Hotel, Boston, on the 25th June, at 6 P.M.

Very truly yours,

M. J. SAVAGE.
WM. J. POTTER.
E. WIGGLESWORTH, M.D.
F. V. BALCH.
H. K. OLIVER, JR., M.D.
CHAS. E. PRATT.
J. A. J. WILCOX.

In response to this invitation, about fifty gentlemen assembled at Young's at the time named, and after about an hour of agreeable social converse sat down to a banquet prepared with all the taste and elegance for which this well-known hotel is noted. Among those present were Rev. George A. Thayer, Alexander Foster, J. F. Barrett, S. P. Lord of Lynn, Seth Hunt, J. L. Cutler, Dr. A. Alexander of Dorchester, David H. Clark, John Curtis of Grantville, James Dillaway of Somerville, S. D. Bardwell of Shelburne Falls, N. T. Allen of West Newton, F. H. Buchanan of Amesbury, Charles Ellis of Essex, H. P. Hyde, S. S. Green of Worcester, George W. Park of Cambridge, Frederick Beck, the Rev. S. H. Winkley, J. A. J. Wilcox of Chelsea, H. W. Wellington and Cornelius Wellington of Lexington, Charles Nash of Worcester, George H. Ellis, Dr. Aldrich of Fall River, John L. Whiting, D. G. Crandon of Chelsea, John C. Haynes, the Hon. S. E. Sewell, William H. Hamlin, S. B. Weston of Leicester, Mass., T. L. Savage, George R. Taber, and others.

The Rev. Charles G. Ames, editor of the Boston *Christian Register*, presided. After the play of knife and fork had about ceased, he rose, called the company to order, and spoke as follows.

Address of the Chairman.

There is a point beyond which eating ceases to be virtuous; yet our banquet is not at an end,—the best is to come. We are to serve up a live man. We are all cannibals to-night. Confucius says, "All can eat and drink; but only a few can distinguish the flavor." Precisely because we think we can distinguish the flavor, we are ready for the next course of this entertainment, and every mouth waters for ABBOT. [Applause.]

As to the Chairman that has been put upon you for the evening, the question has been raised whether he might not be found in the position of the old German soldier in Pennsylvania, who fought in the American Revolution, and who, after being warmed up a little more than I have been, was brought forward on a Fourth of July, to tell stories of the war. "Did you ever see Washington?" they asked. "Nein, I never seen Vashington." "Why, how was that?" "Oh, I vos on de oder side." But, without pretending to any harmony of opinion which does not exist, I cannot admit that, in all the recent controversies, I was "on the other side." I hold it forever true that all honest men agree in a sense ten thousand fold more serious than their differences, and that, in standing for simple honesty, they are forever under the same flag. And we are not here to-night to fight over old battles, nor to rake open the embers of former controversies. We are here to pay a tribute to personal worth, because we believe in it and recognize it. Others will speak of Mr. Abbot's work: let me speak of himself. I want to use him as an argument for religious faith. Some of us, who hold fast to the old-fashioned notion that there is a God in Israel and in the universe, are very glad to find any sign of His presence in the human race, any evidence that He has been here; and what better proof can there be of the higher wisdom and goodness than to find a sample of it, some share of wisdom and goodness, in human form? The hardest point to get round in the theistic argument is to explain why such a father as we take God to be should have such a family as we find ourselves to be. We manage this difficulty by taking it for granted that His children are not brought up yet, that they are still in early infancy; and so, by following out the general conclusion to which evolution points, our faith finds rest and joy in hope. And when we light now and then on an honest and faithful man, with clear eyes in his head, we are ready to say, This is the kind of crop God means to raise; and it is well worth His while to make a world and run it for a few millions of years for the sake of such a harvest.

The test of virtue is in soldierly qualities,—in loyalty and capacity for resistance. In Francis Abbot, we honor a gallant soldier,—a man who has shown the courage of conviction and of fidelity under fire, the highest, finest form of courage tested by subtlest exposure. We honor also the poise and self-possession which help a man to keep his head amid moral contradictions and confusions, and, like the old classic heroes, "not to be frightened by the snorting of the horses." [Applause.] We have seen this man in the exciting conflict of opinions. When has he ever betrayed any concern for himself which qualified his concern for the triumph of truth? Who ever knew him to deal a foul blow or to use a poisoned weapon? The sword-cuts from an honest soldier's blows bring their own balsam; and who would not rather bear the smart and stanch the blood of fair and square fighting than wipe away the beslavering of cowardly flattery and pretended friendship?

Our gathering is something more than a reunion of those who have contended on the same side in recent controversies: it is a recognition of qualities which are praiseworthy wherever they appear, on every side of every question. The exchange of civilities between those who agree costs little and means nothing: the exchange of civilities between those who differ is one of the finest influences of the world, and is a power for uplifting society out of its debasing bigotries. When rebel and Yankee pickets exchanged tobacco across the lines, humanity spoke above the clangor of arms, and a pledge was given of the ultimate restoration of the Union.

But this occasion represents something still better than an exchange of signals between men who differ; for we honor to-night a soldier of universal principles,—a man who has a right to look around on the world without confronting a single enemy, for he has never given up to party what was meant for mankind. He has never thought it necessary to purchase peace, nor harmony, nor fellowship, at the cost of liberty or truth, because he looked beyond conflict to the time when the victories of righteousness would bring enduring peace.

I see in Mr. Abbot a passionate lover of truth and a passionate hater of lies. John Stuart Mill once said of the English, "They never feel safe, unless they are living under the shadow of some conventional fiction, some agreement to say one thing and mean another." Is not this insincerity the disease of society and of Christendom? But, if any institution wears a mask, it has never seemed possible for Mr. Abbot to keep his hands off. He is a born moral detective. Such service has its own peculiar peril, since a man runs the risk of becoming suspicious. There are ugly faces,—some of us come by them honestly; and I think he may sometimes have gone for an ugly face, imagining it to be a mask. But such a mistake is an indirect compliment to the Eternal Beauty, which his faith affirms has a right to shine out everywhere in God's universe. I think this instinct of the moral detective by divine appointment goes far to explain many points in his history. He is quite unable to look on human affairs with indifference, and quite unwilling to look off from such affairs.

Despite his professed renunciation of Christianity, I have actually caught him conforming to that precept of Jesus, "Call no man master, neither be called master"; for he is as averse to wearing the title as he is to conceding it. And, by warrant of another Christian principle, I feel authorized to pronounce that he is entitled to the applause of mankind. *He is greatest who is servant of all;* and, as Emerson says, "He serves all who dares be true."

But it is not my wish to monopolize the evening or its topics: there will be enough to say, and enough to say it. It is not easy to predict just where the lightning will strike, and I advise every one in the room to hold himself ready to respond or to run.

This is my contribution. The enemy of frauds and shams is every man's friend; the champion of purity is the defender of every household; the student and teacher of universal principles is the servant of all mankind; and the man who puts his life behind those principles is the "King of Hearts." As such, we salute him, and crown him with our love. God bless him! [Applause.]

Response by Mr. Abbot.

Mr. Chairman,—It is hardly fair to make a man officiate at his own funeral. I came here to be decently buried, and it was my chief ambition to conduct myself like a well-behaved corpse; and here you bring me up the first thing, and inform me that I am to be barbecued alive, which is a species of cannibalism not in order with corpses. [*Laughter.*] It is not easy to try to joke, gentlemen; I confess I feel very much touched at the exhibition of kind feeling which has come to me just now, when I am making a very marked change in my life, leaving an occupation to which I have given a decade, and going into something new, I hardly know what myself. You all step forward kindly, and with warm hands and warmer hearts and friendly eyes shake my hand, and bid me godspeed on my way. There is no doubt that your kindness comes to me with peculiar power just at this particular period in my life; and I can but thank you in all sincerity, with all the warmth of reciprocity, and assure you that the friendship which you here show to-night goes right straight home to my heart. At the same time, I find something in me refusing to accept this banquet as a merely personal act of kindness. We have all of us been drilled in the idea of avoiding man-worship, and steering clear of everything that looked like it; and it makes me feel so strange to be here, receiving a complimentary dinner, that I seek refuge from the very thought of it, and feel sure that what has really brought you together, my friends, is something that is very much larger than F. E. Abbot. Many of you I have never even met before to-night; some of you, perhaps, I have met but seldom; others are old, long-tried, and very dear friends. Now, it is very evident that there must be something more than any mere personal qualities of mine to bring persons here who never knew me, never touched my hand nor looked in my eyes. There is something more in it than just myself. If there were not something more, I could not deem myself quite an honest man to sit here, Mr. Chairman, and take what you have been saying to me. I think that this demonstration is an expression of moral support in the hard warfare that I have had to fight for two or three years back to vindicate the existence and reality in this world of an honorable liberalism. [Applause.] If it is not that, if that is not the real meaning of this gathering to-night, I shall go home, for one, sadly disappointed. I do not pretend to be wholly without vanity, but I have not got enough to accept this demonstration with eyes entirely blinded. I know perfectly well it means something more than any mere personal qualities can call forth. I take it, therefore, as an expression of your support in the very difficult task which has fallen to me in these late years; and I count it, therefore, as something more than of value to me. It is of value to your cause, it is of value to this community, that you here show that I have not been utterly alone in the conflict I have had to wage. To make this plain is of vastly

Digitized by Google

more importance than to pay compliments to any man's record. To show the world that there is a strong longing among liberals themselves for an honorable liberalism, just, upright, and pure,—that is a public service which may well compensate you for the labor and the trouble of preparing this sumptuous feast. I hope that all who may hear or read of this gathering will so construe it, and that they will say: "It is not true that Abbot was alone. There were many friends who sympathized with him, though they had no way of expressing it publicly or collectively; and it appears now that they did in their hearts value the principles that Abbot stood for." [Applause.] If that is the meaning of this gathering, I feel that it will accomplish a good purpose, and be of great moral benefit to our common cause.

I do not think that anybody who has been in a situation other than that of an editor, in these recent years, can exactly or fully understand the overpowering necessity of this seemingly personal contest. I think it is true that some of my own friends have suspected me of having had after all, at the bottom of it, nothing more than a personal feud. As if it were anything to me what other papers did or what other editors said,—as if I cared the snap of my finger for the merely personal record of men who have nothing in common with me! I think that even some of my own personal friends have supposed that I was personally mortified and hurt at not being re-elected to the presidency of the National Liberal League two years ago. I have no doubt they did: that is the way men often judge each other. I doubt if it is easy for Americans to understand how one can go forward and say: "I nominate myself for this office. I offer myself as candidate, and solicit your votes, and ask to be elected." I don't believe that many people can understand how a man can do that, and yet not care at all personally for the office he seeks. Yet that was done: that was the truth of it. The cause of enlightened and pure-intentioned liberalism demanded representatives at that time, and it demands them still; and I look abroad with anxiety to find men willing to take up this work of defending a pure and upright and enlightened liberalism against the perfect avalanche of the sham. The world needs them to-day more than ever; and, I assure you, I don't run out of this fight voluntarily. If it were not a necessity thrust upon me, I would stay in this fight till I dropped dead in my tracks rather than abandon it; but there is no help for it.

Now I want to show you one little proof of this call to defend liberalism that I have spoken of. I hold in my hand a page torn out from the latest number of *Scribner's Monthly*, for July; and I want to read you one little sentence from it, to show you the pressing public necessity of just such work as the *Index* has been doing the past few years. This is what Dr. Holland says:—

"The great majority of the infidels of this country are heart and soul with Bennett." [By infidels, he means liberals.] "They have openly and blatantly confessed themselves to be sympathetic with the free-love doctrines of the man whom they have undertaken to make a hero and a martyr of. The *Index* makes one mistake. Mr. Bennett has not transformed his aiders and abettors in the infidel ranks into men and women like himself. He has only furnished them an occasion for the expression of their opinions and sympathies. He is not a man of such intellectual force and magnetic influence that he has been able to draw the great majority of infidels in the country after him, but he has been able to show, or rather the country has been able, through him and the sympathy manifested for him, to see that the prevailing infidel sentiment of this country is impure to the last degree, and is not to be trusted with any social interest or with any political influence whatever. The safety and purity of society rests, as it always has rested, with the believers in and professors of Christianity. The purer influences among the 'Liberals,' as they delight to call themselves, have been formally and effectually voted down."

The *Index* did not make the mistake here attributed to it, but I must sadly confess the substantial justice of Dr. Holland's conclusions from his premises. That is the kind of record which liberalism has been to all appearance making for itself by the inaction, by the silence, of those who ought to have rushed to my side and upheld with me the public standard of a pure and sagacious liberalism. It has been a very unfair representation of liberalism that has been given to the world for the last two or three years, but I cannot blame Dr. Holland at all for his scathing criticism. He has drawn logically correct inferences from the only facts before him; for the convictions of pure liberalism have failed to assert themselves publicly. Yet if it is true that the lower type of liberalism has got enough energy and self-assertiveness to come forward and declare itself to the world emphatically, squarely, strongly, while the better type of liberalism is too feeble to make any such self-assertion, too feeble or too wanting in public spirit, I think that Dr. Holland is substantially right, and that the liberalism of this country will go down before the overwhelming condemnation of the people. Let us try to rescue liberalism from such reproaches, really undeserved, yet justified by our own apathy, as these of Dr. Holland. He is a fair man; he does not mean to misrepresent at all, or to pervert; he has argued honestly from the facts he has seen. And it behooves us now to give public expression in every possible way to that higher and nobler liberalism which has purity, honor, truthfulness, justice, and integrity at heart. [Applause.]

That is the reason, gentlemen, why I value this demonstration. It pleases me as a man; I tell you sincerely, it goes right home to my heart; but it pleases me more that, as a representative of the liberalism you approve, you should be moved to give me the right hand of fellowship on quitting my post. I take it to be a certification to the world that your sympathies have been with me in the work I have been doing. I know we are here Unitarians and non-Unitarians, and I rejoice to stand with Christians, with Catholic and Protestant Christians alike, for justice and purity; and I will always do so. These things are more precious than our little differences of theological opinion. When it comes to the salvation of that on which all society rests, the sanctity and purity of our homes, then I say all good men must join hand to hand and stand shoulder to shoulder, and make common contest for the preservation of that which makes life most worth living. [Applause.] And so I sit down as I rose, thanking you much, as I must and do, for the kindness of your expression to me, but a great deal more for the expression you have here given of your sympathy with that which is dearer to me than even myself. [Applause.]

The Chairman then read letters from Messrs. Samuel Longfellow, Charles D. B. Mills, and E. W. Meddaugh, printed below, and called upon Mr. Connor to speak.

Address of Rev. Rowland Connor.

It seems to me that the phraseology with which our presiding officer began this evening is somewhat unfortunate. He spoke of a barbecue, which necessitated, of course, the introduction of a corpse. Then Mr. Abbot went beyond that, and proposed to have a funeral; and, if we keep along in the same direction, we must go beyond the funeral. The only way in which I can do that is to follow the lesson which the ancients gave in telling us that every feast needed its skeleton. I beg leave, therefore, to trot out the skeleton.

Mr. Ames.—I thought you were coming to the resurrection.

Mr. Connor.—No: the dry bones of the skeleton precede the resurrection. The resurrection will keep for somebody else. The skeleton I would introduce at this feast is this: that I am not very hopeful with reference to the future of—what shall I say here, with Free Religionists and Unitarians and I know not what else around me?—I will say simply with reference to the future of liberalism in theology. It is easy enough to be hopeful in this presence, where the line of thinking moves in one direction,—easy enough to be somewhat buoyant in spirit, after listening to such words as we have listened to, both in the speeches and in the letters which have been read to us; but, when we go away from here, and, forgetting those whose faces we have seen and words we have listened to, forgetting the letters that have been read, look at the real facts of the world, I do not think that any one can be very hopeful. The world is not yet ready for freedom in religion; it is not yet ready for liberalism in theology; it is not yet ready, I think, to take philosophy as the guide of life, although our friend Abbot asks us all to take it for a guide,—I mean the world as a whole. I believe that the world is a rather discouraging place to live in, unless we are willing to face the discouragements fairly and squarely. In this way only can we afterward recognize and ascribe due weight to what is encouraging. The world will not rid itself of superstition for a long time to come. All over Europe we can observe the influence of superstitions from which we are glad to fancy we have freed ourselves; all over the Asiatic continent there are innumerable superstitions of which we scarcely know the name, and which certainly that portion of the world is not yet ready to discard. Pass from Europe and Asia to Africa—that really new continent which has been recently introduced to us, with its teeming millions and fertile lands, destined to produce more and more millions of inhabitants,—and ask the question, What is to be the condition of the people of that continent? We are told that the negroes there are being converted to Mohammedanism with wonderful rapidity; and they are being converted to Roman Catholicism, to various superstitious forms of Christianity; and these superstitions, which are destined doubtless to assist in carrying them a long step upward in progress, will require, nevertheless, hundreds, perhaps thousands of years before they can be wholly thrown off. We know that the barbarians came down from the North and overthrew the civilization of old Rome. Who will dare to prophesy concerning the overturnings that may yet come to our modern civilization, to our most advanced theological and philosophical ideas, from the superstitions which are still in the world, and are apparently all powerful in the world to-day?

This is my skeleton, Mr. Chairman; and I believe in looking at the skeleton, whether we admire the appearance of the bones or not. Mr. Leslie Stephen, in a recent number of the *North American Review*, in a very excellent article, somewhat pretentiously entitled "The Religion of all Sensible Men,"—an article somewhat cynically phrased, perhaps, but a very readable article, nevertheless,—says, in substance, that we cannot tell by what superstitions we may be yet engulfed. Take any one of the old-time philosophers of two thousand years ago or nearly that, and put him, as some of them doubtless were put, face to face with the philosophy of Marcus Aurelius, on the one hand, and the superstitions—I think I may use this word to this company—of St. Paul, on the other hand, and ask him which would triumph, and he would sneer at the fancy that the theology of the fanatic would win the day; and yet it did. And hardly after two thousand years have we so rid ourselves of the superstitions of the fanatic (I am not speaking of the true things he taught, but of his dogmatism, his visions) that we can approach Marcus Aurelius with unprejudiced mind,—that we can go back to the old-time philosophy, and recognize its superiority to the theology which triumphed over it. The lesson of two thousand years ago may again come true here in our own country. We like to believe that we are very clever fellows, that philosophy is running full sweep here in America. And yet, even if it be so, some other things are running full sweep also; and some of these other things are more powerful, practically considered, than philosophy. The average intelligence of the American people is not greater than the average intelligence of the Athenians two thousand years ago, is not so great, I believe; and yet they were swept into nothingness. I do not believe that we are to be swept into nothingness; but I do believe, and my point is simply this, that America to-day, intellectually, is not in a condition to throw off old-time superstitions, is not ready to make philosophy the guide of its life, is not yet ready for the profoundest truths of liberalism in theology.

As an illustration of my meaning, consider for a moment what the bulk of our people are going to do during the coming four or five months. Two excellent men, Garfield and Hancock, have just been nominated for the presidency by their respective parties. And now we are going to lend ourselves to a great hurrah and controversy, which will roll from one end of this country to the other. We are going to spend our strength in talking, talking, talking. We will gather in political meetings. We will hire bands and listen to their playing. We will march through the streets; and we will print buncomeb speeches. And after it is all over, after an immense expenditure of time and money and strength, who will be one bit wiser than he is to-day regarding the respective merits of Garfield and Hancock? Nobody. Now, a people that can lend itself to anything so puerile as that is not a remarkably intelligent people; it is not a people, I mean, ready to make philosophy the guide of its life; not a people yet ready to rid itself altogether of religious superstition. I believe that one chief reason of the early growth of Christianity is the

Digitized by Google

fact that it gathered within its embrace the prevailing sentiment of the era in which it was born: it took the good and the bad together, and therefore was adapted to the men then living. And, similarly, I believe that the religion which is most powerful here in America to-day, or which will become most powerful in the time just before us, is the religion which is most in harmony with a certain amount of superstition, which is not yet purified, and which will not be purified to-morrow or the next day.

Now, I am done with the skeleton. Let us clothe it with a little flesh and blood, and give it a more cheerful countenance. I am not hopeless; I am not discouraged, notwithstanding these facts which I desire to face. Although I believe that the problem with reference to the religion of the future is simply insoluble to-day, because we have not data enough to predict what it may be, nevertheless, there are some things which we do know,—we wise men, I mean, who set ourselves up a little bit above the rest of the world, and think we have gone along so far that we have earned a right to call back to others and tell them something of the nature of the road they are to travel. There is one thing which we all can unite in trying to do, and that is to remove morality from its close clinging to the superstitions of theology. In the minds of the greater number of the people of America to-day, morality and a certain kind of childish superstition in matters of religion are joined together inseparably. If the one falls, they believe that the other will fall also. It is a part of our work to do away with this great nonsense, and that for which I honor Mr. Abbot more than I honor him for anything else,—and sometimes I have not agreed with his methods, however hopeful he may have been with reference to them,—that for which I honor him more than for anything else is the fact that he has striven to divorce morality from dogmatic superstition, and to teach the people of America that the two things were not necessarily connected; that the old superstitions might die, but the purest of all pure moralities still remain. That is a work for us all to engage in, friends, whatever we may call ourselves, Free Religionists or Unitarians, or whatever else,—to endeavor to purify moral principles, to separate morality from its old associations, and, by keeping it apart from them, strive to deliver Americans from the superstitious dread now so prevalent, lest the decay of the old faiths necessarily involves any lessening of noble aspiration or any lowering of the standard of righteous living. I am not discouraged at believing that I am only a unit in an enormous mass, for the mass is made up of units; and, if each unit does its best, the whole mass will come out right,—at least, the unit will have done all that it can be held justly responsible for. I cannot penetrate the future, and I do not even pretend to guess in what way the religious future is coming out; but I know that, if we do what we can to keep the future morally pure, we may safely trust the dogmatism to take care of itself, assured that it will then take the least injurious form that the intelligence of the times will permit.

Dr. Edward Wigglesworth was introduced by the Chairman as one who knew Mr. Abbot in boyhood, and enjoyed the "Franking privilege"; and he was asked to tell the company what he knew about it. He said:—

Address of Dr. Wigglesworth.

I feel rather like a minnow among tritons, to get up here to say anything after the speeches you have already heard; and my only claim upon your favor is that to which the Chairman has alluded. I first made the acquaintance of Mr. Abbot at the Boston Latin School, when we were boys together. At that time, he was a member of one of the upper classes; but I remember the respect with which he was regarded, not only by the older members, but by the boys of the whole school. Whenever Mr. Gardner wished to take a little relaxation from his labors and would let some of the younger boys recite to the older ones, there was always a rush among them to get a chance to recite to Mr. Abbot,—not that he was easy in his discipline, but there was such a clearness in his explanations of the lessons that he always made them interesting and instructive. When Mr. Abbot graduated,—I say Mr. Abbot, although I am happy to enjoy the "Franking" acquaintance to which the Chairman has alluded,—he entered a class at Harvard, characterized now by very remarkable men. I need only allude to Colonel Stickney as one of them; and perhaps the typical man of the class was Mr. Abbot. I was not in that class, but had a sort of *entrée* into it, through several of my relatives; and I know that, among the very best men in it, he was regarded as one of the best morally and the finest intellectually in the whole class. I lost sight of him then for a great while, going away myself for many years, till about nine or ten years ago I returned, and heard of him in Toledo as engaged in the work in which you all know him, he having pursued it ever since, being connected with the *Index* and fighting in every way for the progress of truth and freedom and liberal principles. At that time, he had practically forgotten my existence, or nearly so; and I wrote, recalling myself to his mind. And since then I have had the pleasure, at longer intervals than I could have wished, of meeting with him in a more or less familiar way. I can only say that I have thoroughly enjoyed and profited by that companionship.

With regard to the sentiments which have been advanced this evening, as I am not at all a speaker, (hardly ever made a speech in my life), I do not say, "unaccustomed as I am," and so forth; but I feel a little as the man did who was stumping the State for himself, and was unable to make a good speech. A very fluent and eloquent gentleman was stumping for the opposition, and they were to make speeches together one evening. The eloquent gentleman had made a most brilliant peroration, setting forth every thing that would be done, if the candidate he represented was elected, and showing in every way the advantages that would accrue from voting his ticket; and at the end the other gentleman rose and said, "Gentlemen, what that gentleman has said I think." I entirely agree with what was written by Mr. Mills, and cannot entirely agree with the jeremiad of our friend Mr. Connor, although he endeavored to correct it subsequently. I think that we have hope for the future. I think the country is not quite ready yet for the fate which he has served up for it: it is much as if the servant said, "The master is not ready for the dinner." Of course he is not, for it is not ready for him. I think Mr. Abbot has transferred his natural modesty with reference to himself, in some degree, to the great ideas which he advances; and I think that he perhaps has not, and naturally has not, such confidence in their immediate growth and progress as those who sit on the outside. "The outsiders see the most of the game," as the proverb goes. I think that his ideas are like the roots of the tree Ygdrasil, which go down to the roots of every thing, and which, although they have not yet reached much above the ground, will overshadow the whole earth. This is more than enthusiasm: it is a hope, and a hope which I think is well founded. I had no idea, when I got up, of saying as much as I have. It occurred to me, when our Chairman spoke about serving up a man, that it might be desirable to serve him up on toast; and a little toast of a better man than I, and in better words than I could use, occurred to me at that time:—

"Yes: we know we must lose him, yet friendshipmay claim
To blend her green leaves with the laurels of fame:
Though fondly at parting we call him our own,
'Tis the whisper of love when the bugle has blown.

As the rider who rests with the spur on his heel,
As the guardsman who sleeps in his corselet of steel,
As the archer who stands with his shaft on the string,
He stoops from his toil to the garlands we bring.

So fill a bright cup with the sunlight which gushed
When the dead summer's jewels were trampled and crushed:
True prophet of freedom, our hearts hold him dear.
Love bless him! Joy crown him! God speed his career!"

In introducing Mr. William J. Potter, the President of the evening said: "The king is dead, long live the king! There is still to be an *Index*, and the late lamented shall have a successor in our next speaker, Mr. Potter." That gentleman spoke as follows:—

Address of Mr. W. J. Potter.

Mr. Chairman,—I think some of us who are in the habit of speaking every Sunday, and oftener, might envy the man who never makes a speech. I thought, sir, as I was hearing Dr. Wigglesworth, that certainly his was a most effective speech; and I wished that, at least, I might not come directly after him. I don't know, friends, how to speak to you to-night. A banquet should be a joyous occasion; but I cannot feel very joyous at this banquet, and I thought, when we were coming into the room to-night, that we all had a kind of melancholy tread, and a silence betokening not a joyous occasion, but one necessarily somewhat saddened. And yet I do not know as we ought to feel so Of course, there is the breaking of associations, and this I especially feel. I cannot claim to have known our friend Abbot as long as those whom the Chairman has alluded to, as having grown up with him in his youth, and having therefore "the Franking privilege"; but I have known him and stood very close to him through all these sixteen years that have been specially the public part of his life. I first saw him during the famous Syracuse Unitarian Conference, in 1866. Before that, I had known him only through certain articles of his in the *North American Review* and the *Christian Examiner*. It occurs to me now (I believe I never made an acknowledgment to him before) that from a certain article in the *Christian Examiner* I cribbed a considerable portion and used it in a sermon [laughter], making, however, acknowledgment to my hearers. I had not met Mr. Abbot then, but there was something in that article that brought him very close to my own heart and my own convictions, so that I found in its expression on a certain topic words that were more to my own thought than any I could choose for myself. I have never been able, however, to use the sermon since, because there was a special confession of Christianity in it, and, I believe, in that particular part that I quoted [laughter]: so it has had to go to the bottom of the barrel, and I am afraid never can be *resurrected*. At Syracuse, we met; and yet I was rather an observer than actor in that contest. I had not so much hope of Unitarianism or Unitarian organizations then as, perhaps, our friend Abbot or some of the younger men had. I was not born in that denomination. I do not know how I got into it. I have known better how I got out of it than how I got into it. [Laughter.] I think at that time, after the war, there was apparently a kind of new birth in the denomination, at least a struggling effort toward a regeneration, so that more practical humanitarian works might be taken up. I remember that the call for the first Conference in New York sounded like a bugle summons for a grand humanitarian effort. I went to that Conference. I was disappointed that, after all this bugle summons, there came out only a little creedlet, that produced immediately a theological discussion and very little humanitarian work. But it was at Syracuse, the next year, where an attempt was made, which has been mightier in its results than it was in itself, to change the form of the original constitution so as to strike out the objectionable theology, that our friend Abbot made his *début*, really, into the field of theological conflict, and it was there that I was drawn to his side. After that battle, which ended in a defeat, but in a Bunker Hill defeat, there was a gathering of the forces in the minority, though the minority was small; and, before we reached our homes, there seems to have been a kind of drawing together of hearts, sympathies, convictions, on the part of those who had been defeated, which finally culminated in the Free Religious Association.

From that time, I have stood by the side of this friend whom you have met to honor to-night, very closely,—our hearts touching each other,—in seasons of joy and seasons of sorrow; and it seems to me to-night as if a friend with whom I had been walking all my days as my twin companion were dropping away from me. And yet, friends, as I said at the outset, we ought not, perhaps, to bring these personal thoughts of sadness here, or to feel for our friend who is going away to another vocation any sadness at all, but rather to congratulate him that he is going out from the turmoil of conflict into a sphere of life where his talents, that are too fine to be wasted in this kind of contest and abrasion, can be brought to bear more effectively for the permanent welfare of mankind. [Applause.] And I believe, I cannot help believing, that in time that result will come. Our friend is going into the field of teaching. Dr. Wigglesworth has just given a most excellent testimonial to his capacity as a teacher. Those Latin School boys knew very well where they were to find a good teacher, when they competed with each other in order to get into his recitation-room; and I am sure that the boys who will come under his instruction in New York (and I hope there will be a good many of them) will find him to be the same just and fair and vivifying and inspiring teacher and helper that the boys in the Latin School found him to be. And I do not think that, because he is going into that work, he is going into retirement. He calls it, I know, "retirement from public life"; but it is utterly impossible for that man to retire from public life. [Applause.] Even if he himself for a time shall not be

Digitized by Google

heard of in the personal conflicts of battle over these old questions, we shall hear of his work through some of those boys whose ideas he is to train so that they will be shooting into intellectual life, and who will before long be stepping into the field of conflict in public life. And he himself, I believe, after a few years will be drawn again into other work,—he cannot help it, the public will demand it,—he will be drawn again into work which will satisfy his own best aspirations, which we as his friends will be proud of, and which will lift his name higher even than anything he has yet done, noble as that is, and as beneficial as it has been for mankind,—lift his name into a permanent place where it shall shine among the intellectual stars in the firmament of our American scholarship forever.

The Chairman read letters from Messrs. Learned, Savage, Chadwick, Collyer, Curtis, and Bellows, and then called upon Rev. Mr. Batchelor, of Salem.

Address of the Rev. George Batchelor.

If I should speak, gentlemen, according to my feeling, I should take the rest of the evening; but, if I speak according to the necessities of the case, I shall only occupy three minutes. It is nineteen years since I have known our friend. It would be impossible for me, in the time which I may properly occupy, to tell all that I know about him, and all that I have received from him. But you will see that I have a peculiar claim to be here as his friend, when I tell you that we were in the same theological class together; that, when I was ordained as a Christian minister, he gave me the right hand of fellowship; that we went together to Syracuse, a week after my ordination; that we were at the same house; that we went through that controversy together; that I sympathized with my brother then. But we divided, and he went one way, and I went the other. He became the editor of the *Index*, and I became the secretary of the "National Conference of Unitarian and other Christian Churches." But we have stood together ever since as friends, and more. I have sympathized with all his earnest work, although I have not agreed with all his propositions. I have doubted his premises, and therefore I could not accept his conclusions. One great mistake which he made, and which is illustrated by the speech of our friend Connor here to-night, I will take a moment to speak of; because it seems to me it *illustrates* not only principles, but the history of principles. Also our friend Abbot has referred to the same thing. At the first convention, called fifteen years ago in New York, by the Unitarians, it has been truly said that there was a bugle call of freedom in the name of humanity. Men were called upon to organize. The result was that those who issued the call, and who had the cause at heart, were defeated. That is true. They were defeated inside the ranks of Unitarianism; therefore, it seemed to some of our friends logical and right that they should go outside, and find outside this liberality which could not be found within the organization. They went outside, and what was the result? They issued their call, and they have been defeated. That is to say, there is no such amount of liberalism within the ranks of any Christian denomination, nor outside the ranks of any Christian denomination, as to justify the extravagant anticipations of a speedy success. There has been no great change in the world outside in these ten years. There has been no going backward. The simple fact is, they went outside, expecting to find there a paradise of liberalism; and they have found, scattered here and there, a few faithful ones who would stand by the banner, and a multitude who would not. I think the history is almost identical within and without.

Now some of us said, "We will stay where we are, and we will be true to this proclamation, and we will stand by this banner, till we have made it possible for it to have fulfilment in the place where we stand." And the years have passed; and to-day I profess that we have made advance toward that standard, in the fulfilment of our professions. I have no question whatever about the future. I have no doubt about the future of liberalism; its principles are founded in truth, and they are sure to prevail. When I came here, I understood that we were to sink the "shop," and to come together for a little good fellowship; but I have found, since I came here, that the "shop" would not be sunk,—that we had come here really to celebrate it; and so I must have my little word.

But, in regard to our friend, I have been in intimate relations with him during all this time; and, at this moment, this is the one thing that occurs to me as being better than anything else, as an illustration of his friendship: he is almost the only man I know of who can tell me I am a blank fool, without getting mad. Now I value a friend who can do that. [Laughter and applause.] He can tell me to my face, when he thinks my arguments are folly, that "it is discouraging to see"—and he does put it in a qualifying phrase, he does say "it is discouraging to see—what arguments an *intelligent* man can use." [Laughter.] He has a habit of that sort. If he sees folly, he calls it folly; and if he sees fraud, he calls it fraud; and he doesn't exactly see why it is that those whom he characterizes don't always take it kindly. [Laughter.] He simply states these things as he would any other fact in natural history; it is a part of his science; and it is not at all strange that other people, who don't understand him, think there is some rancor in him. There is not a bit; it is simply cool, quiet, scientific statement of fact as he understands it. And I am not a bit sorry that he is going to get out of this business that he is in, for this reason,—not because the cause of liberalism has by any means too poor work for such a man to do; but, by this plainness of speech, and by the peculiar relations he has come into with certain people, he has made it impossible for him to use his best gifts. I had occasion to remark, when I first heard of the change that was taking place, that St. Paul—(I don't think our Brother Conner did him quite justice. He said, speaking of his superstitions, that they had won the world; that we hadn't got far enough away from the superstitions of St. Paul to do Marcus Aurelius justice. The fact is, we haven't got far enough away from St. Paul's superstitions to do *him* justice),—but I was going to remark of him that he was very proud of having, on a certain occasion, fought with beasts at Ephesus; but he didn't have any idea of taking it up as a regular vocation. [Laughter.] I think our friend has too good gifts to be wasted in that warfare. Let the gladiators fight with beasts; but he is not of that sort, and he has not quite come to himself yet. There is a poet in him that he is not doing justice to now. By and by, when he gets into retirement, in the "still air of delightful studies" that has been referred to, the poet and the good fellow will come out again; and I think that in the course of ten years he will do far better work than he could do in any controversy, in any contest of this sort; and I believe that we shall all at last come into a substantial unity. We have been divided in theology,—we have been much united in our philosophy; I am sure we are wholly united in friendship, and I bid him God-speed. I am just as ready now, as fourteen years ago, to return the right hand of fellowship, which I think never has been taken back; although in the peculiar sense in which it was then offered it could not now be given. [Loud applause.]

The Chairman read a long telegram from Dr. Felix Adler, and letters from Judge Hurlbut, Rabbi Schlesinger, and Rev. Mr. Voysey, of London; after which he called upon Dr. Horsch, of Dover, N.H.

Remarks of Dr. Carl H. Horsch.

I was with our friend in that first fight in Dover; and ever since he and I have, as we call it in German, "Bruederschaft getrunken,"—drunk brotherhood together. Talent and scholarship, shrewdly and cunningly adapted to established conditions, to the rules and notions of society, and used for selfish ends, bring generally financial success and reputation from the masses, but not from developed minds. A scholar who advocates truth for the truth's sake, and is compelled by his honesty to criticise the so-called prominent men, and expose falsehood and wrong, has a hard task, because the masses do not understand him. The indifferent do not coöperate; and those who do or ought to comprehend and appreciate his efforts like their easy and lucrative positions too well. But we rejoice that a ten years' toil for the better conditions of humanity, which our dear friend Francis E. Abbot has carried out so well, finds more and more appreciation; and, if evolution and progress do not cease, posterity must accept out and enjoy the principles which the *Index* has pointed out, and which we sincerely hope it will continue to do. I therefore call our meeting this evening the "Holy Supper of the Nineteenth Century"; and I think, if those good men—Socrates, Jesus, and others—were living, they would be likely to be here with us.

Address of Mr. Sidney H. Morse.

Having done ample justice to two dinners this afternoon and evening, it may be supposed that I am pretty well wound up, and ready for the emergency. But one may be wound up in two ways: he may be wound up ready to go, or so wound up he can't go. Whichever may be my predicament at the present time, I can certainly say as much as this: I am truly glad to come here to-night, and take part in this "Farewell, God bless you!" to our friend. But I must also say that my presence here does not mean a desire on my part to endorse Mr. Abbot's course during the last three years, nor for any particular year. I take him in the lump; and not because I have agreed with him in opinion, for I have often found that I did not, and sometimes should have liked to go and fight it out with him. But he has a way of insisting upon *reasons*,—and it is not always easy to give a reason. [Laughter.] So I have adopted with him the same course which so well serves me with others from whom I differ. In this evolutionary epoch, one cannot go far wrong if he begins by admitting what everybody says, and then goes on with his own beliefs. [Laughter.]

I esteem Mr. Abbot as a man of convictions. I honor him as an able and an earnest worker. I like him because he will say squarely what he thinks: and *that*, I take it, is what we should desire of every man. We want a free and fearless expression of convictions on all subjects that may arise for our consideration. And we must remember, also, that no question can be held to be so settled and sacred that there may not be entertained in different minds more than one side. This is true not alone of theological or religious questions, but likewise of all social and moral questions. And what is always needed is that all people shall freely give utterance to their convictions, and also exercise the broadest charity towards one another. So, only, can we get at fact and truth. I have come to believe that there can scarcely be an opinion so abhorrent to my own sense of right but some honest man may hold it. Truly, there is no accounting for opinions. And now I am led to say that, if there is any one thing that may excite our fear (and I am not given to fear),—if there is anything we need to fear, it is this: that we shall get so into the habit of saying "we" and "us" that we shall not do justice to others who hold opposing views. It is the partisan spirit that needs to be crushed everywhere. We must not only listen to those who totally disagree with us in their intellectual convictions, but be as ready to respect and honor them as if they and we were in closest harmony. If there has been anything done helpful to theology, it is, I think, the getting rid of a Deity who would cast into a horrible place all unbelievers. We are taught that Deity is in some way enshrined in mankind. Our friend Mr. Potter has written of the "Divine Incarnation in Humanity." Now, if we have indeed got a better Deity,—better because he does not burn unbelievers,—and we are here to represent that Deity in our own conduct, why, we ourselves must not burn them. If we object to a hell for such offenders beyond, we must not make one here. On the contrary, we must so tolerate or appreciate all shades of conviction that we can enter into the thoughts and feelings of all people, and thereby be able better to judge of what they may say, and so fairly come to understand one another. The great mass of people, holding whatever opinions, mean to be honest, and are honest. We must come together as man with man, brother with brother, neither saying, "I am holier than thou," but each inviting the other with "Come, let us reason together." So only shall we get at the truth, and fitly serve each the other.

Let me say a word in regard to what was said by friend Connor. I was a little surprised at his speech; and yet I must honor him for making it, for that is the way he feels. If he had had two dinners, perhaps he would not have felt quite that way. [Laughter.] I cannot think the country is quite so badly off. I can't believe that even our Presidential contest, to which he looks forward without pleasure, is going to be so miserable a failure in all respects. I don't much care which man wins. That will not bother me. He deprecates the wrangling and confusion, the hurrahing and inconsequential strife. But there is this which all this tumult will secure,—a wide-spread discussion of important topics; not merely on the stump, but it will be all the people talking with one another, discussing the right and wrong of things. Thus, whichever party or man shall triumph, an educational process for all the people will be one of the results. I think there is a great principle lying somewhere between the two parties. I am myself half Republican and half Democrat. [Laughter.] I be-

(*Continued on page 55.*)

Digitized by Google

The Free Religious Index.

BOSTON, JULY 29, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

PERSONAL NOTICE.

All personal communications for F. E. Abbot should be hereafter addressed to *him* at "Lake View Avenue, Cambridge, Mass."

SPECIAL NOTICE.

The office of the Free Religious Association and INDEX has been removed to No. 3 Tremont Place (just in the rear of the Tremont House), where members and friends of the Association and patrons of the paper will find a pleasant room and cordial welcome. Mr. David H. Clark, besides being assistant editor of the INDEX, has been appointed General Agent of the Association, under the plan for which money has been raised in response to the circular issued last December, and will have charge of the office and of all business there. All communications pertaining to the business of the Association or of the INDEX should be addressed to "Free Religious Association, No. 3 Tremont Place, Boston, Mass." Communications intended for the editor will reach him more directly, if addressed to him personally at New Bedford, Mass.

WM. J. POTTER, *Sec'y F.R.A.*

WE are receiving an encouraging number of new names on our subscription-list,—enough at least to encourage our friends to continue the good work towards the thousand that we want. The donation-list is not lengthening nor strengthening as it ought. Let not that be forgotten.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200.00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass.*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100 00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00

GENERAL DONATIONS TO F.R.A.

HENRY W. BROWN, *Worcester*	10.00
C. M. DENISON, *New York City*	5.00
MR. and MRS. EIDLITZ, *New York City*	2.00
MISS APPLETON, *Roxbury, Mass.*	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

WE give up most of our space this week to a full report of the Testimonial Dinner given to Mr. Abbot on his retirement from the editorial chair of the *Index*, preferring not to divide matter of such special interest. The number, therefore, is one which the many friends of Mr. Abbot will specially like, both to keep and to hand to others; and we print a larger edition than usual for the purpose.

SCIENCE AND CHRISTIANITY.

We have now before us the full text of Rev. Dr. Peabody's Baccalaureate sermon at Cambridge, which has already been referred to in these columns. It is an elaborate attempt to defend religion in general and Christianity in particular against the alleged agnostic tendencies of modern science. With regard to the theory of evolution, in alliance with which these agnostic and sceptical tendencies are commonly supposed to exist, Dr. Peabody does not take position for or against,—modestly disclaiming the ability to argue such an issue. But he announces himself as entirely ready to accept the theory if it be scientifically established, and indicates quite clearly, we think, that he believes the probabilities to be in its favor. In this discourse he makes the supposition that the doctrine of evolution is established, and then proceeds to inquire how the essential religious beliefs of Christendom will be affected. In the main part of this inquiry, which lies in the domain of natural religion, we go along harmoniously with the preacher, especially on the well-developed point that, since "a supra-material being," man, has been evolved by the cosmical process, therefore supra-material elements must have existed at the beginning of the process. Our only demur here would be that the argument comes to an extreme degree of tenuity before it reaches, as the preacher tries to extend it, to the doctrines of a personal Deity and of individual immortality.

But, when the discourse comes to the special claims of the Christian religion, the weakness of it, for a scholar of Dr. Peabody's ability, is amazing. It is a weakness that can only be accounted for by the utter hopelessness of the task to which he had set himself. To make Christianity, as Dr. Peabody and all conservative theologians of his type interpret it,—that is, as a special miraculously revealed religion,—harmonize with the scientific doctrine of evolution, is a task which, we are sure, no strict evolutionist would undertake. It requires a reconciliation of contradictions, of which the theory is incapable. The Baccalaureate preacher would have left the young men on a firmer basis of religious belief if he had not attempted to add this special plea for Christianity. Here it was absolutely impossible to continue the same line of argument, and yet reserve for Christianity a separate niche as an exceptional faith, and for Jesus the position of permanent headship to the human race. The evolution theory will not yield arguments for these religious postulates. Hence, when he came to this part of his theme, the preacher was compelled to drop argument, and resort to dogmatic assertion, appeals to sentiment, and suggestion of probabilities.

For instance, he asks, "If man is capable of rising toward the Supreme Archetype [a proposition argued in a preceding paragraph], what more probable than that this Archetype should have been placed before him so far as its attributes could be incarnated in a human form, and under such conditions as to become a central object of reverence, love, and imitation for all coming ages?" According to Dr. Peabody's theological prepossessions, such an event may have been very probable, but we have never seen any interpretation of the theory of evolution which could possibly have brought it to pass.

As an argument addressed to sentiment he points the young men to the experience of those who have proved the Christian religion to be divine by the unfailing guidance, consolation, strength, and hope they have found in it; an argument, of course, that has no scientific value whatever for the end he wished it to serve,—namely, the establishment of the claim that Christianity is a religion separated from all others by a peculiar origin and an exceptional divine authority. For we can conceive that a Mohammedan or Buddhist or Brahmanistic preacher might each say the same thing and with equal weight of the experience of the believers in his religion.

But more remarkable still are the specimens of dogmatic assertion which abound in this part of the discourse. Dr. Peabody admits that "Science does not prove Christianity," yet claims that "it more than leaves its area uninvaded." The argument would be stronger if this last assertion were supported by some kind of proof. It would be interesting to know in what particulars so learned a man as the preacher at Harvard College believes that science has strengthened rather than weakened the claim that Christianity is a supernaturally revealed religion. But he enters into no details. He only adds the further affirmation that, "as to its external and historical proof, suffice it to say, after passing through the severest criticism, it never rested, in the minds of such believers as have carried the strongest lights of reason and learning over the whole field, on so firm and impregnable ground as now"; and this notwithstanding the fact that the two traditional buttresses of the "external and historical proof"—prophecy and miracle—have been so far undermined that many of the best Orthodox scholars are preparing to abandon them for the more vague, and hence, for their views, safer ground of the internal proof. The above quotation is sufficiently surprising; but it is outdone in dogmatic positiveness, not to say audacity, by the following statement: "Christianity is the only permanent phase of belief or speculation that has come down to us from its birth-time." Then picturing "the long procession of theories and philosophies, each paraded as humanity's last word and ultimate irreversible truth," which have appeared, he says, only to pass away, he continues: "This one religion, this one theory of God, the soul, and eternity, this one philosophy, deemed by its believers divine, has remained undimmed, unchanged, unmoved." With most of the great religions of the world still in active organized existence, and none of them more subject to internal change than Christianity has been, what do such statements mean? If their author meant that Christianity is destined to be "permanent" while the other faiths are destined to vanish, that is the very question at issue, and he begs it. Or has he the miraculous gift of prophecy that he is able thus dogmatically to affirm that Christianity has spoken "the last word and ultimate, irreversible truth"? In this day of the study of comparative theology, we should say of such statements in some quarters that they are the result of ignorance. But when Dr. Peabody makes them, what can we say of them?

MR. F. A. HINCKLEY thus reports concerning a recent visit to East Dennis, Mass.:—

The friends of freethought and practical religion in this town organized about three years ago what they called the East Dennis Lecture Association. In their Articles of Agreement, they hold it to be the duty of every one to keep his mind and heart open to receive the truth, and to follow its guidance; recognize equality of human rights; ignore all theological

Digitized by Google

tests of membership; and demand only unity of purpose in seeking and accepting the right and true, and making these the rules of life. They are now holding Sunday afternoon and evening meetings as often as pecuniary resources will permit. It was my privilege to address them last Sunday, and to become personally acquainted with some of their number. This is just such a movement as ought to be to us all an encouragement to greater effort in the much-needed work of local free religious organization.

CONCERNING the Free Congregational Society at Florence, of whose prosperity "B. F. U." recently spoke in the *Index*, Mr. Seth Hunt, one of its founders, writes further as follows:—

It may interest some of the readers of the *Index* to learn that, starting seventeen years ago, with a mere handful of members, who held their meetings in a small school-house, this Society has grown to a strong and prosperous organization, holding, *free of debt*, a spacious and beautiful edifice, costing about $40,000. We believe this Society has been a power for good. Its example and influence have tended to liberalize the whole surrounding region, softening sectarian asperities and cultivating charitable and humane sentiments.

On the last two Sundays of July, John W. Chadwick will occupy the platform. There will be a vacation during the month of August. On the first Sunday of September, Theodore D. Weld will give a discourse.

In view of the fact that this free religious organization was formed in the town which had been the home of Jonathan Edwards, the master-mind of the Calvinists, where he had preached and left the impress of his thoughts, to this day, on the whole community, one of the present members of the Florence Society wonders that there should have been found persons of sufficient courage (or audacity) to attempt the formation of such a society in such a place. The secret of the matter is that most of the founders had served in forlorn hopes under Garrison, in the anti-slavery conflict, and had thus learned that one person, with truth and right on his side, is a majority, and will at last overcome all opposition. In the contest with *slave-holding* despotism, they had been led to see and throw off the chains of church domination and superstition, and to uphold free thought and free speech.

Out of regard to the memory of my great-grandfather, who was a deacon of Jonathan Edwards' church, perhaps I ought to say, by way of apology for having had a hand in the forming of so radical a society in so orthodox a town, that the Florence platform is merely President Edwards' "Freedom of the *Will*," supplemented by the Freedom of the *Won't*.

For the FREE RELIGIOUS INDEX.

TO THE BUDDHA.

O LIGHT of Asia, who didst lay aside
Thy crown, give up thy palace and thy bride,
And wander as a beggar, man to save,
We bless thee for the help thy teaching gave
To countless millions, making them shun sin,
Control their passions, rest and quiet win.
From all that's selfish, false, impure, and vain,
With truth's own force thou biddest us abstain.
And still we prize thy precepts; but we see
Around us clearer light than shone for thee.
Thy tender eyes saw naught but woes in life,
And bade man flee away from its vain strife.
But we can see that life has much to prize:
Thoughts come which make us strong and pure and wise;
Truth, Freedom, Virtue call forth mighty love;
Affections reign which raise us high above
All sin and woe; desires which aye have blest
Our race too richly e'er to be suppressed.
The Gospel of To-day saith, "Live and grow;
Give every spring of genuine joy full flow;
Love all that's lovely; in all truth delight;
Keep firm all ties which soul with soul unite;
Set this life free from ignorance and sin,
And no Nirvana shall ye need to win."
Having learnt from thee, O Buddha, to abstain,
We rise to enjoy, and so our life is gain;
Along the path which thou wert first to show,
To truth thou couldst not reach, we gladly go. F. M. H.

THE riddle which has gone the round of the smoking-room at the House is as follows: "Why did the Northampton shoemakers elect Mr. Bradlaugh?" and the answer is, "Because he did not believe in the immortality of their *soles*."—*London World*.

(*Continued from page* 53.)

lieve in centralization,—one way looking at it; and I believe in extreme State rights, looking at that in a certain way. There is a question herein involved yet to be settled,—a great question which lies deeper than any merely political movement. It is a question of the kind of *civil* life that shall prevail throughout the whole country. We ask, What shall become of the country? Shall the country be equal to its opportunity? Shall there be room for all people to *live* here and *grow* here,—for all, every man and every woman, to be himself and herself, and make the most of himself or herself, and the best? It is not, I say, a question of political fortunes, but a question involving the social life and growth of a great people.

Our friend does not hope for very much, at least in the near future. I may say that I have ceased to hope; and yet I am not without hope or its equivalent. I don't hope that this or that may happen. It really doesn't matter. I am not cast down if it does not, nor am I greatly lifted up if it does. For all the time I feel and know that there is something in the heart of the world that has got to come out of it, and will come out, in due season. In short, the universe has a meaning that must and will be expressed. The worlds—we—are in the process. So it does not signify whether the "millennium" come to-day, to-morrow, or a hundred or a thousand years hence. It can't come any faster than it *can* come. If I hadn't faith that this universe, this universal life, meant this successful evolution and achievement, I would end all thought on the subject at once. But I have the abiding, ever-present conviction that all this agitation, all this work, and all these plans,—all the joys, sorrows, all the manifold life we are passing through, means—*in due season*—the blossoming of the flower of humanity. The race can no more escape the achievement than it can escape the life it has begun.

So, you see, while I do not have hopes, I am not without hope, in what I believe to be the largest and best sense of the word.

And therefore I recognize in this work, in this Free Religious movement, in what our friend Abbot has achieved, in what others have done, in what all have done and are doing, good and helpful contributions. There was a time when I was much disturbed because the Unitarians adopted for a creed the "Lordship of Christ." But I have lived to see even their little creed become a dead letter.

MR. AMES.—No!

MR. MORSE.—No? The very presence of our friend here on this occasion testifies that it is so. [Laughter.]

Well, this was an entirely impromptu speech. Thoreau used to say that it takes a long time to make a thing short. [Laughter.] Perhaps if I had been better occupied during the day, I might have made it shorter, and have told you what I feel and think better than I have done. One word more, and I will stop. Let everybody say as he thinks, and, whether what he says be right or wrong, it won't matter; for if only the *Spirit* of Truth lead, it will guide into all truth. It is not of so much consequence whether you or I speak the truth to-day, but whether we *try* to speak it. Every one *so trying*, with charity and free toleration of one another, instead of dividing more and more into cliques, or sects, or associations, we shall come more and more to realize that we belong to the whole race, and have one common association round the globe. [Applause.]

Remarks of Uriel H. Crocker, Esq.

I did not expect to be called upon to-night. I am not a talking man, and there are so many here who are talking men,—clergymen and ex-clergymen,—that I supposed there would be no danger of my being reached; and I believe the hour has arrived, too, at which we agreed to adjourn. I will say, however, that I am one of the few here that have never met Mr. Abbot till to-night (I believe I had only known him through the *Index*, and through his published addresses); but I felt, from what I had known of him, strongly moved to come, and, by my mere presence as one, help to give expression to the feeling that I had of honor for the effort shown by him in his honest and earnest and self-sacrificing maintenance of what he believed to be the truth, in endeavoring to help to dispel the superstitions that were prevalent, and in trying to hold back the body of the liberals from rushing precipitately, after having given up certain superstitions, into the adoption of every new and crude idea as the truth. It has seemed to me that he was one of the few that had battled nobly to resist that tendency. For that reason I was glad, and am glad, to be here to help to honor him. [Applause.]

Remarks of Rev. W. H. Spencer.

It is too late now, Mr. Chairman, to make a speech; but I do want to say to Mr. Abbot what I never have said to him, and what I never said to any other man in the world, but what I did say to my wife,—that I felt under more obligation to Mr. Abbot for mental stimulus during the last ten years, since he has been the editor of the *Index*, than to any other living man in New England; and that is saying considerable. And I believe that Free Religion, too, is under more obligation to him than to any other man in New England. He has made Free Religion more rational; he has defended it, I think, with the best reasons; he has made it more free, in the best possible sense of that word,—never allowing freedom to run down into license or licentiousness; and we owe him an immense debt of gratitude, I think, because he has defended Free Religion from what, in his letter just read, Mr. Voysey well describes as "the dissolute section of the liberals." When she was assailed, when her principles were attacked, Frank Abbot, at considerable personal sacrifice, we all feel, drew his sword and defended her, and did it manfully. For that we ought to be very grateful. It may be that the result of all this may not be seen in a day; but, as another letter-writer says, it may be the stones which we have been sinking in the marsh, and which by and by will make a highway over which the religion of the future will travel safely. I do not feel so gloomy as Mr. Conner does, by any means. I feel very hopeful for Free Religion. I do not know that it will prosper as Free Religion, under that name. But I say that it is infiltrating itself everywhere; it is honeycombing all the Christian sects; they are adopting our ideas. Unitarianism finds it very difficult in many places in the West to establish her churches, because she finds already established there some orthodox church with a liberal minister, a minister who does not believe in eternal punishment, or in the deity of Jesus in any proper sense, any more than the Unitarian minister does; and he is preaching it to his people, and is outflanking Unitarianism in that way. Sometimes Unitarianism is reproached because she is making so little progress, establishing so few churches; but she is growing under another name. And our ideas are growing under another name; they are saturating Unitarianism; and I cannot agree with Brother Batchelor that Unitarianism, although it is liberal, does stand essentially where we do. It is not so broad, I think, as Free Religion. We invite to our fellowship not only all those who, as the Unitarians say, are "followers of Jesus Christ, or wish to be," but those who believe in truth as it is in Jesus, and truth as it is outside of Jesus,—those who are followers of truth wherever it may lead. I wish to say that to Mr. Batchelor, because, like my friend on my left here [Mr. Potter], I have felt that I was excluded from event he rather hospitable body of Unitarians. I am very happy to be here to express the love and admiration which I have for our friend. This, I trust, will not be our last supper, by any means. I hope he will have many more; and, although Mr. Abbot goes away from us, I think that that same spirit of truth,—what our Christian friends call the Holy Ghost,—which has filled him during the last ten years, will pursue him still, and so possess him that he will be obliged to take up the work which he now drops for a moment. [Applause.]

Mr. Connor desired to add a word of explanation, and said:—

I am not in the least bit "gloomy." I only stood on one side of the question, the other side of which has been so well talked about by those who have followed me. And I am very glad of that; I never recognized so much before the advantage of speaking early, and having a somewhat crude presentation whipped into shape.

The Chairman's Closing Words.

The hour for breaking up the assembly having arrived, Mr. Ames said:—

Gentlemen,—I think we part to-night with something of inward assurance that we belong to each other in a way we knew before, but never so well comprehended. It is not Garfield nor Hancock,—it is a fair election; and it is not your ism nor mine, but it is fair and honest methods in inquiry and in action.

Digitized by Google

Isn't that our platform and purpose? And isn't that the central impression of all we have said and tried to say, and mean to do and be? So help us Heaven, we will carry it out from this place, and help to make it a part of the public property of the world. [Applause.] And you, my friend, you have not only pointed out the way, but have walked in it; and our differences do not touch that central and radical agreement which is the most conservative thing in the universe. God bless us every one! Good night!

THE LETTERS.

From Rev. John C. Learned.

St. Louis, Mo., June 18, 1880.

Rev. M. J. Savage:

My dear Sir,—I am glad my friend Abbot is to have a dinner. Since 1865, he has been plentifully served with "gridiron"; now let him have a dinner! I only wish there was some way to make it perpetual. There is no man of my acquaintance who better deserves it.

Mr. Abbot was a classmate of mine at the Cambridge Divinity School. It was there that I first conceived an admiration for his scholarship, and for his high sense of honor. No man among us read Greek so well; and he was master of the rules of logic. His arguments on any question that interested him were always worth hearing,—though they did not *always* convince me then, and have not *always* done so since. Our premises were sometimes different. For example, I remember that once we argued the question of temperance. I was brought up on the total abstinence principle, and defended it. He did not believe in that doctrine or practice,—denied that it could properly be called temperance, and, to clinch the argument, cited the example of "our Lord and Saviour," who drank wine with his disciples! It was in vain that I quoted, in desperation, from an elaborate sermon of the Plummer Professor, recently preached to the Harvard students, showing that Jesus and the twelve used only the unfermented juice of the grape. (We both of us know that that argument was as weak as water!)

Though I am nearly as good a total abstinent to-day as I was then, yet I will now admit that, on "Christian" grounds, he had the advantage of me in the discussion. In other words, at that time, I feel sure, he was a better "Christian" than I was; and he knows how it was himself.

To speak more seriously, however, the man whom this festival was meant to honor by his presence, honors all who gain admission to the feast. I wish it were possible for me to be there, for old friendship's sake, for present congratulations, and for the "great expectations" we all cherish of his services to truth and humanity in new fields of thought and labor. It is a rare thing in any century that men meet to compliment such worth and work as is identified with the name of Francis E. Abbot. Heroism is of many kinds. Every age can furnish heroes of some sort. But the moral hero,—the man who can speak truth when others dissemble, who dares to trust the naked truth in the face of armed and overwhelming majorities, who stands for conscience and character in an age of immoralities,—rarest of all,—surely such a man deserves the right hand of our approval and fellowship.

"Such earnest natures are the fiery pith,
The compact nucleus round which systems grow;
Mass after mass becomes inspired therewith,
And whirls impregnate with the central glow."

Accept my thanks for the invitation to be with you, and my regrets that I cannot take my place at the table; and believe me,

Very sincerely yours, Jno. C. Learned.

From the Rev. Edward C. Towne.

Underbank Parsonage, Stannington, Near Sheffield, England.

Rev. M. J. Savage:

Dear Sir,—If I could possibly arrange it on so short notice, I should cross the Atlantic to join Mr. Abbot's friends in the greeting of affection and sympathy and honor which they will give him on the 25th.

The motion for keeping Unitarianism liberal and our Christianity free, which Mr. Abbot made at Syracuse, and made in vain, it fell to me to second. If that motion were to be made now, Unitarianism itself, not only by its younger leaders, but by its elder, would eagerly second it, and with an acclaim of pride and respect toward Mr. Abbot which few men ever win. The denial of the petition made at Syracuse by Mr. Abbot led to the founding of the club first called the Free Religious Club, and afterwards the Radical Club, and to the organization of the Free Religious Association. Every incident of that history is as fresh before me as if but yesterday; and I am confident that, from first to last, the grace and truth of Mr. Abbot's participation in it were singularly clear and pure and genuine. I believe there is no doubt that Mr. Abbot deliberately sacrificed a valuable and distinguished appointment at Harvard University to keep truth with his conscience by his Syracuse protest; and I know that a like appointment at Cornell University would have fallen to him, had not those who confessed his unexampled claims felt bound to conciliate prejudice by preferring a man who had the high candor to say, "Against Mr. Abbot I have no claim." Those who were responsible, at New York and at Syracuse, for an orthodox bolt on the door of Unitarian communion did wrong and injury in more than one case, as real and cruel as any ever done by persecuting vigor. There were wounds inflicted then which have not yet ceased to bleed. The best that courage and self-devotion and patient endurance could accomplish, to make a career outside the lines of inherited opportunity, has been done by Mr. Abbot during the decade of toils and trials which has now reached a close. Between a liberalism that was faithless and a libertinism that was shameless, Mr. Abbot had to stand doubly unsupported; but he has stood increasingly triumphant to the end, and he leaves his post without a stain.

My own experience shows me how extreme is the difficulty of making a great breach with tradition, and a great battle over untried ground for a new field and new lines of religious and humane activity. My conclusion has been that Unitarianism went outside of genuine Christianity, when it decreed to keep a survival of worship of the "Lord Jesus"; and I hold that the identical mind that was in Christ has remained unabated, undimmed, and illustrious in the character, the conscience, the career of toil and sacrifice and renunciation, for which your festival of affection and sympathy will make a sacramental celebration. I ardently hope that Mr. Abbot has another career yet before him, of noble study in many directions, and of counsels of wisdom and learning and consecration by which religion, social progress, morals, philosophy, and politics may greatly benefit. To whatever motion of honor to him may be made, I beg to give my most hearty second and most cordial applause, fervently trusting that the sweetness and light which Mr. Abbot has ever kept within himself may henceforth fall all about him to make bright and glad his every step.

I am, dear sir,
Yours faithfully,
Edward C. Towne.

From Mr. Charles D. B. Mills.

To Rev. M. J. Savage, Rev. W. J. Potter, and others of the Committee:

Dear Friends,—Your kind invitation to me to be present and participate in the enjoyments of the occasion that your circular describes, has been received. Be assured that nothing would give me greater pleasure than to unite with you, and others who may be there, in rendering this mark, slight token as it is, of honor to the name and services of the retiring editor of the *Index*. But to attend will be out of my power; I can be present, therefore, with you only in spirit.

There is no name, certainly, in our country, whom I more cordially esteem,—none that I more deeply love, and with all my heart would bless,—than *Francis E. Abbot*.

I knew of Mr. Abbot first in 1866 (I think it was), at the time of the holding of the National Conference of the Unitarian Churches, in this city. His brave and memorable protest in that Convention I have always remembered. I was not, however, at that time so fortunate as to have heard him on the floor of the Conference, or to have made his personal acquaintance. Later, I heard of and saw extracts from the sermons of the young preacher in Dover, N.H.; and later still, but not long after, I became acquainted with the projected enterprise of publishing the *Index* at Toledo, O.

The protest, the sermons, the withdrawal from the denomination he had stood connected with, prompted by deep, conscientious convictions, the prospectus of the *Index*, and the utterances of that paper,—these all, and increasingly as they came, won my respect and approval; and, from that first day to the present, I have marked the course of this Protestant, and earnest apostle of truth and liberty, with ever-deepening interest, and ever-growing admiration.

He has struck stalwart blows for freedom; he has borne invaluable testimony for a principle in religious faith which must have more and more recognition and cordial honor in ages to come, as the mind of man expands, becomes more thoughtful, wise, and free. His service in this behalf has been priceless. The cause of Free and Rational Religion in our country, and through the world, owes him a debt deeper than can ever be cancelled.

In the defence he has made latterly, especially of the principles of morality,—showing that liberty is not license, that the restraints and guidance of a just morality are not annulled or broken; they are rather confirmed and strengthened in the emancipation from a dogmatic and limitary religion,—he has done also an inestimable service. Here, too, we have occasion to hold him in high honor.

Our brother has stood for *us*, and for *humanity*. He has wrought, through all these years of toil and sacrifice, for liberty, and for interests in which we all have vital stake.

I offer, if in order for your occasion, my sentiment:

Our esteemed guest, whose clear perceptions have been equalled alone by his dauntless courage,—to whom truth was majesty supreme, with whom to see was to do, to be commanded of Heaven was to obey. His unswerving devotion we warmly honor, his work and example we cherish with deep gratitude and love,—we hold in remembrance, and commend them for quickening and inspiration. Our benedictions follow him. May his work, in whatever field in the future, be crowned with a success as complete, a recognition as wide and cordial, as his labors during the past in behalf of Free Religion, and the enduring claims of a true morality have been arduous, self-sacrificing, and untiring.

I remain, with sincere sympathy, and best wishes ever, Yours fraternally,
Chas. D. B. Mills.

Syracuse, N.Y., June 23, 1880.

From Mr. E. W. Meddaugh.

Detroit, June 23, 1880.

Gentlemen,—I briefly replied some days since to a note of invitation to be present and participate at a dinner in honor of my esteemed friend, Mr. Abbot; but I cannot permit the occasion to pass without adding a few words beyond the formal regret for my enforced absence.

As one of the Directors of the Index Association from its organization to its dissolution, and as his friend, I have had personal knowledge of some of the difficulties that Mr. Abbot has had to contend with in his work for the past nine years. Himself actuated by motives as high and pure as ever moved man to action, and filled with a spirit of zeal for helping his fellows to a higher and better life, he began the publication of the *Index*. He was young, and hope was buoyant in him. The future seemed full of promise—not of personal gain or advantage to himself (for of this he took no thought)—but of opportunity for the great work of reform to which he had dedicated his life.

He has met with reverses. He has not realized that full measure of success which he not only hoped for, but expected. The *Index*, which to most of its readers for the past ten years has been a synonyme for Abbot, which he created, and with which are associated in his mind the most cherished desires of his life,—is about to pass from his hands; and he is compelled to abandon this chosen field of labor and usefulness for another which is not of his choice, but is born of necessity. Such an occasion would be a trying one to any of us, and it is the more so to our friend from the profoundly earnest and deeply rooted purpose of his soul, which is thus temporarily thwarted of its object.

But, while tendering to Mr. Abbot the sympathy of our hearts in his disappointment, we should but poorly perform the friendly office if we failed to reverse the shield, that he may see the other side. In these years of editorial labor, he has accomplished a noble work. Both by precept and example he has helped many poor souls to a clearer perception of the duties of life, and to the strength for performing them. He has taught them that there is a foundation for pure ethics outside of the *lex scripta*, and by his example has demonstrated the practicability of living, not only by it, but up to it. The influence of his teaching and example will continue to bear abundant and rich fruit, through the lives and labors of his disciples, that will testify to the grand success of his life and work, though he should "end all here."

But, invaluable as has been his work of the past, it is, if life, health, and opportunity permit, but a preface to the great volume that is to come. The world cannot spare Francis Ellingwood Abbot from the field of philosophical thought; and there is a grave duty resting upon us, who know and appreciate his value here, to see to it that no circumstance within our control is suffered to drive him from it. Let us, then, avail ourselves of this social occasion, not alone to wish him a hearty God-speed in the business upon which he is entering, but to comfort and cheer him with the pledge of our substantial aid, should it be required, to the end that he may continue his philosophical studies, and labor for the furtherance of truth, and the well-being of mankind.

E. W. Meddaugh.

To Rev. M. J. Savage and others, Committee, etc., Boston.

From the Rev. Charles Voysey.

Camden House, Dulwich, London, S.E., June 7, 1880.

To the Rev. M. J. Savage:

Dear Sir,—I regret exceedingly that the wide Atlantic prevents my being present at the complimentary dinner to be given to my dear and esteemed friend, Francis Ellingwood Abbot. I have a grateful recollection of the years during which I served under him as a modest contributor to the *Index*. For kindness and courtesy to his staff, he could not be surpassed. But, apart from all personal considerations, I have admired Mr. Abbot as in every inch of him an honest, courageous, and pure-minded man. His attitude, of late years especially, towards the dissolute section of free-thinkers and so-called liberals, commands our warmest applause. "Abbot and the *Index*" will be remembered generations hence as the savior of the cause of true liberty of thought, by claiming and demanding that before all things it should be *decent*. I only wish that our common gratitude could find some solid expression in giving to our friend Abbot, for the rest of his life, absolute immunity from worldly cares. If any such testimonial is started, I beg you kindly to give me the earliest opportunity of subscribing towards it.

I am, dear sir, very faithfully yours,
Charles Voysey.

From Gen. Robert J. Turnbull.

Westchester, June 5, 1880.

The Rev. M. J. Savage and members of the Committee:

Gentlemen,—As your note of invitation was only received a few days ago on my return from the South, my reply has been necessarily delayed. I should be rejoiced to be one of the company on the occasion of the dinner to our admired friend, Mr. Abbot, but regret that family duties at that time render it impossible for me to be absent from home.

I cannot, however, at this time forbear recording my testimony to the expanding and enlightening influence that Mr. Abbot's editorship of the *Index* with its purity of moral sentiment and elevating tone

Digitized by Google

free from all taint of superstition, has had upon my mind during the decade that I have been its constant reader. The paper was first brought to my notice by my valued friend, Mr. A. Warren Kelsey, also a frequent contributor to its columns, during the dark days at the South that followed the close of the war, when failure and ruin in that section seemed to follow every enterprise, however well conceived or faithfully executed. In the isolation of a bachelor's life upon a remote plantation, its advent was then like a ray of light from a brighter world; and its strong reliance upon natural resources and upon our own natural endowments, for the solution of all difficulties, was a tower of strength to the mind in dealing with the trials and disappointments of the situation, and I think in my own case has contributed much to a result which I think I may consider a partial success, where there has been little else than failure.

That this life is worth living for its own sake, and that as a duty, as well as a pleasure, we should live in action, has appeared so clearly from its pages and his pen, that the scene of labor has seemed invested with a new interest, and as leading to issues in a fruitful future, notwithstanding the encouragements which seemed to be wanting to the eye of faith.

In whatever channel the labors of Mr. Abbot may hereafter be directed, there is none, I am sure, where their spirit will be more missed, and where greater regret will follow their cessation, than as editor of the *Index*. Yours very truly,

ROBERT J. TURNBULL.

From EX-JUDGE E. P. HURLBUT.

ALBANY, June 14, 1880.

MESSRS. M. J. SAVAGE, W. J. POTTER, and others:

Gentlemen,—My time of life, and the distance (reckoned by miles) between us, prevent my attendance at the dinner to Mr. Francis E. Abbot. Yet the distance is only of miles, for I am near you in spirit, and shall be proud to be recorded as of the number who rendered due honor to the manly worth, the enlightened intellect and moral tone of the editor of the *Index*.

It is rare, in this world of ours, to find a man who combines the intellect to form, and the moral courage to avow and defend, in the face of all prejudice, opinions at variance with those of the large majority of his fellow-men, placing himself remote from the sympathies of his cotemporaries,—

"Above life's weakness and its comforts too,"—

simply for truth's sake. Yet Mr. Abbot is such a man—one "quit of the priests and books," who has attained from the first to the fourth good rule of Gautama, "Right doctrine, right purpose, right discourse, and right behavior."

On two great points which he has made prominent in the *Index* and advocated with singular ability,—the correction of religious opinions by the light of science *and the complete* secularization of the State,—he will live, I hope, to find himself with the majority.

On another point,—the advocacy of a pure morality, based on the natural laws, amidst the wreck of ancient myths and superstitions,—Mr. Abbot has labored long and well, being all the while "the best-abused man" among us. Yet he and his paper have survived,—himself to flourish in some other field of usefulness to his fellow-men, and the paper to be still welcomed by the leading minds of America and Europe, which have hitherto appreciated it so highly.

I would write much more, but, on occasions like yours, brevity is a virtue; and I content myself with adding my kindest wishes for Mr. Abbot and those who honor him.

Very sincerely yours,

E. P. HURLBUT.

From MR. GEORGE WILLIAM CURTIS.

WEST NEW BRIGHTON, STATEN ISLAND, N.Y., June 21, 1880.

My dear Sir,—I am very much obliged by the kind invitation to the dinner to Mr. Abbot, and I am very sorry that I cannot accept it. It is a tribute of honor to a scholar who has resolutely maintained the three fundamental American rights—the three in one, and the only trinity which probably he would be willing to acknowledge: free thought, free speech, and a free press. All friends of moral and intellectual liberty who know how subtle, but how strong, are the influences arrayed against it, will gladly unite both in testifying their regard and sympathy for one who has served the cause so faithfully as Mr. Abbot, and in wishing him prosperity in his new career.

With great regard, very truly yours,

GEORGE WILLIAM CURTIS.

From REV. HENRY W. BELLOWS, D.D.

NEW YORK, 232 E. 15, May 30, 1880.

DEAR MR. SAVAGE:—

I shall not be able to join your dinner to Mr. Abbot, for I have just lost a very dear brother, and shrink from festivities.

I am none the less glad that Boston is ready to testify its respect for the manly courage and conscientious verity of my honored friend, Mr. Abbot—with whose special views I have no great sympathy, but with whose pure spirit and self-sacrificing fidelity I have boundless fellow-feeling. I wish you the greatest success in giving Mr. Abbot a hearty send-off from his editorial office. We shall welcome him in New York, where we hear he is coming, with lively expectations of his success in his new calling as classical teacher; and we hope to give him all the support he desires.

Very cordially yours,

HENRY W. BELLOWS.

From PROF. WILLIAM T. HARRIS.

ST. LOUIS, MO., June 22, 1880.

REV. M. J. SAVAGE:

Dear Sir,—It would give me great pleasure to be with you on the occasion of the dinner to Mr. Francis E. Abbot, but the necessity of visiting Missouri and Arkansas this week renders it impossible. I share with you in the desire to show some token of respect and regard for Mr. Abbot, who has given such a rare example of honest, manly character to the world. I trust he may yet long continue to be as helpful to us as in the past.

Respectfully yours,

W. T. HARRIS.

From REV. MONCURE D. CONWAY.

Dear Mr. Savage,—I regret that my departure for America this year will be a little too late for me to avail myself of the invitation with which your Committee have honored me. I have met many a worthy soldier of truth and justice at Young's, but none more valiant in a cause he holds true, than Francis E. Abbot. When he ran up his little paper-banner at Toledo, it was something like Garrison running up his small *Liberator*: the latter has become a historic flag of liberty, and the former will not be forgotten or unsung in the day when America wears as her jewels the names of those who set free her heart and brain.

Your honored guest is less known to me personally than to most of those who will gather around him. I have known him mainly through the *Index*; I have sometimes differed from his opinions, and he perhaps oftener from mine—if that isn't an Irishism; therefore it will not be thought the partiality of personal friendship, when I say that Francis E. Abbot appears to me to be one of the few distinctly religious men who have never drawn a line against freedom of thought. That which was called the Theistic movement in England is declining, as I think, simply because those who pioneered it came to a point beyond which they could not move in the direction of liberty. There are some who feel, with Spinoza, that to define God is to destroy him; whose only clear conceptions in that direction are such as are defined against such definitions. I am one of these, and must say that the more constructive Theists speak of us and our negative position in an unfriendly way,—some of them sharply enough to suggest that their deity is not far evolved beyond that earlier one supposed to be so anxious about human notions concerning him. Among the songs which the late Professor Clifford composed while at Cambridge, and which the students there still sing, one has a verse running:—

"If you and God should disagree
On questions of Theologee,
You're damned to all Eternitee,
Poor, blind worm!"

The song will no doubt be sung so long as even liberal minds are so often found defending certain views as if religion and moral life depended on them—which were as much as to say that one cannot fall in love without holding certain physiological or metaphysical theories of his sweetheart's nature. The little difficulty about this proposition is that it is not true. And Mr. Abbot has recognized that it is not. While meeting opinion with argument, he has not added any sting such as men use on each other when they are aiming to please God. He has spoken strongly when the interests of morality seemed to him at stake; but even in that controversy I cannot remember that Mr. Abbot has appealed to theological prejudice or claimed that the *Index* was an organ inspired by God. These appear to me rare merits. So long as human society and the human mind are left free to follow a natural evolution, I believe they will steadily gain in wisdom, truth, and virtue; no error or fiction will remain, there can be no survival of the unfittest, unless the arrest come through some phantasmal force not included among the factors of natural evolution. Our differences and discussions may all go on in a healthy human way, if only no man fancies he is dearer to God than the other man who holds another opinion. So long as that notion survives, even in the accents of discussion, our progression can never be perfect. We must cast away utterly that false weight perpetually insinuating itself into the balances of reason, turning the scale this way or that by playing upon the nerves (inherited from theocratic ages) of the hand which should hold the balances untremblingly true. I believe Francis Abbot has held them true. So steadily has he done so in instances where I could judge, that even in others where, to my distant vision, his case was not made quite clear, I have felt that he was honestly endeavoring to hold his balances true; and it is for this his equity, for his scorn of piously-poisoned weapons, as well as for his courage in taking the side of an unpopular truth and his patient working for it, that I am grateful for this opportunity of adding to the tributes of those nearer to him an old freethinker's appreciation of services which it will require further years to estimate. Ever faithfully,

MONCURE D. CONWAY.

INGLEWOOD, BEDFORD PARK, CHISWICK, England, June 7, 1880.

Telegram from PROF. FELIX ADLER, PH.D.

WESTERN UNION TELEGRAPH COMPANY, NEW YORK, June 25, 1880.

TO CHAIRMAN OF THE ABBOT DINNER:—

Warmest, heartiest, and affectionate good wishes to Francis E. Abbot, who has so long pointed the *Index* finger of liberty against all that is unfree, untrue, and unclean! I deplore his temporary retirement from the combatants, but shall be consoled in watching how the streams of his intellect, that have poured through the scattered channels of journalism, will unite in one broad flow, and bear a memorable tribute to the sea of deep philosophical thought.

Examinations take place in my Kindergarten to-day. I cannot be with you in person; I am wholly with you in spirit. Among all the appreciative words which you hear to-day, Abbot, there is none that expresses sincerer kindness than is felt for you by

FELIX ADLER.

From REV. JOHN W. CHADWICK.

BROOKLYN, May 28, 1880.

MY DEAR SAVAGE:—

I can see far enough into the future to know that it will be quite impossible for me to be in Boston, June 25. I am very sorry that it happens so, for it would give me great pleasure to attend the dinner which is to be given in honor of Mr. Abbot. I should be sure of meeting there many dear and valued friends, with whom I should like exceedingly to join in doing reverence to Mr. Abbot for his long and faithful service as editor of the *Index*. Service more faithful, more earnest, more conscientious, my imagination cannot conceive. Of how many editors of our American journals, secular or religious, could it be truly said that they have never once written an editorial or a paragraph which did not express their undermost conviction concerning the matter in hand? But I am confident that this might be said of Francis Abbot without a particle of exaggeration. The life of an editor, like that of a policeman, "is not a happy one," I fancy, under all circumstances. Its annoyances and anxieties cannot be few. But while Mr. Abbot has doubtless had his full share of these, his consciousness of always endeavoring to find and speak the highest truth on every pressing theme must have afforded him the purest consolation.

Precious as much of Mr. Abbot's editorial work has been to me, what I have valued most have been his elaborate essays upon the nature of religion and morality and other kindred themes. For these I cannot sufficiently express my gratitude. Here, it appears to me, the genius of our friend has its most natural home; and I am hoping that one effect of his retirement from the *Index* will be to furnish him with ampler opportunity for "beholding the bright countenance of truth in the quiet and still air of delightful studies," and reporting to us the radiance which he has seen.

Absent from you in body, from my heaven-kissing hill in Western Massachusetts my spirit will signal across to you with kindliest fraternal salutation. May grace be given unto Mr. Abbot to listen patiently and sweetly to the truth concerning himself, in so far as it shall then and there be told! Assure him that, wherever he goes, our love will follow him, and that in the great battle for truth and freedom we shall still count on him for many a valiant stroke.

Yours ever faithfully,

JOHN W. CHADWICK.

TO REV. M. J. SAVAGE.

From the HON. FREDERICK DOUGLASS.

WASHINGTON, D.C. June 15, 1880.

REV. M. J. SAVAGE:

My dear Sir,—I give you my best thanks for the invitation. Few things, were it but convenient, would be more agreeable to my wishes than to be present at the dinner proposed to be given in Boston on the 25th in honor of Mr. Francis E. Abbot, a gentleman for whom I entertain sentiments of highest respect and esteem. He has not only done much to break the fetters of religious superstition, for which he is entitled to gratitude, but he has with singular ability and earnestness enforced those lessons of personal rectitude without the observance of which there can be no solid happiness in the world. I have often risen from the perusal of his editorials in the *Index* deeply impressed with their wholesome, bracing, and elevating tendency; and, with many others, I regret that his vigorous pen is soon to be withdrawn from its accustomed work. I am not quite sure that I cannot be with you on the 25th of June; but, if not present on that occasion, please express to Mr. Abbot my best wishes for his health, prosperity, and happiness, and for his speedy return to the field in which he has been a most sturdy and valuable laborer.

Very truly yours,

FRED'K DOUGLASS.

From MR. JOHN L. STODDARD.

AT SEA, on board S. S. "City of Richmond," May 31, 1880.

J. A. J. WILCOX, ESQ.:

Dear Sir,—When, on the eve of my departure from America, I read your kind invitation to the Abbot Dinner, I thought I regretted as much as was possible my inability to be present. But after having been for a week tossed unmercifully on the reeling billows of old Father Neptune, amidst horrible visions of sloping floors, swinging lamps, and drunken state-rooms, enlivened only by the recollection of vile gruel and nauseating dishes served by short-waisted stewards slanting about at every possible and impossible angle,—under such circumstances, I confess, I realize my deprivation more than ever; for the thought of a quiet dinner at Young's, at a motionless table loaded with choice viands and surrounded by friendly faces, seems to me now the height of human happiness!

Truly did Virgil sing—"*Coelum, non animum, mutant qui trans mare currunt*,"—"They change the clime, but not the soul, who cross the sea." For, however far I may be in body on the evening of June 25, in spirit, in sympathy, in affection I shall be one of your

Digitized by Google

pleasant company. Were I in reality to be with you on that occasion, I would gladly join in the sentiment which I know animates you all. I would gladly unite in uttering words (which yet are unneeded) to assure our beloved friend and guest of the evening of the appreciation and affection which we feel for him,—of the sorrow we experience that he is to change his residence to another city,—and, above all, of our keen regret that he has deemed it necessary to relinquish the editorship of the *Index*. For one, I cannot express in words my indebtedness to Mr. Abbot for his clear, thoughtful, and inspiring editorials.

There is no parallel in America to his course as the truth-and-purity-loving editor of the *Index*. All honor to him for it! For his bold leadership and self-sacrificing devotion, the liberals of America should have rewarded him by an enthusiastic and loyal following. They will one day bitterly regret their faithless desertion of him. Yet this is, after all, true only of certain cunning partisans and their deluded followers. In reality, Mr. Abbot has a countless host of loving, sympathizing friends, who, though obscure, are not disloyal. Indeed, where are *not* his friends? They have spoken in unmistakable accents from Australia, from Europe, and from every part of our country. We represent at this dinner-table only a minute fraction of those who at heart thank our beloved friend a thousand times for all that he has done, for all that he has spoken and written, yes, and particularly for all that he has suffered for us and the cause that we hold dear. No fragrant flowers, no dinners, speeches, or letters, acceptable though they may be, can ever even remotely express our debt of gratitude to Francis E. Abbot. But as we pledge him here our love and devotion,—as we wish him the best of fortune, and bid him a heartfelt farewell,—let us hope that he can at least detect a trace of what we feel in the moistened eye, the pressure of the hand, or the look of soul to soul.

With cordial regards, J. L. STODDARD.

From REV. DAVID A. WASSON.

WEST MEDFORD, June 24, 1880.

My dear Sir,—I regret that it will be impossible for me to attend the dinner to be given in honor of Mr. Abbot. But I beg leave to signify my hearty appreciation of the zeal, earnestness, industry, and constancy shown by him in the propagation of ideas which it required intellectual intrepidity to arrive at, and moral courage to profess. He and I have differed, and do so still, though less, it may be, than formerly. But I have never been blind—how could any one be blind?—either to his acumen or his uncommon personal qualities; and of late I have warmly sympathized with his contention against a wild liberalism (wild when not worse), and with his assertion of the authority of reason, represented by the great consensus of healthy minds, as opposed to the pretensions of an upstart individualism which would dissolve all the great unities, spiritual and social, into a dust of squeaking atoms. From his "scientific method" he hopes more than I; but I long to see a book in which he shall thoroughly test its capabilities as applied to the grand ideal interests of mankind; and I hope earnestly that he may have health and leisure to prepare such an addition to our serious literature. Yours very truly,

D. A. WASSON.

From REV. ROBERT COLLYER.

NEW YORK, June 21, 1880.

DEAR SIR:—

Your circular, which came this morning, thirty-five days after date of issue, leaves me no time to come to Boston to attend the dinner you propose to give Mr. Abbot on the 25th. I might not have been able to come in any event, but should have tried to be there, because I love Francis Abbot like a brother, and admire as I love him. I think we are all his debtors for the noble words he has spoken to this generation, and the truth he has bought at such a cost, but never sold. It has been laid on him to penetrate into regions of thought still dim to many of us, and remote from our life, and to report to us how divine they are, even as the little garden plots in which we have to labor. He sees the truth in its clear whiteness: we split the white shaft into prisms after our kind. We cannot help this. We must all be true to our vision. But the whole world of free thinkers must feel, as I do, what worth there is in such a rare gift, and in being faithful as Mr. Abbot has been to it, and will be even unto death. May God bless all true pioneers like my friend. Yours indeed, ROBERT COLLYER.

From REV. MINOT J. SAVAGE.

MR. J. A. J. WILCOX:

Dear Sir,—I had hoped to be present at the Abbot Dinner, and in person express my appreciation of the brains and devotion which that occasion is to honor. But, so far from that, I have not now the time even to put on paper what I think and feel.

We honor ourselves in honoring such a man. It has never been my fortune to know a more complete and unselfish consecration to principle. The mind and heart of one such man is enough to save any cause from contempt; and no movement which develops such can be called a failure. Hercules cleansing the Augean stables must have presented a pitiable sight. I rejoice to see our Hercules set free from so disagreeable a labor. And now I only hope that some first-rate university will be wise enough to find or *make* a chair for one of the first philosophical minds of America.

Wishing you all a good dinner and God-speed, I am heartily yours, M. J. SAVAGE.

BOSTON, June 13, 1880.

From MR. OLIVER JOHNSON.

81 COLUMBIA HEIGHTS, BROOKLYN, N.Y., June 11, 1880.

MY DEAR MR. SAVAGE:—

I very much regret that it will not be in my power to accept your kind invitation to the dinner to be given to Mr. Francis E. Abbot in view of his approaching retirement from the *Index*. No one will have a place at your board on that occasion who cherishes a more hearty respect and admiration than I do for Mr. Abbot's character and attainments, or a higher appreciation of the personal independence which has marked his whole public career. If my opinions were in all respects the same as his, I might well suspect that my admiration for him was that of a partisan elated upon finding a strong champion of his own views; but, differing from him as I do upon some important issues, I feel sure that my admiration of him is genuine. Christianity, as I define it,—nay, let me rather say, as it is defined for me by our standard lexicographers,—imposes no yoke upon my freedom either of thought or speech, but furnishes me with a name of mighty power in the conflict with whatever tends to debase our noble humanity. Mr. Abbot is constrained to fight for liberty, purity and righteousness under another banner; but he is fighting in the same cause and for the same ends that I am, and fighting honorably and bravely; and I honor him not the less because he thinks his position and his weapons are better than mine. I say with Paul, "Let every man be fully persuaded in his own mind." When he has succeeded in reconstructing the world according to his aspirations, I am perfectly sure that what I call Christianity will be found enthroned in the minds and hearts of men, and the name of Jesus of Nazareth be honored and loved as never before.

And so, with all my heart, I crave a blessing upon your feast, and a perpetual benediction upon the noble man in whose honor it will be spread.

Yours for the largest liberty,

OLIVER JOHNSON.

From PROF. FRANCIS E. NIPHER.

ST. LOUIS, May 29, 1880.

REV. M. J. SAVAGE:

My dear Sir,—I greatly regret that I cannot participate in the pleasant occasion in honor of Mr. Abbot, as it will be impossible for me to reach Boston until a somewhat later date. I am in full sympathy with the objects proposed, and only wish it were possible to repay the debt which we owe to Mr. Abbot in a more substantial currency. I hope he will not feel discouraged by the present appearance of events.

When we build a road through a marsh, it is sometimes necessary to spend thousands of dollars in sinking stones and logs out of sight into the mud. Apparently there is nothing to show for the work; but the stones are there, and suddenly we have a road.

I think much of Mr. Abbot's work in the *Index* is of this kind. The issues have been bravely met. People are thinking about them, and the *final* result is not doubtful. Others besides Mr. Abbot are suffering, and for like reasons. The most essential thing is that we do not allow our individual troubles to annoy us unduly.

Thanking you most cordially for the kindness of your letter,

I remain very truly yours,

FRANCIS E. NIPHER.

From RABBI MAX SCHLESINGER.

ALBANY, June 22, 1880.

REV. M. J. SAVAGE, Boston:

Dear Sir,—You know that there is no wisdom in fretting because of the slavery in which we are held by circumstances. But sometimes the temptation to be unwise is too strong. How I would have delighted to vie with Mr. Abbot's friends in showing honor to him who deserves it so well! If the tyrant circumstances had permitted me to be with you, I might have drawn inspiration from the genial face and sparkling eyes of your honored guest, and perhaps succeeded in giving utterance to the love and reverence I harbor for the noble man and eminent thinker.

From the first time I ever read a line of Mr. Abbot, he became one of my ideals after which I endeavor to aspire. His intellectual vigor, unwavering earnestness, and outspoken honesty exerted upon me, at least, an irresistible attraction. It seemed to me as if I had been acquainted with him from my earliest youth; for his is a spirit kindred to that of our own Jewish prophets. With the same purity of heart and exaltedness of thought, he forestalls the future more or less clearly pointed out by the Hebrew prophets, when all men will worship the God of Truth only. With the same fervency, unmindful of consequences, he expounds the religion of humanity to which Judaism at all times aspired. It seems but natural that he, being one of the prophets of our generation, should be maligned and persecuted. But this fate, common to all great men, must endear him the more to the heart of all who are able to appreciate his greatness and the inestimable services which he renders to the development of religious thought.

Though I deeply sorrow over his retirement from the *Index*, which for years has been my most welcome friend, I am confident that Mr. Abbot will find a field for his untiring activity and zeal in behalf of enlightened religious sentiments.

Thanking you most heartily for your kindness which permitted me to express my sympathies with Mr. Abbot and Mr. Abbot's friends, I assure you that, though absent in body, I am with you in spirit.

Most truly and respectfully yours,

DR. M. SCHLESINGER.

From MR. B. F. UNDERWOOD.

THORNDIKE, June 24, 1880.

MR. M. J. SAVAGE:

Dear Sir,—I have been expecting till to-day the pleasure of meeting with Mr. Abbot and his friends in Boston to-morrow evening; but circumstances I could not foresee will prevent. The loss will be mine. Could I be present, I should wish to speak a few words, giving my estimate of Mr. Abbot's ability and of the value of his services. I am glad to know that others will be there who will speak more fittingly than I should be able to.

All honor to Francis E. Abbot, the clear-headed thinker, the conscientious editor, the scholarly representative of free thought, and the earnest advocate of equal and exact justice for all! His unwavering loyalty to his own convictions of duty, and the noble moral enthusiasm which has sustained him in his work, command the admiration even of his opponents. His character, without a vulnerable spot as large even as the heel of Achilles through which any arrow of malice could find its way, is valued most by those who know him best. Thousands who have become acquainted with Mr. Abbot through the *Index* will continue to feel a deep interest in his welfare, while they will never forget the heroic work he has done.

Regretting that I cannot be present, and wishing you a very pleasant party, I am

Very truly yours,

B. F. UNDERWOOD.

From MR. CHARLES K. WHIPPLE.

BROOKLINE, May 30, 1880.

MESSRS. M. J. SAVAGE, WM. J. POTTER, and others:

Dear Friends,—I rejoice to learn, by your kind note of invitation now before me, that the friends of Mr. Francis E. Abbot intend to give public expression to their high regard for him, and their appreciation of his work as editor of the *Index*, before he leaves Boston. Circumstances will prevent my presence at the dinner you propose to give on the 25th of June. But I am heartily glad to find this occasion of declaring the respect and reverence I feel for Mr. Abbot, and my sense of the practical value of his editorial work in promoting the public welfare, intellectually and morally. For ten years we, the readers of the *Index*, have recognized in Mr. Abbot an earnest search for truth, a candid estimate of conflicting opinions in regard to it, a frank and fearless expression of the conclusions at which he had arrived, justice in dealing with opponents, signal sweetness of temper under misrepresentation and abuse, confidence that free discussion is the right and the best means of finding truth, persistent labor, and self-sacrifice in behalf of principle, and a purity and nobleness of life which enhanced the value of his testimony.

I would especially mention in Mr. Abbot's praise that, when occasion arose, he emphasized the distinction between liberalism and libertinism, and did not shrink from the unpleasant duty of resisting those who would press liberty to the point of licentiousness.

Trusting that Mr. Abbot may meet the success he so well deserves in his next enterprise, and that all may go well at the pleasant festival you are arranging,

I am yours very truly,

CHARLES K. WHIPPLE.

From PROF. ADOLPH WERNER.

NEW YORK, 339 West 29th Street, June 1, 1880.

MR. M. J. SAVAGE:

Dear Sir,—Please accept my thanks for your kind invitation. It would give me great pleasure to be able to join you in an expression of admiration of Mr. Abbot, for whose character, intellect, attainments, and work I have long had the highest respect. I regret exceedingly that the work connected with the close of the college year will detain me in New York.

I am very respectfully yours,

ADOLPH WERNER.

From REV. SAMUEL LONGFELLOW.

GERMANTOWN, May 31.

DEAR SIR:—

My duties will keep me at home at the time of the proposed dinner to Mr. Abbot, so that I cannot accept your invitation. I should be glad, however, to say that, while I have often differed from the *Index* in thought and in methods, I have always respected its editor's ability, thorough sincerity, and good spirit; his devoted and eager knight-errantry in behalf of liberty and in the search for truth; and his earnest loyalty in keeping the banner of liberalism free from moral stain.

Sending my respects to him and the good company which will gather to greet him on the 25th.

I am, dear sir, cordially yours,

SAMUEL LONGFELLOW.

REV. M. J. SAVAGE.

From MR. GEORGE JACOB HOLYOAKE.

NEWCASTLE CHAMBERS, Essex Street, Temple LONDON, W.C., June 10, 1880.

My dear Sir,—A short illness overtook me in Scotland, else I should have replied to your letter at once It would be to me a pleasure, as well as an honor, to take part in the dinner to Mr. Francis Ellingwood Abbot, were it possible. Few persons whom I had the pleasure to meet in America impressed me more than he, with his bright earnestness and singleness of purpose in the advocacy of progressive opinion. His noble impetuosity in striving for the intrinsic integrity of free thought, alike in principle and conduct makes us all in every country his debtors, who care for the reputation of intellectual liberty. I trust that the great cause which he has so brilliantly carried

Digitized by Google

forward will continue to prosper in the hands of Mr. Potter, his successor, and that Mr. Abbot will live long to witness, with pride and honor, the good seeds spring up a thousand-fold, which he has sown with so valiant a hand.

Not being able to write myself, my daughter Emilie writes for me, in the hope that these few words may reach you with the many others you will receive on the 25th.

Very sincerely yours,
GEORGE JACOB HOLYOAKE.

The REV. M. J. SAVAGE.

From MR. CHARLES WATTS.

The "SECULAR REVIEW," 84 Fleet Street,
LONDON, E. C., June 8, 1880.

Dear Sir,—Many thanks for your kind invitation to be present at the dinner you intend giving to Mr. Abbot on June 25. I regret very much that I shall not be present, as it would afford me great pleasure to join in a manifestation of hearty appreciation of the labors of one who, like Mr. Abbot, has lived a noble and consistent public life. I have not the pleasure of personally knowing the gentleman; but, from his writings and the testimony of those who have the advantage of his acquaintance, it is evident that he is thoroughly worthy of the honor you are about to confer upon him. Mr. Abbot is undoubtedly a consistent worker for the public good, and one who has the courage of his opinions and a marked fidelity to conviction: a gentleman who has proved that he has a mind superior to selfish interests, and whose actions are governed by the principles of uniform rectitude and integrity. In his future career I earnestly wish him every success, and trust that your gathering on the 25th will be in every sense successful.

With sympathy for all who work for human improvement,

Believe me, yours very truly,
CHARLES WATTS.

The REV. M. J. SAVAGE, Boston, Mass.

From MR. NATHANIEL R. WATERS.

REV. M. J. SAVAGE:

Dear Sir,—Your missives reached me in Baltimore a few days ago, and I would gladly thank you for them in person and be present at the forthcoming banquet; but fate will not have it so. To honor Mr. Abbot at this time is to honor Truth and Right, and to uphold the Liberal cause upon its only safe and sound basis. We have crying need of men like him, and of the work they are fitted to do. Happy for society and the world, whose monster evils the spread of knowledge and righteousness alone can effectually redress, if the needed seers and doers shall speedily come, and if they shall be recoghized and honored as they ought to be wherever they appear. The Liberal name covers self-seekers and demagogues to a fearful extent; and the amount of small shot expended against the heaving sides of moribund church religion is shocking to an economist. But the "words fitly spoken," that will help us to avoid putting our own lusts in the place of our neighbors' superstitions, are indeed so rare as to be "like apples of gold in network of silver." For my part, I can hardly conceive of our *Index* without an ABBOT: but I heartily hope that the organ will flourish under the new auspices; for we require it still, and I know of no paper to take its place.

Let me in conclusion wish a useful, prosperous, and lengthened life-time to Mr. Abbot; to the *Index* abounding success and triumph; to all your good company, appetite, digestion, and fresh free-thinking fruits to follow.

I am, sir, respectfully yours,
NATHANIEL RAMSAY WATERS.

WASHINGTON, D.C., June 3, 1880.

From MR. LEWIS G. JANES.

BROOKLYN, June 23, 1880.

MR. J. A. J. WILCOX:

My dear Sir,—Contrary to my expectation, business engagements will prevent me from being present at the dinner to Mr. Abbot on Friday next. I had made all my arrangements to go, and am reluctantly compelled to alter my plans.

I shall be with you, however, in spirit and sympathy. My acquaintance with Mr. Abbot through the *Index*, since its earliest issue, has steadily heightened my respect for his sincerity, truthfulness, and ability. The cause of freedom and character in religion can ill afford to lose the labor of his brain and pen; and I can but hope—while wishing him all success in his new field of labor—that the cause to which he has already devoted so many of his best years may not wholly be deprived of his voice and pen.

Acknowledging gratefully my own personal obligations to Mr. Abbot, I am

Yours faithfully,
LEWIS G. JANES.

From MR. CHARLES M. CUYLER.

ALBANY, N.Y., June 23, 1880.

J. A. J. WILCOX:

Dear Sir,—Absence from the city, and other causes, have interfered to prevent an earlier reply to the kind invitation of yourself and others to be present at a dinner to be tendered our friend, Mr. F. E. Abbot, upon the occasion of his leaving the *Index*, over whose columns he has so long and so ably presided. I exceedingly regret that business engagements will not permit my attendance at an entertainment which cannot fail to be an extremely delightful one. My sympathies have been with Mr. Abbot throughout his connection with the *Index*, but more particularly during the last few years, when he has been obliged to struggle with a desperate effort to pervert to base uses and ends the cause he had so dearly loved and bravely and unselfishly labored for.

My kindest and best wishes go equally with our friend wherever duty may in the future carry him, and with the dear *Index* under its new management. I shall be pleased at any time to contribute my mite to any more substantial testimonial which Mr. Abbot's friends may see fit to tender him, and which I believe he deserves to receive.

I am yours very respectfully,
CHAS. M. CUYLER.

From MR. E. B. WELCH.

NEW YORK, 137 Broadway, June 24, 1880.

MR. J. A. J. WILCOX:

Dear Sir,—I have been hoping, ever since the receipt of the invitation that you kindly sent me, to be able to meet our mutual friend, Francis E. Abbot, at the dinner to be given in his honor to-morrow, in Boston, by a few of his numerous friends and admirers; but at the last moment I am reluctantly compelled to forego the anticipated pleasure. I know that the occasion will be a rare social and intellectual treat, and regret that I cannot enjoy it and express to Mr. Abbot the obligations that I feel under to him for the large measure of enjoyment and instruction derived from the *Index* while under his editorship.

Will you also do me the favor to present to Mr. Abbot a volume which I found to-day in a street bookstall, bearing the following title:—

"*Antonii van Dale Dissertationes de Origine ac Progressu Idololatriae et Superstitionum*," *etc.*

It bears the imprint of "Boom," Amsterdam, MDCXCVI (1696); so that booms are not a modern invention, as New Yorkers generally suppose. Whether the book has any special value except for its age and the subjects it treats of, I am not competent to judge —having dropped my schooldays Latin, together with my early Calvinistic education, along the road of life; but I think that Mr. Abbot, being a scholar as well as a philosopher, may find something in it that may give it some value to him.

Yours truly, E. B. WELCH.

From MR. WILLIAM GREEN.

WEST NEWTON, May 31, 1880.

MR. J. A. J. WILCOX:

Dear Sir,—I have before me your note of the 17th instant, inviting me to unite with some of Mr. Abbot's friends in giving him a social reception before he shall relinquish the editorship of the *Index*. Mr. Abbot deserves all the attention and honor and sympathy that will ever be given him, and I am pleased to hear of the proposed meeting of his friends. As long as I have known the *Index*, I have been much interested in it and in Mr. Abbot, and would be much gratified to become acquainted with those who sympathize with him in his reformatory labors. But my age, with its usual accompaniments, is such that I do not go out evenings, nor could I endure the fatigue that would attend it; and my hearing is such that I should hear very little of what would be said on the occasion, and consequently should be no companion. Therefore I am obliged to ask you to accept these reasons as my excuse for not joining with you and others on the proposed occasion. Please accept my thanks for the invitation.

Yours fraternally,
WILLIAM GREEN.

From MR. RALPH WALDO EMERSON, *by his daughter*.

CONCORD, June 23, 1880.

REV. MR. SAVAGE:

Dear Sir,—My Father duly received your note inviting him to the dinner for Mr. Abbot; but he does not feel able to come nor even to write a letter for the occasion. He for some time deferred answering your letter, thinking he might be able to write later; but he finds he is not.

Yours truly, ELLEN J. EMERSON.

PERSONAL ITEMS.

THE Conference of Charities and Correction which met at Cleveland, Ohio, a short time since, made F. B. Sanborn, of Concord, its president.

HON. FRANCIS M. FINCH, of Ithaca, N.Y., author of the well-known war-poem, "The Blue and the Gray," has had LL.D. conferred upon him by Hamilton College.

VERY few authors have contemplated and afterwards abandoned so few undertakings in literature as Mr. Carlyle. Early in life, he was beset by many schemes, misgivings, and don't-know-what-to-dos; but, after he got well into his work as a writer of books, he moved straight along, and finished what he took up with the thoroughness and directness of a true master. It is not generally known, and for these reasons is the most remarkable, that he intended many years ago to write a life of no less a man than King Charles II. But this he did intend to do, curious as it may seem; for Charles, to many minds, would appear to be the last man in whom Carlyle could find anything save the bad to employ his genius. His purpose, however, was to write of him "as one who was no sham or half-man, but the perfect specimen of a bad king." It is as odd that Macaulay should have contemplated a history of the French Revolution.

"THE LIMITS OF PHILOSOPHICAL INQUIRY."

FROM AN OCCASIONAL CORRESPONDENT.

YOUR excellent leader in the *Index*, of July 8, under the caption "Is the alphabet at fault?" brings to my mind a passage or two contained in an essay by Dr. Henry Maudsley, written in reply to an address delivered to the members of the Edinburgh Philosophical Institution, by William Lord, Archbishop of York, and entitled, "The Limits of Philosophical Inquiry."

It will be recollected that, in this address, the distinguished gentleman referred to made a general arraignment of science, and, with characteristic theological audacity, attempted to define the boundaries of scientific research. In the course of his remarkable performance, he also succeeded, in one or two instances, in exciting his audience to the pitch of laughter, by playing the role of the buffoon, and presenting a grotesque caricature of the men to whom the world is so immensely indebted for all that it knows of the laws by which the wonderful phenomena of nature are manifested, and the processes by which the Supreme Architect wrought out the marvellous structure of the universe.

In his reply to the arrogant assumptions and crude generalizations of the Archbishop, Dr. Maudsley proceeds with the pose of conscious power, the quiet dignity of speech, which is characteristic of the true scientist and so clearly distinguishes him from the clerical sciologist, to attack and turn in logical order the various positions occupied by his adversary, with all the deliberation which is conspicuous in the general who is confident that he commands the largest battalions and the heaviest artillery.

I should like to quote at length from this admirable essay; but the subjoined paragraphs, which seem to be peculiarly pertinent to the subject matter of the leader before alluded to, are all that I dare ask space for in the obviously crowded columns of the *Index*.

"Science, recognizing the measure of what it can impart to be bounded by the existing limits of scientific inquiry, makes no proposition whatever concerning that which lies beyond these limits; equally careful, on the one hand, to avoid a barren enunciation in words of what it cannot apprehend in thought, and, on the other hand, to refrain from a blind denial of possibilities transcending its means of research.

"A calm acquiescence in ignorance until light comes is its attitude. It must be borne clearly in mind, however, that this scrupulous care to abstain from presumptuous assertions does not warrant the imposition of any arbitrary barrier to the reach of its powers, but is quite consistent with the conviction of the possibility of an invasion and subjugation of the unknown to a practically unlimited extent, and with the most strenuous efforts to lessen its domain."

Farther on is this: "In withholding the Scriptures from the people, and shutting off philosophy entirely from the things that belong to faith, the Church of Rome occupies a strong and almost impregnable position: for, if there be no reading, there will be no inquiring; and, if there be no inquiring, there will be no doubt; and, if there be no doubt, there will be no disbelief."

DANIEL CONY.

WOBURN, July 10, 1880.

LORD HOWE gave the following account of one of his crew, an Irishman: "The fellow was brave, but a little too fond of a can of grog, yet never omitted to repeat this prayer every night as he went to his hammock: 'I never murdered any man, and no man ever murdered me. So God bless all mankind.'"

"DARWIN is right," said an awkward youth. "There are moments which come to the young man who doesn't know what to do with his hands, when he longs to climb a tree and be a monkey, and throw nuts at the old bipeds in the front seats. Man has never really tasted the benefits of true freedom since he was a monkey."

CASH RECEIPTS

OTHER THAN DONATIONS, FOR THE WEEK ENDING JULY 24.

Miss Milly Lehmaier, $3; Simon Aub, $3; A. C. Pierce, $3; H. D. Maxon, $9; Jona. Drake, $3.33; A. T. Lilly, $27.50; Aug. Huhne, $4; Jas. Laird, $11.64; W. M. Salter, $2; Julius Kirschbaum, $1; Anna E. Burr, $3; P. McGrath, $1; Margaret Huntington, $3; A. A. Levy, $1; Thos. M. Johnson, $1; F. W. Teulon, 15 cents; D. K. Boutelle, $3; Jos. York, $3; Mrs. C. D. Child, $3; Geo. C. Greenwood, $5; F. B. Hawley, $3; S. L. Bailey, $4.50; Rev. H. J. Hudson, $3; A. Frankfield, $6; C. B. Michener, $1; Mrs. M. T. Stevens, $3; S. B. Fuller, $3; J. H. Clifford, $3; Mary L. Stone, $3; Mrs. J. H. Barney, $3; H. B. Thomas, $1; Mrs. P. B. Sibley, $1.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7:—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, Nos. 1 to 15 inclusive, will be mailed to address on the prepayment of 80 cents.
Address FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

MR. MILLS' LECTURES.

1. The Advances of Science in our Time: What do they promise for Man?
2. The Birthplace and Cradle of our Civilization; or, The Indebtedness of West to East, to Asia.
3. The Labor Question.
4. The Mission of the New Thought not to Destroy, but to Fulfil.

STUDIES IN ANCIENT LITERATURE. — *Four Lectures.*

1. The Gnomic Wisdom of the East, India, Persia, etc.
2. The Poetic Thought and Religious Sentiment of the East.
3. Greek Wisdom, or Pythagoras and his Institution.
4. Greek Religion and Mythology.

REPRESENTATIVE MEN OF OUR TIME.—*Three Lectures.*

1. Huxley.
2. Max Müller.
3 Emerson.

For terms, etc., address
CHARLES DEB. MILLS,
Syracuse, N.Y.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 554.
VOL. I., NEW SERIES.—NO. 6.

BOSTON, MASS., THURSDAY, AUGUST 5, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

A WISE man must faithfully discharge all his moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low, if he performs ceremonial acts only, and fails to discharge his moral duties. There are two roads that conduct to perfect virtue,—to be true, and to do no evil to any creature.—*Hindu (ancient).*

BRING no more vain oblations. Incense is an abomination unto me. Put away the evil of your doings. Learn to do well. Seek justice, relieve the oppressed, loose the bands of wickedness.—*Old Testament.*

SETTING out on thy soul's pilgrimage, unite to thyself what hearts thou canst. Know well that a hundred holy temples of Mecca have not the value of a heart.—*Persian, eleventh century.*

GOD is spirit; and they that worship him must worship in spirit and in truth.—*New Testament.*

ONE hour of justice is worth seventy years of prayer. —*Koran.*

WHY say I will go on pilgrimage to the holy city of Benares? Why long for the sacred wells? How shall the true Benares be attained by an evil-doer? Though we live in the desert, sanctity is not there; nor is it in the sky; nor on earth at the confluence of holy streams. Convert thy body into a temple, and govern thyself. Give up evil thoughts and see God with thine internal eye.—*Hindu, seventeenth century.*

LET us purge our minds, and lead virtuous and honest lives. The pleasure of Deity is not in the magnificence of temples, but in the piety and devotion of consecrated hearts.—*Seneca.*

WITHIN is the fountain of good; that is the life; that is the man. A good man is as a priest and minister of the gods, devoted to that Divinity which hath its dwelling within him.—*Marcus Aurelius.*

TO SEEK our Divinity merely in books and writings, is to seek the living among the dead; we do but in vain seek God many times in these, where his Truth too often is not so much *enshrined* as *entombed.* We must not think we have then attained to the right knowledge of Truth, when we have broke through the outward shell of words and phrases that house it up; or when by logical analysis we have found out the dependences or coherences of them, one with another. Divine Truth is better understood as it unfolds itself in the purity of men's hearts and lives.—*Dr. John Smith.*

IN private places, among sordid objects, an act of truth or heroism seems at once to draw to itself the sky as its temple, the sun as its candle. Nature stretcheth out her arms to embrace man, only let his thoughts be of equal greatness. Willingly does she follow his steps with the rose and the violet, and bend her lines of grandeur and grace to the decoration of her darling child. Only let his thoughts be of equal scope, and the frame will suit the picture.—*R. W. Emerson.*

TRUTH alone is my object in the world of thought; and, if necessary, I am willing to sacrifice to it every private hope and joy. Not without tears it may be, but yet with a deep faith that, be the truth what it may, it is more precious than the loveliest illusion, and must be identical with the wisest and best. Truth shall master me; if it comes a-begging my *charity*, I have none to give. The truth is never a beggar; it rules by divine right, and I will obey it if it ordains despair.—*F. E. Abbot.*

CURRENT TOPICS.

ONE of our religious exchanges says that there are eighty-five Episcopal churches and chapels in New York City, and that the number has doubled in the last twenty-five years.

THE *Advance* admits that "the sovereignty of the Westminster Catechism" is at an end among Congregationalists, yet claims that the "substance of its truths" is still firmly believed.

THE Canadian Deity is safe from Col. Ingersoll's defamation—at least in one town. When the orator applied for a hall in said town for one of his lectures, the mayor sent reply: "Maybe there isn't any God for the United States, but there's one for Canada, and you can't have any hall in this town in which to defame him."

ARE Monday newspapers to be tolerated? The work on them, of course, has chiefly to be done on Sunday. Sunday secular papers cannot be allowed, because they are read on Sunday. And it begins to be doubtful whether anything but religious papers should be permitted on Saturday, since many people are tempted to keep them over for Sunday reading.

AN EXCHANGE says that "the whole number of churches and chapels of all sorts in the city is four hundred and eighty-nine, and that it costs about $5,000,000 annually to sustain them; that there are ten thousand liquor-shops, great and small, the annual cost of which is $60,000,000." It would be an interesting question to inquire, further, how far the churches help to sustain the liquor-shops, and how far they work against them.

A MINNESOTA Congregational Association has been trying one of its ministers for teaching that future punishment is not endless. The charge was proved, but the Association leniently thought that it was a sin which might be repented of, and hence put the guilty brother on probation. It unanimously resolved "that the charges have been substantially sustained, but that, in consideration of his apparent honesty, final action be deferred until the next regular meeting in October; and that, in the meantime, a committee of two be appointed to try their powers of persuasion on the offender."

WE learn that ground has been broken for a Catholic parochial school in Malden, Mass. A motion made in the School Committee to appoint a sub-committee to consider and report what, if any, action the School Board should take in the matter, was voted down by a majority of six to one. Yet we see not why such a motion was not perfectly proper. School Boards, in such cases, ought to inquire whether it is from any neglect of theirs that the Catholics start a separate school. In Milford, Mass., where they have lately established a parochial school, the Catholics gave the reason that the town did not provide sufficient primary schools. Such an excuse certainly ought not to be allowed to exist; nor the grievance which the Catholics usually bring, that the public schools are inculcating sectarian Protestantism.

THE *Christian Statesman* is thankful for even the smallest favors that can be interpreted in any way as thrown for its pet idea of securing a literal recognition of God in the federal constitution. It says of Garfield's letter of acceptance, that "it contains in its closing sentence an acknowledgment of God which is becoming in a Christian man." But there is plenty of that kind of "acknowledgment of God" in the country. If salvation lay in that direction, we need have no fears from any of our national perils. But it is not *saying God* so much as *obeying the law of truth and righteousness* that the country needs at Washington. You may hear often enough there a verbal "acknowledgment of God," both piously and profanely; and, if it go no further than words, one is as useless as the other. President Buchanan was very scrupulous in his Sunday and prayer-book acknowledgment of God. But the American people would not, for that reason, be likely to make him President again, were he alive today. They prefer a man with a single eye for the discernment of moral principles, and with a moral backbone vigorous enough to stand by them, whether he say the right religious words or not. As to General Garfield—it is to be hoped that he has these requisites.

THE Swiss people quietly carry out a good many reforms which some of the larger and more conspicuous republics might well copy. The *Nation* thus summarizes a recent law adopted at Geneva: "The Grand Council of Geneva has passed a law, or rather constitutional amendment, which has still to be submitted to the people, abolishing the connection between Church and State in the canton. It provides that no minister of religion is hereafter to receive any salary from the State, and no tax can be imposed for the maintenance of any form of worship. Such churches as are the property of the communes are to pass into the category of other communal property, but are to be inalienable for thirty years from the passage of the law; but no Protestant church is to be used for Catholic worship, and no Catholic church for Protestant worship. The endowments now belonging to the Protestant church at Geneva are to be administered like those of charitable institutions. The bill was carried on the third reading by a majority of fifty-five to forty-six. The majority represent the rich Catholics and Protestants and freethinkers, and the minority the poorer Catholics and Protestants who think they cannot maintain any form of religious worship without State aid. There is a strong feeling out-of-doors, however, that the Catholic Church will be the only gainer by the change, and that the Protestant interest will be ruined by it, owing to its divisions and want of organization."

Digitized by Google

SOLDIERS' MEMORIAL SERMON.

DELIVERED BEFORE THE WM. LOGAN RODMAN POST OF THE GRAND ARMY, IN NEW BEDFORD, MAY 23, 1880.

BY WILLIAM J. POTTER.

In a small pocket diary—three by two inches in size, and three days to a page—which made a part of my personal effects in Virginia in the year 1864, I find, in the week of May corresponding to that on which we enter to-day, such brief jottings as these:—

Sunday, 22.—Take boat [at Washington] for Belle Plain, 8.30 A.M. Walk thence with wagon train and escort to Fredericksburg. Sleep in wagon on Falmouth side.

Monday, 23.—Assigned to duty in Sixth Corps Hospital. O. W. Peirce, First Sergeant, Company D, Tenth Massachusetts Regiment. Tent No. 3, C line. [Something was to be done for the sergeant, the memorandum does not say what. Perhaps a letter was to be written for him; perhaps, from the particularity of the record, something was to be done for him through the War Department.] Two shirts and two pairs of drawers wanted in B line.

Tuesday, 24.—Attend tent [the Sanitary Commission tent] and nurse the wounded.

Wednesday, 25.—Death of New Jersey boy, Thomas Cook. Close his eyes, put a bunch of roses in his hand, and pin his blanket around him for burial. A part of the men removed to-day [in steamer for Washington].

Thursday, 26.—Hospital broken up. Saw the last man put in ambulance. One was left dead. He had moved on in advance. Take boat for Port Royal, on the Rappahannock.

Friday, 27.—Feeding wounded brought in temporarily at Port Royal. Making milk punch, lemonade, and giving out supplies of clothing. Dying soldier from New York; asked about his condition, and being told replied, "I am content, if that is my lot."

Saturday, 28.—Called up again in the night by another train of wounded and sick coming in from the front. Not much on duty during the day. Great activity on shore in preparations for again moving.

Sunday, 29.—Go aboard steamer "Kent," for White House. Anchor at mouth of Rappahannock at sunset. Service on board led by Rev. Mr. Briggs of California. Made by his request a brief address.

And then the month ends with these memoranda:—

Monday, 30.—Starting again at 3 A.M., arrive at White House 5.30 P.M. Great commotion on shore and in the river. Reinforcements arriving from Butler for Meade. Report of a battle near Hanover Court House.

Tuesday, 31.—Went on shore. The Sanitary Tent put up. The sick and weary fed; no wounded yet. Visited the Fortieth Massachusetts. Heard cannonading very distinctly. Reports of Grant being within seven or eight miles of Richmond.

And so the little record goes on, through June, through July, through all the hot weeks of a hot summer. Richmond was not so near as dame Rumor had reported. And, after all the hard fighting and heavy slaughter in the Wilderness, at Spottsylvania, at Cold Harbor, it was not to be reached from that side, it was not to be reached that year. It was the year, you will remember, when Gen. Grant, having assumed personal command of the armies in the East, began his famous Virginia campaign. The campaign began with great hopes, with great military and popular enthusiasm. The "On to Richmond!" cry was heard again, and people began to say, "Now the war is to end." It *was* the *beginning* of the end; but the *end* of the end was still a year ahead. Well do I remember the eagerness with which our soldiers set out from Washington on this last campaign. There was the glee of hope and victory in every movement, in every eye. And when the camps and forts around Washington had been depleted of their men bound for the front, feeling that the duties to which I had there been assigned during the winter were nearly finished, I asked to be relieved of them, that I might go with the army; and thenceforward I was on service in the Sanitary Commission, at the base of supplies for the Army of the Potomac, which at this time was a very changing base.

And this little record which I have been reading to you is the brief memoranda, jotted down at the close of the day, of that first week's service. Most vividly do I remember—for it was a scene, once impressed on the brain, not to be obliterated from it—that first Sunday evening after leaving Washington. We had walked across the country some seven or eight miles from Belle Plain, with the train of military wagons, among which was our wagon of sanitary supplies. Late in the evening we arrived on the Falmouth side of the river, opposite Fredericksburg, where the wagons were to remain for the night under military guard. After putting our wagon in order for the night, with three gentlemen of this city, who had gone down with various supplies collected here personally to superintend their distribution, I walked over the pontoon bridge (all the others had been destroyed) into the battered and deserted city of Fredericksburg,—deserted of its own inhabitants, save a remnant of women and children, and a few men, who were hiding in cellars, or keeping themselves closely hidden in the rear of their houses. Yet I venture to say it had a population numbering more than its own citizenship. But what a population! It was a population of our own wounded and dying and dead soldiers,—a population brought there within the last few days from those terrible slaughters in the battles of the Wilderness and Spottsylvania Court House. It was a population stretched upon narrow cots, or on blankets upon the floor, and often with not even a blanket, but only the blue uniform that showed what service had brought them there. And, as we walked up through the silent, dimly-lighted streets,—lighted only by the half-filled western moon,—and looked into the more dimly-lighted buildings through the open windows, or went in through doors left ajar, it seemed as if every store and warehouse and dwelling were thickly occupied with these silent sufferers. The Confederates had left after our wounded began to be brought in, but not without stripping the city of everything that could be eaten or worn. The shops were all emptied, and had become hospitals. What struck me most of all was the unearthly silence,—a silence broken only by some half-suppressed, involuntary groan of a restless wounded man, or the half-whispered voice of a night-watcher. Here and there the moonlight fell upon some pallid face, in which I could see written the determination to bear patiently and to do bravely. And there they lay, waiting for some form of relief,—waiting for beds, waiting for more nurses, waiting for hospital stores, waiting for the surgeon with his bandages and knife, waiting for transportation to Washington, waiting—perhaps to many the most welcome summons of all—for the messenger of death. The silence and the patience, under the weird, silent moonlight, are what my memory now recalls with special vividness. And silent death was the messenger that did appear to many before the hours of that night wore away, and to many more before we all, the wounded and the well, departed from Fredericksburg; for, in a garden on the outskirts of the town, we left long rows of thick-set graves, where wrapped in their blankets our boys were buried shoulder to shoulder, as they had stood in the battle.

And in this wounded and sick and dying and dead population of Fredericksburg, on that memorable night, were doubtless many whom I had seen a few weeks before in the regiments that passed through Washington, at the beginning of the campaign, with such buoyancy of step, and the gleam of coming victory on their faces. The hope was deferred; the victory was not yet won. And these opening, desperately contested battles had disclosed that the way to Richmond had got to be conquered inch by inch,—that there was a strong and well-handled army there to dispute every step of the road; an army to be overcome, not in one battle or two, but only by the slow abrasion of a year's contests. And so, as my little diary indicates, the work went on. The base of supplies shifted down from Fredericksburg to Port Royal, from Port Royal to White House, and from White House it took a sweep round to City Point on the James. For the army had now found that Petersburg was the key to Richmond, and began the siege of that city,—a siege not to culminate in triumph till another spring. And with the base of supplies went our sanitary tents, with all their comforts for the wounded and sick. And through the summer weeks the record continues,—of feeding and clothing and nursing sick and wounded men, of deaths and burials, of receiving new trains from the front and sending off convalescents further to the rear, of the disastrous explosion mid-summer of "Burnside's mine," of sickness and accidents and deaths among our sanitary agents, of incidents of personal tragedy, with the comic sometimes for relief intermingled. On one day, I count one hundred graves of men from our Ninth Corps Hospital in the neighboring cemetery. On another, a man brings to my tent his thumb which has been shot off, and asks for a vial and alcohol to preserve it in,—I presume for the resurrection-day. On another, a man shows me a bullet which went through his cheek a few days previous, and dropped quietly in his mouth. On another, I was summoned to the burial of a soldier of the Fourteenth Maine Cavalry, of which regiment one of my nearest and most loved friends was chaplain. The next day, I learned that my friend the chaplain had been instantaneously killed in the same battle in which this soldier received his mortal wound. Thus on the skirts of the bloody conflict we hovered, with such appliances of healing and comfort as were put by a generous people at our disposal, to stanch the blood and soothe away the pain,—messengers, as we were, between the soldiers in the field and the homes they had left in the North.

But why do I dwell on these reminiscences? I believe it is the first time that I have indulged publicly at such length in personal recollections of the little part I had in our great civil strife. I have a purpose in it now. This little diary, into which I have scarcely looked before for sixteen years, tells the tale of what was going on just in the rear of our armies throughout the whole field of the conflict, and through the whole four years of the war. This that I have read is but an infinitesimal glimpse of the struggle—only the small portion coming within the range of one pair of eyes for a few days. Thousands and thousands of similar diaries were kept; but more thousands of the actors kept none, and yet had none the less of experience. Look at one such record through all the days of the four years' conflict, and then multiply it by a number which I should not dare to guess, and we begin to get some idea of this phase of the struggle. And yet, as I say, this is only a glimpse of what was going on just *in the rear of our armies*. Of what was going on in front, throwing back its tide of mangled and suffering bodies to the welcoming embrace of the country's humanity, there are men before me who could tell much better than I. But the point I wish to make is, that you must multiply what each can tell of his own experience thousands, yea, a million-fold, before you can get the whole story of the war.

And now what did we have such a terrible contest for? Did we gain anything by it? Was it worth while to have had all this suffering, this agony of separation and bereavement, this drain on the country's vital resources, this premature death of so many brave and noble men, for anything that the war has achieved? In coming to the answer to these questions, I notice in the current talk of political newspapers and politicians two things which seem to me equally delusions. First, it is sometimes said that all the achievements of the war have actually been lost, or are in imminent danger of being lost, by our political blunders since. And second, there has been not a little talk, on the other hand, in the last few years, of such a fraternization and reconciliation between the two sides of the conflict that everything else is to be forgotten and forgiven, except the common valor, sincerity, and fortitude of both sides, reflecting equal glory upon the country. Now I cannot, for one, give my assent to either of these propositions.

In the first place, however far we may seem from having permanently and beyond question settled all the issues involved in the war, and whatever perils may threaten us in the future (and I do not say that there are not such), yet it cannot, certainly, at this hour be truthfully said that the war has been rendered a failure on account of its objects, once gained on the battle-field, having been squandered and lost in the political contests that have succeeded. What were the objects of the war? First, it was to preserve the country one and indivisible against armed secession and dismemberment. And this object was surely achieved, nor has it yet been lost; nor do I think that many persons will really claim that it is in any quarter now seriously imperilled. Here and there a United States law may be defied by personal violence, and individual blusterers may make angry threats of what they mean to do by and by. Nevertheless, the fact remains that we have one Government,—one Congress, one Executive, one system of Federal Courts,—and there is nowhere, in any of the States, any Legislature, or convention, or body of armed men, that is trying to take any one of the States out of the Union; nowhere

Digitized by Google

any sign or intimation of such a movement. *The country is, at this time, one and undivided.* Secession was conquered, the Union preserved. This object of the war, then, was gained and still stands.

But it is objected that, while there is no open movement against the Union, the once seceded States, through their now legal position in the Union, are getting their old advantage in federal legislation, and are preparing to nullify and overturn the constitutional guarantees that were adopted at the close of the war for permanently securing its objects, especially those involving the question of slavery. With reference to this objection, let me say that, taking from the outset of the Rebellion the ground that, as slavery was the vital primary cause of the war, so there could be no vital and permanent peace save through emancipation, and still believing that this position was sound in logic, as it proved to be sound in practice, I should now be the last to overlook or make light of any action on the part of the seceded States which should appear even to look towards the immediate or the distant nullifying of that decree of emancipation, which, with the after constitutional amendment forever prohibiting slavery throughout the Union, made the glory of the war and the fitting crown of our triumph. And the outrages which have been committed upon the emancipated negroes in many of the States—the outrages upon their property, their personal liberty, their right to the ballot, their life—are to my mind not only a shame upon our civilization, but, if they cannot, as is perhaps the case, be wholly prevented under our present system of government, they indicate a serious defect in that system itself, which ought to be remedied. It is indeed a strange anomaly that the freest government on earth, and one of the strongest, too, cannot protect its own citizens in its own borders in all the rights of freedom; that it can lay its hand upon any of its citizens, illegally wronged in a foreign country, and lift them to their rights, but can only stand passively by and apologize if the same citizen is illegally wronged by the authorities of any of our States,—and this, too, in respect to rights which the national government has conferred upon him. I am in favor, therefore, of agitation to the end that the federal government shall have the constitutional right to protect all its citizens in all the rights and privileges of citizenship, wherever the stars and stripes float.

The consideration of the objection I am noticing brings us, in fact, to the second object and achievement of the war,—second historically, but first in importance,—the abolition of slavery. But, while I would denounce and resist the spirit which has tried to circumvent this achievement by such outrages as I have above referred to, I do not think it can be seriously claimed that the Emancipation Act has been so far nullified as to be truly called a failure. The freed race has not been reduced to bondage again, and, I venture to say, cannot be. The negroes may be the victims of wrong, but they are not slaves. Cruel as may be the cause of their exodus into more hospitable States, they still can leave, and no slave-hunters nor bloodhounds follow their tracks to force them back. No fugitives have to flee from New Bedford or Boston to-day to save themselves from the hand of kidnappers. No United States Court House is surrounded with chains to keep back the indignant citizens from rescuing an arraigned negro within from the clutches of a United States Fugitive-Slave Commissioner. Schools are spreading among the colored people in the South, taught by educated men and women of their own race, who were born slaves; and this, certainly, was not an element of the old-time slavery. Property is increasing among them, personal and in real estate,—and this, again, was not a condition of slavery. And, though by various kinds of intimidation and fraud their right to vote and to an honest count of their votes has been shamefully curtailed and annulled, they nevertheless do vote, still, to a greater or less extent, in all the States; and in many local elections their vote is beginning to be appealed to as holding the balance of power between rival factions of their old masters' party,—a thing undreamed of in the old days of bondage. They hold political conventions, too, and send their delegates to national conventions, and behave, I am sorry to say, very much like white politicians—again, not a feature of "the peculiar institution" as it existed in the times when Toombs and Yancey and Preston Brooks were representative politicians in the South.

Here are facts which cannot be denied; and they surely do not bear out the complaint frequently heard, that the Emancipation Amendment of the Constitution is nullified, and the negro virtually reduced to slavery again. No, the war in its two great objects was not a failure. Its two special achievements have not yet been overthrown nor annulled. The Union still stands undivided, and the Emancipation Act still stands uncancelled,—even though much still remains to be done to unfold politically and harmoniously from these two great achievements all the beneficent results involved in them. But what remains to be done is, I contend, to be done on the political field and in the field of education, and not in the contests of armed hosts in physical battle. Whatever perils threaten the future of these two accomplishments of the war, there is no sign as yet, certainly, of concerted military resistance to them. The perils are political. The contest is to be one of brains, not of muskets; a competition of political sagacity and courage and vigilance, rather than a measure of swords. And in such a struggle the States that saved the Union and gave freedom to the slave, if only intellectually alert and morally firm, should be able to keep what they have gained. Eternal will be their shame, overwhelming in its condemnation the sentence which history will pronounce against them, if they now allow the political cunning and persistence of their old foes, or the blandishments of any sentimental reconciliation, to snatch these dearly bought prizes from their blood-stained hands. They have won their country; they have won liberty for all men in it,—objects worth all the precious cost of the war to have gained; but eternal vigilance—vigilance of intellect, vigilance of the moral sense, is the price they still must pay to hold these treasures.

In considering the question whether the results of the war adequately compensate for all the pain and loss and helpless agony of those four years of armed conflict, it is time that I turned to consider that other phase of recent opinion to which I have referred, which discloses itself in such talk as this,—that, in the era of reconciliation and fraternity to which we have now come, it is time to forget the antagonistic opinions and objects that divided the two sections in the war, and remember only the common valor and bravery and fortitude of the American citizen, which were displayed alike on both sides. Now I have respect for the soldierly magnanimity which recognizes the valor of a contending or fallen foe. Should there chance to be, among the graves that you will decorate next Saturday, one in which rests a soldier who wore the gray, lay, *for this sentiment's sake*, the tribute of flowers over him, too. I have respect, also, for the judgment which declares that we are not to ask or expect that those who fought so bravely and persistently on the other side will now confess that they were intellectually and morally wrong, and will humiliate themselves with apologies. It is enough if they acquiesce in the changed condition of things, and show that they mean honorably to abide by it in practice. So far the issues that divided the country and brought on the war may be passed over, and forgivingly committed to the slowly modifying influence of silence. What has been settled by the sword need not be opened for the acrimony of debate, for the sake of producing mental conviction. But this is a very different thing from saying that, in the fraternization of the divided sections and of the mutually magnanimous armies, nothing is now to be remembered but the military virtues of the two sides. Was it for this, then, that we went to war, just to show our prowess? Did a million men on each side of Mason and Dixon's line stand up to fight each other merely to prove their courage and fortitude? Why, even the professors of the pugilistic art have pluck and valor and endurance. Were our armies only pugilists? No,—these men who are before me would resent the imputation of such a question. If only the valor of brave men is to be recalled as the justification of our contest, then we committed the most gigantic crime in all history. But it is not so. Both armies fought for a cause, for a conviction, and only displayed their valor and endurance because of their faith in their cause.

But again it is said there was the same sincerity of conviction, the same earnestness of conscience and faith, on one side as the other. Yes,—but not the same *rightness* of conviction, not the same *righteousness* of conscience. Sincerity and earnestness of conviction, admirable qualities in themselves, have yet been frequently displayed in the most unjust and cruel wars that were ever waged; and it is too late a day in the progress of civilization to attempt to justify any war on the ground of sincerity of conviction alone. Below *sincerity* of conviction there is an essential *difference* of convictions based on their rightness and wrongness; and before the august tribunal of history, to which our case must go for final judgment, it is only this distinction that can stand. The case as adjudicated there will be, "Prowess, valor, heroism,—yes, alike on both sides; *sincerity* and *earnestness* of belief,—yes, the scales may balance there, too; but *which side was contending for the right?*" And though we on our side, it may be said, cannot answer this question impartially any more than they on the other, yet let us not, in any gush of fraternal sentiment, confound the two causes for which the two sections were respectively contending, and, declaring that there was no essential difference between them which need now be remembered, throw away the very case on which we must make our appeal to history for justification. And what is that case? I have already practically stated it under the preceding head. We fought, first, for the integrity of our country. But that is not enough,—for the integrity of a country may mean despotism. We fought then, further, for the integrity of a country whose government was founded theoretically on the equal rights of all its people; and, still further, we fought, as the contest went on, to carry this constitutionally guaranteed liberty *practically* to all the inhabitants of the land. That is our case. The war on our side was for our country and its impartial liberties. Nor did we enter the war until our foes had begun their armed rebellion against the country's integrity and peace. And what was their cause? To establish a separate government that they might keep unmolested the institution of slavery,—to found a Confederacy on the corner-stone of human bondage. Can it be stated otherwise than that? Was not this their own confession—nay, their boasted claim? Did secession have any other motive, any other cause? Not, then, until slavery and liberty mean the same thing, until treason and loyalty are defined in the same way, until wrong and right can change places and be the same as before, not until to fight for one's country and for liberty is the same thing as to fight against one's country and for slavery, can we forget, or ought we to forget and confound the great issues which divided the country so tragically, for four years, into two warring armies. Only by remembering the eternal difference of *cause*, and impressing it upon the page of history, will our posterity read our justification.

And now, friends and veterans of the Union army, who are gathered before me, I have essentially finished the purpose I had in view. But I cannot close without one word of special application. If I had put a text at the head of this discourse, it might have been this: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly *that they seek a country*. . . . And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

There is a startling force in that last sentence. Our army, the living and the dead, were seeking a country; and they had glimpses of, and faith in, a *better* country than that which we had had before the great struggle began. And yet, though obtaining a good report, *they* received not the promise. We were all apt to think, as the struggle went on (and it was then a comforting and encouraging thought), that, when it was all ended, and the great evil which was the cause of the war and the source of so many of our national troubles should be eradicated from our political system, we should then enter upon a career of great material and moral prosperity. But our fair hopes have not yet been fulfilled. The bright promise has not yet been received. And it could not be. Such gigantic evils are not rectified in a day, nor in a generation. The generations are linked to each other in the work of removing them. They that fought, they that died, did their work well. Yet they received not the promise. It is reserved for us and our posterity, that they without us should not be made perfect. But for us also it is reserved as the reward of deeds. We must take up the unfinished work which their hands

Digitized by Google

dropped with their muskets, and carry it forward to completion. But ours to-day are civil, not military obligations. Let us see to it, each at our post of civil duty, wherever it may be, that we do all in our power to promote general education,—the best permanent security of the ballot against intimidation and fraud; that we guard well the equal rights and liberties of all classes and sections of the people; that, so far as in us lies, only men of moral uprightness and intellectual competence be put and kept in public office; that we labor incessantly in behalf of the interests of public and private morality, and to bring in that righteousness which is the strength of national as of individual character, and which peace at last shall kiss in token of a regeneration complete and enduring. Let the voters of to-day be as faithful to all their civil obligations as were our soldiers to their duties on the field of battle, and the fulfilment of the promise of a better country shall not long be delayed. Their work, which could not alone bring the reward, will be perfected through ours, and the "better thing" they toiled and fought and died for we shall help to bring, and some of us live to see.

FROM OUR BROOKLYN CORRESPONDENT.

The Brooklyn Philosophical Society, of which the *Index* published an account about a year ago, has recently concluded a very successful season. The meetings have usually been well attended, and the membership has more than doubled during the winter, now numbering about one hundred. The chief labor and responsibility connected with the management of the meetings have fallen upon Gen. Lewis M. Peck; and he is to be congratulated upon the large measure of success that has attended his efforts, which have been ably and unceasingly directed to the promotion of the Society's welfare. A brief sketch of the work accomplished during the year may be of interest to your readers.

The season was opened Oct. 30, 1879, with a carefully prepared paper by Mr. Daniel M. Tredwell, on "Immortality and Science." The speaker, in his scientific argument, maintained the position of Büchner and the materialists, assuming that the acceptance of the philosophy of evolution involved the conception that the development of organic life, even to the highest forms of consciousness and mental activity, was a purely material process; that thought was caused by and conditioned upon the molecular changes of the brain; and that, consequently, when the brain ceased to act, and the physical organism was no longer endowed with life, all thought, consciousness, and individuality came to an end. The statement of this view was made in the most fearless and radical terms possible. Indeed, it seemed to some of us that the speaker asserted his radicalism and personal idiosyncrasies of belief sometimes at the expense of that calmness and strict attention to logical sequence in the development of his argument that are so essential to the production of conviction in minds trained to philosophical reasoning.

On Nov. 7, another able paper on "Immortality" was read by Wm. H. Boughton, Esq. The arguments herein presented were rather of a speculative and metaphysical than a scientific character, though the conclusions were also adverse to any probability of conscious existence after death. The statement, however, was clothed in such beautiful language, and the whole tone of the paper was so genial and optimistic,—so hopeful for the race, if not the individual,—that the essay was generally considered one of the ablest and most interesting of the season.

The next paper, Dec. 4, was an instructive statement, by John Henry Hull, Esq., of "The Law of Husband and Wife"; giving some account of the origin and development of the laws governing the marriage relation, and their present *status* in enlightened communities, particularly in our own State. It appears that, under the enactments of New York, the wife has now many privileges which are denied the husband; and that our legislators have "stood up so straight" for the equality of woman in the marriage relation that they have sometimes "leaned over backwards." Mr. Hull's paper was an able plea for genuine equality, based on an identity of privileges for both husband and wife.

"The Persian (Zoroastrian) Influence on Judaism and Christianity" was the title of a paper read by Lewis G. Janes, Dec. 11, 1879. It aimed to set forth one leading characteristics of the doctrines of the Avesta, and of the Hebrew faith prior and subsequent to its contact with Zoroastrianism during the Babylonian captivity, showing that in its later development it was materially modified by the Persian influence. As the paper will be given to your readers in full, I will make no farther analysis of it here.

Wm. E. S. Fales, Esq., gave an interesting history of "The Devil," Jan. 8, 1880; a sketch of the development of the belief in his Satanic majesty, in Judaism and Christianity, with illustrations from mediæval literature of the vivid conception of this personage held through many Christian generations. On the following week, Daniel G. Thompson, Esq., read a carefully prepared paper upon "English Philosophers"; a subject which his recent sojourn in England, and acquaintance with Spencer and others of whom he spoke, qualified him to treat most acceptably.

Mrs. Imogene C. Fales, the first lady who has read for our Society, gave us, Jan. 22, an exceedingly thoughtful and well-written paper upon "European and Asiatic Thought." It is impossible to do justice to Mrs. Fales' essay in a brief report. She drew a parallel between the doctrine of metempsychosis, which is characteristic of the leading religions of Asia, and the philosophy of evolution, which she held to be the most noteworthy and significant product of European thought, and endeavored to show that the essential elements in these two beliefs corresponded with and were complementary to each other, as spirit to body. The religion and philosophy of the future, she thought, would seize and appropriate the truths that underlie both these conceptions.

Messrs. F. B. Hawley, in his able paper on "The Economy of Capital," and Chas. Frederic Adams, Esq., on "The Murder of an Axiom," presented opposite views of the financial question. Mr. Hawley's paper has been printed in a late number of the *National Quarterly Review*, to which I refer your readers for further information. The views presented by both the disputants were original and instructive. N. McGregor Steele, Esq. (Feb. 12), read a paper on "Greek and Roman Civilization before the Time of Plutarch," including a comparison with modern "Christian" civilization, not always to the credit of the latter.

On the Thursday evening following, Dr. R. L. Dugdale, author of *The Jukes Family*, gave us a valuable paper on the treatment of crime, entitled "Deterrence: its Confession of Failure." It was a thoughtful and noteworthy plea for greater humanity in the management of our penal institutions, and for efforts to reform the criminal classes rather than execute vengeance upon them. It was illustrated by a wealth of facts and statistics respecting the reforms introduced in England and Australia, and was an exceedingly strong and convincing statement of the importance and necessity of a change in our system of criminal management.

Dr. James L. Farley presented a very hopeful view of "The Protestantization of France," giving many facts illustrative of the decay of Romanism in that country. Dr. F. B. Green followed with an instructive essay on "Physical Aspects of Death"; his view, based upon observation in his practice as a physician, and upon the facts of physiology, being that the closing moments of life are usually painless, the provision of Nature being that pain shall cease when its warnings are no longer competent to arouse the system to a hopeful conflict with disease.

Wm. M. Ivins, Esq., March 11, read a carefully prepared paper on "Comparative Jurisprudence." The next week, Gen. L. M. Peck followed with a severe criticism of Herbert Spencer's doctrine of "The Unknowable." March 25, Mr. Tredwell gave us an interesting ethnological paper, entitled "Nomads of the Sea." This being his favorite field of study and investigation, Mr. Tredwell's ethnological discussions are always full of instruction and varied information. In this essay, he elaborated the theory that civilization originated on the American continent, and travelled west across the Pacific to Asia. He believes that there are evidences of what was once a high order of civilization among all the Malay peoples, and that in prehistoric ages the ancestors of these peoples—"the nomads of the sea"—were instrumental in planting the germs of civilization upon the Eastern Continent. Mr. Tredwell, who has maintained this theory for years, in able papers before the American Ethnological Society, and elsewhere, is not alone in his belief. Recent discoveries in Bolivia, and translations, by Prof. Rudolph Falb of Germany, of inscriptions in the ancient Aymara tongue, spoken by a race older than that of the Incas, whose language was the Quicha, lead him to suggest the question, Did the Semitic peoples originate in South America? The characteristics of the Aymara dialect are, he declares, closely akin to those of the so-called Semitic languages of Asia. Like them, it is reducible to three consonantal roots. An inscription found in an Aymara temple, four miles from Lake Titicaca, prove the temple to have been erected as a memorial of a great flood. There are also references to a legend of the creation, similar to that discovered on the cuneiform tablets of Assyria, and to the familiar Bible story. Doubtless, like the Asiatic stories, when fully understood, the Aymara legend will be identified as a fragment of an early solar mythology, which, as is well known, was a characteristic feature in the primitive religion of South America as well as of Central Asia.

Thursday evening, April 1, the Society held a delightful social reunion, listening to a bright and admirable paper by Miss Anne Sheldon, on "The Essential Characteristics of Modern Poetry"; and to excellent music and recitations by some of the lady members and friends of the Society. April 8, Prof. P. H. Van der Weyde followed with a very radical defence of "Scepticism," as the proper mental attitude for truth-seekers, rather than an unquestioning faith in authority.

The week after, Mr. Andrew McLean, of the Brooklyn *Eagle*, read a thoughtful essay on "Scotch Philosophy"; maintaining that the "common-sense" doctrine was an essential characteristic in the writings of all the leading philosophers of Scotland, however widely apart they might be in some of their conclusions, and justified their identification as members of a distinct metaphysical school. Instead of the usual lecture, Dr. Farley closed the April meetings with an admirable recitation of "Hamlet," which was listened to by a large audience of the members and their friends.

In a paper entitled "Evolution and Immortality," Lewis G. James gave a sketch of the genesis and development of the doctrine of a future life, according to the philosophy of evolution; and some account of the essential characteristics of the belief as held by the leading religions of the world, with illustrative quotations from their sacred writings. He examined the bearing of scientific discoveries upon the belief, arguing in favor of its rationality, and against the positions taken by Messrs. Tredwell and Boughton, that the doctrine was scientifically and philosophically inadmissible. Dr. R. L. Dugdale followed with an exhaustive exposition of "The Preventable Causes of Pauperism," a paper of great value, which ought to be printed and read by every thoughtful citizen.

Daniel G. Thompson read, May 20, a philosophical essay on the "*Summum Bonum*," an able exposition and defence of the Epicurean philosophy as a guide for life. The season closed May 27, with a critical essay on "Spiritism," by W. E. S. Fales, Esq., and a delightful poem by Miss Sheldon, reviewing the work of the season, and hitting off the characteristics and foibles of the different speakers in a way that was thoroughly appreciated by the audience. In subsequent letters, I hope to give your readers some account of other intellectual and religious movements, of a liberal tendency, in our city. Brooklyn is gradually but surely awakening to a larger and freer intellectual life.

J.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

STRANGE STORIES. By Erckmann-Chatrain. New York: D. Appleton & Co.

This little book, translated from the French, is one of Appletons' "New Handy-Volume Series." Like others of its fellows, it will help while away the tedium of a long car-journey or of a rainy day at the sea-shore or among the mountains. The series is rightly named and is well edited.

RHINE ROAMINGS. By Lucy A. Hill. Boston: Lee & Shepard.

One never tires of following the tourist among the old castles, the historic, romantic, and picturesque interest, that distinguish the famous river here described.

The "roamings" recorded are those of half a dozen girls, still in their "teens," from as many different

Digitized by Google

countries, whom chance has brought together, in a very engaging spot upon its bank, for a term of study and travel. The preceptress, Frau von Heine, appears to have been judicious, and, by the slender thread of her gentle authority, and their own excellent sense and tractable dispositions, to have held them, with all their contrasts, in affectionate and harmonious fellowship. Of course, one does not look for very profound or subtle reflections in such a book, nor does it make pretension to them. It is a girls' book, though not designed exclusively for this class of readers; a simple and unaffected account of the sights and experiences the title indicates, written in a style of lively and buoyant grace, with faultless taste and purity of tone. Four finely executed illustrations serve to give to the sketches additional distinctness. It is a book of attractive appearance, printed on heavy, clean white paper, and clear type of more than the ordinary size of the class to which it belongs.

MIND IN THE LOWER ANIMALS IN HEALTH AND DISEASE. By W. Lander Lindsay, M.D. New York: D. Appleton & Co. 1880.

If, as many believe, theology is, in its last analysis, a department of psychology; and if, again, as many also believe, the fundamental data of human psychology cannot be discovered by an analysis of the mental processes of the adult human being, but involve a careful consideration of the physiological basis of mind, then no book should hold out a better promise of good things than a labored work upon mind in the lower animals. That, physiologically, we are allied to the lower animals, very few persons now venture to dispute: that a certain psychological analogy exists is also a fact of universal admission: but the character of this analogy, its extent, its limitations, and the inferences necessarily deducible from it, are matters of intense interest, concerning which we really know very little, but toward which the thoughts of many persons are now turning, as one of the most promising among the many newly opened fields for scientific investigation.

Expectation of good things may easily make the student's mouth water, as he takes up Dr. Lindsay's two handsome octavo volumes of eleven hundred pages, and runs through the appetizing table of contents. But, with the table of contents, a great deal of the expected enjoyment, alas! will end. The promise of the book is magnificent; the bill of fare is tempting; the repast (to continue the figure) is admirably served: the odor of the sauces and gravies is tantalizingly delicious; but, oh, the cooking of the viands!

It is a little bit difficult to state in few words the reason of the disappointing effect of Dr. Lindsay's work, although the disappointment is fully felt before the reader has read two pages. Plainly, the work is scientific only in appearance; but so thoroughly are appearances kept up from beginning to end, and so well are they supplemented by qualities of genuine excellence in the writer, that one naturally hesitates to believe that it is so radically defective. The work is the result of years of preparation, of patient, laborious research, of careful writing, of earnest devotion to the subject and thorough belief in its importance, but is nevertheless of as little value as possible consistently with these excellences. It has all the ear-marks of a work of science, without being scientific; and its author goes through all the motions of a man of science, without having any scientific ability. The work is therefore only a huge ghost or simulacrum of what it ought to be. This judgment may seem harsh; and it goes greatly against the grain to make it, for no one can read the volumes without acquiring great respect for the purpose of the author and for his indomitable industry. He has collected a huge mass of material, at great cost of time, and has put it into shape with immense expenditure of labor; and all this of course increases the difficulty of saying that no reliance can be placed upon any of his conclusions. One or two illustrations will confirm this verdict. He says, for instance, "We know that military horses and elephants are great sticklers for rank, insisting upon occupying that place in processions and pageants to which they believe their own rank or that of their masters entitles them." Now, as matter of fact, the very thing which Dr. Lindsay says "we know" is precisely the point at issue, and is the very thing we should like to *know* something about. That military horses and elephants will insist upon taking the places to which they have become accustomed, we know; but that this insistance involves any idea of rank, we do not know, and very few persons are ready to believe. Nor are many persons ready to believe that a Scotch shepherd's dog is influenced by religious sentiments, when he attends church with his master, and remains quiet during the services. Nor can we admit that the feigning of death by an insect in presence of its enemies argues, on the part of the insect, a knowledge of death and its attendant circumstances, and a deliberate simulation of the appearances of death for the purpose of deception, involving altogether a marvellous display of intellectual ability, when we know (1) that, as Mr. Darwin tells us, in no case under his observation did the attitude in which the animal shammed dead resemble that in which it really died; (2) that the animal may simply suffer from a fear which paralyzes the muscles; and (3) that the instance may have been originally only an accidental adjustment of the organism to its surroundings, subsequently confirmed by natural selection; and, therefore, (4) that the practice may be fully explained consistently, with no display of the reasoning faculty.

Not only are our author's conclusions unreliable, even when he reaches definite conclusions, but he has, moreover, the most exasperating method imaginable of arguing all around and about a subject, and coming to no definite conclusion at all. The various divisions of a special subject are sometimes divided and redivided with a marvellous ingenuity, surpassing in result the most distressing discriminations of the Rev. Joseph Cook, and excelling the worst catalogues of some of Walt Whitman's poems. Again and again a hair is carefully divided between south and south-west side, and we do not know which is south or which is south-west side, or why the hair was thought worthy of being divided. This pretentious inconclusiveness is indeed a main defect of the work. The author appears to perceive a certain mark, calls attention to it, and then undertakes a lengthy course of intellectual posturings. He tells us what qualities are necessary in a good marksman; what should be his physical, physiological, psychical, hygienic, mental, intellectual, moral, and spiritual qualifications; what kind of clothes he should wear, the number of his boots, why he should not use a popgun or a bean-blower or a horse-pistol or a revolver or a double-barrel shot-gun or a breech-loader or a muzzle-loading cannon; or why he should employ gunpowder instead of dynamite or gun-cotton or dualin or giant powder or nitro-glycerine or oatmeal and ginger; whether he should put his gun to his shoulder or his breast or his kneepan or the back of his head; discusses the angle of elevation at which the gun should be held; the manner of sighting, whether the little finger of the left hand should appear upon the right or left side of the barrel or be hidden beneath; whether one or two fingers should be employed in pulling the trigger; tells how the feet should be planted, how many inches the heel of one foot should precede the great toe of the other foot, etc.; and then, as he calmly obeys every injunction himself, we watch in suspense until the climax is reached, and, "Well, he hits the mark, doesn't he?" Bless you! no: he calmly puts aside his rifle, and seats himself with the satisfied air of a man who has filled his mission.

We criticise with some severity (though not unjustly, we believe) because of the pretentiousness of the book, and because the author's extravagant claims with regard to animal intelligence will only prejudice inquiring persons concerning the facts affecting our knowledge of the true relations between animal and human intelligence. Frankly, we accept the author's main position; namely, that animal intelligence is similar in kind to that of man, differing in degree only. But the utmost candor and discretion are required in the consideration of a subject so enticing, so intricate, and so wide-reaching. Comparisons may be odious, but any one desiring a good illustration of the difference between scientific and unscientific discrimination applied to the same subject cannot do better than compare Dr. Lindsay's bulky volumes with a short article entitled "Animal Intelligence," in a recent number of the *Westminster Review*, and reprinted in the *Living Age* of June 12.

Patient industry has succeeded in producing a work indispensable to all students of animal psychology, although its methods are unreliable, and its conclusions unsatisfactory. The volumes have a good bibliography and an excellent index. They are everywhere disfigured by a too copious use of italics. Of Dr. Lindsay's style, we need only present one illustration. In attempting to say that he has had special practice with insane patients, he goes through the following performance: "As a physician, it has been the special business of my professional life to deal practically with the phenomena of *abnormal* mentalization in man,—a circumstance that has naturally involved a careful study of his *normal* mentalization, and of the whole range of phenomena exhibited by the nervous system in health and disease."

TOO MUCH MARRIED FOR A BISHOP.—The church paper which attacked Bishop Ryle for marrying three times has understated the case. A clergyman has forwarded to the Archbishop of York a protest, in which he says: "Having read an announcement in the newspapers that your Grace proposes to consecrate Dr. John Charles Ryle a bishop on St. Barnabas' Day, I venture to draw your attention to St. Paul's express statement that a bishop 'must be . . . the husband of one wife' (I. Tim. iii., 2), on which I would respectfully remark that, if this apostolic law does not mean one absolutely, and one only, and not one after the other, it has no meaning at all; for it would then imply that a person not a bishop might have two or more wives at the same time. Now, as Dr. Ryle has married four wives in succession, it appears to myself, and to many others, that your Grace, as guardian of the truth in the province of York, might, with no impropriety, interpose your high authority, and desist from consecrating that clergyman because of this undoubted bar."

THE effect of a strong sermon was marred recently by an old sea-dog, who insisted upon having a full explanation of the preacher's maritime adventures. The incident is described by the Portland *Advertiser*. While illustrating the need and efficacy of prayer, the preacher drew upon his own experience. He was out on a lake in a boat, when by a mischance he lost both oars. The wind was rising, night was coming on, and he was in imminent danger of being swamped and finding a watery grave. What could he do? Evidently nothing of himself; so he knelt down and prayed long and fervently for deliverance. He placed himself in the hands of the Lord, and so was saved. So he passed from one thing to another, and at last the sermon was finished. He raised his hands to pronounce the benediction. The audience stood with bowed heads, waiting for the gracious words, when old Captain Sweetsir, of North Yarmouth, cried out, "Say, Mr. Preacher, I want you to tell me how you got ashore." The audience broke into a roar: and it was five minutes before the minister could explain that a man saw him from the shore, and put out in another boat and took him off.

POETRY.

THE following hymn, written for the occasion by Professor Adler, was sung at the Social Festival of the last annual meeting of the Free Religious Association:

FREEDOM.

Ye friends of freedom, rise! awake!
Wage now your holy battle:
The cruel chains of falsehood break,
The yoke of bigots shatter.
Let not old forms of wrong
Their hateful reign prolong;
Up! let the good unite!
Up! let us fight the fight
For Truth, for Light, and Glory!

Now fear not, tho' the war of hate
Around our pathway rages;
We march beneath the flag of fate,
We bear the hope of ages.
What tho' our band be few,
If but our hearts be true?
What tho' the goal be far?
See! every sacred star
Sheds golden hope to cheer us.

Lift up your souls, make broad the way,
Spurn meaner paths alluring;
Oh, consecrate your lives to-day
To what is great, enduring.
The heart's hopes cannot lie,
The heart's trust cannot die;
True reign th' eternal laws,
To serve them be our cause;
We will! We cannot falter.

Digitized by Google

The Free Religious Index.

BOSTON, AUGUST 5, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

IN accordance with the vote at the last annual meeting of the Free Religious Association, the following persons have been appointed Trustees for the financial management of the *Index*, and have become incorporated, under the general statute of Massachusetts, by the title of "Corporate Trustees of the *Free Religious Index*": John C. Haynes, Cornelius Wellington, George W. Park, Miss Hannah E. Stevenson, John Curtis, Mrs. Ednah D. Cheney, and Wm. J. Potter.

THE Annual Report of the Free Religious Association, for the current year, according to previous announcement, is published in the first four numbers of the new series of the *Index*, instead of in pamphlet form, as has hitherto been the custom. It has been intended to send these numbers to all members of the Association and contributors to its funds. But as we have not the addresses of all such persons, or may have incorrect ones, we shall be pleased to furnish the numbers to those they have failed to reach, upon notice to this effect.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass.*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100 00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass.*	18.35
MRS. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00

GENERAL DONATIONS TO F.R.A.

HENRY W. BROWN, *Worcester*	10.00
C. M. DENISON, *New York City*	5.00
MR. and MRS. EIDLITZ, *New York City*	2.00
MISS APPLETON, *Roxbury, Mass.*	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

FIVE POINTS OF FREE RELIGION.

Those who take the view of religious and ecclesiastical problems, which has come to be known as Free Religion, have, it is well understood, no creed. As Mr. O. B. Frothingham used to be fond of saying, "their creed is creedlessness." By this it is not meant that they may not have, individually, very definite and positive beliefs; it is not meant that they are void of convictions, nor of earnestness in holding and expressing their convictions, nor of even a desire to impress other people with the importance of their convictions. It is only meant that they have no creed which they agree to hold in common, and as the final truth; no convictions which they think it important to impress on others by any other power, physical, mental, social, than the power of reason. As Colonel Higginson once pointed out, they may each use the word *creed*, in the indicative mood, present tense, first person, singular,—*credo, I believe;* but they do not and cannot use it, after the ecclesiastical fashion, in the imperative mood, second person,—*crede, believe thou.*

Yet Free Religion has a very definite philosophy. It is capable of being put into a succinct, logical statement of thought. Making its appeal to reason, it were strange, indeed, if it could not be expressed in rational shape. We propose in this article to name five points of chief importance, which seem to us—and we speak for no others—logically to mark and determine the free religious movement.

1. The germ, the starting point, of the whole movement, is *mental liberty;* the free attitude of the human mind in the presence of all religious beliefs, institutions, and claims which are externally set before it. This is in direct antagonism to the ordinary theological position, which is, that the true religion, with all its beliefs and institutions, was given to man by supernatural revelation from the heavens; and that, therefore, since the human reason had nothing to do with the discovery and introduction of it, the same reason is now incompetent to sit in judgment upon it. Said a Catholic priest to a cultivated lady, who expressed some mental difficulty in accepting certain doctrines of the Church,—"The Church, madam, does not ask for the conviction of your judgment, but for the submission of your will." To give up all inquiry, all thought of one's own, was the demand, and to accept the authority of the Church both for mental and moral guidance. And this principle of external authority has prevailed to a greater or less degree in all religions. The authority is vested in a book or in a prophet or in a creed or in the Church itself or in some special dignitary of the Church. But wherever vested, it is held to be superior to human reason. The free religious movement starts in a protest and reaction against this principle of authority. Its genesis is in the self-assertion of mental independence. Free Religion means, for one thing, that the mind shall be as free in its religious thinking as in all other thinking; that human intelligence shall not be mastered by any other authority than that of reason; that there is no master of reason except reason itself.

2. As both the logical and practical result of this principle of freedom in religion, there comes a new stand-point for regarding the special religions of the world, and a new method of studying them,—the stand-point and the method of science. All the special religions come before the bar of human reason—human reason, of course, enlightened to the highest possible degree—on a perfect level as to their claims, to be judged impartially by just what they are in their history and character. From this method there is arising a new branch of science,—the science of comparative theology, or, more briefly, the science of religion; which, in future, will take the place of the old dogmatic theology, falsely called a science. By this method of impartial historical study of all the religions, it is seen that, while in their peculiar elements they differ, and in their special claims are mutually antagonistic, there are yet certain universal elements that are common to them all, and in the fundamentals of moral and spiritual sentiment a remarkable resemblance and sympathy among them. From this point of view, in fact, the special religions are linked together by natural human kinship, and linked back to a natural origin.

3. It follows from this scientific treatment of man's religious nature and history, that religion falls into entire harmony with science in general,—simply because science is in harmony with itself. The ecclesiastical and dogmatic types of religion, always in theoretical conflict with science, since the one appeals to miraculous authority, the other to reason, have generally been in actual conflict with science. Until science became strong enough to take care of itself, ecclesiastical religion, the religion of Christendom especially, tried its utmost to exterminate it by persecution. But Free Religion comes into natural and friendliest alliance with science. Science is only generalized and classified knowledge; and Free Religion welcomes knowledge on all subjects, and counts it as one of the chief instrumentalities of human progress. So far from making faith and knowledge antagonistic, it would join them in perpetual marriage.

4. There cannot be full mental liberty unless civil government, in its laws and administration, is absolutely impartial in regard to religious opinions. If government grants or denies any kind of civic privileges to any class of citizens because of their opinions on religious questions, it offers a premium for certain beliefs and puts opprobrium upon other beliefs. And where this is the case, the conditions of mental liberty are violated. Free Religion demands, therefore, that the civil government shall not, directly or indirectly, sustain one set of religious opinions or one sect or one church or one special religion rather than another, but give all an equal and just chance, maintaining the rights of each and all citizens against the encroachments of any. In other words, Free Religion asks for the thorough separation of Church and State. It would trust religion entirely to the voluntary support of its believers. It would free the statute books and the public schools from all sectarian influence, and purge them of all favors shown to the religious opinions of one class of citizens over those of another class. It says to government, in the whole domain of religion, "Hands off! Your concern is with secular, not spiritual things."

5. Finally, the natural outcome and expression of Free Religion is in practical works of philanthropy and social amelioration. Religion needs to be free, not simply for the sake of being free, but for an ulterior purpose towards which freedom is a condition: and that ulterior purpose is the moral, mental, and physical improvement of mankind. The liberty demanded for mental inquiry, the impartial receptivity of the mind to whatever is true and good in all the special religions, the alliance of religion with science, the emancipation of the State and the school from all sectarian bias—these are only ways leading up to something greater and better than any one of them,—and that is the elevation of humanity. If Free Religion stops in any stage short of this, it is an unshapely truncated pyramid. It lacks the cap-stone, that not only completes the structure, but gives it all its

Digitized by Google

meaning, symmetry, and grace. Free Religion, if it is to accomplish its mission, must meet this final test: *It must do solid work for human good.* It will not spend itself in speculation or discussion, profitable as these may often be, nor in establishing its disputed claims, necessary as that work may be; but will offer the best proof of the validity of its claims and the worthiness of its discussions by giving practical specimens of what it can do for the moral and social welfare of any community where it has a foothold. If religion itself is good for man, then *free* religion should be better for him than enslaved religion; and it will show itself better by doing something better for the education of individual character, and for the moral and material well-being of society.

THE Secretary of the Free Thinkers' Association of New York sends us the following notice: —

The New York State Free Thinkers' Association has appointed its third annual convention to be held in Hornellsville, N.Y., the first four days of September next. And the Association has invited the Free Thinkers of the other States and of Canada to meet with them, and make it a general convention of the Free Thinkers of North America. There will, probably, be congregated there two or three thousand people known as "Infidels"; and, from a Christian standpoint, I should think it would be considered good missionary ground. And this is what I am authorized to propose to the orthodox churches of New York State. These churches are invited to select one of their ablest ministers to attend the convention as a missionary; and we promise to give him two hours on the platform at any session of our convention, of either of the first three days that he may choose, to defend the Christian Church and demolish "Infidelity." And we further agree to pay the actual expenses of the said missionary in attending the convention, and treat him in all respects in the most decorous manner. When the orthodox people of the State have appointed this missionary, they are requested to send his name to H. L. Green, Corresponding Secretary N.Y.S.F.A., Salamanca, N.Y.

This State Association of Free Thinkers is a body that gathers large conventions. Unhappily, its reputation has suffered not a little from the same evil influences that have brought the National Liberal League into disrepute. But we are satisfied that the great majority of the people who make up the constituency of the Association are morally sound. It is to be hoped that these will make their power felt in the coming convention, and drown the voice of the unworthy spokesmen who now misrepresent them.

A WRITER in the New York *Observer* says that the Society of Socialistic Free Thinkers, in France, has (or claims) fifteen thousand members in the city of Paris alone; that they are very active as a propaganda society, hardly less so than the Jesuits, their special foes; and that, like the Jesuits, their aim is to get control of the public educational institutions. He adds that

The movement now being made to *secularize* the schools in France means more than the word would suggest in America. It means not simply the neglect or exclusion of distinctively religious instruction; it means, in too many cases, the teaching of scepticism, infidelity, atheism. It means the denying of the supernatural, the immortality of the soul, the divinity of our Lord, the personality of the Holy Spirit, the very existence of a personal God. One of my friends has a son in the *College Chapital*, one of the largest of the boy's colleges in Paris. He was present at a recent commencement, when a member of the Municipal Council presided, and made an address in which the boys were openly taught to despise Christianity and glorify the Gospel of Free Thought. My friend tells me that the speech was so outrageously atheistic, so profanely blasphemous, such an insult to the religious sentiments of the Christian public, that the college authorities were ashamed of it, and took pains to keep it out of the papers, lest it should create prejudice against the college. But the one thousand, five hundred boys heard it, all the same. Can Protestant Christian parents send their sons to such schools? It is the question which at this moment stirs the souls of many to their very depths.

So, in France, it seems the shoe begins to pinch on the other side! Yet apparently it does not once occur to these Evangelical believers that the *Free Thinkers* have any grievance, if the schools which their children attend are used for the inculcation of theological superstitions which are to them intellectually and morally abhorrent. The Evangelicals would keep the religious instruction in the schools whether the Liberals want it or not. The only fair thing is to exclude both theology and antitheology.

THE Fête of Liberty, on the 14th of last month, in Paris, was an occasion of immense enthusiasm, and appears to have been participated in by nearly all classes of the people. It was designed to celebrate the storming and destruction of the Bastile, an event which occurred July 14, 1789, and the anniversary of the Fête of Federation, of the same date the following year. Incidentally associated with the celebration, yet calculated to greatly swell its jubilant feeling, was the amnesty bill, which had just been agreed upon between the Senate and the Chamber of Deputies, in respect to the Communistic revolutionists, and the completion of the necessary subscription for the erection of the Statue of Liberty in New York harbor. One hundred and eighty-one towns and a hundred thousand subscribers contributed to this testimonial of the regard of the French people for the American Republic. There was certainly enough material, under the circumstances, to fire the French heart, always quickly responsive to the sentiment of liberty, to a high degree of transport. The unveiling of the Statue of the Republic in the Place de la République, the distribution of flags to the army, reviews, martial music, illuminations, and gayly floating, vari-colored decorations and banners combined to render it one of the most brilliant spectacles and successful festivals witnessed in Paris in modern time. It shows very distinctly the strength and progress of the republican idea in that country. A very notable peculiarity of the occasion was the entire absence of all religious services.

ARE THE SPIRITS PLAGIARISTS?

It is true the spirits sometimes hit upon choice phrases, but the plague of it is they so seldom turn out original. On inquiry, one finds they come from the earth, usually from the company of the poets. With all their opportunities, the spirits have never said such fine things themselves as have been said for them by Dante, Swedenborg, and Gautier. Are there imitators even in heaven? It would appear so from Dr. Bartol's account of a spirit message communicated to him as from Theodore Parker, in which the phrase, "I have been to the funeral of my affections," impresses Dr. Bartol as "worthy of Shakspeare," and one he never shall forget. Most readers of English classics have never been able to forget that phrase, not only on account of the magnificent context, but the pathetic application to a great name disgraced. Theodore Parker has no need to be a plagiarist, as man or spirit. But we are glad of evidence that he may be, in heaven, keeping company with Bacon. It is no more than we had a right to expect. The spirits have not that selfish institution of copyright, and, no doubt, borrow and lend their gems of thought and speech freely.

J. A.

THE RELIGIOUS EDUCATION OF THE YOUNG.

One of the best words in the admirable lecture of Prof. Adler, printed in the first issue of the *Free Religious Index*, is his suggestion respecting the religious education of our children. We believe with him that we should not only give our young more systematic moral instruction, but also that we should cease to teach them or allow them to be taught, even provisionally, theological notions which we do not ourselves heartily believe. We will consider this last thought first.

The idea which too many liberals entertain that if we only give our children a thorough rudimentary letting-alone, as regards theological or antitheological teaching, they will naturally grow up into rationalistic views of religion, is not altogether warranted by facts. It is a confidence born of a false, optimistic theory of human development,—a theory which complacently folds its hands and looks for the goddess "Nature," or the new god "Evolution," to do for us what we must do for ourselves. We need to get rid of this latter-day fiction that almighty evolution, or science, or progress, or any other abstraction is pledged to bring the millennium, and to learn that we must get up and go to work for it, like earnest, brave men, or we will die a long way this side of Jordan.

There would be some plausibility in adopting the let-alone policy as regards theological ideas, Christian or anti-Christian, which our children should be profoundly ignorant of, if indeed the policy could be carried out; but this is impossible in our state of society. We cannot keep our children from theological bias if we would. Even though they be not drawn into orthodox Sunday-schools where they are systematically taught the dogmas of supernaturalism, they are picking up more or less of them from their daily associates in the public or private schools, from the street and the play-ground; and before the parent is aware of it, the little one of six or eight has imbibed notions about God, Christ, heaven, hell, "the world the flesh and the devil," which the parents regard as superstitious.

It seems to us that it is not merely the right, but it is the sacred duty of every liberal to guard his child against such insidious indoctrination. Let us not be lulled into indifference by this specious talk about religion being a mere matter of reverence for larger or smaller symbols, and that children must have the lesser to start with, and will naturally and inevitably grow out of the lesser into the larger as they grow out of childhood, etc. We do not think that it is necessary for a child to believe in the devil first, in order to believe in evil afterward, nor to believe that Christ died to save him, before he can learn that he must now and ever "work out his own salvation."

We believe that it is unnecessary, nay, more, it is often cruelty, and it is always unwise, to suffer our children to be led into religious convictions, which, in after years, *if they think*, they must struggle out of with pain of doubt, and bloody sweat. Why allow our children to be led, when we know they are *misled*, or to learn what they must surely unlearn? All the social pleasures of such Sunday-schools are poor compensation for the mental blood-poisoning which threaten our children there. They may recover from the effects of the Sunday-school picnic in a week or so, with good nursing, but it will take them a lifetime almost to get rid of the theological ideas which they imbibed from the catechism on Sunday. They stick in the soil of the mind like Canada thistles in the farm-land of the mind-owner.

Let us not bequeath to our children such pre-

Digitized by Google

possessed minds. Not only would we guard our young from such theological bias, by keeping them away from evangelical Sunday-schools, but we would do more,—we would teach them positively what we disbelieve as well as what we believe respecting Christian theology, Christology, and Bibliolatry. We would fortify their minds against the approach of doctrines which we believe to be false. Let us illustrate: —

Take the Christian doctrine of creation,—"In the beginning God created the heavens and the earth." This conception of the genesis of the cosmos is found in the Christian Bible, is preached from Christian pulpits, is taught in Christian catechisms, and is stamped upon the plastic mind of youth in Christian homes, and Christian Sunday-schools everywhere. In the number of the "International Sunday-school Lessons," published July 4, of the current year, the doctrine is explicitly taught that "in the beginning" God "created the world out of nothing." Even in a publication sold by the American Unitarian Association, for use in their Sunday-schools, the same gospel of creation is taught.

Now it may be, to the eyes of the Christian, this ancient Semitic conception of creation is marvellously beautiful and true. Rev. Dr. Gibson goes into raptures over it. After quoting the expression "In the beginning," he exclaims, "How grand and true in its vagueness!" It is, indeed, as grand and true as a fog-bank, and about as much light comes from its "vagueness."

For our part, we should not wish a child of ours taught any such holy nonsense. We do not wish him to get a conception of God as a being, a kind of big man, an awful giant somewhere up above the clouds, who, before time was, sat silently upon nothing, away off nowhere, brooding from eternity upon what he was going to do by and by, and finally, all at once, after he had got a good ready, taking a "lot of nothing" and moulding "the heavens and the earth" out of it. Such a conception of "creation" we believe to be as unscientific as it is ridiculous and absurd. And yet it is this very idea of "creation" and a "Creator" which is earliest taught, and makes the corner pillar of the vast superstructure of Christian superstitions that stand in the world to-day. We believe there is no dogma of Christianity which is so basic, no conception of Christians which is so fruitful of misconceptions, as this doctrine that the worlds sprang into existence by the "fiat of the great Creator." For given to start with a God who can make a world "out of nothing," and you have a God who can create "life" on the globe by fiat, make the first man just as miraculously, damn him as arbitrarily, or save him as supernaturally. When we let God come in, in that *hocus pocus* way in creation, he is already an actor in the first scene in the Christian drama of the Fall of Man, and he has a right to play his part in the whole scheme of redemption which Christianity has assigned to him.

There is no getting around it,—the moment we assume that God performed such a miraculous deed "in the beginning," we might as well assume that he can do all the other little wonderful jobs,—to enlighten, console, and save man, which the thirty-nine articles ascribe to him. This idea of God as "Creator" is the first and fundamental error instilled into the minds of our children, and the mother of a brood of them. Let us prevent it,—in the literal sense of the word, come before it,—with instruction in the truth. Let us fortify their minds against the approach of such cosmological vagaries, by teaching them that there is no reason whatever for believing that there ever was a "creation" in the sense spoken of in the text, but that, so far as we know, or any one knows, the "heavens and the earth," in some form, have always existed.

The tendency of the discoveries of science leads to the belief in the self-existence and eternity of matter and force. Let our children very early be taught that it is not to Genesis, but to geology and other scientific sources that we must go, if we would learn about "in the beginning." If the only idea of God we can give our children is that of a "Great First Cause," we can well dispense with it. He was indeed "least understood" in Pope's time, and he is no less so to-day. To pursue the topic further, however, and answer the questions,—what shall we teach our children about God, or about Providence, heaven, hereafter, and the like, would occupy too much space. We reserve these for another time. We feel hearty sympathy with Prof. Adler when he says, "We have determined to be truthful with ourselves and to deal truthfully with our children; we have made up our minds that, come what will, under no pretence will we teach them even provisionally that which we ourselves do not believe." Their questions we shall answer truly when we can answer them at all, and when we are not able to answer we will frankly confess our ignorance, and bid them wait patiently for further light. But of more importance than theological or anti-theological education is the ethical culture of our children. We should lay stress upon this without ignoring the other. And for this purpose we sorely need text-books. The Unitarians especially have been doing some good work in this line. But the age yet awaits the Bible we need. Let us hope for it, work for it until we get it.

W. H. S.

SCIENCE AND RELIGION.

Scribner's, for August, contains an article on "The Mormon Bible," maintaining that it was taken in substance from an old historical romance, never published, but written some years before the origin of Mormonism, and often read aloud to friends, by the Rev. Solomon Spalding, a gentleman of education and literary tastes, an investigator of the Indian mounds of Ohio, and a writer of short stories and novels. The article is of no importance, as it adds nothing to what was before known, and omits many interesting particulars. Mormonism, in its origin, was an unmitigated humbug. The testimony of Rigdon (Smith's only associate and the man who stole a copy of Spalding's manuscript), of Spalding's widow, and of other persons acquainted with the facts of its origin, are sufficient to settle this point to the satisfaction of any reasonable inquirer. But the important fact connected with the history of Mormonism is the fact of its acceptance. Notwithstanding the sworn testimony of numerous witnesses of Smith's rascalities,—his acknowledged intemperance, laziness, lying, and thievishness,—he became a prophet, and died a martyr. Notwithstanding newspapers and railroads and telegraphs,—those merciless detectives of sham,—Mormonism has survived and prospered. Within the past fifty years, we have seen born in the centre of American civilization a religion with a divinely appointed leader or prophet, distinctive theological doctrines, a peculiar sociology, and its own morality and priesthood and churches. It has been a builder of towns and cities, has numbered its martyrs and sent forth its missionaries, and its followers have exhibited many of the characteristic virtues of religious fanatics in all ages. Its redemption of Salt Lake Valley—previously so barren and unpromising that engineers had declared it could never support one hundred men, and an old trapper had offered one thousand dollars an ear for all the corn raised within its limits—was a marvel of industry and faith. In some respects, the history of Mormonism is more striking than the early history of Christianity, or Mohammedanism. With its amazing story right before us, no one dare affirm that we are yet secured against the origin and survival of other equally baseless superstitions. So long, in fact, as the idea of supernaturalism, or the miraculous, including the theological dogma of revelation, is allowed place in religious teaching, so long will analogous delusions from time to time appear and gather believers. The "scientific study of theology" can alone put an end to them. Nothing in religious teaching should any longer be regarded as worthy of respectful consideration which cannot be subjected to scientific investigation. Protestants ridicule the belief in the miraculous, so prevalent in Catholic countries, giving birth to yearly visitations of the Virgin, and to such absurd pilgrimages as those to Lourdes or Knock; but a great deal of ordinary Protestant preaching is of a sort which logically justifies these puerile superstitions. We read recently, for instance, in a daily paper, the report of a sermon by a distinguished Unitarian clergyman, popularly classed as a liberal, which, in underlying philosophy, was as superstitious—that is, as unscientific—as some of the teachings of Joe Smith.

THERE can be little better proof of the statement, often made of late, that insanity is on the increase in this country, than the excitement created by Dr. Tanner, who, as all our readers are aware, in a public hall in New York City, appears to be carrying out his intention of living forty days without food. Should he continue until this paper reaches its readers, he will have nearly reached that limit. Before this paragraph is in print, however, he may have been exposed as a humbug; or he may be dead from starvation; or he may have voluntarily withdrawn from, or be still persevering in, his self-imposed task. We do not care much in what way the show ends, but shall certainly rejoice when the contents of Dr. Tanner's daily mail,—a precious tank of lunacy,—are no longer poured by the reporters into newspaper columns, and supplemented there by vapid remarks of the editor, and by "letters from the people." The length of time that a person may live without food is as yet undetermined, and will probably remain undetermined for a long time to come, since it must vary greatly in different instances, according to climate, race, temperament, age, etc. But if a frail person, fighting against the inroads of an acute disease, can live with little or no food, except water, for two or three weeks at a time,—a common fact in the experience of every physician, and within the experience also of most grown men and women,—we know of no reason why a healthy man, of strong constitution and phlegmatic temperament, or of abnormal tenacity, should not live for a much longer time without food. Our amazement is not expended upon Dr. Tanner, but upon those who write to him and talk about him, and especially upon the fact of the vast importance apparently attaching in popular estimation to every word concerning him which may be spoken by some other "doctor." Let us say here, to avoid possible misconception, that we have the utmost respect for physicians as a class, the profoundest conviction of the excellence and necessity of their profession, and that we share in none of the feeling which prompts sneers at physicians as either ignorant or dishonest; but we know of no good reason for regarding them with superstitious reverence, or for

Digitized by Google

hailing their platitudes as scientific revelations. Physicians, as a rule, are not scientific men. For the most part, they are educated and intelligent, and know more than other persons with regard to physiological subjects, precisely as every man who follows a special pursuit knows more than other persons who have not followed it. But, in popular estimation, this is not all. A man is suddenly seized by alarming illness. He does not know the cause, nor do any of his family. The physician is sent for in haste, recognizes at a glance the symptoms of a familiar disease, prescribes a familiar remedy, and the man recovers. The knowledge of the disease and of its appropriate remedy alike seem mysterious, and a glamour conceals the simplicity of method. In reality, nine-tenths of ordinary doctoring is only the practice of a trade, involving but little more science than the housewife's knowledge of the chemistry of cooking. It is only in exceptional instances that a doctor, any more than a lawyer, or banker, or farmer, is a man of scientific tastes or attainments or judgment; and no triumph or discomfiture of "regulars" or "eclectics" can come from Dr. Tanner's success or failure. Dr. Tanner is said to hold peculiar religious ideas,—whatever that may mean; and some persons are fearful that he is attempting to discredit certain old-fashioned miracles,—a fear which indicates the kind of foundation upon which the religion of some persons rests. We fear only that nothing will be learned from his experiment beyond the fact that the fool-killer has yet much work before him.

SOCIAL SCIENCE AND PHILANTHROPY.

Congress has asked the members of the National Academy of Sciences, soon to meet, whether they know of a better way of killing a criminal, *sentenced* to capital punishment, than by hanging. Without discussing the question of capital punishment,—remarking only that, as matter of fact, there appears to be at present very little disposition to abolish it, less even than existed twenty or twenty-five years ago,—it is evident that the desire to abolish hanging is almost universal, and that its longer retention is inexcusable. Professor Bain some time ago advised the use of electricity in nearly all prison punishments, and especially in cases of capital punishment. The mystery of the operation of electricity, he believed, could not fail to affect the imaginations of the ignorant persons who are chiefly to be influenced by the death penalty: and, at the same time, its absolute certainty, instantaneousness and painlessness, and absence of all possibility of revolting spectacle, rendered it the most humane and most scientific method of punishment. Dr. Hibberd, of Indiana, in a recent address before the American Medical Society, suggested the use of prussic acid or electricity in capital cases. Either of these would be a great improvement upon the present method. In New York, stray dogs are drowned in about four minutes; in Boston, they are poisoned, and death ensues in less than a minute. Our criminals, with much outrageous bungling, frequently, and always with a great deal of irreverent bathos, sometimes live for twenty minutes after the fall of the drop. There need be no unnecessary sentimentalism in the demand that human criminals be treated as humanely as stray dogs.

The Anti-Duelling Society recently formed in one of the counties of South Carolina, of which we spoke in a late number of the *Index*, is being put to a severe test by the Cash-Shannon duel. Shannon was killed, and the better moral sentiment of the State, represented in the Anti-Duelling Society, is demanding that Col. Cash be tried like any other murderer. The old-time "chivalry" protests and blusters, and threatens shooting and cowhiding for the reformers. The latter, however, seem to stand manfully to their guns. The publisher of the *Carolina Sun* of Cheraw, which has been very outspoken in the demand that the crime be punished, has been shot at in a public street by a son of Col. Cash,—the latter, who was standing by at the time, throwing off his coat, drawing a pistol, and declaring that he was going to "see a fair fight"; whether with the intention of siding with his son or with the publisher, who was shot at when his back was turned, is not clear. Some friends hustled the publisher, however, into a doorway, and the other party adjourned, after a volley of high words, to a neighboring bar-room. Young Cash had not, at last accounts, been molested by the law-officers for this dastardly attempt at assassination. Col. Cash is really under arrest for murder, and his trial is set down for September. But he is admitted to bail on the paltry sum of $3000. He will not, however, run away. He and his friends will spend the intervening time in working against the reform sentiment of the State, so as to secure a jury of the old-fashioned type. The Charleston *News and Courier* ably and courageously leads the other side. It closes a recent article in this vigorous fashion:—

> The persons, on both sides, who were concerned in the duel defied the law in the most aggravated and public manner. If they are not to be punished, the law against duelling is a farce, and might as well be repealed. There is no question as to the guilt or innocence of anybody. The law has been violated, and everybody knows who the violators are. The only question is, Will solicitors, judges, and juries, have the courage to do their sworn duty?

If the best proof of practical religion is the ability to make two blades of grass grow where only one blade grew before, by analogous reasoning a religious work is performed by the man who makes a million of eatable fish swim where only one fish swam before; and this must be our excuse, if excuse be needed, for calling attention in this place to the great development of fish cultivation in this country in recent years. Not only are ponds and streams all over our country now stocked with choice fish of many kinds, thus increasing our food supply, but the methods of hatching and breeding some of the most useful kinds of fish—shad and cod, for instance—are now so well understood that our future supply seems to be as definitely subject to control as our supply of cotton or corn. Besides this remarkable command over what was only recently a matter of chance, new varieties of fish are added each year to our table-supplies, from discoveries of their places of resort, or the invention of new instruments for fishing; and many varieties heretofore supposed to be worthless as food are now known to be palatable and nutritious. The Duke of Argyll, in the *Contemporary Review*, speaks of the numerous varieties of fish consumed by continental nations, the recognition of the excellence of which has been prevented in the two great English-speaking countries by prejudice or ignorance or thoughtlessness. He enumerates carp, tench (a species of carp, we believe), the skate, the ova of sea-urchins, and various kinds of cuttle-fish or squid. A brave effort to overcome prejudice on this score is now making by the Ichthyophagus Club, of New York City, which, at its first annual dinner, recently, partook of such objectionable dishes as shark-fin, bull-frog, razor clams, horse-shoe crabs, moonfish, squid, wolf-fish and gar-fish, sturgeon and sea-robins, the purpose of the club being, we understand, to demonstrate the harmlessness and excellence of these dishes, and thus add to our food supply,—a purpose we may commend as heartily as we now commend the unknown man who ate the first oyster, and thereby overcame our natural prejudices against this great delicacy. At the International Fishing Exhibition, at Berlin, recently closed, the United States surpassed all other nations in the extent, variety, and usefulness of its exhibit, and, in the person of Professor Baird, was awarded the first prize of honor—a result, we may suppose, not anticipated by the projectors of the Exhibition. The special catalogue of our exhibit on that occasion—a large octavo pamphlet of two hundred and sixty-three pages—equalled in size the official catalogue of the whole fair, and our exhibitors received no less than sixty honors of various kinds, in addition to the chief prize. The United States exhibit was peculiarly rich in piscicultural apparatus, one object of historical interest being the first hatching-box used in the United States, in 1851, by Dr. Garlick. In fish-catching apparatus, also, —from primitive Indian fish-lines of seaweed or strips of hide, with clumsy wooden hooks, to the purse seine, which catches six hundred mackerel at once, and the bomb-lance for whale-fishing,—our exhibit was remarkably complete. In this connection, we may mention the fact that Professor Earle, of the Fish Commission, has just discovered the long-sought method of hatching artificially that splendid fish, the Spanish mackerel; and it is estimated that at least one hundred millions of young Spanish mackerel will be "turned out" this season

It is encouraging to note any success in the common-sense and practical method of meeting the evil of intemperance, of which the following clipping from a late number of the English *Unitarian Herald* gives an example:—

> The cheering announcement in the late Chancellor of the Exchequer's budget that the revenue from spirits and malt liquors had decreased during the last year by more than two millions led some of us to hope that intemperance in England might really be slightly on the wane. Even though depression of trade, no doubt, had had something to do with the diminished sale of intoxicating liquors, it may also fairly be supposed that the multiplication of coffee-taverns throughout the country has not been without its influence in decreasing the consumption of alcohol. We are glad to welcome every new effort, public or private, in the direction of temperance, and report with pleasure the opening of the Rainbow Coffee Tavern, Lever Street, City Road, London, the establishment of which has been largely promoted by members of the Unitarian body. This coffee-house occupies the basement floor of the set of model dwellings next to the London Domestic Mission buildings at George's Row, Lever Street: and although in no way connected with the Mission, since its character must necessarily be secular and unsectarian, the two useful institutions will no doubt work well side by side. The Rainbow was opened at two o'clock on Saturday, May 22, with an appropriate speech by the Hon. A. H. Grosvenor, followed by short addresses from Mr. T. Chatfeild Clarke, the honorary architect of the building; Mr. W. Shaen, one of the trustees; and Mr. Corkran. A lively trade was done during the whole of the afternoon and evening, and there seemed to be a general feeling among those who came to make a trial of the refreshments that there was great need in that, as in other neighborhoods, of more of these innocent houses of entertainment. It may be hoped that there will be no difficulty in making these coffee-taverns a financial success; since, of the numerous coffee palace companies established, nearly all are paying a dividend on their shares of from five to ten per cent., and already upwards of seven hundred houses have been opened in England.

The Lord of Life should not be worshipped with faded flowers. Those that grow in thine own garden are far better than any other. With the flowers that are gathered there must be reverence,—itself a flower. —*Hindu, tenth century.*

Digitized by Google

FOREIGN.

A "SUNDAY Shakespeare Society" in England holds regular meetings each "Lord's Day" for the reading of the great dramatist's plays, and takes "tea" at the close.

THE French Government has allotted M. Pasteur the sum of fifty thousand francs for the purpose of enabling him to carry out his researches on the contagious diseases of animals.

THE Government of Vienna has prohibited the circulation of a large number of anti-Jewish publications, in accordance with Article 305 of the penal code, which refers to agitations.

AT Venice the Clerical party has gained a great victory in the municipal elections, ten out of the list of candidates proposed by the *Veneto Cattolico* having been returned, and only five Liberals.

THE *Agamemnon* of Æschylus was presented June 4, in the original Greek, to an English audience at Baliol College, Oxford. The thoroughly Hellenic costumes and stage accessories rendered the representation, as far as possible, a *fac-simile* of the marvellous dramatic masterpiece which the poet placed on the Athenian stage in an age of dramatic masterpieces, in the fifth century before the Christian era.

ALMOST all the German papers contained leading articles on the great festivities in France last month, in which they express their sincere sympathy with the Republic. The semi-official *Nordeutsche Allgemeine Zeitung* concludes its editorial on the subject as follows: "Germany only wishes to live at peace and in friendship with all other nations. She feels neither prejudice nor jealousy in regard to the great festivities in France. The more comfortable and agreeable the French make their home, the more advantageous and effective it will be for the maintenance and strengthening of the general peace."

IT seems, after all, that Louise Lateau, the Belgian Stigmatic, has been excommunicated. What are we to think of the Court of Rome, which thus dares to visit with an ecclesiastical censure one upon whose body the Deity periodically performs a most extraordinary miracle? If the Church believes in the Stigmata, it must regard her as one possessing a certain divine mission. How, then, can it venture to treat her as a flagrant sinner? The truth, however, is that, if Jesus Christ were alive, and found resisting the will of the Vatican, he would be thundered against quite as vehemently as was Martin Luther.—*Secular Review.*

ARCHDEACON DENISON has at last found it "well-nigh impossible" not to despair of this country. In 1870, he says, Mr. Gladstone's government destroyed the Church school, while in 1880 Mr. Gladstone's government "destroys the church-yards," alluding to the recent passage of the "Burial Bill." Little by little the old power and influence of the parish priest, or "parson," are being curtailed. It seems that in proportion as the clergy are vesting themselves with the long-discarded ecclesiastical vestments, so are the people depriving them of the relics of their former authority. All this speaks well for the future. We can tolerate a system of church histrionics, provided that the Church can advance no claim to interfere with our secular concerns.—*Secular Review.*

M. JOHN LEMOINNE, in the *Débats*, thinks that, though England is the exemplary and classic country of civil liberty, she has no similar title to religious liberty, as regards which France may claim to rank before her. In France, a century ago, the Revolution proclaimed freedom of conscience, and declared citizens of every religion admissible to public functions and political rights, while it is only in our own days that in England laws of exclusion against Catholics and Dissenters have been abolished, and it is only some fifteen years ago since the Jews obtained their emancipation. Even at the present session of Parliament, a member who has asked to be relieved from the religious oath is kept waiting at the door because of his opinions on religion. The question seems to him to be outside the province of the Legislature. The rest of the article is devoted to the Burials Bill. How he treats it may be judged from the conclusion. All countries, he winds up, have religious difficulties, and they are always created by the monopolizing pretensions of the churches.

THE OPENING OF THE BRITISH MUSEUM ON SUNDAY.—A deputation from the Sunday Society recently waited upon the trustees of the British Museum to present a memorial praying for the opening of the Museum on Sunday. Lord Dunraven, who introduced the deputation, said he was president for this year of the Sunday Society, and he and those associated with him hoped the trustees would be able to open the Museum to the public on Sundays. The movement had worked well in the country, and the opposition to it had died out. He was of opinion that, from a moral, social, and religious point of view, it was better for the people to have some place to go to on Sunday than to spend their time in idleness. He urged the trustees to open the Museum as an experiment, if only for one day, in order that the government might have some facts to go on. With regard to the expense, that might be met by closing the Museum one other day in the week. Mr. Mark H. Judge then read the memorial. Sir A. Hobhouse, in supporting it, said that his recent experience as a candidate for Westminster showed him that the opening of the Museum would be a benefit to the people. As a young barrister, he himself had felt the want of somewhere to go on Sunday, and he was sure that if the Museum was open it would be greatly frequented on Sundays. Professors Godwin and Flowers also addressed the trustees. The deputation then withdrew. Among those who wrote expressing their great regret at being unable to accompany the deputation were Mr. P. A. Taylor, M.P., Mr. Alexander Macdonald, M.P., the Dean of Westminster, Rev. A. H. Mackonochie, Sir Henry Thompson, Professor Williamson, F.R.S., Professor Max Müller, Mr. Moncure D. Conway, M.A., and Dr. W. E. H. Lecky.

THE *Weekly Despatch* thus comments upon the measure known as the Burials Bill, introduced into Parliament to regulate interments in national cemeteries: "With every desire to think and speak well of the ministry, we find it impossible to be very enthusiastic about its measures of domestic reform, so far as they have been divulged. Last week its intentions were declared with respect to an important question affecting large sections of the community. In the House of Peers, the Lord Chancellor introduced a Burials Bill, which is in some respects an improvement on Mr. Osborne Morgan's proposals, but which, if it is persevered in, will be spoiled by one unfortunate piece of bigotry. By it, Non-conformists are to be permitted to bury their dead, both in church-yards and in cemeteries, either in silence, or with such 'Christian and orderly services at the grave as they may think fit.' This means that Jews, and all other non-Christian persons, are to be excluded from the benefits of the concession. A Jewish and orderly service, or a Secularist and orderly service, is, we are left to infer, either inconceivable or abominable. In any case, Jews and infidels must bury their dead in silence, or not at all. Now, this we conceive to be palpably unjust. A non-religious funeral is not necessarily an irreligious funeral. 'Infidel' harangues, that should 'endeavor to bring into contempt or obloquy the Christian religion,' are very properly made a misdemeanor, and that ought to suffice. An open grave is not a place for theological controversy; but it is a place where the full heart, whether of Christian, Jew, or infidel, ought to be allowed reverent expression. It is so in the national graveyards of Scotland, where the people are not generally supposed to be indifferent to religion; and why should it not be so in England? To such a query, the Government can have no reply but this: to please ecclesiastical bigotry, it is still necessary to deprive certain defenceless classes of citizens of the most elementary of their civil rights."

PERSONAL ITEMS.

MISS CATHARINE NAGLE, of Davenport, Iowa, a convert to Judaism, was married on the 24th ult. to Mr. Samuel Herman, by Rabbi Schaner.

REV. GEO. BRADBURN, one of the early anti-slavery agitators, and prominent in literary, political, and religious circles, at one time, has just died at Melrose, Mass., aged seventy-three years.

AN appropriation of fifteen thousand dollars has been made by the government for the erection of a statue of the late Prof. Henry, in the grounds of the Smithsonian Institute, with which his name was so long and honorably associated.

A. BRONSON ALCOTT stated the other day, at the Temperance picnic at Walden Pond, that he drank nothing but water; seldom tea and coffee, and then very weak. He has not touched animal food for fifty years, his fare being fruit, vegetables, and grains.

MRS. JULIA WARD HOWE gave last week a brilliant lecture before the Concord School of Philosophy, on "Modern Society," of which she may be regarded, in a certain sense, one of the most distinguished representatives. There are few who have had opportunity equal to this gifted lady's to qualify them for the discussion of the theme.

MRS. DEGROOT, who has built a church in Newark at her own expense, has had a clause put in the deed to the effect that if fairs, festivals, or other entertainments are held therein, the property shall revert to the original owner. It is evident that this good woman's benevolence is contracted by the traditional conception of the exclusive sanctity of such edifices, and would draw a sharp line between what she regards their godly and ungodly uses.

MR. CHARLES BARNARD proposes a new idea for professional readers. In the entertainments conducted by them, instead of the endless repetition of a few familiar pieces, he suggests that they should confine themselves to original ones written for their exclusive use or conditional rendition. This, it is maintained, would bring the author into more direct relation to that portion of the public that are attracted to his productions, and enable him to better understand its judgment of them, besides greatly quickening the critical faculty and sharpening the intellectual perceptions of the listener in such instances.

JESTINGS.

A PREACHER at Chicago advocates the introduction of lady ushers in church, to make the young men attend.

GROWING UNCERTAINTY.—*Squire:* "Fine weather this, Farmer; will raise things nicely." *Farmer:* "Ees, Squoire; but I hopes so be as it won't raise the rents agen."—*Fun.*

"BUT, Freddy, how could you think of calling auntie stupid? Go to her immediately, and tell her you are sorry." Freddy goes to auntie, and says, "Auntie, I am sorry you are so stupid."

PEDESTRIAN (who has dropped half a crown in front of "the blind"): "Why, you humbug, you're not blind!" *Beggar:* "Not I, sir! If the card says I am, they must have given me the wrong one. I'm deaf and dumb!"

A LAWYER once rushed up to Jerrold in the street, and said, with a flushed face, "Mr. Jerrold, I've just met a scoundrelly barrister." Jerrold looked at him with a bland smile, and simply answered, "What a coincidence!"

A GENTLEMAN was staying at a country-house in England, when, hearing a great clatter below one morning, he looked out and saw a couple of grooms holding one of the servant-maids on a horse, which they led with difficulty once round the yard. He asked them what it all meant. "Well, you see, sir," said they, "we're going to take the horse to market to be sold, and we want to be able to say he has carried a lady."

A BAPTIST clergyman, well known in Providence, was one day dining with a friend, a Jew. Among other good things passed to the clergyman was some very nice ham. With a surprised look upon his face, our Baptist brother turned to his Jewish friend with the remark, "How is it that you, being a Jew, can partake of this meat, when the eating of all such meat is strictly forbidden by the old Jewish laws?" "True," replied his friend, "but when those laws were made they didn't have our fine Cincinnati cured hams."—*Providence Journal.*

AS A rule, it is difficult to get the official mind to bow to correction; its aversion to owning itself in the wrong being as great as that of the Suffolk clergyman, who, misled by a farmer's pronunciation, christened his boy "Joan" instead of "John," and registered the youngster as a girl. On the blunder being discovered some time afterward by the parish clerk, the vicar was implored to alter the register or perform the ceremony anew. "I will make a memorandum of the circumstance," said he; and he kept

Digitized by Google

his promise by writing at the foot of the register: "Mem. The girl baptized on the 10th instant by the name of Joan proved, a fortnight afterward, to be a boy."

THE Rev. Mr. Spurgeon is a funny man. On one occasion, he was much annoyed by three young men persisting in wearing their hats. He appeared for the time not to notice them, but proceeded to tell his audience of a visit he had paid to a Jewish synagogue. "When I entered," he said, "I took off my hat, but was informed that the great mark of respect was to keep it on. I did so, though I can assure you I felt very strange wearing my hat in a place of worship. And now, as I paid this mark of respect to the synagogue, may I ask those three Jews in the gallery to conform equally to our rules, and kindly uncover their heads?" The young men "collapsed."

AN eminent dean, having preached an assize sermon in Ireland, was invited to dine with the judges; and, having in his sermon considered the use and the abuse of the law, pressed somewhat hard upon those counsellors who plead causes which they know in their consciences to be wrong. When dinner was over and the wine began to go round, a young barrister retorted upon the dean, and, after several altercations, asked him, if the fiend were to die, whether a parson might not be found who, for money, would preach his funeral sermon. "Yes," replied the dean: "I would gladly be the man, and would give the fiend his due, as I have this day done to his children."

REFUGE OF SUPERSTITION.

THE *Episcopal Register* adds its voice, too, against what it calls Sunday desecration: "It seems to us a mockery; but we may be wrong. In our judgment, a communicant has no business to go to Coney Island, or any other beach on Sunday. The Lord gives man six days in which to work, and have pleasure. If he is unwilling to give up one of these days, which are his own, he has no right whatever to that which belongs to God,—the Lord's day,—and to devote it to secular or worldly purposes. It is God's day, and not man's, and should be kept holy to the Lord."

ONE of the Boston dailies thus reports: "The work which the Massachusetts Sabbath Observance Committee has laid out for itself is a large one, and, in some respects, almost a hopeless one. The committee does not seek to secure any changes in the laws, but to prevent, under existing laws, the running of all passenger and freight trains on Sunday; to prevent the demand on the part of any and all employers that those in their employ shall do any labor whatever on Sunday; to stop all Sunday work in railroad repair shops, on the road and on bridges; to stop the Sunday issue and sale of newspapers, magazines, and other periodicals; to stop all sales on Sunday except of medicines, and to restrict the Sunday sales of bread, milk, and other necessaries to the hours previous to 9 A.M.; to stop all Sunday evening entertainments, excepting "concerts of sacred music"; and to prevent all games and sports on Sunday."

AMONG the latest "missionary news" comes the following information. With the example of the primitive apostles as a guide, how will the missionaries meet Chet Ram's superstitions? "In Northern India, a native named Chet Ram is attracting considerable attention just now as the leader of a peculiar sect which claims the Christian name. The man, who is ignorant, and willing to remain unlearned, has a company of about fifty disciples, rough, fanatical fellows, some of whom believe Chet Ram to be the Christ. He, however, makes no such claim for himself. He visited Lahore, last autumn, and created a stir by proclaiming himself a Christian. Rev. C. B. Newton, of the Presbyterian Mission, describes him as an elderly man, of pleasing features and serious demeanor. Occasionally he is moved to a sort of frenzy, which both he and his disciples regard as an indication of divine inspiration. He manifests on all occasions a strong feeling of love and reverence for Christ, on account of which he undergoes much persecution from both Hindoos and Mohammedans, which he always takes meekly and cheerfully. He likes to hear the New Testament read, but says that he does not need instruction from the written Word, having it directly from the Holy Spirit, and the twelve apostles. Last September, Chet Ram, and sixteen of his followers, 'stalwart, well-fed fellows, with a minimum of clothing, and having faces variously expressing the frenzy of madmen, the ferocity of brigands, and the vacancy of idiots,' went to Buchhoke with Mr. Newton, and built a small church. On the journey, Chet Ram was sometimes beaten for praising Christ, and was visited by sick people, who came to be healed, and to whom he would give a rag torn from his clothes, in the name of Christ, who, he told them, would heal them. Among his disciples are some men of respectable appearance and sensible behavior. One of them has dedicated a bed to Christ, and gives travellers a night's lodging, in the name and for the honor of the Savior. He and his followers have evidently been impressed and attracted by the truth which has reached them, and the missionaries are laboring to give them the needed instruction to lead them fully into the light. Several have already desired to enter the Christian Church, but they have been advised to wait, and learn more of the gospel before making a public profession of their faith."

A RELIGIOUS journal thus describes a society called "The Bible and Prayer Union": "Its object is to conduce to the regular reading of God's Word and to prayer. Its members engage to read 'through the Bible, chapter by chapter, consecutively, one chapter daily, asking God's blessing upon the chapter read and upon the Union. A calendar is furnished to each member. The Bible and Prayer Union was founded by fifty Christian workers, in London, Jan. 10, 1876. On the 1st of April, 1880, the membership had increased to ninety-three thousand. Extending beyond Great Britain, it has branches in France, Germany, Switzerland, Italy, Sweden, Turkish Empire, South Sea Islands, etc. The American branch was organized the past March. It now contains some seventeen hundred members.

"We should put honor upon God's Word, if we would have God honor us. We should feed upon the food God provides, if we would grow strong. Many a Christian will read this article with a consciousness that he is wronging his own soul by a neglect of Bible-reading. Such a one needs the stimulus that this Union will afford. After the *habit* shall be well formed, he will rather read five chapters than omit to read one.

"No fee is required. If the reader will hand to the General Secretary three cents (to cover postage, printing of cards, etc.), his name will be enrolled and a card of membership (containing a calendar) will be furnished. Or he can send three cents with an application to Rev. T. S. Winkoop, Washington, D.C. Let us add that no Christian should *confine* himself to the consecutive method of Bible-reading, taking the whole Bible all through, one chapter daily. Some portions of the Old Testament are in these days useful chiefly for historic and only *indirectly* for spiritual purposes; many readers derive from them no spiritual food in the mere reading. Perhaps, however, it would be difficult to find an entire chapter in which we should fail to find at least a few verses highly profitable for meditation. *Any* chapter will enlighten us, if we will follow out some of its marginal references. But, if one *should* read a chapter and feel that he was not fed (as, for instance, a chapter containing a genealogical table),—and this will not occur often, we trust,—let him read a Psalm or a portion of the New Testament additionally."

IN 1835, there were in the six New England States only 40,082 Catholics, 27 priests, 22 churches, and 50 other ecclesiastical buildings unfinished. Ten years later there were in four of those States, omitting Connecticut and Rhode Island, 66,196 Catholics, 30 priests, 37 churches, and 32 chapels and stations. Now there are in all 736,100 Catholics. 516 priests, 502 churches, and 154 stations.

IN lieu of cash receipts acknowledged here from week to week, subscribers will find their payments duly recorded on the mail-tags of their papers. But receipted bills will be sent, if requested. All other money received, unless sufficiently acknowledged by supplying the order for which it is sent, will have special personal acknowledgment.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.

II. THE BIBLE AND SCIENCE, by John Weiss.

III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.

IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath."** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to *any address on the prepayment of 80 cents.* Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

E BOUND VOLUMES

SX for the years 1871, 1872, 1874, 18 nd 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can ou application at this Office. olumes for 1871 and 1872, $2.50; vo 4, 1875, 1876, 1877, 1878, $3.00. Sen at the purchaser's expense. Ad RELIGIOUS ASSOCIATION, 3 Tr ce, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass

MR. MILLS' LECTURES.

1. The Advances of Science in our Time: What do they promise for Man?
2. The Birthplace and Cradle of our Civilization; or, The Indebtedness of West to East, to Asia.
3. The Labor Question.
4. The Mission of the New Thought not to Destroy, but to Fulfil.

STUDIES IN ANCIENT LITERATURE. — *Four Lectures.*

1. The Gnomic Wisdom of the East, India, Persia, etc.
2. The Poetic Thought and Religious Sentiment of the East.
3. Greek Wisdom, or Pythagoras and his Institution.
4. Greek Religion and Mythology.

REPRESENTATIVE MEN OF OUR TIME.—*Three Lectures.*

1. Huxley.
2. Max Müller.
3 Emerson.

For terms, etc., address
CHARLES DEB. MILLS,
Syracuse, N.Y.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 555.
VOL. I., NEW SERIES.—NO. 7.

BOSTON, MASS., THURSDAY, AUGUST 12, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THERE is one supreme mind which transcends all other minds. It may move, but cannot be moved; distant, yet near; it pervades the system of worlds, and is yet infinitely beyond it.—*Hindu (ancient).*

THERE is an Infinite Being, which existed before heaven and earth.
How calm it is! how free!
It lives alone, it changes not.
It moves everywhere, but it never suffers.
We may look on it as the mother of the universe.
I—I know not its name.
In order to give it a title, I call it the *Way*.
When I try to give it a name, I call it *Great*.
After calling it *Great*, I call it *Fugitive*.
After calling it *Fugitive*, I call it *Distant*.
After calling it *Distant*, I say it comes back to me.
—*Chinese (ancient).*

WHITHER shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the depths of the earth, behold, thou art there.—*Hebrew.*

GOD appears in the best thought, the truth of speech, and the sincerity of action, giving, through his pure spirit, health, prosperity, devotion, and eternity to this universe. He is the father of all truth.—*Zendavesta.*

GOD dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed anything. . . . In him we live, and move, and have our being.—*New Testament.*

IN my heart I place the feet,
The golden feet of God.
If he be mine, what can I need?
My God is everywhere.
Within, beyond man's highest word,
My God existeth still;
In sacred books, in darkest night,
In deepest, bluest sky;
In those who know the truth, and in
The faithful few on earth.
—*Hindu (tenth century).*

RABIA, foot-sore and weary, followed the pilgrims to Mecca; but, when she saw them praying around the holy temple Kaaba, she beat her breast and cried, "O heart! weak follower of the weak! Thou hast traversed land and sea to seek in this far-off place the God who had long ago come to thee!"—*Persian.*

COMMUNICATE to me the least name of God, and I will return to thee his greatest. Every day he is in action. O thou whose light manifests itself in the vesture of the world! thy names are manifested in the nature of man; thy knowledge shows itself in the science of thy prophets; thy bounty is manifested in the bounty of great hearts. Recognize the mark of God in every place. The world is the image of God. —*Sufi Oracles: Persian.*

WHERE is this all-perfect reason, so near me, yet so different from me? Where is it? Where dwells this supreme reason? Is it not God himself? I have within me a clear *idea* of a perfect unity, far superior to what I can discover in my own soul. . . . It is doubtless this idea of a perfect and supreme unity in my own mind that makes me desirous to find a unity in the soul, and even in matter. This idea of what is simply and indivisibly one can only be the idea of God.—*Fénelon.*

THERE are two temples of God: the one the universe, the other the rational soul.—*Dr. Henry More.*

CURRENT TOPICS.

YAZOO COUNTY is reported sure for Hancock.

IT is New York City that is reported to have four hundred and eighty-nine churches.

IT seems that, after all, John Morrissey did not die rich. It would have been against public morals if he had. His estate has been declared insolvent.

AN Illustrated Campaign Life of General Garfield, written by Major Bundy, editor of the New York *Evening Mail*, is announced as nearly ready. Who is writing General Hancock's?

IT is reported that the Marquis of Ripon, the new Viceroy of India, spends one hour every day in prayer. We hope he does not forget the Mohammedan precept, that "one hour of justice is worth seventy years of prayer."

SIR BARTLE FRERE has been recalled from South Africa. It was time. He is a religious fanatic, and believes in converting the heathen to Christianity by the sword. It is now well understood that he brought on the Zulu war for the sake of extending the area of the true Church and the dominion of "the true God."

THE Social Science Association, as its years increase, gives evidence of growing vigor and systematic and practical work of great importance. Its annual meeting is to be held this year at Saratoga, from Sept. 7 to 11, and is expected to be one of unusual interest. Its work is conducted under the five divisions of Education, Health, Finance, Social Economy, and Jurisprudence. At the head of each of these departments are persons of eminent distinction in connection with the special subjects which they include.

PROTESTANTISM is making quite rapid progress in Italy. It is only twenty years since Protestant preaching was allowed there. Now there are one hundred and thirty-eight Italian Protestant churches whose members are converts from the Church of Rome, and fifty churches of foreign Protestant residents. These, however, are Evangelical churches. A good deal of the liberal thought of Italy does not organize new churches: it only breaks from the old,—perhaps does not nominally take the trouble to do even that.

AN Irish correspondent, from this country to a "Home" paper, gives this excellent advice to those who are looking to the United States in the hope of improving their condition: "If you want to be independent in America, acquire, first of all, a part of the American soil. In other words, let all farmers or farm laborers make their way as soon as possible to the great West. The country west of the Mississippi is indeed *their* land of promise. Besides being unsurpassed in healthfulness, its resources are beyond limit, and defy exaggeration. Mechanics and artisans will naturally seek those centres of employment where their respective crafts are most in demand; but even these should make an effort not to be the tenants at will of any one, but rather their own landlords, owning their own homes."

IF the old doctrine of the inherent evil of matter is true, it would seem that it must be particularly applicable to Farmington, Conn. This State has never been conspicuous for heterodox opinions; but there appears to be something in the soil of Farmington that renders it fertile in heresy. It was the former home of the Rev. Mr. Merriam, of Springfield, who caused considerable exercise of mind to his brethren of the Congregational body, some two or three years since, on account of his doubts as to the doctrine of eternal punishment. And now the Rev. Mr. E. P. Adams, of Dunkirk, N.Y., is suspended by the Presbytery of Buffalo,—has been suspended for the same grievous offence,—who is also reported as once a resident of the same little Connecticut township. Mr. Adams is described as a scholarly and conscientious person, whose views are substantially like those of Canon Farrar, who startled the religious world, not long since, by his frank and scholarly strictures upon the usual interpretation given by Evangelicals to certain texts of the Bible in relation to the doctrine now in question. It is said that all but four of Mr. Adams' church members stand by him in the stiff little breeze which it has been his fortune to raise in the section of his recent ministry.

TWO WEEKS ago we expressed our astonishment at the terms of the settlement by which Mr. B. F. Underwood had withdrawn his libel-suit against the publisher of the *Truth-Seeker*. We have since learned that Mr. Underwood did not see the arbitrators' report until it was printed in the *Truth-Seeker;* that he had only received assurances from them that the evidence wholly vindicated his character against the charges in question, and that they should so report, with the recommendation that both parties should hereafter maintain silence on these personal matters; that on this understanding only he signed the agreement to abide by the decision; and that, therefore, he does not consider himself committed to anything which the arbitrators say in their report on the extraneous matters that were not in the question submitted to them. We most willingly make these statements in Mr. Underwood's behalf; but, if the case is thus, then we think Mr. Underwood owes it to himself and his friends to make a statement, over his own signature, repudiating the arbitrators' report on these other matters which they adroitly weave into the case so as to make it appear to the public that he is committed to the whole.

Since writing the above, we have received from Mr. Underwood the letter which we are most glad to have in print in another column. We let our paragraph stand, however, further to emphasize the important facts which Mr. Underwood now confirms over his own signature.

Digitized by Google

For the FREE RELIGIOUS INDEX.

FOREVER: IMMORTALITY.

Read before the Philosophical Club of Brooklyn, N.Y.

BY W. H. BOUGHTON, ESQ.

I.

It is a matter of common observation that the mass of mankind take whatsoever they assume to be their opinions from others. And the most superficial examination of this subject will lead us to suspect that the masses have prejudices, not opinions, and by no means convictions. Especially is this true of the great questions which have always challenged the attention of the greatest and the meanest minds respecting cause, consciousness, God, and immortality. Nearly every man assumes that he has an opinion, yes, a belief; but a moment's reflection will convince him that he has never made any examination of his mental state upon these subjects. He has made an examination into the mysteries of his handicraft, and he knows that such examination was indispensable to mastery, and that mastery was indispensable to success. These are convictions; but, notwithstanding the experiences which lead to such convictions, he unhesitatingly assumes that he has a conviction of an equal degree of certainty respecting cause, consciousness, etc., and that such conviction may be, and has been, reached by him without recourse to anything which he himself would presume to dignify by such words as examination or investigation.

Still, we should not hastily condemn the workman because he is not logical; because he fails to see that a conclusion is never logical except when all its antecedent premises are established by inductions of equal certainty, and because he is tempted to call upon his imagination to reflect back an ideal which he mistakenly assumes to be his opinion respecting a God, a Cause, a Hereafter. It is not the fact that he is illogical, and therefore presumably wrong, and therefore self-harmful, that I would emphasize; but out of this disorder let us evoke beneficence, and ask Professor Huxley to tell us how.

"The great mass of mankind," said he, "have neither the liking nor the aptitude for either scientific, or literary, or artistic pursuits; nor indeed for excellence of any sort. Their ambition is to go through life with moderate exertion and a fair share of ease, doing common things in a common way. And a great blessing and comfort it is that the majority of men are of this mind; for the majority of things to be done are common things, and are quite well enough done when commonly done. The great end of life is not knowledge, but action. What men need is as much knowledge as they can assimilate and organize into a basis for action; give them more, and it may become injurious. But a small percentage of the population is born with that most excellent quality, a desire for excellence, or with special aptitudes of some sort or another."

Now, when we reflect that we know the good by its contrast with the bad, it is easy to discern that Prof. Huxley really intended to depict the horrors of the blight which would fall upon mankind were we all equally talented. And in order to prevent or at least to postpone such an undesirable social equilibrium, let us range ourselves with those uneasy spirits who are not contented with doing common things in a common way, and honestly, conscientiously examine into the great so-called mysteries of self-contemplating consciousness: and to one of these great questions, the question of Immortality, I ask your attention to-night.

The speculations upon this subject of many of the ancient philosophers, and notably of Plato, of the scholastics, and the theologians are familiar to many of you. But not until our day, and never until now has there been a sufficient body of accumulated, formulated, digested knowledge in the world to enable the mind to form the most empirical generalizations upon the subject. But in the near future all that the mind can know or may reasonably predict of immortality will be formulated, limited, and rounded into an idea of the same order and of an equal degree of certainty with the idea that matter is indestructible. It will have a history not unlike that of the theory of the attraction of gravitation, which was more than a century in conquering acceptance. And, although many years have now elapsed since the question of its truth or its falsity has passed out of the field of disputatious discussion, the significant fact for us to observe, in passing, is that the theory of the attraction of gravitation is wholly indefinite to most minds; and the more significant fact, the fact for us to dwell upon, is that, however indefinite the popular conceptions of gravity may be, the fact of the attraction of gravitation has ceased to be discussed.

As it has been with gravitation, so it will be with immortality; and I think that my meaning will now be plain when I say that an *indefinite* conception of immortality is upon us; that its indefiniteness will not serve to retain it in the field of discussion, but that future discussion will be limited, and directed to the making of the indefinite more and more definite. As a whole, a new idea of immortality will be recognized by all. Not a few there be who already see the penumbra of the coming shadow; and, when the shadow shall appear, then will every eye be strained to catch the first glimpse of the new idea as it rolls into the field of the mental vision. And the only cloud which obscures this new world is that remarkable element of the mind which dreads the solution of a disputed question.

So long as the heat of dialectical discussion warms the disputants, few of them welcome an approaching agreement. "Thought," says Mr. C. S. Peirce, "(has) for its sole . . . function (the production of) belief, and whatever does not concern that purpose belongs to some other system of relations. The action of thinking may incidentally have other results. It may serve to amuse us, for example; and among *dilettanti* it is not rare to find those who have so perverted thought to the purposes of pleasure that it seems to vex them to think that the questions upon which they delight to exercise it may ever get finally settled; and a positive discovery, which takes a favorite subject out of the arena of literary debate, is met with ill-concealed dislike. This disposition is the very debauchery of thought."

Now, while we may join Mr. Peirce in characterizing by so harsh a term that mental state which prefers the exhilaration of kicking a dead doubt to the melancholy ceremonial of burying it; while we may laugh with Goldsmith at the pedagogue who, "though vanquished, yet could argue still," our amusement should not blind us to the fact that there is a reason, and a good one, too, for the indisposition to cease discussion. The rationale of a dread of a solution is found in the reluctance to give over the pleasures of pursuit. These are real and rational pleasures; and an exhaustive examination of the pleasures of pursuit will point us to the paths which lead up to immortality, and to all other facts of consciousness. If pursuit is attended by pleasure, then is it natural, rational, and desirable; and when it ceases to be natural and rational, it will not long remain pleasurable. The end attained, the knowledge gained, then pursuit, with its accompanying pleasurable exhilaration, ceases; and then, to such as permit confusion of thought, comes regret that the race is won. This confusion of thought is found in the fact that mystery is regarded as the object of pursuit. But mystery is no substitute for knowledge, and furnishes no objects of pleasurable pursuit,—for pleasure of pursuit is pleasure of pursuit of knowledge. Now, in order that we may gain some knowledge of that which immortality is, it will be desirable to contrast it with that which immortality is not; and that we may know what immortality is not, let us examine the popular notions upon this subject.

II.

It is generally assumed that after death we shall join such of our friends and relations as have preceded us, and await the coming of such of them as we have left behind. When these shall join us, then our company will be complete, and with them we shall pass an eternity of the joys of kindred and friendship. So far, the conception has some degree of definiteness; but, notwithstanding the assumed importance of the subject, few persons manifest any desire or even curiosity to inquire or even to speculate upon such matters as how we shall spend our post-mortem eternity; whether our enemies, our creditors, our art critics, and our bores will be with us, or will be assigned to some other and more inhospitable quarter of the happy land.

In general terms, it may be stated that the hope of the millions is that they may join their friends and lead a never-ending life of joy and ease, without sorrow, without wants, without work. It will be seen that this hope is twin brother to the wish, which many still indulge, that this present life might never end; that they might never die; and, at the bottom of this wish, we find a like hope of freedom from pain, sorrow, and toil.

Analyzing these states of mind, we find that when men say immortality they mean conscious immortality; and, reducing their notion of conscious immortality to its lowest terms, we find a single residuum,—the faculty of memory. And not all of memory; for they would desire oblivion of all that was harmful, hateful, sorrowful in the past. Pausing a moment in their reflections, they begin to doubt whether a recollection of the joys of the past would be at all prized; whether these would not be excluded by the greater joys of a never-ending present; and they finally conclude that their idea before death of that which is indispensable to their happiness now, and to their happiness after death, will be the ability to recognize in the spirit before them the wife, the child, whom they loved upon the earth. They know that the wife and the child are indispensable now, and they draw the hasty conclusion that a recollection of them will be indispensable hereafter. But should they lose both wife and child, and not lose consciousness, then would they realize that intensity of grief was conditioned by activity of memory. Time loosens the clutch of memory. As memory fades, grief weakens, and is finally supplanted by the pleasures of memory. We remember with a softened, serene pleasure the dear ones who have left us. A still closer examination awakens the suspicion that it is not recollection of the dear ones which gives this pleasure; but that, while this is the ultimate cause, our pleasure proximately proceeds from the contemplation of the ideal wife and the ideal child which the mind has built up for itself,—not from recollection of the real wife and the real child. And as time lengthens, this pleasure strengthens; but it strengthens because memory weakens. We see that the laws of nature here again lead up to beneficence. Now let us kindle the torch of memory and feed its flames so that they may shine with uninterrupted and undiminished glare upon the upturned faces of the dead,—and another law, another beneficent law, whose beneficent office is likewise to extinguish memory, throws down the reason. Do not let us hastily conclude that the madman has no pleasures; and well may we suspect that, could the insane tell of the pleasures of insanity, those of memory would not be among them.

As age creeps upon us, memory is the first of the faculties to weaken; and, just so soon as memory fades, the sunset of serenity lights up the old man's brow.

The fallacy of the popular idea may be illustrated by the vivid consciousness in the child's mind that he loves his little companions, and his conviction that his future happiness will largely depend upon life-long relations with his little friends. He does not suspect that he will and that he must grow out of them, grow away from them, that his happiness depends upon his growth in those very directions, and that recollection of his childish friendships is by no means the condition of his adult happiness.

There is one phase of the popular belief which is sufficiently significant. Immortality is conceived as relating wholly to the future. The reason is plain. Recollection of states of consciousness begins with this life. We know that our happiness in this life is not augmented by recollection of what we might have been before we were born; and it probably never occurs to the most strenuous advocate of post-mortem memory to regret the absence of ante-natal memory. Excluding all help which evolution may render, and relying wholly upon history, most men believe that their ancestors, even in historic times, were barbarians. This belief prevents immortality from travelling backwards. The comfortable citizen of our day, leaning back in his velvet-padded pew and listening to a sermon upon immortality full of harps and thrones and wings and lambs, would resent the intrusion of memory should she turn her mirror upon the second century, and discover him gnawing a bone as he herded his pigs. And he is by no means certain that he would be pleased to recognize in the gentle woman beside him the blear-eyed drab who is disputing a husk with the swine. He resents the officious obtrusiveness of ante-natal memory, and is eager to believe in so much of evolution as dates his personality.

Instance might be piled upon illustration, but we

Digitized by Google

have now progressed far enough to cause us to suspect that an undue emphasis of memory is not a blessing.

Another popular fallacy is the notion that a belief in conscious, personal, immortal memory is an essential element of religion. Abstract religion, that which is common to all concrete religious systems, may be defined as man's efforts to attain his ideals, and his longing after such of his ideals as he thinks he cannot attain. The important words in this definition are the words "efforts" and "longing"; for these imply pursuit, and the pleasures of religion are the pleasures of pursuit of the unattained ideals. As fast as we overtake our ideals, and reduce them to possession, our attitude of mind towards those appropriated ideals is not religious, but moral; for this is the prize, the fruit of religion. Morality is the ideal realized. The religious man is he who first recognizes and then gladly and with bounding step pursues his ideals; the irreligious man is he who turns his back upon his ideals; and the non-religious man is he who thinks that, upon the whole, he should rather admire his neighbor's ideals, and would like his neighbor to go out and capture a few and bring them in for his inspection.

Abstractly considered, then, all such special concrete matters as cosmogony, trinity, personality, conscious immortality, etc., which distinguish religious systems and phases of individual belief one from another, are no part of religion. But it is evident that the most inevitable and necessary corollary of religion, as we have defined it, is the fact that religion is wholly subjective and personal to each individual mind. And, as individual minds differ one from another in clearness or confusion of thought, in strength and weakness, it follows that individual ideals will be strong or weak, clear or confused,—but, *quoad* the individual, none the less ideals, none the less religions. In other words, there are religions for the strong and religions for the weak; and it is the failure to recognize the fact that there is a weak religion for the weak which leads to a fundamental error in the minds of such as have eliminated from their conceptions of their own ideals all such extraneous and confusing matters as environ the religion of the weak. So long as weakness shall characterize religion, just so long will the popular notions of immortality form an integral and necessary part of it. "Take away my total depravity, and you take away my religion," said the old lady. Take away my conscious immortality, and you take away my religion, is the thought of the average citizen. And while we would advise the average citizen not to laugh at the old lady, we would also advise the rational religionist not to laugh at either of them. Both are religious; she simply mistakes total depravity for an ideal, and he mistakes conscious immortality for an ideal.

Among the stock arguments for persistent, personal, post-mortem memory, the most general and the most plausible may be stated in these terms: Earthly joys and sorrows are unequally distributed. Strength seizes all the temporal pleasures and sensuous gratifications. Strength is not contented with such conquests as excite the admiration of weakness in the winning; but, denying to weakness even such pleasure as lies in admiration, strength rends from weakness its own peculiar, pitiful pleasures, and even its substance, and battens upon distress. Therefore, runs the argument, compensation after death must be made to weakness for the ills suffered in the flesh.

But, when we came to consider weakness's idea of compensation, we find that weakness would have the trophies of strength, without its prowess. And we further find that weakness desires to become strong. This would be commendable, should it stop right here. But, should weakness stop here, it would use some other word than compensation; and, in order to measure out a full meaning to this word, weakness would bare the back of strength and lay on the bloody stripes with willing hand. Weakness wants the pleasure of compensation, and finds it in revenge. But the pleasure of revenge depends upon memory; and therefore memory is the necessary condition of post-mortem compensation. And so, again, is illustrated a result of persistent, personal memory. And to those gentle spirits who would bury revenge, and who believe that post-mortem happiness would not be compensatory, and would therefore be incomplete, if the privilege shall be denied them of contrasting such happiness with ante-mortem misery,—to such minds let us suggest that present happiness in this life may be diminished and may be extinguished by memory, by revived recollection of the *pains* of the past. And another thought, weakness is never wholly weak; in some direction weakness is strong.

The current idea of compensation took form at the period when the world contained but two classes, the oppressors and the oppressed. Its genesis was despair of liberty. This despair settled down upon but one class, the oppressed; and out of it they abstracted *their idea* of compensation; namely, a like liberty, a liberty to oppress. But the other class, having full liberty of oppression, felt no need of compensation. The idea did not originate with them. As liberty spread through the world, despair gravitated towards hope; intensity of meaning faded paler and paler out of oppression-born, post-mortem compensation, and it exists to-day simply as a survival of barbarous habits of thought. It died of too much liberty.

Now when we consider nature's compensation, we find it wholly pleasurable. We find the back strengthened for the burthen, and we hear the pilgrim singing as he carries it along. It is the positive strong back which gives the pleasure, and not the negative absence of the pains it once endured. Neither pleasure, nor pain, nor anything else proceeds from the *absence* of anything. *Nature's* compensation; but why must nature compensate? Because action and reaction are opposite and equal. Being equal, neither can destroy the other. Being opposite, they must interplay. Interplaying, they must be rhythmic. Being rhythmic, they must be beautiful. Being beautiful, they must give pleasure.

Still in pursuit of that which immortality is not, let us finally glance at that last infirmity of noble minds, fatalism. Fatalism is the goal of all who intellectually assent to the general theory of evolution, but fail to see all of its implications. Full of wonder, admiration, and awe for this new sun which has risen above the intellectual horizon, they gaze full-eyed into the face of this glowing orb, and so are dazed and blinded to the fact that all its rays are not luminous; that it not only dazzles, but also warms and cheers; that its invisible heat-rays knock upon the buried shell of the seed of consciousness, call it up to the sunlight, push out its arms, swell its veins and arteries, wreathe it with blossoms and laden it with fruit,—fruit full of new seeds, not full of old seeds.

The attitude of mind of many honest, earnest men towards evolution differs little from the mental state of the Brahmin, wrapped in stolid resignation, waiting for the heavens to fall. Analyzing the thoughts of such a man, we find nothing which approaches to an understanding of what evolution is. His mental state is this: Truth above all things. We thirst. Science is the fountain of truth. Its waters are oblivion. Let us drink. Let us drink the truth. Let us drink—nepenthe. Science is the temple of truth. The truth is beautiful. Therefore let us enter. But whoso enters here leaves hope behind!

Now this man claims a share of our respect, because of his fidelity to his ideal of truth. He excites in us a certain sort of admiration, because it seems to us that it seems to him that he is logical. We have toward him a feeling akin to that which we have for the red-skin in the rapids, who is sufficiently logical to cease all unavailing paddling of his canoe, and, folding his arms, goes stolidly over the falls. But there is another type of mind which is not so admirable: he who knows that he must go over the falls, but insists on taking hope along with him, hope that he will not be drowned, and therefore pierces the air with his cries, and keeps up a furious paddling. The mental state of such a man is something like this: Truth above all things. We thirst. Science is the fountain of truth, and, notwithstanding, we know that her waters will not quench our thirst, let us drink. Science is all that we have. She gives us no hope of conscious immortality. We must accept her utterances. But all the science in the world, and all possible systems and schools of philosophy cannot expel from the heart of man the innate, comforting, glorious hope of a conscious immortality.

I think it will not be difficult to recognize in this man a disciple of the intuitionalist school. And we see that his belief, pretending to be rational, ends where the belief of the Brahmin and the savage ends, in fatalism. And the point for us to observe is that neither is this word, nor are the mental states which we have been considering, discriptive or illustrative of anything which may be called a belief, or dignified by the name of a philosophy. The only thing I have ever met which fittingly suggests the howling confusion which characterizes them all is the formula of the genial John Brougham when he said that "What will be, will be, as what has been was."

III.

Before proceeding to any examination of that which immortality is, let us look at the matter *à priori* from the stand-point of logic.

"The theory of probabilities," says Mr. Peirce, "is simply the science of logic quantitatively treated. . . . There are two conceivable certainties with reference to any hypothesis, the certainty of its truth and the certainty of its falsity. The general problem of probabilities is from a given state of facts to determine the numerical probability of a possible fact. This is the same as to inquire how much the given facts are worth as evidence to prove the possible fact. Thus the problem of probabilities is simply the general problem of logic." And finally he concludes and demonstrates that "it is an indisputable result of the theory of probabilities that every gambler, if he continues long enough, must ultimately be ruined. The same thing is true of an insurance company. All human affairs rest upon probability, and the same thing is true everywhere. If man were immortal, he could be perfectly certain of seeing the day when everything in which he had trusted should betray his trust, and, in short, of coming eventually to hopeless misery. He would break down at last as every great fortune, as every dynasty, as every civilization does. In place of this, we have death. There exist no reasons, and a later discussion will show that there can be no reasons, for thinking that the human race or any intellectual race will exist forever." And Mr. Peirce means beneficence when he says that "he who would not sacrifice his own soul to save the whole world is, as it seems to me, illogical in all his inferences collectively. Logic is rooted in the social principle. To be logical, men should not be selfish." And should we ask him which of the two words, "egoism" or "altruism," he finds in the popular notions of immortality, we need not doubt of his reply.

IV.

The hasty glance which we have now taken of that which immortality is not, the facts to which we have called attention and the doubts which they imply, the danger signals which we have put up as we hurriedly passed along, will, if duly regarded, be sufficient to warn us in our quest of that which immortality is; and to a brief examination of this subject, let us now direct our thoughts.

Upon the threshold of this question, let us remember that our knowledge of immortality differs in no respect from our knowledge of any fact or event which depends upon the future or upon knowledge of the past for its solution. Knowledge and experience go down with this day's sun, and ignorance of the morrow reigns until to-morrow's sun shall rise with to-morrow's experience. We do not know that the sun will rise to-morrow. We do not know that there is any such thing as immortality.

Impliedly assuming the continuance of oft-repeated past experiences, there are some who assume that the rise of to-morrow's sun is a fact of a far greater certainty than the fact of immortality. Amplified, this assumption amounts to this,—that the daily risings of the suns of past years are experiences of a far higher degree of certitude than the experiences upon which any experience-conditioned, and therefore rational, belief in immortality rests. But the remarkable fact which we shall presently appreciate is that belief in immortality has many more degrees of reasonable certainty, has far more experiences underlying it, than the belief in the rise of to-morrow's sun. In order to make this plain, it will be necessary to examine the grounds of a rational belief in immortality. And when we have ascertained what we mean by this word, then I shall ask you to test our conclusions, not solely by contrast with that which we have found immortality is not, but by the suspicion which I hope shall awaken in our minds that immortality as it is, so far from ending in fatalism and despair, includes and postulates all that there is of hope; that hope is coextensive with time and space, and that these are infinite. And if our minds shall be pointed in this direction, then may we follow the path of Hope until the guide-boards tell us that its name is changed to Faith; and then may we retrace our steps and find that Faith is Hope,—two names for the same path

Digitized by Google

which leads back to the door of the reason, and thence leads on—forever.

We have already found that the belief in conscious immortality has for its origin a single spring: the unreasonable hope of the projection into the future of the harmful memories of the past. Passing the harmful character of memory, the fact remains that the hope of persistent personal memory is the only ground for a belief in conscious immortality. No attempt is made to harmonize this belief with all the other or with any other facts or fact of consciousness. And when our attention is called to this fact, then it is our duty to suspect that no theory of immortality is worthy of a thought which fails to sustain this harmony.

A belief, then, a reasonable belief in immortality must rest primarily upon some fact which shall be in harmony with all the facts of consciousness; and such a fact we find in the indestructibility of matter.

And now, to note how easily confusion of thought may enter the unwatched mind, let us observe that indestructibility of matter is asserted by all thinkers, and by nearly all who leave their thinking to others; and that such as deny it in terms assert it or assume it in their every thought. But, notwithstanding such unanimity of opinion, there are some who assert indestructibility of matter, but deny immortality. And while this is sufficiently remarkable, it is by no means so significant as that other fact, that some there be who assert indestructibility of matter and also immortality. The fact that they both think alike, so far as they think at all, never enters the mind of either; and it certainly never occurs to him who asserts both indestructibility of matter and immortality that he is far more illogical and far more unreasonable than he who asserts the one and denies the other. Both betray confusion of thought; but the mental state of him who asserts indestructibility of matter and denies immortality is characterized by very much less confusion than that of him who asserts both. For the latter, while asserting both, assumes that he distinguishes between them; assumes that he knows the one by its difference from the other; sometimes assumes that both are different facts of an equal degree, or of unequal degrees, of certainty; sometimes assumes that the one is a fact and the other is its necessary corollary. And here the necessity for investigation, and the undesirability of doing uncommon things in a common way are again illustrated. For investigation shows that indestructibility of matter and immortality are not two things, but one and the same thing. The one term has no meaning which the other lacks. In other words, the terms are not even convertible. It is not solely an error of fact and of logic to refer to indestructibility of matter and immortality by using the word *they*, but it is also an error of grammar to use any word except *It*—an all-inclusive masculine, feminine, and neuter *It*.

If matter is indestructible, then is it immortal; and the immortality of matter still persists, not solely when matter is contrasted with spirit; but of far deeper significance is the fact that when matter is so contrasted it shares its immortality with spirit. So, sharing its characteristic quality of indestructibility, the illogical mind presently assumes that finally spirit gets it all, and that spirit alone is immortal. And now, to again illustrate the fact that all disputes among men are disputes about terms, and to evoke a harmony similar to that which we shall presently see obtains between the terms "indestructibility of matter" and "immortality," and the ideas sought to be expressed by those terms, let us note the fact that in a last analysis the postulated spirit of the unphilosophical mind is the absolute of the philosopher, the materialist. Both assume the relative, and both intend the same identical non-relative when they call it by different names. There is no difference in the object which both of them postulate: the difference lies in their mental processes. The diagnosis of their respective mental states is not difficult to make; and, as anything which approaches to an understanding of the subject of this paper depends upon it, let us endeavor to clear it up.

Man is capable of but two states of mind: conception and consciousness. [And to any psychologist who may object to the use which I shall make of these words, and especially of the word "consciousness," let me say that any analysis of or any reference to *perception*, to association, to the *ego*, to consciousness of sensations, to cognitions whether presentative or representative, to any of the tools with which the psychologist works, would distract attention from the subject of this paper. This is not a paper upon psychology. It cannot be treated psychologically; it must be treated philosophically. The highest generalizations of each of the concrete sciences are the factors of philosophy. The highest generalization of psychology is conception. And when psychology is entirely through with conception and consciousness, then I use them to establish harmony with so much of consciousness as lies outside of psychology.* To express those subjective mental states which are conditioned *proximately* by experience, and such as are not so conditioned, I have searched in vain for better words than conception and consciousness. Such better words have not yet been coined. Language does not keep pace with advancing thought; and long before newer or wider ideas are formulated into new words, some old words expand to take on wider meanings, and other old words contract to narrower meanings. Throwing this tub to the psychological whale, let us return to conception and consciousness.]

Speaking very roughly and for the purposes of emphasis only, we may say that conception is comprehension, and consciousness is apprehension. Conception is definite consciousness. Consciousness when definite includes conception, and when indefinite transcends conception. If the indefinite can be the object of consciousness, then it must have a positive side; in other words, must be an object; and for that positive object no name can be so fittingly selected as that positive term, *The Absolute*. Regarding the relative as the peculiar object of conception because of its positiveness, we may in like manner regard the absolute as the peculiar object of consciousness, again because of its positiveness.

[And now, to prevent misconception of the terms "absolute" and "relative" in the limited sense in which we are using them, let us note, in passing, that by the relative we mean that positive thing and those positive things with which we can establish a recognized conscious relation. The result of the establishment of such a relation is a conception. Anything, however vague, which is consciously recognized as limited takes from consciousness its characteristic incoherence and indefiniteness, and becomes conception; coherent now, definite now, characteristically coherent and definite to the extent of the limitation. By the absolute we mean that positive thing and those positive things with which we cannot establish a recognized conscious relation. This is the object and these are the objects of incoherent, indefinite consciousness; and we shall presently find that the absolute is simply an extension of the relative.

So defining our terms, we will avoid the confusion of thought which arises from the definition of the metaphysicians when they tell us that anything, no matter how concrete, definite, palpable, sensible it may be, is absolute, and its manifestations are the relatives. This metaphysical definition is confusing, because it excludes from the idea of the absolute everything which has no manifestations; namely, which does not consciously manifest itself, which does not evoke sensible recognition. In other words, for the purposes of this paper, absolute is used as the antithesis of relative. But, to such as may desire to examine this matter further at their leisure, let me suggest that they challenge the statement of the Scottish school, that consciousness of the absolute is a pure negation. On the contrary, I think they will find, not negation, but negation of all negation the widest possible definition of an affirmation. Believing that it is wholly unnecessary at this time to make any examination into the relation of concrete parts to abstract wholes, having no time for the curiosities of literature, and leaving Sir William Hamilton to gather whatever of comfort he may by contrasting the absolute, defined as the unconditionally limited, with the infinite, defined as the unconditionally unlimited, let us press on in search of immortality.]

Always using the positive in our search for the true objects of both conception and consciousness, we will avoid the errors which inevitably arise from the confused employment of a negative in the sense of a positive. Then we will not attempt to define the indefinable, and notably we shall not regard indefiniteness as a definition; and we shall find that we have a very much better idea when we say "the absolute" than we have when we try to gather a positive meaning from such negatives as the in-finite, the in-de-finite, the un-knowable, the non-relative. This careless habit of mind accounts for nearly all of our erroneous conclusions; and we are tempted to indulge it through a misconception of the true offices of those tools of thought,—likeness and difference.

Difference stops where conception stops, and conception stops where concrete objects stop. Up to a certain point, the multiplication of differences enables the mind to get a more definite and therefore a better concept of any concrete object. In like manner, the multiplication of likenesses supplements differences and aids conception. But, just so soon as we reach the limit of recognized experiences, we reach the limit of conception and the limit of the office of difference. In other words, the office of difference is to point out specific characters, such as form, density, color, odor, taste, etc.; and likenesses travel along with these differences. In regarding the form of a man, difference points out his dissimilarity to other animals and objects, and likeness points out his similarity to other men.

But likeness does not end where difference ends, and this will be plain if we extend our illustration. We know John by difference from George, but by such difference we know him simply as John. Regarding him as a man, we do not know him by his difference from George; for in this respect he is like George. Distinguishing John and George from the grass on which they stand, we know them by difference so far as animal and vegetable are concerned, but by likeness just as soon as we regard animal and vegetable as matter manifesting life. Add the inorganic earth beneath their feet, and a like analysis gives like results. And the point for us to observe is that the wider the generalization the greater the dependence on likeness; until, reaching the highest generalization, the mental effort to realize the absolute lying beyond experience, we find that we must rely wholly upon *likeness* to that of which we *have* experience; and the result of such reliance is consciousness, not conception, of the absolute.

Conception, being definite consciousness, is knowledge. But indefinite consciousness is not knowledge; still it is something; and this will be plain if we analyze our idea of space.

Space is not the matrix of matter, as many seem to suppose; and space is not a sea of nothing, in which matter as something floats, as many more seem to suppose. Space *is* matter,—matter extended. Definite space is measurable extension,—extension limited by the microscope, the telescope, and the eye; and within the range of these we have conception of extension. Indefinite space lies beyond the reach of the senses, beyond experience, but is precisely like definite space in being matter extended. We cannot think of matter extended beyond the field of our telescope, for it sends to us no signal, no limitation; but we know that indefinitely extended matter must lie beyond us; for a limitation of space, a point beyond which there is no space, is unthinkable. But, while we cannot think of indefinite space, while it is not the object of conception, we can think of our idea of it, and therefore it is the object of consciousness. Consciousness is thinking of the idea of the absolute.

And what is our idea of it? That it is like the relative, like that of which we have experience; for what kind of a proposition is that which affirms that anything of which we have no experience is different from anything else? The absolute, then, must necessarily be an extension of the relative. This is the true unknowable. And I cannot conceive of a greater confusion of thought than that which characterizes some thinkers who, postulating the absolute as unknowable and inconceivable, yet assert that they know it, and that they know it by difference from the relative. For this is a statement that the absolute is different from the relative, and this is a statement that it is not unknowable nor inconceivable if it can be asserted of it that it is *different* from anything.

And now we feel the premonitory throb of an approaching idea converging upon our lines of thought. Now the bell strikes nine; and it is nine hours of the clock not solely in this our home, but also nine in Sirius, and away down the depths of space.

Turning to confront the meaning of space, we find it in the fact that definite and indefinite extensions of matter are indestructible. And the indestructibility of matter merges in meaning into the immortality of matter just as soon as we subject time, the abstract

*And such as shall find the way to immortality through Scotch metaphysics will win the lasting thanks of a waiting world.

Digitized by Google

of all sequences, to the same analysis to which we have subjected space, the abstract of all coexistences. Indestructible time, a limitation of time, a point beyond which there is no time, is also unthinkable. In like manner, we have conception of definite time and consciousness of indefinite time, in like manner conditioned, the one by difference, the other by likeness. Finally it dawns upon us that extension is not confined to space. Time is extended.

And now the path of extension of time begins to wear a familiar look. Now the guide-boards tell us that its name is Time and Space, Indestructibility and Immortality, as well as Hope and Faith. Six names for the same path which leads back to the door of the reason, and thence leads on—forever. Six names for the same thing! Yes, more than sixty and six; and yet one word includes them all. What is it which is indestructible? Matter. We have no better word. Space and time, spirit and soul, life and light, and love and immortality are not different things, but different phases of the same thing. This is matter; and it has but one synonyme, and that is—everything. Everything past,—every brave, forgotten deed, every savage deed forgotten, all unseen blushes of the desert flower, all songs and hymns and sobs and sighs and hopes and faiths and fears of the long-gone ages which have never reached our ears. Everything present,—not alone "the buds of future bloomings, but ripening seeds of ancient sowings," lies and curses of the long ago, not less than deadly fumes and gases, stripped by the air of all their poison,—ripples in the laugh of children. Did anything ever die? Did everything ever die? Everything future,—all our tears of pity, love, and sorrow, and all of anger, hate, and anguish, purified, clarified,—shall fall, with the rain, upon the just and the unjust who shall dwell in our land, but who shall never know our name. Is not matter beautiful? Need we hesitate to own ourselves materialists? I think not. Materialism is the faith of the future; and shall any one now shrink from the word, we may at once quiet his nerves by substituting *everythingism*. He will rather admire everything. He will, if he can, patronize it.

There is a certain all but universally prevalent habit of mind which prevents any adequate idea of matter, *and shuts* out most of its implications. I refer to the *temptation* to regard matter and force, and even motion, first as statical, then as dynamical. Remembering that inevitable confusion of thought will be set up if matter shall not be regarded as including both motion and force, let us observe that nearly all men, including many Spencerians, tacitly assume that such ideas as they have of force are very different from such ideas as they have of persistence of force; that force is the essence, and persistence is one of its qualities; that the thing is very different from the thing manifesting itself, from the thing in motion; that not only is there a point of difference between the two, but that the status, the statical, the stand-still thing, is somehow clothed with greater dignity than the *δυναμις*, the power-exerting, active thing. We have no time to further demonstrate the fallacy of such crude conceptions. This must be left to your own working-out: and shall you do this, then your reward will be the conviction that statical is dynamical; one thing, not two things; and, in this instance, not even two names for the same thing, but simply fictions, terms which have been imported into discussions of abstract things to serve a single purpose,—and that is nothing but convenience.

With the disappearance of the terms and the differences which they are assumed to imply, will disappear all differences assumed to exist between time and eternity, matter and force, matter and mind, matter and soul, matter and spirit. Strike out the differences, and there remain the likenesses. When likeness shall be recognized, then shall we call its name harmony; and just so soon as we shall set the crown of harmony upon the brow of matter, then will matter burst into song.

If I shall be able to arouse the suspicion in anybody's mind that matter sings, always has sung, and always will sing, then I shall leave him to study the scores by himself, and wait until he shall find the overture to immortality. And when he shall have mastered this, then will he find that all the tunes in the book may be played at the same time, and for all time; and that all of them simply add their voices to the swell of the crescendo in the majestic symphony of the spheres.

What, then, makes matter sing? What paints the roses and the sunset clouds? What calms the spirit in the gloaming, rouses with the trumpet, marches with the drum, strings the lyre, and puts up a prayer? Rhythm; matter; matter in motion. All motions of matter are rhythmic. The material basis of beauty, of life, of light, of warmth, of grace, of love, of hope, of the hope of immortality—is rhythm; immortal matter stirred with rhythmic pulses. All of grandeur,—the lifting of the craggy peak, the rush of the torrent, the burst of the storm, the death of the hero, the brave deed and word. Shall grandeur ever die? All of beauty. Shall beauty ever die? All of goodness,—all that is conditioned by unselfishness. Shall self-sacrifice ever die? Shall ever the forces of nature cease converting selfishness into love? and shall not her methods and her processes, when so benignly employed, be beautiful? And will the ends of nature and the means to those ends become unlovely when they shall blossom into knowledge? Is there anything in nature which need lead us to fear that widening knowledge will not offer us other objects of pleasurable pursuit?

Now it is entirely clear that neither everything nor the immortality of everything can be analyzed or even formulated; and surely not in the brief hour allotted to me this evening. I have not attempted it. I believe that no man—however clearly his thought on this great subject may be conceived by him, however clearly expressed by him, however interested, intelligent, responsive, and receptive his audience may be, however happily he may publicly analyze his mental processes—can convey that thought to his audience. He may offer incentives, he may awaken interest; but he can furnish to no one of his auditors any substitute for the necessity of patient, eager, careful, intelligent, hopeful, personal investigation. And I will have accomplished my object to-night, if I shall induce any one to ask himself the question, "What is matter?"

And if I shall so succeed, then I know that fatalism, in all its forms, will be banished from thought; and that belief in unconscious immortality will certainly do one thing,—it will strengthen earthly ties. No longer, then, shall countless thousands mourn man's inhumanity to man. Then will it, then must it, lend a new light to the eye, a deeper tone to the voice, a better, sweeter, holier meaning to love. For then shall friendship merge in this, and hither shall tend all the graces and beatitudes, all of comfort and serenity.

Unconscious immortality! Oh, no! Conscious immortality. But, as in this life we find that we are, so, in each *successive* future life, let us hope that we shall be unconscious of the pains of a past personality, and, all-unadapted to *future* conditions, mercifully spared the present pains of present consciousness of a *coming* glory.

To the hopeful, I think I have demonstrated the infinite hope and restful comfort of material immortality. If not so much as this, then I have pointed to the solid earth, whereon we may put up a shrine and consecrate it to that radiant spirit which springs eternal in the human breast. But a further word should be spoken to such as regard the immortality of philosophy as a desert waste where they can never make their homes; to such as regard it as an Eden whence they are forever expelled; to such as indulge the lingering suspicion that the so-called supernatural is always to be preferred to the natural; in a word, to such as do not want a philosophy, but do want a prophecy.

If George Washington loved his country, he hoped for it a future of transcendent freedom, happiness, and glory. The father of his country, he felt a father's solicitude for the welfare of his offspring; and out of this solicitude there no doubt came to him the thought that, could he command the future, *his* country should develop along the lines of his highest ideals. But what kind of an 1879 would George Washington have made without the railroad, without the steam-ship, without the telegraph, without Herbert Spencer, and with John Knox and John Calvin? And, however conspicuous the failure of George Washington in determining for himself or for us this year of grace, think of the infinitude of his failure when dealing with infinity. And think of the conditions surrounding George Washington in 1776, if imposed by his savage ancestors. And the fact to which I desire to call attention is that the failure to find anything of hope in the immortality of philosophy is largely due to the perpetual recurrence of the old, old notion that all we need is simply the power to vastly improve on nature's future.

Experience tells us that the things which happen are, as wholes, as generalities, always the things which are expected to happen, but, in detail and in method of appearing, are never the things which are expected to happen. Some unnoticed, disregarded phase or factor changes and denominates the whole. Some sleeping potentiality is the first to hear the summons to awaken, and presses to the front.

Using language for the purposes of emphasis, and not of strict accuracy, we may say that among the things which all men expect will happen is immortality: and if matter is indestructible, then all men are right; but as to the details of immortality and its method of appearing, these are the things which will not happen when immortality happens. And the significant fact is that upon the subject of details there is no such unanimity of opinion. What this flower of the future shall be, at any given point of time, will blossom into knowledge when the sun of that day shall redden the eastern hills. We do not know it now. It has not yet arrived. We should not know it now, because we cannot know it now.

And what may we reasonably predict of the consciousness of the future? Simply this: that it will be a segregation and natural selection of all the *best* elements of consciousness as now we know it.

Here may we spread the pinions of the imagination, and mount from height to height just so long as our pinions shall carry our material bodies with them. That is what pinions were made for. The flights of fancy which crack the skull against a projecting rock are taken in the belief that the imagination is all wings and no eyes. Taking note, then, of the fact that during life we are gathering experiences and developing our powers,—educating some, educing some, evolving some,—and that not infrequently, and just at the period when we feel the serenity of strength and the consciousness of ability to command the world, and are conscious also of special attainments, whether in art, in science, or philosophy, laboriously acquired and never used, and conscious, too, of latent powers first to be recognized, then to be developed, and then to be used,—death comes upon us while fittest to live; noting these, and noting also that nothing is wasted and nothing destroyed, and that development takes place along the lines which lead from good to better on its way to best; noting all these "grossly material" things,—let us *imagine* that all our sacrifices upon the altar of culture, whether of heart or mind, are not thrown away. But, as the leaflets drinking up the sunbeams liberate, not dissipate, all their heat and motion, making the sun of Abraham to shine upon us now, so the atoms or the molecules into which we shall be resolved may be storing up our personality, to be liberated for another, and, becausea future, let us hope a better life. In other words, let us *imagine* the splendors locked up in potentiality, and hasten to read the word upon his banner, RESURGAM.

THE Board of Trustees of the Wooster University, Ohio, have compelled Prof. W. G. Scott to resign the chair of Mental and Moral Philosophy, because, as the *Christian Union* puts it, his "teachings do not harmonize with the Presbyterian Confession of Faith. They decline to state wherein consists his heresy, refuse his application for an investigation, and maintain their absolute right to dismiss any professor without being subjected to questioning. Probably this is their legal right; but, if college trustees should generally act upon it, civil service reform would be needed in our colleges more than in our national administration."

POETRY.

For the FREE RELIGIOUS INDEX.

THE DEAD PAST.

O pedant dull, who with thy bucket fain
Wouldst living water from the dead past draw,
The dead were wise for their own day; in vain
Of a new time you make their lore the law;
Art not a'ive thyself with soul to know
And more of truth than men had long ago?
Not with the eyes wherewith dead nations saw
The world look thou, but thine own vision use;
Nature herself forevermore renews,
And comelier generations brings to light;
With swift despatch her crude assays from sight
Hiding, wholly intent upon the breathing Now;
Not stumbling with reverted glance move thou,
But forward, kindling at the Future's glow.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, AUGUST 12, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WE trust our readers will not omit the essay by Mr. Boughton, on Immortality, on account of its length or on account of its apparent abstract treatment. Its conclusions will not satisfy all: we cannot say that they appear to us to be the final word on this subject, which is of such universal interest. But the treatment is thoughtful, reverent, tender, and the question is one that is more and more attracting the attention of thinking, reasoning people. Mr. Boughton is a lawyer, accustomed to sift evidence; and his word, written *con amore*, deserves to be heard.

THE Evangelical movement for stricter Sunday observance appears to lag. Are its promoters taking a vacation? We have not even seen a "resolution" on the matter for some time. Meantime, Sunday excursions are at full tide. The summer is passing, the harvest will soon be over, and still the Sunday is not saved.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old INDEX stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass*	10.00
CHARLES NASH, *Worcester, Mass*	18.35
MRS. D. R. GREENE, *New Bedford, Mass*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on INDEX stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on INDEX stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00

GENERAL DONATIONS TO F.R.A.

HENRY W. BROWN, *Worcester*	10.00
C. M. DENISON, *New York City*	5.00
MR. and MRS. EIDLITZ, *New York City*	2.00
Miss APPLETON, *Roxbury, Mass*	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

THE UNITARIANS IN CAMP.

The Unitarians—perhaps we should say the more missionary section of them—have been holding an eight days' camp-meeting on the shores of Lake Winnipiseogee, in New Hampshire. This is the third year that the meeting has been held. The first year it was a local and almost impromptu gathering of members of Unitarian societies in New Hampshire, who came together in this delightful spot, where the Methodists have an annual camp-meeting, to be refreshed by a few days' communion with nature and meantime to take counsel with each other as to the needs of their cause in the State. They had so good, and, as they thought, so successful a time that they resolved to try the experiment the following year on a larger scale. They accordingly invited all Unitarians throughout the country, who were so disposed, to join with them, arranged a more definite programme, and engaged speakers who appeared best adapted to the kind of work required, wherever they could find them. And this, too, was successful in a different way. The country people for many miles around, most of whom had never before heard liberal preaching, came to the meetings, and the interest in them was beyond expectation. So this year the same method has been tried again, and, if we may judge from the satisfaction of the Committee of Arrangements, with a still additional measure of success. It was estimated that an average of four hundred and fifty to five hundred people from abroad were there the greater part of the week, nd that on Sundays the congregations in the grove numbered from twelve to fourteen hundred. On the last three days we were present, not by any special invitation, but by our own choice, and mainly with a view of personally observing this new instrumentality of Unitarianism.

And, thus observing, we can testify to a genuine healthy interest manifested in the meetings; to the ability, in the main, of the speaking so far as we heard, and we did not hear what was by general consent regarded as the best; to the prevailing spirit of good cheer, hopefulness, and earnest desire to help humanity in practical ways; and to the hospitality shown to different and even opposing phases of thought. As evidence on this latter point, it may be said that Rabbi Gottheil, of New York, gave by invitation an essay at one of the sessions, which was everywhere spoken of as one of the best utterances of the week, that at the close of the essays and sermons opportunity was offered for free discussion by any persons, and that the few words we spoke on one of these occasions appeared to be most cordially received, and that more were asked for.

This experiment of camp-meeting by Unitarians does not appear to be looked upon with entire favor by the older and more conservative members of the denomination. We were struck with the fact that the great majority of the speakers were in the section of the younger ministers; and with the further fact that a considerable number of them were not educated for the Unitarian ministry, but have changed from some form of Evangelical faith to Unitarianism, since their ministry began. Perhaps the older ministers have a fear that the new method will detract from the traditional dignity of the denomination,—that it will tend to popularize their liberal faith at the expense of exactness of thought and quiet scholarly culture,—that perhaps it may lead imperceptibly and unconsciously to other evils inherent in the emotional and sensationally demonstrative forms of faith. So far as anything has yet occurred, we should say that such fears are at least very nearly groundless. We think there was apparent some tendency to extravagance of expression, some falling into the *ad captandum populum* style of argument beyond what clear thought would warrant, some little tendency also to use strength of lungs and voice in place of strength of reasoning; and these are temptations to be guarded against. But beyond these, and they were not very marked, we heard nothing that might not have been equally in place in a hall in Boston. The religious zeal was not so excessive as to interfere with excursions on the lake and among the neighboring mountains. On Friday and Saturday, two as glorious days as were ever made for lake or for mountain, we are glad to report that not so many of those who were there for the week attended the meetings as went off to get some grander or more beautiful view of nature. It would have been sad if they had wasted an opportunity which might never come again, while a religious meeting may be had anywhere. But we do not believe that Unitarians are in any immediate danger of running into the Methodistical kind of dissipation by which time and opportunity are wasted in excess of zeal for religious meetings.

As to the use of the instrumentality of the camp-meeting (or grove-meeting, as this, perhaps, may more properly be called) for the spread of liberal religious views, we see not why, with requisite precautions and regulations, it is not perfectly legitimate. Grove mass-meetings were held in the interest of the anti-slavery cause, with good effect: they have been held to advantage in the temperance cause; and why may they not also be put to use in behalf of religious reform? It may be added that those who have had most to do with the arrangement of these meetings each year at Lake Winnipiseogee claim that a new impetus has been given by them to the cause of liberal religion in the State,—which was certainly not a very promising field. It may be that the individual zeal and enterprise which inaugurated and successfully conducted the meetings is the primary impetus, and that, with this zeal and enterprise of a few individual ministers,—and there are only a few of them in the whole State,—the greater activity would have come, even without the meetings. However this may be, it is certain that there is a rather remarkable Unitarian revival in New Hampshire. Within two years, we were told, three new societies have been organized on apparently very stable foundations, as many more have certainly been saved from going to destruction, and one has come over bodily, with its minister, meeting-house, and all other appurtenances, from Orthodoxy; and these seven societies make more than twenty-five per cent. of the whole number of Unitarian societies in the State. There are other towns which are said to present nearly or quite as good an opportunity for liberal societies, which are only waiting for the right organizing moment.

All this work, of course, is within Unitarian limits,—and Unitarianism has its limits,—and therefore the movement may not be of a nature to interest all our readers. It was apparent at this grove-meeting, in spite of the hospitality to speakers not counted as Unitarian, that the speakers who would be reckoned as Unitarian had a common underlying creed as a boundary of fellowship. This creed, perhaps, could best be expressed thus: *allegiance to Jesus as the natural moral and spiritual leader of the human race.* And this is the one article of belief that may now be said, we think, to mark the boundary of the Unitarian denomination on the side toward free thought. By this they call themselves Christians, and claim their connection with the Christian Church. They will shake hands with those who are over this line, and to a certain extent work with them; but within this line is their denominational fellowship.

Digitized by Google

And this is the last vestige of authority for Jesus. It seems to us inevitable that it should be pushed aside by advancing knowledge. The Unitarians will not be able to keep it as a permanent bound. It is too frail a structure. But this is a point to which we may return. Meantime, and always, the denomination is one of great interest to us, both for what it has done for freedom and for the direction in which it is headed. It is now in camp. But before long it will have broken camp and be on the march again.

A NOTE FROM MR. UNDERWOOD.

EDITOR OF THE INDEX:—

The *Index* recently stated that D. M. Bennett had made a complete retraction of certain slanders he had published concerning me, but that the retraction seemed to have been secured by my entering into a sort of co-partnership for whitewashing the man who had slandered me. This, I think, is the substance of the paragraph. It calls for a correction.

The retraction of D. M. Bennett, through two of his intimate personal friends who examined his accusations, was accompanied by a statement extenuating his offence, and reflecting upon Mr. Savage, myself, and others in connection with the exposure and censure of him published some months ago. But the report (which I did not see till it appeared in the *Truth-Seeker*) neither claims nor implies that the statement referred to is indorsed or approved by me, *as it certainly is not.* Had it contained such a claim or implication, I should have repudiated it as soon as it came to my notice. The report, so far as it has given the impression that my vindication and Bennett's retraction were obtained by an acknowledgment or admission on my part that I had done him some injury by word or deed, or that I had joined him or his friends in condemning either myself or others with whom I have been associated, has given an impression that has no foundation in fact. I will only add that, before the report was published (probably before it had been written), I was assured it would contain a denial and retraction of the slanderous statements; and, with that assurance, I agreed to abide by it as a final disposition of these purely personal matters. Thus much I deem it due to myself and others to say; and, but for severe illness, it would have been said before.

Respectfully,

B. F. UNDERWOOD.

THORNDIKE, MASS., Aug. 7, 1880.

A RELIGIOUS PANIC.

It is natural for people to think that their conceptions of things are the essential truths of existence, and hence to renounce them would be to give up its very foundations and suffer chaos to come again. It is thus that great transitions of intellectual and social life, and especially of religious faith, are always attended with signs of alarm. This is particularly noticeable at present. It is true the same alternatives are not resorted to now, to strengthen and confirm old beliefs, that were once in vogue, but like apprehensions show themselves to those witnessed all along the path of evolution in the conflict between conservatism and progress. We constantly hear expressions of solicitude for the safety of inherited convictions and concerning the dangers which threaten. Of course there is always some reason in this. There is always more or less danger in these changes,—in letting go the old, of yielding much that is of permanent value and important to the actual interest of society. The progressionists, or those who claim to be such, need to be often held back and subjugated, as well as the obstructionists to be overcome and the stationary advanced. In repudiating what is erroneous and the more intelligent and thoughtful have outgrown, there is moreover great risk to many of the loss, for a time at least, of all moral securities. It thus requires what approaches infinite wisdom and discrimination to so guide intellectual advancement that society shall preserve a sufficient equipoise and save the car of progress from rushing to destruction. Nevertheless, much of the clinging to long-cherished ideas and persuasions is a childish and unreasoning attachment, and the evils feared in consequence of their rejection are purely imaginary. This is the continual lesson of history. The old conceptions are slowly abandoned, sometimes apparently too slowly. The old ideals fade out, the old habits are lost. The intellectual environment becomes changed. The mind shifts its attitude and direction, acquires more expansive sympathies, new interests and aspirations. The Old World still maintains its poise in the system, and rolls onward into the light, bearing humanity forward to new and wider realms of truth and intelligence. The alarm that is manifest in our day, to which we have adverted, in respect to the perpetuity of prevalent religious ideas and existing institutions, and the consequences of discarding them, is variously indicated. It was exhibited by the former Pope of Rome in a direct opposition to all modern intellectual and scientific attainments. According to the view enunciated in his latest syllabus, the world was irresistibly nearing the verge of an awful catastrophe. The Spirit of Evil had got the reins in his hands, and was driving us all to universal ruin. The present Pope, while he evidently entertains the same fears, is wiser in his day and generation, and proposes tactics adroiter and better adapted to the conditions of the nineteenth century, to avert the calamity of a seeming compromise with progress,—the adoption of a pseudo-science, for the capture of science and intellectual tendencies, thus to render them subservient to the aggrandizement and claims of the ecclesiastical rule which he wields and represents. The same alarm and the same modes of preparing against the impending evil is visible in Protestantism, though less definitely. There are some in the Protestant Church who recognize and frankly acknowledge the radical antagonism which exists between modern knowledge and the creeds. There are others who seek to effect a compromise between them. They maintain that no such antagonism exists; that science, rightly understood and interpreted, but confirms the old doctrines of religious faith. Of these two classes or representatives of the different modern religious tendencies noticed, we do not hesitate to say that the former seems to us a more logical and honest position than the latter.

There is a necessary and direct hostility between science and religion, or the historic faiths that have passed for religion. But whether this is a just occasion for the dangers attributed to unbelief, or whether it justifies that paltering with the truth and easy-going mode of dealing with their contradictions, and pretensions of their harmonies when no harmonies exist, which to so considerable extent is common, admits of a strong doubt, to say the least. This reluctance to abandon old systems of faith and modes of thought, which advancing knowledge and intelligence steadily tend to consign among the obsolete things of the past, and fear of dreadful consequences that must inevitably ensue, distinguishes somewhat largely even the higher ranges of the intellectual life of our time. It appears among the devotees of science and philosophy in a timid spirit of accommodation and shrinking from legitimate conclusions, in dealing with the great questions which the enlightenment of the age forces upon us, and especially in their departments of thought and investigation. It betokens an absence of intellectual faith and courage. It is an effort to patch with new cloth old garments, which one of the world's great teachers long ago referred to as a poor expedient in such instances, and hence inevitably results in a combination of but rags and tatters. Such methods cannot serve more than temporary ends. They cannot prove permanently satisfactory. In fact, they lead simply to bewilderment and confusion.

There seems to be in the religious world signs that the alarm which we have endeavored to indicate as commonly associated with the parting with old beliefs, and that is peculiar to our time, has already reached that stage which may justly be regarded a panic. The old distinctions which once kept the sects apart, the old sincerities and force of conviction which so greatly stimulated their zeal and inspired their hope, and were at once the signal of their origin and aims, are becoming extinct. At the same time there never was more commotion in the Church than at present, more of what is termed activity; but it is easy to be seen that much of it is a make-believe enthusiasm, with little clearness of aim or purpose or promise of strengthening or perpetuating the distinguishing ideas that have moulded its history. There is, with this outward show of desperate energy and stir, an immense amount of that languor and complacency which an army exhibits when the battle has been decided against it. The words of the new policy of the sects are agreement and reconciliation. It is the era of unions and alliances, which simply means in the main non-committalism and neutrality, the pell-mell huddling and rushing together into fraternal embrace of hitherto divided parties, differing sympathies, and mental characteristics. Of course, so far as this proceeds from the growth of broader spirit of toleration, a more genial and kindly hospitality toward those who differ from others in their convictions, it is deserving of all praise and congratulation; but, so far as it results from a disposition to evade the intellectual issues of the time, from impotence and cowardice in the face of them, a selfish desire for the preservation of that which may not be worth preserving, it has little claim to respect.

One of the most notable signs of the present religious panic is the frequency and ease with which the clergy of different communions break their denominational fellowships and pass from one to the other. In England of late years there has been a strong setting of Protestantism toward Roman Catholicism. And in this country, not to mention increasing examples of such changes in the Evangelical sects, men who have grown gray in writing and preaching against the Trinity, and in endeavoring to show the fallacy of the doctrine of endless punishment, suddenly startle the public and their friends by gliding into the very sects toward which they have hitherto necessarily during their whole ministry maintained the attitude of opponents, consent to hold their peace in regard to things which they have been accustomed to teach and imply were of supreme importance, and thereby discredit the worth of their former labors.

Explain these manifestations as we may, give to them whatsoever interpretation, it is plain that they show the breaking-down of that discipline and regimen of the Church which has been so largely its characteristic, and the secret of its conquests and power.

They show that the demoralization is taking possession of it which comes of the sense of its departing glory,—the result of doubt, distrust, and fear; that its present condition is in no small de-

Digitized by Google

gree of the nature of what may properly be regarded a panic.

But how groundless, in the ultimate issue of things, are all such fears and apprehensions as we have alluded to! What though all our systems and preconceptions crumble and dissolve! Is there not a stable, eternal order ever surviving, though all other divine revelations perish, and assuring us that the only safety and endurance are in facing and following the truth and the light? If the high ideals of character survive, the great primal moralities of life remain, we need not fear, though the thoughts and theories which have been longest cherished and most endeared to the heart of man, and interwoven with his experience, pass forever away,

"And, like the baseless fabric of a vision,
Leave not a wreck behind."

D. H. C.

SCIENCE AND RELIGION.

We wonder how many generations must yet pass away before the popular mind will be able to understand that the records of the rocks are as reliable, to say the least, concerning the early history of the human race, as the literary records of a superstitious and semi-barbarous race, and that they furnish, indeed, far more of a "revelation." A new verse from this most ancient of records is translated by Mr. F. C. J. Spurrell, for the Archæological Institute at London. He gave an account, as reported by the *Athenæum*, of implements and chips from the floor of a palæolithic flint work-shop at Crayford, Kent, and showed, in the clearest manner, from the flint objects which he exhibited, that he had found a spot where a palæolithic man sat down on the then sandy foreshore, and fashioned his weapons. Having done his work, the man appears to have been disturbed,— either by an enemy, a storm, or beasts,— and never returned to claim his property. The evidences of his handicraft are skilfully brought together by Mr. Spurrell, who showed not only the manner of the man's proceeding, but also the tools he worked with, which were found on the same site. There is a text for a sermon well worth preaching in these records of a man whose weapons and implements are found to-day just where he left them, on the shore of an unknown sea, some hundreds of thousands of years ago.

That a scientific label or title is sometimes as little worthy of trust as the manufacturer's "prime butter" on a tub of oleomargarine, is absurdly shown by a recently published book, entitled *The Wandering Naturalist*, by J. A. Lawson. It is a record of Munchausen adventures in Northern India, most of the adventures being originated, in all probability, in the author's study. We make this supposition without any hesitation, because the same author, some years ago, attempted to palm off upon an adventure-loving public a fictitious narrative of travels in New Guinea. The kind of "bosh" which the author now hopes may be accepted as religion or science — we cannot tell which — may be understood by the following extract from a description of the ascent of Mt. Everest, the highest mountain in the world: "Our view of the snow-capped mountains and ranges was sublime; but a mass of dark-colored clouds hid the valley below from sight. About four o'clock in the afternoon, we observed that the sun, reflected on these clouds, lit them up with all the colors of the rainbow. The sight was marvellous, wonderful, grand! I am not exaggerating when I say that the effects of it on my mind were such as to inspire a gravity I had never experienced before. I was, at this time, a very young man, not gifted with much wisdom, and holding the doctrines of an atheist; but I came down from that mountain a firm believer in a Supreme Being, the majesty of whose wisdom was inexplicable and awful; and my conviction was permanent. No greater test, I think, can be given of the grandeur of the scene which met our view." We accept the author's assurance that he was "not *gifted* with much wisdom." The above extract certainly proves that he has not *acquired* much.

If Buckle were alive, he would find fresh proof of his theory that a superstitious theology has been the bane of Scotland, in the treatment accorded Professor Robertson Smith, a distinguished Scottish divine. He wrote for the *Encyclopædia Britannica* several critical articles on Old Testament subjects. For expressing, in these articles, views which some of the most conservative theologians of this country would regard as only mildly heretical, he called down upon himself a torrent of indignant abuse from his ecclesiastical brethren, and, after a long and bitter trial, barely escaped conviction for heresy. Unfortunately for Professor Smith, but fortunately for good literature, an article from his pen, on the "Hebrew Language and Literature" (which, by the way, rumor says he sought to suppress after his acquittal), was already in print, and has since been published in a new volume of the *Encyclopædia*, and contains, as of course it had to contain, a reiteration of some of his heresies; and at once the ecclesiastical hue and cry was again raised against him. His gentle heresies — as, for instance, a doubt whether Moses left in writing any other laws than "the Commandments on tables of stone," a belief that "the Pentateuch is the production of more than one writer," an assertion that "the story of the early fortunes of the nation presents characteristics which point to moral tradition as its original source," a reference to the historical books as "finally shaped after the fall of Jerusalem," etc. — show simply that he accepts, as every instructed person must accept, some of the necessary results of modern investigation, or scientific criticism, regarding the history of the Old Testament. The Edinburgh Presbytery has just voted, forty-two to nineteen, to prosecute Professor Smith, the motion being made by an ignorant nobleman, Sir Henry Moncrief, who naively stated that he had not read the articles complained of. Another of Professor Smith's accusers — Dr. Begg — believes that this new publication is "a marvellous providence" to allow the church to reconsider the question which it had before decided wrongly. These Scotch heresy-hunters bring to mind the often-repeated story of the man who, during our civil war, was determined that his church should not elect an abolitionist for pastor, but gave up at last, having learned, he said, that he must put up with either a —— abolitionist or a —— fool; and of the two he preferred the former. These Scotchmen seem to prefer the latter. But, after all, we must admire their consistency.

Mr. Rice, in the August *North American Review*, supplements the letter which he wrote from Europe, concerning the Lorillard expedition to Central America, by an article on the same subject, giving many details of what is known regarding Central American antiquities, and mentioning many curious theories of the origin of the native American races. Most of these theories show the effect of the Biblical hypothesis of the creation in misleading early investigators. Very many attempts have been made to prove, for instance, that the Indians — that is, all the native races — are descendants of the lost tribes of Israel,— the same theory which, in our day, is at the bottom of the Mormon gospel. If they were not degenerate children of Israel, they must at least be descended from the Biblical pair, Adam and Eve; and, consequently, attempts have been made to show that the line of descent ran through the Chinese or Japanese, or the Cymric or Gallic Celts, or the Basques, or the Hellenes or Pelasgians. Indeed, there is scarcely an existing people with whom some affinities have not been discovered. The Abbé Brasseur de Bourbourg found philological resemblances between the Maya and Quiche tongues, on the one hand, and Greek, Latin, French, German, and English, on the other. Dr. Paul Felix, in a commentary on the first report of the ruins of Palenque, sent to the king of Spain in 1786, maintained that the Indians were derived from the Egyptians. Others, with ingenious reasonings, have derived them from Noah, or from Noah's sons, or from the builders of the Tower of Babel, who were dispersed after the confusion of tongues. A theory which has had recent defenders derives them, or some of them, from the Welsh. The Rev. Morgan Jones, who was captured by the Tuscaroras in 1740, and condemned to death, indulged in a soliloquy in his native Welsh tongue, and, being overheard by the Indians, was understood by them, and consequently set free; and he afterwards preached to them in Welsh. The route of the exploring party will lie through Oaxaca, Tehuantepec, and Guatemala, terminating in Yucatan, in which last are probably the most ancient ruins to be found in America.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Cold Water vs. Whiskey.— From an exchange we clip the following item of New York news, as a hint to the benevolent in other places:—

A good notion of New York philanthropists is the establishment of free ice-water fountains in convenient places for the working-people of the city. These fountains, it should be said, do not give that liquid abomination usually known as ice-water, in which the water is brought almost to the freezing point by direct contact with the ice. They are constructed on a better principle. The water passes through a coil of pipe inside a box in which the ice is placed. Thus it is cooled to a refreshing degree, while it has none of the deathly iciness characteristic of the ordinary variety of ice-water. The experiment has many good results. Not the least of these is the damage it does to business at the rum-shops. Liquor-dealers in the immediate vicinity of these fountains complain that their business is affected to a degree which is very unpleasant for them. This shows that many drink whiskey merely because they can get it easier than they can cold water.

Boston is going to do likewise, according to a recent newspaper report of a Board-of-Aldermen meeting: —

A meeting of the Board of Aldermen was held yesterday afternoon, Chairman O'Brien presiding. A communication was received from the mayor, enclosing a communication from the secretary of the Boston Memorial Association, with a letter from a member of that association, who does not wish his name known, offering to give to the city two or more cold-water fountains, if the city will place them in position, keep them in order, and supply them with water and ice. The gentleman suggests that fountains be placed on Washington Street, at the corners of Hanover, State, Milk (or Summer and Boylston) Streets, and also on Tremont Street, at the corner of Pemberton Square and School Street. They will be of iron or marble. The communication was referred to the Committee on Water.

The "special providence" that is interposing to save Memphis from another visitation of the yellow fever is thus described:—

Under Colonel Waring's system of drainage, twenty miles of sewer-pipe and thirty miles of drain-tiles have been laid at Memphis since March, at a cost of $150,000. No rain-water is admitted to the sewer-pipes. A company has been incorporated at New Or-

Digitized by Google

leans with a capital of $1,500,000 to try the system there. Colonel Waring's plan there is to discharge the flow into two wells in the lowest part of the city, from which the contents are to be pumped into the Mississippi River. In London, England, the sanitary reformers have established a permanent exhibition, so that all the appliances for healthful drainage may be seen by the people.

THE London *Spectator* finds both good and evil in the effect of club life in England:—

There is no doubt that the standard of comfort and luxury in England has been considerably raised during even the last quarter of a century, and there is no doubt that our club life has had much to do with this. Two shillings a day, which is said to be the average expenditure on alcoholic drinks of those members who use the coffee-room of the London clubs, speaks of a moderation in drinking which would have astonished our grandfathers, and even our fathers. In fact, Englishmen have a tendency to make a home of their clubs, and, paradoxical as it may sound, the home influences of the club are considerable. On the other hand, club life has a tendency to make men, and especially young men, intellectually subservient to what is called "society," over-particular and *exigeant* at home, to prefer club luxuries to family comfort, and to develop into selfish and fastidious old bachelors, instead of becoming self-denying fathers of families. But, after all, Pall Mall is not Utopia, and no institution in this world is perfect.

THE Peabody London Homes now number 2355 separate dwellings. The trustees have just bought nine acres of land in Glasshouse Street, and to cover this with buildings they have obtained a loan of $1,500,000 from the fund; and the whole is to be repaid in fifteen years. This will probably provide homes for 10,000 persons. The weekly earnings of the father of each family in the Peabody buildings last year was about six dollars, and the average rent of each dwelling about one dollar.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, July, 1880.

Before entering formally upon the pleasant duty of recording events and movements taking place in the North-west, allied to the movement which the Free Religious Association represents, I trust I shall be pardoned a word concerning the "parting of the ways," which has given the *Index* into a new keeping, to be conducted by new leaders.

The announcement of the contemplated change, when it first came to my knowledge, gave me, I must frankly confess it, a shock. The *Index* had been a constant visitor to my home from its first published number. It was ever an inspiration to the loyal utterance of truth as I found it. To its columns, I could always turn, when thought desired the free expression denied it elsewhere.

Would this condition obtain under the new administration? This was my anxious mental query. I must as frankly confess that, if I entertained fears with regard to this, they have been vanquished by the attitude which the *Free Religious Index* has already assumed. I have confidence that the conduct of this much-prized journal will be broad and healthy; that its leaders, though changed in name and methods, will still pilot us through clean ways up toward "Liberty and Light," to which has now been added "Right."

If we, who have tried to sustain Mr. Abbot and support the *Index*, believe, as I think we must do, that he has inspired us through these long years of his self-sacrificing and loving labor with something of his own brave spirit, we shall be false to that inspiration, if we allow any personal feeling or narrow prejudice to stand between us and the cause we have loved in common with our beloved leader, Mr. Abbot. If we wish to prove our devotion to him, our friend, we must love the cause even better than we do him. We must extend to his successors the hearty right hand of fellowship, trusting in good faith that they will keep the dear old *Index* up to the noble standard of breadth of thought, loyalty to conviction, and fearlessness of expression, which has been its glory under Mr. Abbot's strong, stanch, intrepid guidance. We must with our best endeavors, in all directions, substantially assist the Free Religious Association to carry out its proposed plans for the liberation of mankind from dogmatism and ecclesiasticism and the promotion of the welfare of humanity, which will be the aim of its activities.

The circular containing the programme of the twenty-sixth annual session of the Western Unitarian Association, held in Milwaukee June 15–17, was prefaced with the words "Basis of Fellowship," followed by this resolution:—

"WHEREAS, we feel the great need of rallying the liberal minds of the West around one common centre, therefore,—

"*Resolved*, That the Western Unitarian Conference conditions its fellowship on no dogmatic tests, but welcomes all thereto who desire to work with it in advancing the kingdom of God."

This resolution partakes of the flavor of Western liberalism. Western Unitarianism aims honestly to "promote religion without binding people with the special religious creeds of the past." Its representative men and women are actuated by pure impulses, and possess great intellectual ability. They earnestly desire, as set forth in the resolution, to see the "liberal minds of the West rallying around one common centre." Liberal minds outside of the Unitarian societies do not, however, rally in response to the liberal invitation. The "centre" does not stand to them where it does to the Unitarian. It is most generous of them to invite the outside liberal element into the fold, but the element still remains aloof. The fold needs the accession. The liberal element needs a fold, but cannot rally, be the shepherds never so urgent, never so cordial. This is true, and "pity 'tis, 'tis true."

Why *cannot* they meet around a common centre? The answer is plain to any one who is watching with painful interest the scattered forces, especially in the West, that, combined, would be a grand movement toward the emancipation of mankind from creeds and superstition, and its elevation to freethought and ethical superiority.

Take, for example, Milwaukee, with whose status I am most familiar in relation to religious and non-religious activities. The liberal element of this city is large. It contains some of the representative men and women, people of standing, of culture, of integrity. Some of these are what we are pleased to call old-time infidels, who have stood for rationalism for forty or fifty years. Some of them are the newer school of liberals, educated in orthodoxy, but illumined by the light of modern thought and the teachings of natural science. Some have been Unitarians, and departed from that body because they cannot consistently linger where the forms and ceremonies are conserved which they have come to consider as useless,—at least useless to themselves. This class get intellectual food occasionally from the able ministers who fill from time to time the Unitarian pulpit, but they have lost interest in the methods of the society, in the forms of its service, and so cast not their lot with it. Then there is the indifferent class, which possibly would not rally around anything that meant restraint or effort; which will enjoy Col. Ingersoll, but will not move a finger to sustain such a lecturer as B. F. Underwood or C. D. B. Mills, yet they call themselves liberal. Then the spiritualistic people count themselves on that side also, and a few—of not so reputable name. These, all told, would outnumber the most prosperous church organization in Milwaukee. This, no doubt, is the condition in all cities and the larger towns. The unchurched are more numerous everywhere than the churched. The church laments it, and makes strenuous efforts to call in the wanderers. But they do not return, nor turn that way. The church is liberalizing itself, but the effect seems only to educate its members to drop out, and not to induce any to drop in.

On the other hand, the liberal element laments the total lack of organization. If they had but a "common centre!" Then there would be little need of extra exertions to rally people around it. Now what is to be done? The question stares us in the face. What shall constitute this common centre?

It seems to me that Felix Adler has proved practically what this centre shall be. "The cause of humanity is our cause, and we as individuals and we as a society have signed our own death-warrant the moment that we desert that cause," he says. And the key-note to the success of the Free Religious Association will be struck in a clause of the prospectus of both the old and new *Index*, which reads, "The welfare of humanity here and now shall be the aim of all private and public activities."

We liberals can never rally around any other common centre, but purely philanthropic work, ethical culture, and the pursuit of the study of social science. We are now looking toward the Free Religious Association for some aid, of some sort, in the organization of our forces. We in Milwaukee would be a strong support to its movement, if once a beginning could be made. We want such a simple organization as would leave the individual untrammelled in opinion, but bound by association to promote the cause of humanity. The Society of Ethical Culture presents the ideal. We cannot hope to equal that in successful organized work. We may make a beginning however, and we *must* make it.

It is useless for us to try to affiliate with Unitarians, howsoever liberally they may invite, while they retain eves so "attenuated a supernaturalism," as Prof. Adler styles it. It is a drag we cannot endure. When such vital interests abide in our midst, we can waste no time in prayer and ceremonial. When forms of evil are all about us, sapping the life, the beauty of humanity, we need to be up and doing, "as if not a day were to be lost, at once to change this earth into the fair abiding-place it should be: only then will the waste places of the earth become a garden." Yes, indeed, Mr. Adler is right, and also in saying still further, "If we feel that we have a message of glad tidings to bring to the world, which means change from misery to happiness, change from shame to honor, from vice to virtue, then the spirit of propaganda that animated the early Christian Church will begin to animate the members of liberal societies."

Rev. G. E. Gordon, the present pastor of the Unitarian Society of Milwaukee, is a pioneer of the people in social reform and philanthropic endeavor. He is gifted and public-spirited. He has the executive ability possessed by few men in the world, and a strength of determination in his efforts that overcomes discouragements. He is an organizer and a worker. I shall in my next letter give a sketch of a plan proposed by him for work of Associated Charities. He is widely known in the phases of prison reform and charity problems.

It may be a partial view which I take of the matter; but I cannot help believing that, if this philanthropic and reformatory effort were the pivot of his society, the common cause of the Unitarian Church of this city, it would become the "centre" around which Liberals and Unitarians could together rally.

If the necessity of retaining the religious sentiment in organizations is urged, then let the blossom of it be works, not words. Effort is better than ecstasy. To teach the poor and suffering the laws of life, of sanitation, of domestic economy that does not mean pinching and poor victuals, of the simple ethics that can make family life and social life sweeter and purer,—such teaching is better than sermons and service,—better, infinitely better, than even to pray for the poor or to provide for their immediate needs. This, as I understand it, has been the work of the Ethical Society in New York, with results which are now bringing praise all over the land. With such work for a centre, there will be a swift rallying of the now scattered forces. Organization is the need of the hour. It is the demand of every sincere freethinker. I every hour feel the lack of a place to work in, a people to work with; and others are sensible of the same want.

B.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

FATE OF REPUBLICS. Boston: Estes & Lauriat. 1880.

This book has an excellent subject, and the discussion is especially timely. The treatment does not lack at all in vigor. The author, whose name is not given, but who speaks of himself as "an officer in the federal volunteer army during the Rebellion," appears to be sufficiently well acquainted with the history of his theme, so far as history means facts. He shows, too, a considerable range of cognate reading. Yet we cannot say that the treatment seems to us very successful. It is too intense to be philosophical, too narrow to be always faithful to the whole truth. The writer evidently wrote because he must. He felt that he had a moral mission in his work, an alarm-bell to ring in the ears of his fellow-countrymen. He is a religio-political prophet; a prophet of the Cassandra type. But his point of view is so narrowly sectarian

Digitized by Google

his treatment so partisan, that we fear his warnings, even when needed, will not be listened to as they would, if he could have proclaimed them from a broader platform. The book, however, is well worth reading. It says what many thoughtful people are beginning to think.

The plan of the book is to give a survey of all the republics that have ever existed in ancient or modern times; as those of ancient times have fallen, to show why they fell; and then, in describing the administration and condition of existing republics, to point out the dominant tendencies that may bring upon them or save them from a like fate. The republic of the United States is the last considered. The author discusses the perils, political, social, and religious, which beset it, in a way to indicate that he has very little faith in their being averted. He seems, in fact, to be a thorough pessimist with regard to the future of our own country. Switzerland and the little republics of Andorra and San Marino may stand; but, for the United States, he has scarcely a hope that the government will continue republican. He sees here the same ripening of tendencies which have sealed the doom of all the old-time republics. To be sure, he prescribes a remedy. Yet he avers very positively that there is but *one* way of safety; and with nearly as much positiveness he affirms that the people will not adopt this way.

And at this point the sectarian bias, as well as weakness of the book, becomes evident. "The only thing," he says, "that can save the United States from the fatality of historic republics is Biblical Christianity among the masses of the people." He would have Evangelical Protestantism the controlling power in the State, fighting with about equal zeal Roman Catholicism on the one hand, and Freethought on the other. In short, his prescription for saving the republic, could it be adopted, would be, in fact, its doom; for it would be the establishment of a religious oligarchy. If these different types of religious thinking cannot be united under one free and impartial system of government, on equal civic terms, then is our republic already a failure.

THE LIFE AND WRITINGS OF HENRY THOMAS BUCKLE By Alfred Henry Huth. New York: D. Appleton & Co.

Mr. Buckle's biographer is one of the two boys who figure pleasantly in the account of his Eastern travels. The death of the other is tenderly recorded in the preface, with a regret that he did not live to revise the pages which were almost ready for the press at the time of his premature death. At the time of his companionship with Mr. Buckle, the writer was too young to have any very deep appreciation of his intellectual force and training; but the outcome of that companionship was, on the part of the boy, a great reverence and affection, which has since made him an earnest student of Mr. Buckle's life and writings, and now a sturdy vindicator of his fame. He does not evince any special aptitude for the task he has undertaken. This biography will never take its place among the best biographies that have been written. It is not even second-rate. It is clumsily and loosely put together. Its estimate of Buckle is not severely critical, and is by no means final. It is an estimate colored throughout by the loyalty of friendship and the glow of personal admiration. Mr. Buckle's fame and influence are much exaggerated. The future that awaits his reputation is certain to be much less brilliant than is here imagined. But, as the fullest biography of Buckle that we have yet had, the book is exceedingly welcome. It contains a large amount of interesting information in regard to the habits of Buckle's life, the methods of his work, his personal qualities. Those who have known him heretofore only through his *History of Civilization* will like him better after reading this volume, even if they do not or cannot admire him more.

The impression which is given here is of a life isolated and solitary to a lamentable degree; too little mixed in general society or with the ablest contemporary thinkers for that attrition which is so wholesome, and so necessary to enable a man to take a correct measure of his powers. If he had any extensive correspondence with the leading spirits of his time, or considerable intercourse with them, neither the one thing nor the other leaves any trace worth mentioning. The man's self-consciousness was dreadfully diseased. He was much given to speculating on his fame, to rating himself. He allowed Mill to be a greater man than himself, but with this exception considered himself the greatest of his generation. And he was great in his industry, in his grasp of facts, in his insight into political and social laws, in his power of vivid presentation. He knew the value of style,—that, as Bancroft says, whose own style is lumbering enough, it is "the gossamer on which thought floats round the world." Buckle worked hard to perfect his style, and his success repaid his efforts. But it is impossible to read this life of the man and not feel that there was something little in his greatness. His appetite for reading was immense. It required three books a day for its satisfaction. On a month's journey of pleasure, he took with him a considerable library. He dreaded the influence of natural scenery upon his mind, and endeavored to fortify himself against it. But he was childishly vain of his much reading. His acquirements did not sit easily upon him. He was not to the manner born. And all along there was a feverish restlessness about him that marred his intellectual dignity, and was sadly ominous of a too speedy ending of his remarkable career.

In his personal relations, the one thing that stands out conspicuously beautiful is his relation to his mother. The relation of parent and child resolved itself into a friendship as tender and noble as any that the history of friendship boasts. She lived to see his first volume published. Its dedication to her was a surprise that was almost too much for her failing strength. Buckle missed her everywhere, and his own health declined more rapidly from the day of her death. He was never married. He would have been, to a cousin who was very dear to him, but for the conventional prejudice against the marriage of cousins,—a prejudice denounced by his biographer, who has made a special study of this subject, as irrational and superstitious.

The verdict of the reading public is much less favorable to Buckle's permanent value than the verdict of his biographer. May not the true and final judgment lie somewhere between the two? It probably will. The introduction to Buckle's *History* resembles the introduction to Lecky's *European Morals*, in being the weakest part of the book. There is exaggeration or misstatement of the laws of physical influence upon social development; there is worse misstatement of the relative value of the moral and the intellectual elements in civilization; there is an insistence upon circumstances as everything and upon heredity as nothing, that is strangely out of keeping with the scientific tendencies of the present time. His biographer comes to his rescue on these points, but makes a lame defence. If the value of Buckle's writings was inextricably involved in the considerations which he regards as fundamental, his "fragment of a fragment" would have little claim upon the present generation. But the value of hundreds of his pages is quite independent of his introductory considerations. So that not only can we praise his book for having been exceedingly suggestive and inspiring in its day; we can praise it for being still a treasury of valuable and impressive thought. Who has written more justly of the "proximate causes of the French Revolution"? Who more effectively of the curses that the ecclesiastical and theological spirit have entailed upon mankind? But his best service has been as a critic of the protective spirit, in its broadest sense. And as this spirit—the spirit of the governmental interference—finds many apologists and advocates to-day, where in Buckle's time it found but few, his magnificent indictment of it for the ruin of States and individual character is more pertinent to-day than it was when it was written. We cannot return to him too often when this spirit is his theme.

Mention must not be omitted of the appendix, in which Mr. Stuart Glennie's *Pilgrim Memories* of Mr. Buckle are characterized in terms of vigorous but well-merited reproach. Those especially who have been fooled by Mr. Glennie's book should pay particular attention to Mr. Huth's effective showing of its careless and immoral work.

MR. L. W. MASON, formerly the supervisor of music in the Boston schools, who went to Japan for the purpose of introducing the study of music in that empire, reports that he has met with much encouragement. Liberal means have been provided, a special department for normal schools has been created, and he looks for the establishment of a national conservatory at a not distant day.

FOREIGN.

THE great annual fair at Nijni Novgorod, Russia, has been opened.

THE ex-Khedive has purchased for 150,000f. the Villa Maiano at Florence, and will take possession of it in November.

FRENCH Jesuits have requested the permission of Spain to establish a colony in the Island of Fernando Po. The request is receiving the consideration of the government.

TWENTY-ONE individuals will be tried on the 26th inst. before the Military District Court of Kieff on a charge of forming an illegal society with the object of overthrowing the existing order of the State.

THE Canton of Schweitz, in Switzerland, has reëstablished capital punishment, and has enacted that executions be public. This makes the fourth canton which has restored the punishment of death.

IT is never too late to marry as well as to mend. A Paris telegram on Saturday announced that on the previous day the Mayor of Cannes married M. Bruery, a Catholic priest, aged ninety-three, converted two years ago to Protestantism, to Mlle. Vernet, a Protestant, thirty-three years of age.

ATHEISTS IN THE HOUSE OF COMMONS.—Mr. Bradlaugh has given notice that, on the motion of Sir J. Eardley Wilmot against the admission of atheists to the House, he would move, "That this House will not directly or indirectly sanction the opinion that any particular faith in matters of religion is necessary to the proper discharge of duties properly political."

AT Cardiff, Wales, the Non-conformists invited the clergy of the Established Church to join with them in a demonstration in celebration of the centenary of Sunday-schools. They declined, whereupon the Rev. A. S. Russell addressed them a letter, as follows: "Although I am the junior incumbent of the town, I venture to ask you, my older brethren, to consider whether we have acted in a brotherly and Christian-like spirit in refusing to join in a united demonstration."

BELGIUM.—The anniversary of Belgian independence was celebrated at Brussels and in other parts of the country on the 18th ult. with great rejoicings. The monument erected at Laeken in memory of King Leopold I. was unveiled on Wednesday at three o'clock. All the members of the royal family, the Austrian Crown Prince Rudolph, the entire diplomatic body, and the Belgian high officers of State were present at the ceremony. The royal family were enthusiastically cheered by the immense concourse.

WHETHER free trade or protection is the soundest national policy is differently regarded by the most eminent and competent authorities. There can be, however, little doubt that the free-trade principle is gaining ground in England. Certainly not, if we may judge by the sanguine and jubilant spirit manifest at the Cobden dinner some two or three weeks since. This club, as is well known, is devoted to the distinguishing doctrine of the great reformer whose name it bears. Its motto is "Trade, Peace, Good-will among Nations." Of the fourteen present Cabinet ministers, it counts twelve among its members, beside many converts in the ranks of the opposition. In the late general election, it is affirmed, no politician was bold enough to proclaim himself a protectionist. Having accomplished some important results in the reduction of special taxation, it is now engaged in efforts to procure a renewal on better terms of the commercial treaty with France. But its chief attention for some time to come is likely to be concentrated upon the land question, or free trade in land as it is termed. At the recent dinner, Mr. Baxter, one of its members, threatened that Her Majesty's ministers would not be invited to the next annual gathering of the club, if the land question is not then settled. Mr. Baxter declares that he wants "no pottering, tinkering, half-hearted compromise; nothing in the shape of Lord Cairn's Land Bill, but such a scheme as would effectually emancipate the land of England, in the same manner as it has been in other countries." The Cobden Club does not confine its sphere or aims to England, but hopes to diffuse its influence through other countries, and bring the whole world eventually to an acceptance of its doctrine. Among those who were present at the banquet this year were the French ambassador and M. De Lesseps, both in cordial sympathy with its aims.

Digitized by Google

It is to the New World especially that the club is looking for the growth of its ideas. The Chairman, Lord Spencer, maintained that there was no good reason why free trade should not be adopted everywhere, and in the United States more than everywhere else.

PERSONAL ITEMS.

PROF. WM. DENTON has recently been lecturing in Minnesota.

IT costs the Queen of England $40,000 a year to ride between England and Scotland.

THERE are now three Hebrews in Congress,—Messrs. Jonas, Morse, and Einstein.

JUDGE TOURGEE, the author of *A Fool's Errand*, has received a LL.D. from the University of Rochester.

IT is reported that W. H. H. Murray is doing a large commission business in Liverpool, and expects to come back to this country to straighten out things.

THE female students at Swiss universities have this year carried off nearly all the honors, not only in philosophy, but chemistry and medicine as well.

THE original wagon in which John Brown emigrated from Pennsylvania to Kansas has been purchased by a Mr. Grasheiler, of Lawrence, Kansas, and will be presented to the State Historical Society.

REV. GEO. W. COOKE, late of Indianapolis, Ind., who has earned an excellent reputation as a radical preacher in the West, is spending the summer at Concord, where he regularly attends the School of Philosophy.

THEODORE MOMMSEN, the distinguished German professor and antiquarian, lost forty thousand rare volumes by the burning of his villa at Charlottenburg, a suburb of Berlin, recently. Professor Mommsen was himself severely injured.

GREENE SMITH, the only son of the late Gerrit Smith, died on the 25th ult., at the family home, Peterboro, N.Y. He had an ardent fondness for ornithology, and his collection in this department of natural history is said to be very extensive and valuable.

THE will of the late James Lick, of California, has at last been settled. The compromise gives the son, John Lick, just $285,000 more than his father intended, and diminishes to that extent, if it does not wholly nullify in some instances, the bequests contemplated when the document was written.

WE clip this: "The audacious New York *Evening Post* talks irreverently of the Concord School of Philosophy, and predicts that the things it leaves in a muddle will all be cleared up when Joseph Cook again resumes his Monday lectures." There must be a prodigious development of the organ of hope, as the phrenologists say, on the *Evening Post* cranium.

SUPERINTENDENT HARRIS, of St. Louis, at the recent meeting of the New England Superintendents, said that the high schools had faults in two directions: he did not believe that geology and botany should supplement Latin and Greek, or *vice versa;* and he thought "there should be a spirituality introduced into the schools." There is reason to fear that this might be a little like furnishing capacities to order.

THE Methodist ministers of Boston, it is said, have formally requested the city authorities to cease giving free concerts on Sunday in the public parks, on the ground that such music is "promotive of Sabbath desecration and injurious to public morals." Perhaps this helps to answer the question which the Rev. W. C. Steele, a Methodist minister of Danbury, lately made the subject of a discourse: "Is Methodism a Failure?"

JESTINGS.

CONDUCTOR (declining a tract which was offered to him with his fare): "Very much obliged, mum, but we ain't allowed to take any perquisites whatever, mum."

WE learn that Edison is inventing a lemonade without either sugar or lemons, for the convenience of circuses and Sunday-school picnics. That man never drank either, or he would know that those two ingredients are never in them.

AN old lady visiting the Antiquarian Museum in Edinburgh, the other day, on inspecting the old weapons very earnestly, and failing to find what she was apparently looking for, asked a visitor if he could tell her whereabouts they kept the Axe of the Apostles.

AT a recent Sunday-school session the superintendent was talking about idols, when, to ascertain whether the children were understanding what he was saying, he asked, "Children, what was an idol?" "Being lazy," was the loud and quick response of one of the juvenile class.

A CLERGYMAN asked his Sunday-school, "With what remarkable weapon did Samson at one time slay a number of Philistines?" For a while there was no answer, and the clergyman, to assist the children a little, commenced tapping his jaw with the tip of his finger, at the same time saying, "What's this?" Quick as thought, a little fellow innocently replied, "The jaw-bone of an ass, sir."

THE *Harvard Advocate* gives this as a specimen of the conversation of Fitz Abbatross van Ambrossial, an "unmatriculated student in Harvard College for one year": "Miss Tank said, as I bowed, 'Are you a materialist, or an idealist?' 'Yes, rather,' I replied. 'I'm so glad,' she rejoined. 'Aw, too much pleasure, I assure you,' I continued. 'Don't you think Daisy Miller is too overdrawn to be the typical representation of the best æsthetic production of Boston culture, or do you prefer the ideas of Joseph Cook?' she ventured further. 'Yes, James is quite too awfully clever, yes, indeed,' I added. 'Do you attend the Summer School of Philosophy at Concord?' she murmured confidingly. 'No, not to-day, no,' I stuttered, getting a little flurried. 'Oh, I see you are one of those interesting atheists,' she continued. 'Yes, I will get you some,' I uttered, as I slid away."

REFUGE OF SUPERSTITION.

IN Italy, assassins—who can be hired to commit any murder for a sufficient sum of money—will not strike their victims with a dagger whose handle makes the form of a cross.

ACCORDING to the legends of the Catholic Church, the Virgin Mary was born on Saturday. A celebrated bandit, who had long been the terror of travellers in Italy, defied all the efforts of the police to arrest him. At last they were informed that he had made a vow to the Virgin to shed no blood on her birthday, and not even to arm himself. Accordingly, they attacked him on Saturday, and he surrendered without resistance.

LOUIS XIV. made very liberal contributions to the treasury of the Church, and was a scrupulous observer of all its forms. When he met with some reverses of fortune, in his latter days, he exclaimed: "*Dieu donc a oublié tout ce que j'ai fait pour lui* (God has then forgotten all I have done for him).

THE celebrated Anselm, who A.D. 1093 was Archbishop of Canterbury, wrote a book, in which he maintained that the work of Christ was to pay a debt man owed to God; and that this debt was paid by Christ's perfect obedience, even unto death. Not long after Anselm's time, such language as the following was frequently used in theological discussions concerning the atonement: "God was actually injured by the sins of men; he was angered and enraged, in the strict sense. It was necessary that he should be propitiated, and that his robbed honor should be restored. He could not be moved to compassion till he saw blood flow."

JOHN BUNYAN, the author of *The Pilgrim's Progress*, was born in 1628. He was wild and dissipated in his youth, but during the civil war in England he fought on the Puritan side, and became deeply imbued with their doctrines. He suffered terribly under a severe conviction of sin, and uncertainty concerning his salvation. One night, especially, he was in such an agony of despair that he could get no rest, but spent hours praying earnestly that he might obtain a hope. At last the thought came to him that if he opened the Bible the first verse his eye rested on would be a message from on high. He obeyed the impulse; and he says the verse he read conveyed such an inexpressible consolation and inward peace that it seemed as if an angel had spoken. When he woke in the morning, he was eager to read the passage again. "But, oh," says he, "what was my horror to find it was in the Apocrypha!"

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

Council Duplex Steam Pump

K & PIPER,

COUN[illegible]ORS AT LAW,

48 Co[illegible]t., Boston.

GEO. W. PARK. GEO. F. PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 556.
VOL. I., NEW SERIES.—NO. 8.

BOSTON, MASS., THURSDAY, AUGUST 19, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE ONE, better than intellect, from whom all things flow, and to whom they all ultimately tend, is The Good. He is the Original Life and Force of all things, in the ethereal regions, upon the earth, and under the earth. He is the Being, the Unity, the God. He is preëminently the same in the invisible world that the sun is in this visible world. He is truth; and light is the reflection of his truth.—*Plato.*

THERE are many inferior deities, but only One Mover. This is the genuine doctrine of the ancients, which has happily escaped the wreck of truth and the rock of vulgar errors and poetic fables.—*Aristotle.*

SINCE nothing exists better than reason, and reason is the common property of God and man, there exists a certain primeval, rational communion between the divine nature and the human.—*Cicero.*

IN God are the beginning, the end, the measure, and the destiny of everything. He is by nature the Father of men; and the best men he calls his sons.—Plutarch.

WHATEVER the soul longs for, whatever the hands attain to, whatever the reason reflects upon, these, O Lord, are thy forms. I am pervaded by thee. Thou containest me. Thou art scriptures and laws, planets and suns, the formed and the formless. Those who possess knowledge and whose minds are pure see the whole world as the form of thy wisdom.—*Hindu (tenth century).*

OF the divine poem, the first word is Reason, and the last is Man; and whoso shall trace the words from the first to the last shall find them an unbroken series,—the varied names of divine Love. . . . In mines gleam the gems, and the earth hath its green vestures; but deep within me shall the highest harmony be found singing praises, with the revolving spheres, to the Fairest and the Best.—*Persian (fifteenth century).*

AS FLAME ascends;
As vapors to the earth in showers return;
As the poised ocean toward the attracting morn
Swells; and the ever-listening planets, charmed
By the sun's call, their onward pace incline:
So all things which have life aspire to God,
Centre of souls! Nor doth the mastering voice
Of Nature cease within to prompt aright
Their steps; nor is the care of heaven withheld
From sending to the toil external aid;
That, in their stations, all may persevere
To climb the ascent of being, and approach
Forever nearer to the life divine.—*Akenside.*

NOT only to Hebrew Moses, but to all humankind, God speaks in every burning bush; and the rising of nature's song wakes new morning in the soul of man. This perpetual renewal of vegetation, this annual wonder of blossoming,—what a religious revelation it offers to us! How it fills us with admiration, trust, and love! Every flowering bush burns with God, and is not consumed. With neither trick nor miracle, he changes water into wine, on all the vine-clad hills of Italy, France, and Spain, and fills not five thousand men, but five thousand times two hundred thousand, —a thousand million men,—every day; and on the broken bread of this meal supports the multitudinous armies of beast, bird, fish, insect, reptile. . . . Compared to this wonder of law, the miracles of the Old Testament or New are no fact, but poor poetry. They are like ghosts among a market-full of busy men and women.—*Theodore Parker.*

CURRENT TOPICS.

AND now the commentators can rationalize another of the miracles of the New Testament.

MR. ALCOTT said in the "Concord School," the other day, that it was "not only a school of *Philosophy*, but a school of *Theosophy* as well."

THE grand jury of New York, in the "Seawanhaka" disaster, have brought indictments for manslaughter against the government inspectors and the owners and chief officers of the steamer, to whose "criminal negligence" they trace the catastrophe. This has a wholesome sound. We hope the indictment is not so sweeping that it will end in sound. We comment on it again elsewhere.

THE publisher of the *North American Review* announces that the September number will contain an article on the ruins of Central America, by M. Charnay, the leader of the expedition now exploring Central America under the auspices of the American and French Governments; also a paper on the trial of Mrs. Surratt, containing many new facts, written by the only surviving member of her counsel.

THE *Nation*, commenting upon Tanner's fast, says: "In the religious world, opinions seem to be divided about it. One paper objected to the fast as throwing a slight on one of the New Testament miracles; but others, the Rev. C. S. Williams, of the Methodist Episcopal Church, for instance, rejoice in the victory of Tanner's will over his stomach, as showing the superiority of the immaterial over the material, the power of cold water, the folly and ignorance of the doctors, and as rebuking the spirit of gluttony."

IT is officially announced that the National Liberal League will hold its annual Convention in Chicago, Sept. 17, 18, and 19. The chairman of the Executive Committee states that "the most important work of the Convention will be the selection of a presidential ticket, or the indorsement of one of the present nominations." We submit, in view of the record which the League made for itself at its last two Conventions, that a still more important work, this year, will be to show that the League is worthy of the moral confidence of the American people.

THE summer "fashionables" at Newport are at their "fox-hunting" again,—a sport as mean and despicable, since a fox has first to be caged and then let loose for the express purpose of being hunted down again, as anything we can conceive possible for men and women of average intelligence, to say nothing of humanity, to engage in. Whether they know it or not, these people are proving themselves to be only second-class fashionables,—cheap imitators of some of the surviving barbarism of English sports. If they would only go down to the wharves of Newport and hunt rats, they might exercise their "love of the chase" to some good purpose and be a real benefit to humanity.

ONE of the closing lectures before the Concord "School of Philosophy" was on *Ghosts;* and some of the wicked people are saying that it was very appropriate. And, if the dominant purpose of the school is to resuscitate departed philosophies and vanishing theologies, perhaps the wicked people are not far from right. It is to be hoped, however, that the speaker who said that the soul may be most open to spiritual communion in sleep, and that "it may be doubtful whether, when we are awake, we are in full possession of our faculties," did not voice the sentiment of the philosophical faculty of the school. The philosophy that is needed to-day is one that is wide-awake to all the facts of to-day.

THE Hartford *Religious Herald* hits one ecclesiastical nail on the head as follows: "Pettiness is coming to characterize the religion of our times quite too much to leave in it the power of conviction and the energy of a diffusive force. Little matters of taste and etiquette; new methods of pleasing and attracting the thoughtless and gay; style and manner and attitude; a thousand and one petty incidents,—are made so much of as to leave God, eternity, righteousness, and the eternal principles of justice, equity, punishment, redemption, and free grace no opportunity to awaken fear or kindle love or beget conviction." To this, with a slight change of phraseology in the last sentence, we can give a hearty *Amen.*

PRESIDENT HAYES made a very sensible speech at the ex-Soldiers' Reunion at Columbus. Along with other good things, he said: "The soldier of the Union has done his work, and has done it well. The work of the schoolmaster is now in order." And, in connection with this terse remark, he made a strong plea for the appropriation of funds by the national government, for educational purposes. Quoting from Hon. A. H. H. Stuart's recent memorial to Congress, in behalf of the trustees of the Peabody educational fund, that "two millions of children in the Southern States are without the means of instruction," and that, "where millions of citizens are growing up in the grossest ignorance, it is obvious that neither individual charity nor the resources of impoverished States will be sufficient to meet the emergency,"—that "nothing short of the wealth and power of the Federal government will suffice to overcome the evil,"—the President forcibly and, to our thinking, justly argued that "the principle applied by general consent to works of public improvement is in point." If the general government may appropriate funds to improve rivers and harbors that are important to the national commerce, much more may it appropriate funds to furnish a certain necessary knowledge to those who are to be national voters and hold the sovereignty of the republic in their hands with their ballots.

Digitized by Google

FOR THE FREE RELIGIOUS INDEX.

THE ZOROASTRIAN INFLUENCE ON JUDAISM AND CHRISTIANITY.

A PAPER READ BEFORE THE BROOKLYN PHILOSOPHICAL SOCIETY, DECEMBER 11, 1879.*

BY LEWIS G. JANES.

Present Status of Comparative Religion.

The science of comparative religion, to a single illustration of which I desire to direct your attention, is yet in its infancy. One century ago, the materials for its study were few and incomplete. The marvellous achievements of modern scholarship have already revealed a vast store of facts and information bearing upon this topic, which are awaiting classification and orderly arrangement. Wonderful indeed have been the labors of investigators in this field of research. Buried cities have been resurrected; languages, dead so many centuries that their alphabets, grammars, and relationship to other tongues, were alike lost and forgotten, have been reconstructed; inscriptions and manuscripts in the ancient Egyptian, Chaldean, Sanskrit, Pahlavi, and Avestan tongues have been patiently studied and triumphantly rendered, until we are now able to trace dimly the features of the ancient cults, and the character of their environments, out of the interaction between which have been evolved the faiths and dogmas which the world holds dear to-day.

Following the recovery of the Sanskrit language, through which the vast literature of India is revealing its secrets to the modern understanding, and aided by it, came the study and final comprehension of the languages of the Zend-Avesta, the scriptures of the ancient Persians. For this achievement, the world owes a debt of gratitude to Du Perron, Spiegel, Burnouf, Haug, Müller, and other scholars who have devoted their energies to its accomplishment.

The purpose of this paper is to consider the relation which this literature bears to the Jewish and Christian religions.

Early Contacts of the Hebrews and Persians.

If it were my task to trace the relationship between the religion of Zoroaster and that of the Vedas, its execution would be comparatively easy; for I need only appeal to the conclusive testimony of comparative philology, which points irresistibly to a common origin of their respective languages and religions. With the Bible and the Zend-Avesta, the case is entirely different. Here is no such steady development of languages, issuing from a common tongue. The relationship of the Hebrews to the Persians is not that of the child to the parent, or even of sister peoples to a common parent, but rather that of a pupil to a teacher. The task, therefore, becomes a far more complex and difficult one.

Efforts have indeed been made by some scholars to trace the Hebrews and Persians to a common ancestry before the time of Abraham, and to account thus for the resemblances between their religions. Prof. Spiegel, the translator of the Zend-Avesta, considers *Airyana-Vaêja*,† the reputed birth-place of Zoroaster, to be synonymous with *Arran*, and identifies it with *Haran*, which was the source of the Hebrew people; deeming Zoroaster and Abraham to have been contemporaries. By *Haran*, he does not mean the town in Syria‡ where Abraham is said to have tarried for a time on his way toward Canaan, but the alleged son of Zerah by that name; a designation which he considers impersonal, representing a place rather than an individual.

Resemblances between Hebrew and Persian Chronologies.

Certain alleged resemblances between the chronologies of the early Hebrew patriarchs and those of the Zend-Avesta have been held to support this view. Dr. Windischmann, a German scholar, affirms that as there are ten generations from Adam to Noah in the Bible, so also there are ten generations from Yima to Thraêtaona in the Zend-Avesta. There are also twelve generations from Shem to Isaac, and twelve from Thraêtaona to Manuskitrâ; there are thirteen from Isaac to David, and thirteen from Manuskitrâ to Zoroaster.* This argument, however, does not appear wholly satisfactory. Yima was not represented in the earlier Zoroastrian writings to be the first man, like Adam; neither is there any resemblance between Thraêtaona and Noah, or Zoroaster and David, save that both are reputed to be composers of sacred songs. To make his reckonings agree, he counts Thraêtaona twice, but Noah only once, beginning his second comparison with Shem. It cannot be denied, however, that there are somewhat similar and manifestly artificial systems of chronology in both the Biblical and Avestan records, and likewise in the sacred writings of Egypt and Babylonia. It is probable that the early Bible chronology was derived, together with many of its legends, from Chaldea or Babylonia† rather than from Persia; and this argument in favor of the theory that Abraham was contemporary with Zoroaster seems wholly fanciful and inconclusive.

Early Relations of Persia and Assyria.

Sir Henry Rawlinson argues with greater probability in favor of a very early relationship between the Zoroastrian religion and that of Assyria. He supposes the name Zoroaster, or more properly *Zarathustra*, to have been of Semitic origin, it being the nearest practicable form of *Zira-Ishtar*,—"the seed of Ishbar," the Assyrian Venus; and deems Zarathustra to have been a priest of the goddess *Ishbar* under the religion of the Magi, who became a prophet and lawgiver, claiming to receive inspiration from Ahura-Mazda, his god, and reforming the religion of his people.‡ The worship of Ishbar is undoubtedly of very early origin, and is traceable in the religions of both Aryan and Semitic peoples. *Ishbar*, *Asteria*, and *Astarte*, Semitic names of this goddess, are evidently identical with the Teutonic *Ostera* or *Oestre*, whose festival, celebrated at the same season, bestowed its name upon the *Easter* festival of the Christian Church.

There is abundant evidence of an early amalgamation of the Zoroastrian and Magian creeds. The name Zarathustra, however derived, came ultimately to signify "fire-priest." It was a title common to a succession of priests or prophets, to the greatest of whom it finally came to be solely applied. The family name of the great Zarathustra was *Spitâma;* and he is usually addressed in the Avesta as *Spitâma Zarathustra*, the former word having been unfortunately mistranslated "holy" or "pure" by many of the early European writers on the Avesta, who followed one of the errors of Anquetil du Perron, the first modern student of the religion of the Parsis.§

Archdeacon Hardwick also supposes an intimate connection between the Persian and Assyrian religions, and ascribes an Assyrian origin to the title "*Zervân-Akeranâ*," or "unbounded time," which was bestowed upon the supreme Deity in some of the later books of the Zend-Avesta. He conceives it to be related to *Ziru-banit* of the Assyrian inscriptions, which was a designation of *Bel*, the principal god of the Assyrians or Chaldeans. Ziru-banit is supposed to correspond with *Bel-itan*, or "Old Bel," as this deity was commonly addressed in Babylonia, and thus involves the same idea of "infinite time" which is expressed in Zervân-Akeranâ.‖ From Assyria and Babylonia, the name probably passed over to the Median Magi at an early day, where it was used to harmonize the dualistic notions which had gradually arisen after their acceptance of the religion of Zoroaster, and represented the Infinite Creator of both Ormuzd and Ahriman. It is not found in the earlier Avestan writings. The writer of the Book of Daniel, borrowing this figure, styles Yahweh, or Jehovah, "the Ancient of Days."**

There are other points which indicate an early contact of the Persian and Assyrian religions, and mutual influence; but, for many centuries prior to the conquest of Babylonia by Cyrus the Great, they were widely different in their leading characteristics; the one being a lofty monotheism, antagonizing all idolatry, though with a later development of marked dualistic tendencies, while the other was, from the beginning, a system of polytheistic idolatry. There are abundant evidences, however, that both the Persian and the Assyrian or Babylonian religions were developed out of a preëxisting and possibly common system of Sabaism, or the worship of the heavenly bodies, and probably derived thence the similarities of their nomenclature.

The Hebrew Religion before the Captivity.

In considering the influence of the Persian religion upon Judaism, our starting-point must be from the first historical contact of the two peoples, at the period of the Babylonian captivity of the Jews. As a preliminary, we must briefly consider the characteristics of the Hebrew faith, prior to the captivity.

From the time of the exodus from Egypt, we behold the leaders of the stricter Hebrew or Mosaic party engaged in a fierce and constant struggle with the gods of the surrounding tribes and nations, which ultimately became a contest against all idolatry. The chief result of this conflict had been the development of a true though anthropomorphic monotheism out of the monolatry of Moses and Samuel and David, the first clear statement of which is found in the writings of the prophets of the eighth century B.C.* There is abundant evidence that the earlier leaders of the Hebrew nomads were not pure monotheists, but recognized the existence of the gods of other nations; insisting merely on the superior might of Yahweh, their own deity, and commanding his exclusive worship by his "chosen people." Even the language of the Ten Commandments, "Thou shalt have no other gods *before me*," tacitly recognizes the existence of other, though subordinate deities. A large portion of the people, even after the monotheistic teachings of the eighth century prophets, still remained polytheists; and some of the kings of both Israel and Judah were found among those who "went after strange gods." Yahweh, the accepted Deity of the Hebrew prophets, was represented as a stern, anthropomorphic being, who commanded the exclusive worship of his chosen people, and insisted upon certain ceremonial observances and the doing of righteousness.

No ideas of a conscious future existence, or of *post-mortem* rewards and punishments, seem to have existed prior to the captivity. Some writers, among whom I may name Rev. Wm. R. Alger, the accomplished author of the *History of the Doctrine of a Future Life*, hold that these notions are not clearly stated anywhere in the writings of the Old Testament. The Hebrew *sheol*, or under-world, was a dark and cavernous abode, where the departed person maintained a sort of torpid existence, which did not include consciousness or activity.† Neither had the Hebrews any very distinct conception of angels or higher orders of spiritual beings. By the earliest known Hebrew writers, the eighth century prophets, angels are barely mentioned. In their writings, they appear and are described simply as men. Neither did the Israelites or Jews at this time believe in any devil, or personal being who was the author and worker of evil. They taught that evil, as well as good, was often wrought at the bidding of Yahweh, their god.‡ Sickness and affliction were considered as his chastisements, and were not referred, as in later time, to "possession" by evil spirits. Their thoughts ran chiefly upon the affairs of their every-day lives. They had no well-defined cosmogony, or theory respecting the origin of the universe, or their relation to the world around them.

The Messianic idea, which formed so prominent an element in their later speculations, had not so much as begun to occupy their attention. Not questioning about the future life, they had no belief in the resurrection of the body or a final judgment. They had no vision of Paradise, either as the dwelling-place of the first-created man or as a dream of the future. Their religion was severe, earnest, practical. Its joys and sorrows were of this world. Its highest virtue consisted in the emphasis which it placed on righteous living.

In this sketch of the religion of Israel before the captivity, the views of Kuenen and the liberal school of critics, as to the age of the various Old Testament writings, have been accepted as the most rational and trustworthy.§ Very few texts could be cited from the older writings, which would even appear to conflict

---

*Also read before the Newark Liberal League and the Brooklyn Society for Ethical Culture.

†The seed of the Aryans.

‡Spelled *Harran*.

**Zoroastrian Studies*, by Dr. Windischmann.

†*The Chaldean Account of Genesis*, by Geo. Smith. See also articles in the *Allgemeine Zeitung*, by Prof. Sepp, of the University of Munich.

‡*Journal of the Asiatic Society*, xv., 254.

§*The Religion of the Parsis*, by Dr. Martin Haug.

‖*Christ and Other Masters*, by Archdeacon Hardwick.

***Introduction to the Old Testament*, vol. iii., by Samuel Davidson, D.D.

**The Religion of Israel*, by Dr. Abram Kuenen.

†*History of the Doctrine of a Future Life*, by Rev. Wm. Rounseville Alger.

‡Amos iii., 6; Isaiah xlv., 7.

§See *Religion of Israel*, by Dr. Abram Kuenen; *Bible for Learners*, by Drs. Oort and Hooykaas; *Religion of Israel*, by Rev. J. Knappert; and *Bible of To-day*, by Rev. John W. Chadwick.

Digitized by Google

with this conception; and these upon examination will be found to harmonize with it, under a rational and unstrained interpretation. The following passage from Job* is popularly supposed to teach the doctrines of a future life and bodily resurrection, as well as the coming of a Saviour:—

"I know that my redeemer† liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms shall destroy my body, yet in my flesh shall I see God." Rationally interpreted, this text contains no hint either of a Saviour, a future life, or a resurrection of the body. It means, simply, that though the plague which had afflicted Job should destroy not only his skin, but the very substance of his body, yet he knew that God, who was the vindicator or "redeemer" of the upright, would relieve him of his afflictions and justify him before he died.‡ The author of this book evidently held the common Hebrew belief concerning the nature of *sheol*, the under-world, or place of departed spirits, for he characterizes it elsewhere as "a land of darkness, like the blackness of the death-shade, where is no order, and where the light is as darkness."§ The true date of Job is yet an unsettled question, some critics placing it subsequent to the captivity.

Probable Age of the Avestan Writings.

Before passing to a consideration of the leading characteristics of the religion of the Zend-Avesta, a few words seem to be necessary concerning the probable age of the sacred writings of the Zoroastrian religion. The Zend-Avesta, or, more properly, the Avesta (the Zend being simply a later commentary on the Avestan text), comprises a series of documents of different dates, the oldest of which are the *Gathâs*, a collection of five sacred songs or poems, the composition of which is described by Haug,‖ Spiegel, and the ablest writers upon the Avestan literature, to Zarathustra himself, and his immediate disciples. Their language is different from that of the rest of the Avesta, except a few disconnected fragments, and much older; having become already a "dead" or unspoken dialect when the remainder of the Avesta was written.

The other *Yasnas* (among which writings the Gathâs are included), as well as the *Vendidâd* and other documents, are in a dialect proven, by comparison with the inscriptions of Darius and other sources of information whose date can be accurately determined, to be at least as old as the fifth or sixth centuries B.C. This would place the date of the composition of the Gathâs, and older fragments, in the opinion of Dr. Haug, certainly as far back as the year one thousand B.C., and the probability is, considerably farther. Pliny, Aristotle, and other Greek writers, fixed the age of Zarathustra as early as five thousand years before the time of Plato. Haug seems to think it not unreasonable to assign him a date as early as from fifteen hundred to two thousand B.C. The latter date is accepted by Rawlinson, Spiegel, and other writers, as the most rational and probable; though all admit that it is impossible to determine it with absolute accuracy. It is at all events certain that the religion of Zoroaster had taken form, and its leading doctrines had been committed to writing, long before the time of the Jewish captivity.

Doctrines of the Older Zoroastrian Writings.

What were these doctrines? Our answer to this question must be sought in the older documents of the Avesta itself, as interpreted by the ablest scholars who have made them the subject of their investigations.

If we follow the guidance of Dr. Haug, one of the most careful translators and students of the Avestan literature, we must conclude that the religion of Zarathustra was, in its inception, a pure and lofty *monotheism*. Certainly, there are passages in the Gathâs, attributed to Zarathustra himself, which conflict with the later dualistic tendencies, and will hardly bear any other interpretation. Thus, we read:—

"I will believe thee to be the powerful benefactor, O Mazda! for thou givest with thy hand filled with helps, good to the righteous man as well as to the wicked."**

Here is no hint of Ahriman and the later dualism. And again:—

"Thus I believe in thee, O Ahurâ-Mazda! as the furtherer (of all things); because I beheld thee to be the primeval cause of life in the creation; for thou who hast rewards for deeds and words hast given evil to the bad and good to the good."*

We read also in the Yasnas:—

"He who created, by means of his wisdom, the good and evil mind in thinking, words, and deeds, rewards his obedient followers with prosperity. Art thou, Mazda, not he in whom the final cause of both good and bad intellects exists?"*

These and other passages of like character would seem to support the testimony of Haug and Spiegel that Zoroastrianism was originally a pure monotheism. The dualistic notions which were so prevalent at the time of the captivity and later were of subsequent growth. They were probably a development from certain philosophical speculations of Zarathustra and his disciples concerning the origin of good and evil.

Dosabhoy Framjee, a learned scholar of Hindostan, writing upon this subject, declares:—

"The religion propounded by Zoroaster is a simple form of theism, recognizing but one God, the Creator, Ruler, and Preserver of the universe, without form, invisible. To him is assigned a place above all, and to him every praise is given for all the good in this world, and all the blessings we enjoy. Zoroastrianism does not require any image of God to be made for the purpose of worship, as to him is attributed no form, shape, or color. He is an immense light, from which all glory, bounty, and goodness flow. He is represented as the mightiest, the most just, the most benevolent. His mercies are as boundless as his being. The worship or adoration of any other being is blasphemous."†

Early Dualistic Conceptions.

The earliest philosophical statement of dualism, from which the personification of the good and evil principles or powers was subsequently developed, is also found in the Gathâs, and ascribed to Zarathustra or his immediate disciples:—

"In the beginning there was a pair of twins, two spirits, each of a peculiar activity: these are the good and the base, in thought, word, and deed. Choose one of these two spirits! Be good, not base!

"And these two spirits united composed the first things: one, the reality; the other, the non-reality. To the liars (the worshippers of the *devas* or false gods), existence will become bad, while the believer in the true God will enjoy prosperity."‡

Zoroastrian Origin of the Devil.

Out of this purely philosophical speculation was gradually developed, by that process of pictorial personification common to all early peoples, the conception of a personal spirit of evil, *Angrô-Mainyûsh*, or *Ahriman*, who was at war with Ahurâ-Mazda, or God, from the beginning. There can be little doubt that this dogma exerted a powerful influence in the development of the notion of a personal devil, which entered into the later Talmudic and Christian theology. The word *devil* is not to be found at all in the Old Testament. Its plural meaning, "evil spirits," is to be found a few times only, in the later writings. "There is no devil in the Old Testament," says Mr. Chadwick. "The serpent in Genesis is his Satanic majesty only by a long, long afterthought; and, even at this, the story is quite possibly of Persian origin. The Satan of Job is one of the 'sons of God,' an accusing angel, not at all the devil of the later creeds. Before the rise of Christianity, the Persian 'adversary' had taken full possession of the Hebrew mind; and he passed from thence, unchallenged, into the Christian consciousness, where for seventeen hundred years he has played a fearful part."§

In the Avestan word *dev* or *deva*, we see probably the origin of our word *devil*, which, in its evil signification, if so derived, would carry conclusive evidence that it came to us through the transforming influence of Zoroastrianism; since in the Vedas, and earlier Sanskrit, the word *deva* means "god," the beneficent instead of the evil power.

Persian Legends of the Serpent, the Creation, the Temptation and Fall of Man.

The identification of the serpent with Ahriman or Angrô-Mainyûsh, the "adversary," is also a characteristic of the Zoroastrian religion, and was undoubtedly derived thence by Judaism and Christianity. We read in the Vendidâd, one of the books of the Avesta:—

"I am Ahurâ-Mazda, I am the giver of good things. When I found this dwelling-place (the earth), . . then the serpent beheld me. Thereupon, the serpent, Angrô-Mainyûsh, who is full of death, created, in opposition to my creation, nine sicknesses, and ninety and nine hundred, and nine thousand, and ninety thousand."*

The early Persian legends into which the serpent, Ahriman, enters, bear a strong resemblance to the familiar Bible stories. In their account of the creation, *Gayomard* or *Kaiomarts*, the prototype of the human race, was created out of the four elements, pure and holy. He was assaulted by Ahriman, and finally destroyed by the machinations of the *devs* or evil spirits. From the vital force inherent in him there sprang up a plant, the "tree of life," the fruit of which were *Meshia* and *Meshiane*, the first created of the two sexes, and the true progenitors of the whole human race. They were at first devoted to the service of Ahurâ-Mazda, and destined to enjoy perfect happiness; but Ahriman descended to the earth in the form of a serpent, plotted their corruption, and finally, by means of a fruit which he created, he seduced them from their allegiance to Ahurâ-Mazda. They then became as wicked as himself.

This character of the serpent as tempter seems to correspond with that of the dragon *Tiamat* in the inscriptions of Assyria and Babylonia,† the *Thalatth* of the historian Berosus, and is akin to the conception of *Vritra* in the Hindu mythology, and *Typhon* or *Set* (from whence comes the name *Satan*) in the mythology of Egypt.‡

A similar legend of the temptation and fall of man seems to have been current in Assyria and Babylonia at a very early day, as indicated by ancient sculptures discovered in the ruins of Nineveh and Babylon, wherein the man and woman, tree, fruit, and serpent are represented. Whether this was derived from Persia, or the Persian legend was borrowed from Babylonia, is yet undetermined. There seems to be little doubt, however, that the Jews first became acquainted with it during the period of the captivity.

Lofty Monotheism of the Earlier Avestan Writings.

The Zoroastrian conception of Ahurâ-Mazda was an exceedingly lofty and spiritual one, much more so than the Hebrew idea of Yahweh previous to the captivity.

The name *Ahurâ*, which is identical with the Vedic *Asura*, seems to have been the earliest Zoroastrian designation of the Deity. It is derived from the Sanskrit root *âs*, which as a primitive substantive means "the mouth," and secondarily, as a verb, "to breathe." From this comes the verb meaning "to be" or "to live," derivatives of which are preserved in the Latin *es, est;* the Greek εἰς, ἐστί; the French *est*, and the English *is*. Asura or Ahurâ, therefore, represents primarily absolute being or life.§ The word *Mazda*, or *Mazdaô*, which is usually combined with it, is interpreted as meaning "I am who I am,"‖ which would make it the same as the Egyptian *Nuk-pu-nuk*, and the Hebrew *Yahweh*, or *Jehovah*. This would substantiate the assertion of Dr. Haug, that "Spitâma Zarathustra's conception of Ahurâ-Mazda as the Supreme Being is perfectly identical with the notion of God or Jehovah, which we find in the books of the Old Testament."** I think, however, that the unprejudiced student of the Gathâs and earlier Avestan writings must admit that the Zoroastrian conception of Ahurâ-Mazda was much freer from an admixture of irrational anthropomorphism than was the earliest Hebrew idea of Yahweh.

Archangels and Spiritual Beings in the Avesta.

As the pure monotheism of Zarathustra became corrupted by contact and assimilation with surrounding polytheistic systems, which resulted in the development and personification of its latent dualistic elements, certain other notions are presented in the writings of the Avesta. Among these was the belief in a celestial hierarchy of archangels or counsellors, to

---

*Job xix., 35.

†Better translated "*vindicator*."

‡*History of the Doctrine of a Future Life*, by Rev. W. R. Alger.

§Job x., 22. See also iv., 19 20; vii., 7, 10; xiv., 10, 12; xxxiv., 15; etc.

‖*The Religion of the Parsis*, by Dr. Martin Haug.

**Gathâ Ushtaivaiti, Zend-Avesta, translated by Spiegel and Bleeck.

*Yasnas, xlviii. 4; Avesta, translated by Spiegel.

†*The Parsis*, by Dosabhoy Framjee, pp. 250, 251.

‡Gathâ Ahunavaiti, translated by Haug (*Religion of the Parsis*, pp. 149, 150).

§Lecture on Zoroaster, by Rev. John W. Chadwick.

*Vendidâd, Zend-Avesta, translated by Spiegel.

†*The Chaldean Account of Genesis*, by George Smith.

‡*Demonology and Devil-Lore*, by Moncure D. Conway.

§*The Principles of Greek Etymology*, by Dr. George Curtius (Leipzig).

‖"The Modern Parsis," by Prof. Max Müller (*Chips from a German Workshop*, vol. i.).

**Religion of the Parsis, by Dr. Martin Haug, p. 302.

Digitized by Google

whom the government of the universe was delegated, as well as other minor spiritual intelligences, both good and evil. The celestial counsellors were seven in number, and were termed *Amĕsha-Spentas*, or "immortal benefactors"; a word which afterwards became corrupted to *Amshaspends*. The first, *Vohumano* or *Bahman*, represents the vital force or principle of all life. The second, *Asha-vahista* or *Ardibahist*, represents brightness, light, or splendor of any kind. The third, *Kshâthra-vairya* or *Shahrivar*, presides over metals and is the giver of wealth. The fourth, *Spenta-Armaiti* or *Spendarmad*, represents the earth as the servant of man, ready to yield an abundance of food. The fifth, *Haurvatad* or *Khordâd*, and the sixth, *Amerĕtad* or *Amardâd*, preside over vegetation, and produce all kinds of fruit. Their names indicate "health" and "immortality."

The seventh, *Srâŏsha* or *Srosh*, is the mediator or angel who stands between God and man, the instructor of the prophet in the good religion. He shows the way to heaven, and pronounces judgment on human actions after death. Srâŏsha alone seems to have been represented as a personal being by Zarathustra; the others being treated in the Gathâs as impersonal principles, which only became actual personalities under the subsequent dualistic corruption of the Avestan religion. We read in the Gathâs:

"This very man, the angel Srâŏsha, may go and lead us to Paradise; he who has shown us the right paths of happiness both in the earthly life and in that of the soul, in the present creation where thy spirit dwells, the living, the faithful, the generous."*

Not until after the captivity do we find the conception of a celestial hierarchy of archangels recognized in the Hebrew scriptures, and the ablest scholars now acknowledge that it was borrowed from the Zoroastrian religion. In the Book of Daniel, written, according to the best authorities, about 165 B.C.,† we find the names of four archangels: Michael, Gabriel, Raphael, and Uriel. In the Jerusalem Talmud, Rabbi Simeon Ben-Lachish says:—

"The names of angels went up by the hand of Israel out of Babylon. For before (the captivity) it is said, 'Then flew one of the seraphim unto me'; 'The seraphim stood before him' (Isa. vi.); but afterwards 'the man Gabriel' (Dan. ix., 21), and 'Michael, your prince' (Dan. x., 21)."

Dr. Donaldson, an eminent Orthodox writer, declares with reference to the Book of Daniel:—

"In this book we find the celestial hierarchy of Amshaspends fully recognized."‡ Dr. Davidson coincides with this opinion.§

The critic Hengstenburg says:—

"Bahman, the first of the Amshaspends, stands in about the same relation to Ormuzd as Gabriel here does to the Lord."‖

In the Apocrypha and New Testament, the identity of the archangels and the seven Amshaspends is still more evident. In the Book of Tobit, Raphael describes himself as "of the number of the *seven* holy angels who enter in before the glory of the Holy One" (xii., 15). In the Apocalypse, they are spoken of as the "*seven* spirits of God" (Rev. viii., 2), the "*seven* stars" (Rev. i., 4; iv., 5), and the "angels of the *seven* churches" (Rev. i., 20).

The designation "the seven stars" suggests the undoubted origin of the Amshaspends in the primitive Sabaism out of which grew the purer religion of Zoroaster. They were unquestionably originally the spirits of the seven heavenly bodies,—sun, moon, and five planets,—whose worship entered into all the early religions of Central Asia. In Zechariah, they are referred to as "the *seven* eyes of God, which run to and fro through all the earth."**

The Avesta is full of passages which suggest the relationship of Zoroastrianism to the primitive Sabaism out of which it was originally developed. In one of the hymns of the Yasnas, we read:—

"I celebrate, I invoke Ahurâ and Mithra,—the elevated, the immortal, the pure beings; and the stars, holy and celestial creations; and the star Tistrya, luminous, resplendent; and the moon; . . . and the sun, sovereign, and rapid courser, the eye of Ahurâ-Mazda."††

*Gathâ Ushtaivaiti (Yasnas, xliii.), translated by Dr. Haug.

† *The Bible of To-day*, by Rev. John W. Chadwick; see also Kuenen, Davidson, Stanley, etc.

‡ *Christian Orthodoxy*, by Dr. Donaldson.

§ *Introduction to the Old Testament*, by Samuel Davidson, D.D.

‖ *Hengstènburg on Daniel*, p. 40.

** Zech. iv., 10.

†† Hymns of the Yasnas, translated by Eugène Burnouf.

This primitive belief was revived under the corruption of the subsequent development of dualism, and mingled its phraseology and ideas with the purer faith in the later books of the Avesta, bestowing them, finally, on Judaism and Christianity.

The Apocrypha contains other indications of Persian influence. In the Book of Tobit, we have references to the evil spirit *Asmodeus*, who, in name and character, is identical with *Aêshma-daêva*, the spirit of concupiscence, who is several times mentioned in the Avesta as one of the *devs* or evil spirits.* The Persian influence observable in the Apocrypha and New Testament may be in part of later growth than the immediate period of the captivity, before the rebuilding of the temple at Jerusalem; and can be traced, probably, to the commingling of Zoroastrianism and the Hebrew faith in Alexandria, where, during the third century B.C., both the Old Testament and the Avesta were translated into Greek;† thus establishing a historical contact of the two faiths later than the time of the Babylonian captivity.

(*Concluded next week.*)

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

ENGLISH CONFERENCES OF ERNEST RENAN. Translated by Clara Erskine Clement. Boston: James R. Osgood & Co. 1880.

We have in this volume five "conferences" or lectures, four of which were delivered in London in April last under the auspices of the "Hibbert Foundation," while the fifth, Marcus Aurelius, was delivered before the "Royal Institution." The lectures were delivered in French, and those who can read them in the original should do so. There is a bloom on Renan's style, which even the best translation possible could not preserve. And the translation here is not the best possible. It contains many awkward constructions. Renan himself is always sure to make his meaning plain. Here there is some obscurity, and occasionally a sentence which entirely falsifies the author's meaning. The translator is evidently unfamiliar with the subject of which the lectures treat, and consequently she leaves many words and phrases and proper names quite untranslated into the ordinary speech of English historical studies.

The delivery of these lectures in England under the most distinguished auspices marks one of the most significant occurrences of the current year in the theological and religious world. Renan is a radical of the radicals, and he lectured on a foundation the trustees of which include Stanley and Martineau and others of less doubtful orthodoxy. The lectures were not delivered in Westminster Abbey, as was at first expected, Max Müller's on the same foundation having been delivered there two years ago; but, if they had been, the evidence would have been little, if any, more positive of the advance which liberty of thought and speech have made in England during the last few years.

For these lectures bring to the treatment of early Christianity a method absolutely impartial, purely scientific. There is no onslaught on the supernatural. It is quietly ignored; and in the mean time it is shown that the Christianization of the Roman Empire can be accounted for at every step, without resort to any supernatural factor in the problem at any point of its development. The critical estimate of the New Testament writings, which underlies these studies, is of the most rational stamp. Renan is not a whit less assured than F. C. Baur of the importance of the divisions between the Petrine and Pauline parties in the early Church. "Divisions," he says, "so broad that all the differences which to-day separate the orthodox, the heretics, the schismatics of the whole world, are nothing compared with the dissensions of Peter and Paul." There is no quibbling here; and yet, to any candid student of the facts, the statement will not seem extravagant.

The subject of the first conference is "The Sense in which Christianity is a Roman Work." Passing rapidly in review the Roman religion, he asks, Was ever a religion less suitable than this to become the religion of the world? As little suited for universality was Talmudic Judaism. Even the Christianity of Jerusalem would have been doomed to almost absolute sterility, if it could have developed itself logically. It would even have absorbed the wider Pauline Christianity into itself, and returned with it into the bosom of Judaism, if the Roman arms had not come to its aid, and, destroying Jerusalem and its baleful prestige, made Rome the capital of the new faith. M. Renan shows how much there was in the structure of the Empire and the special circumstances of the time that contributed to the spread of Christianity. He also shows how much preparation there was for a religion almost as different as possible from the decaying Roman cultus. He has not a word of comfort for the regular Christian theory, which Uhlhorn has just restated, that Christianity triumphed because of the utter degradation of the Roman world. He might have shown, as our own Prof. J. H. Allen has recently done, that even the worship of the Emperor as God embodied a higher spiritual sentiment, and made it vastly easier for a religion which made a god of Jesus to find acceptance.

The second conference—upon the Peter and Paul and the legend of the Roman Church—concedes that Peter may have been in Rome at some time, but for a very brief period and not long before his death. Both Peter and Paul, says Renan, probably perished in the Neronian persecution, an account of which is the most brilliant episode in the book. Renan is always stronger when he can enter somewhat into detail than when he confines himself to generalizations. But, if the Roman Church was not of Peter's founding, still less was it of Paul's. Certain Jews of the lowest class brought Christianity to Rome with them, with their vermin and foul odors, some time before the arrival of either Peter or Paul. Renan falls easily into his besetting vice of sentimentalism in talking of these first Christian missionaries, and accords to them an importance which is without any scientific basis. But the methods by which the claims of Peter and Paul were harmonized, and the Church of Rome built up upon a Petro-Pauline foundation, are admirably set forth. This is the principal subject of the third conference, in which the limitations of Jerusalem Christianity are treated in the frankest manner, and the fall of Jerusalem is shown to have its principal historical significance in its liberation of Christianity from the Jewish swaddling-clothes which were endangering its life. The fourth and last conference shows by what natural and inevitable steps the Roman Primacy was developed, and how the constitution of the Empire reproduced itself in the constitution of the Church. M. Renan has given many years to these studies. He has written volumes on the subjects which these lectures cover. Everywhere there are the step and gesture of a man easily at home. And, when his sentimentalism or his love of paradox does not betray him, he is always sensible and just. Rapid and brilliant generalization is impossible without the omission of many modifying clauses that are necessary to a complete expression of the truth. In reading lectures of this sort, this is always to be borne in mind. The principal value of this volume consists in its inclusion, in a compact shape, presented in a fascinating style, of a great deal of homely truth which is to be found elsewhere only in the scattered pages of many different volumes. Those of our readers to whom the theme is fresh will do well to supplement the treatment with Gibbon's famous chapters, and still better with Lecky's *European Morals* and Seelye's *Roman Imperialism*. We mention these as not only valuable, but easily accessible.

The concluding conference, on Marcus Aurelius, appeared, nearly or quite complete, in the *Index* a few weeks ago. It is not a very satisfactory lecture. It is too seriously impaired by Renan's unfortunate habit of stating general propositions exceedingly flattering, which the particulars of his discussion do not bear out. Much that is said is excellent, but the final impression is that the goodness of Marcus Aurelius was somewhat tainted with *goodiness;* that it was not so masculine as it might have been; that it was not duly tempered with common-sense. All of which may be true, but it does not harmonize with M. Renan's glittering generalities. The essay of Matthew Arnold on Marcus Aurelius is a much more valuable contribution to a correct impression of the man.

INGERSOLL IN CANADA. A Reply to Wendling, Archbishop Lynch, "Bystander," and others. By Allen Pringle. Price, 10 cents. Napanee, Canada.

If Col. Ingersoll's object in his lecturing tours is to excite discussion, he certainly accomplished it in Canada last spring. The priests, aided in some cases

*Vendidâd, c. 10.

† *Christ and Other Masters*, by Archdeacon Hardwick.

Digitized by Google

by government officials, tried to silence him. The press tried to ignore him. The theologians tried to answer him. But all in vain. The result was an unwonted agitation of the public mind *pro* and *con*. Mr. Pringle, in this pamphlet of fifty-six pages, reviews, in vigorous fashion, some of the doughty lecturer's opponents, and proves himself a well-equipped champion of freethought and of materialistic philosophy. The pamphlet, we presume, can be obtained by addressing the author at the place of publication.

THE *North American Review* for the current month has been tardy in reaching us. The opening article has been very properly placed, as it will be, no doubt, to most of the readers of the *Review*, the first in interest. It is by the editor, and has already been referred to in the *Index*, as the introduction to a series of articles which are soon to appear in the *North American*, pertaining to the operations of the expedition that has been fitted out under the joint auspices of the governments of the United States and France, for the exploration of the so-called "ruined cities" of Central America. The expense of this expedition is to be partly borne by Mr. Pierre Lorillard, of New York, its projector, and in part by the government of France, and will be in charge of M. Désiré Charnay, a distinguished archæologist, who has had already experience in the contemplated exploration. The papers which are to report and describe the results of this enterprise will be from the pen of M. Charnay. All the noteworthy features of the ancient cities, the buildings, as well as their more interesting details, will be illustrated with engravings from photographs taken on the spot.

Among the other interesting and valuable articles in this number of the *Review* may be specially mentioned: "The Law of Newspaper Libel," by John Proffatt, defining what constitutes the true ground of such indictment under different conditions; the "Census Laws," by Charles Johnson, which throws much light upon the work and methods of collecting statistics by this department of the civil service; and "Prince Bismarck as a Friend of America and as a Statesman."

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, August 1, 1880.

The statutes of Louisiana provide for temperance legislation on the principle of local option. The attempt to secure a general Sunday law, made by representatives of Protestant denominations and temperance leaders, failed at the last session of the Legislature. The measure has been persistently brought up and defeated at several succeeding sessions. In addition to opposition from those interested in the sale of liquor, the chief obstacle to its adoption comes from the large foreign element of the State, accustomed to the observance of Sunday as a day of recreation and pleasure. The Jewish people oppose it for the reason that, if adopted, they would be compelled to stop their business pursuits for two days of each week; namely, their own Sabbath, which is Saturday, and the Christian Sunday. A considerable portion of the native American population is disposed to be tolerant on the subject, and to regard with disfavor any Legislature savored with the spirit of an austere Puritanism. Liberals prefer general to special legislation, and sturdy blows at immorality on all days of the week, without regard to any man's religious views.

The local-option law in respect to temperance authorizes police juries and incorporated towns to enact ordinances which shall have equal force with State legislative acts. At the importunity of organized Christian influences in a number of parishes, Sunday ordinances have been passed, and are now being enforced. The friends of the Sunday temperance movement are loud in praise of the practical working of these ordinances, as police measures. They say that on Sunday the negroes, who form the bulk of the laboring population, crowd into the towns and the country stores, and indulge in disgraceful, riotous excesses, tending to the increase of the criminal calendar. The opponents assert that the Sunday law is an unconstitutional restriction of the liberties of the licensed store-keeper and his patrons; that its chief supporters are not guided by their regard for the public morals, so much as by peculiar rival interests. They explain that it has become customary for many of the large planters to keep upon their places small stores, in which are sold provisions, dry-goods, fancy articles, and the meanest kinds of liquors; as the large plantations, towns, and villages are far apart, laborers who work from daylight to sundown are likely to purchase from the plantation stores at higher prices, and often as an offset to their wages, rather than at the distant village stores. Many of the negroes are poor accountants, and are often astonished on pay-days to find that their store account has balanced or exceeded their wages. They naturally, because of their ignorance, fall a prey to sharp practices, and on discovering it would be likely to keep clear of the plantation stores, and seek better bargains among the numerous competitors for their trade in the villages and towns. Hence, on Sundays the villages and towns are crowded with laborers, who, in many instances, attend the churches, and afterward call at the stores to make desired purchases previous to returning to their homes. They are tractable offenders, easily disposed of by officers of the law; and no good reason exists why they should be singled out by the planter class for special moral protection. The colored voters may always be safely appealed to on direct issues of public morality, and number among them many most earnest temperance men.

A store-keeper of Iberville Parish was recently fined $250 for opening his establishment on Sunday.

The ordinance of Ascension Parish is being stoutly resisted by merchants of Donaldsonville. One of them addressed this note to the police jury:—

Gentlemen,—Having an illustrated copy of the Declaration of Independence, I respectfully ask leave to hang the same on the walls of the principal room of the Court House, in order that the members of your honorable body may have an opportunity to familiarize themselves with the provisions of that important instrument.

Respectfully, GEORGE A. FEIG.

Judge Sims, attorney of the Town Council, advised his clients to open their stores on Sunday, but not to sell liquor. This was probably based upon a Supreme Court decision on the Baton Rouge Sunday law, which affirmed the right of municipal authorities *to restrict and regulate the barter and sale of liquor*. So says the *Chief* of that town. This appears to be a proper course in making up a test case, and to eliminate the odious religious feature of the Sunday laws. The whole subject will be reviewed by the Supreme Court.

E. B.

PERSONAL ITEMS.

COL. INGERSOLL is on the stump.

Prof. R. A. Proctor is lecturing in Australia, upon astronomy, with his usual popularity.

MR. AND MRS. CHAMPNEY, of artistic and literary repute, are travelling in Spain in the interest of *Harper's* and *Scribner's* monthlies.

THE reported marriage of Lady Burdett-Coutts, the distinguished philanthropist, to Mr. Ashmead Bartlett, is pronounced unfounded,—and again that it is to be.

MR. SANTLEY, a noted London vocalist, formerly a member of the Unitarian Congregation of Notting Hill, and a teacher in its Sunday-school, is a convert to Roman Catholicism.

HERE is a text for lecturers on Temperance: "The Quaker missionary, Mrs. Elizabeth Comstock, says that, of the 150,000 persons in prison visited by her, 105,000 were brought there by strong drink."

JOHN G. SAXE, the playful fancy of whose lyrics have provoked so many to mirthful emotions, is in great affliction. The death of his wife occurred recently, and he is now bedridden. He has also a daughter who is a helpless invalid.

PRESIDENT PORTER, in his baccalaureate sermon at Yale, this year, warned the young men against the rationalistic tendencies of the time. This is precisely the warning that Pio Nono, of blessed memory, was accustomed to send forth every now and then.

IT is said that Col. Robert G. Shaw, who was killed at the head of his colored regiment in the late war, is to have a monument in Boston. Some $3,000 was raised for the purpose a short time before his death; but, owing to a disagreement in respect to the artist, the money was invested, and amounts now to nearly $13,000.

IT is evident that the Chinese in this country are not all the hopeless nuisances that some represent them. We submit the following in proof of this: "Tau Phow Lee, of China, gained the highest rank in this year's graduating class from the Hopkins Grammar School at New Haven, Conn., and won the first prize in English composition."

REV. GEO. CHAINEY, whose renunciation of Christianity for Ingersollian radicalism a short time since at Evansville, Ind., has been one of the sensations of that place, has just been expelled from the Masonic Lodge there on account of his infidelity. It has been claimed and quite generally supposed that Masonry left the members of its order free in respect to their religious opinions, but this action seems to tell a different story.

REV. THOMAS FARRELL, a noted Roman Catholic priest, who died a few days since, was about as much of a Free Religionist as it was possible for him to be in the illiberal communion in which he lived and labored. He appears to have had a natural love of republicanism, and appreciation of liberty. Some years since, he participated in a public demonstration of sympathy with Italian independence, thus provoking the censure of those of the more rigid ecclesiastical temper of his brethren. His will directs that his funeral expenses shall not exceed one hundred dollars, and that these words shall be inscribed upon his tomb-stone: "And now I beseech you to love liberty and to love intelligence, and try to extend their blessings to every member of the human family; hate tyranny, oppression, wrong, and slavery; but, above all, hate ignorance, the fruitful parent of evil to the human family." It also provides that a part of his property shall be devoted to the religious instruction of colored people, and another to charity, without regard to race or religion.

THE *Christian Statesman* has this way of saying uncomfortable things to some of its readers. It asks the question, "Can the steward, deacon, elder, vestryman, or church member hope to render a good account at the judgment day, if he spend more money for self-destroying tobacco than for the gospel?"

AS DEFINITION becomes sharp, devoutness disappears. The soul places God in the background of existence, not in the foreground; as the centre of mystery, the quickener of awe and trust, the inspirer and minister of the devout affections, the object towards which faith strains its eye, on which hope beams, beneath which patience sits, as the sum of possibility, the goal of perfection.—*O. B. Frothingham.*

POETRY.

For the *Free Religious Index*.

THE ONE TRUE CHURCH.

BY LEWIS G. JANES.

Oh, not in temples made by hands
Dwells our Eternal Lord!
The vestured earth his witness stands,
Reveals his perfect word.

The mighty hills his strength impart,
The vales his beauty show.
He dwells in man's responsive heart,
And in the sunset glow.

Soft floating clouds in azure sky,
The mountain's rounded calm,
Are touched with his infinity,
And breathe a wordless psalm.

How idle seem the creeds of man
In these cathedral aisles!
Our church,—the world! We bless its plan
Of mingled tears and smiles,—

Its rugged heights, its silent vales,
Its changing days and years:
Through all, his goodness never fails,
In all his grace appears.

Dear friends! who here our Sabbath keep
Close, close to his dear heart,
Its sacred memory, till we sleep,
Shall never from us part.

In friendship's close-commingling band
Build we our Church to-day.
Sure and eternal may it stand,
Strong as his love alway!

Under the trees, EAST WINDHAM, CATSKILL MOUNTAINS, July 25, 1880.

Digitized by Google

The Free Religious Index.

BOSTON, AUGUST 19, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. *Terms*: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WILL each one of our subscribers please look at the mail-tag on his paper and note to what date his subscription is paid up, and, if delinquent, remit what is due as early as possible. We want all the money that is owing to us—and a good deal *more*; but we especially want our just dues.

A SUBSCRIBER writes that we should oblige many readers, if we would give the publishers' address and price for the books we review. We would gladly give the price, if the publishers would give it to us, which they seldom do. Their address is sufficiently given in connection with the title of the book.

THE American Association for the Advancement of Science will hold its annual meeting in Boston the latter part of this month. It includes among its members the foremost scientists of the country. A cordial and hospitable greeting awaits it.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass.*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass.*	18.35
MRS. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
V. B. GREENSFELDER, *St. Louis, Mo.*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass.*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10 00
DANA B. HUMPHREY, *New Bedford, Mass.*	25.00
Pledges.	
F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessme t on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

EQUALITY IN HUMAN CONDITIONS.

One of the watchwords of modern social agitation is *Equality*. And when we look over the surface of human society and see the vast differences in external condition that exist,—the unequal distribution of wealth, the disparity in respect to advantages by birth, the luxury here, and the pinching, crushing poverty there, the heights of social opportunity and enjoyment on the one hand, and the depths of social degradation and misery on the other,—it is not surprising that the first proposition of a superficial philanthropy should be to produce a level by an equal division of property. But such a remedy, on reflection, would be seen to be only superficial and temporary, and, at best, could reach but a part of the evil, and therefore be no real remedy.

A communistic Irishman, who was arguing for an equal division of property, was asked if he did not think that, after a few years, some people would have lost and some have acquired, so that the same inequality would again exist, and naïvely answered, "In faith I believe it would be so." "And what then?" said his questioner. "Why, that is easy: have another division!" This answer indicates the weak point of communistic doctrine,—the assumption that the inequalities of human condition are so entirely an arbitrary matter that they can be remedied by an external mechanical method; whereas, these inequalities are involved so deeply in the forces and laws of social development, and depend to so large extent on mental and moral differences, on temperament and effort and will, that they can only be thoroughly remedied by that large and far-reaching culture which goes into the internal conditions of life, and down to the roots of organic social forces and laws.

But the point to which we wish specially to call attention in this article is that life in its deepest experiences is not so unequal as are its superficial conditions,—that the elements that enter most vitally into human life, the elements whence come its good and evil, its joy and sorrow, its happiness and prosperity, and its trials and adversities, its hopes and faiths and trusts, as well as its temptations and tragedies, are distributed with surprising evenness through all grades of society, irrespective of outward condition. When we strike the average of human virtue and happiness and usefulness, we do not find so much deflection from this line on account of differences of external lot as these differences would at first seem to indicate. The essential elements of human life appear, whatever the condition.

Sir Francis Galton, who has made a special study of the laws of heredity, discovered, a year or two ago, a curious fact in the art of photography. Getting together as many copies of family portraits as possible, he passed them in rapid succession through his photographic instrument and obtained an impression of each upon the same plate, one directly over another. The result was, not, as we might suppose, a blurred, indefinite image, nor an image of the last portrait passed through, nor even of any one previous, but a distinct, perfectly formed face, representing no one of the faces copied, but having some features from all of them, and a face to which each of them bore a more or less strong resemblance. It was, in fact, as Sir Francis Galton says, the *family type* of face,—which may never have existed in any single person, but was the average face of all the persons within certain limits of blood kindred. The same experiment was tried with the portraits of a large number of noted criminals, bringing out again, not a copy of any one of them, but a new, distinct face, having some resemblance to them all, and looking, it is said, like the incarnation of pure villany. The same experiment, of course, might be tried with a gallery of portraits of people distinguished for their virtues, producing the abstract type of the moral face.

This curious discovery affords a new illustration of the human equality that underlies external differences. No differences in the portraits thus copied, one impression upon another, have yet been discovered sufficient to prevent the impressions blending into a distinct image, the average face of them all. Let the faces to be copied be taken from whatever condition in life they may, and the differences be as great as they may, there will be enough features in common to bring out in the joint impression a genuine human face. It is, therefore, a novel and unique testimony to the solidarity and brotherhood of the human race; to the strong underlying *human likeness* that exists amid whatever separations of external lot and surroundings. It illustrates the fact that in the things that make up the deepest realities of human experience there is a close family resemblance, which no inequalities of outward condition are able to neutralize. The likeness is deeper than the difference. The equality, after all, even in the present condition of society, is more, and reaches down farther into the foundations of life, than the glaring inequalities. The inequalities are on the surface, and, in whatever respect they are evil, they may in time be outgrown and overcome. The equality is a vital principle, an inherent condition of temperament and stock existing in the very constitution of mankind, and hence running through all classes and grades of society; a condition of growth and progress as well as of unity.

WHAT ARE THE FACTS?

We find in the *Sunday School Times*, of the issue of August 7, an exceedingly interesting and ably written contribution to its columns from Bishop Huntington, entitled "The 'Summer School' at Concord." It traces with clearness, and the evident signs of a familiar acquaintance with the events and persons recalled in its *résumé*, though not without some coloring, as it seems to us, of the Bishop's ecclesiastical spectacles, the rise of the Transcendental movement in New England. But the conclusions to which he comes are not likely to pass unquestioned outside the sphere of those that he addresses.

The Bishop considers the "significant feature" of the Concord School "one of encouragement,—encouragement to Christian hope." The Christian hope doubtless which he has in mind is his own peculiar theological one. Of Mr. Emerson, repeating the assurance of the Rev. Joseph Cook, it is said that he, "as we understand him, can no longer be counted among pantheists. Taking his public and private utterances together, we make no doubt that he is a believer in one personal God, and wishes so to be understood. Beside this pure and absolute theism, we must also attribute to him a firm and positive advocacy of Christian morality." According to Bishop Huntington, and other Orthodox testimony, Mr. Emerson's religious views have undergone an important change in these later years. They are not at present, he contends, what they have hitherto been. But, in reply to these reports, Mr. Emerson's son declares in public print that his father's religious views, in respect to the points in discussion, remain the same that have always been expressed in his writings.

It would seem as though this ought to be conclusive, unless those whose statements conflict with the evidence are better informed as to the facts of the case than even Mr. Emerson's own family.

Digitized by Google

If there has been no change of Mr. Emerson's stand-point in regard to religion, it is at least sure that he is either a theist or a pantheist. If a theist, then it is evident that the Church has greatly misrepresented him during most of his life. If, on the other hand, he is a pantheist, it is now an equal misrepresentation to call him a theist. Whichever horn of the dilemma may be taken, it is plain that there has been all along, as there seems to be at present, a greater effort to glorify the popular religion than to do exact justice to a great thinker and philosopher.

As to the Christian morality of Mr. Emerson's teachings, there is also room for a difference of opinion. As to their morality, there can be no reasonable doubt; nor that it is of the highest quality. But whether it is the Christian morality as conceived by the Rev. Mr. Cook and Bishop Huntington is not quite so certain. It seems to us more like universal morality.

D. H. C.

THE Catholic *Pilot* makes a point on the Protestant *Congregationalist* thus:—

> It is not a mere opinion of the *Pilot*, but an absolute certainty, that should Catholics come in this country to a control equal to what Protestants possessed in the "last generation," there would be "allowed" not only equal liberty to that exercised by Catholics up to this time, but a far fuller liberty, in fact complete religious freedom, instead of the flagrant illiberality even still existing. For instance, no Protestant child should then be compelled to read anti-Protestant books in public schools; no unfortunate Protestant prisoner should be compelled to attend Catholic services; no Protestant, because of his creed, should be debarred from public office, as Catholics have hitherto been in New Hampshire, etc.

But still the *Congregationalist* might ask whether the *Pilot* has authority to speak for the Catholic Church.

THE decision of the United States grand jury, in New York, concerning the "Seawanhaka" disaster, has been swift and sweeping, and is calculated to qualify the popular impression in respect to the invariable corruptibility of the courts of that city, and the facility of the influential and wealthy to escape the due penalty of their misdeeds and shortcomings. The report rendered is one of great interest, not alone in relation to the present case, but also on account of its important general recommendations and suggestions. It affirms the belief that the calamity referred to was due to criminal negligence and carelessness. It also indicts all responsible — the inspectors of life-boats and boiler machinery, the captain and engineer of the "Seawanhaka," and its entire list of directors and owners — for the crime of manslaughter. It denounces the overcrowding of steamboats, and recommends severe laws for the punishment of careless and reckless pilots. The President and Congress are appealed to for a revision of the regulations pertaining to steamboat inspection. All inspectors, it is maintained, should have experience as engineers and builders before their appointment to the office, and the laws in regard to such service should be more definite and stringent. No person should be regarded qualified for a steamboat officer until he has had ten years of preparatory experience. The crew and deck hands should be examined before employed, and reëxamined once a year, and undergo a fire and boat drill every day, and once a month before the inspectors. There should be a daily inspection of the life-preserving apparatus of the vessel, and the provision of a requisite number of life rafts and deck hands; employés severely punished for intoxication; the engineer forbidden to leave his post, and one fireman remain in the fire-room when the vessel is under way. These provisions, if carried into effect, would revolutionize the conduct of steamboats, and greatly secure the safety of those who intrust their lives to this mode of travel.

WHAT SHALL LIBERALS TEACH THEIR CHILDREN ABOUT "GOD"?

This is preëminently a practical question. It is one, too, which we cannot well ignore. Sooner or later, your little child, surrounded as it is with an atmosphere of Christian doctrine, is going to ask you some questions about "God." This unknown Being it has heard of, and probably will hear of, in spite of the silence or precaution of its parents. God! who is he, where is he, what is he, how came he, whence came he, and the world, and themselves, etc.? All these questions, and a score of others akin to them, the little one is going to ask, and it behooves the parent to be prepared to answer them frankly, sincerely, and as wisely as possible. The Romanist and Evangelical Protestant are supposed to have established theological convictions and ready-made answers for all such questions. They can easily reply through the lips of Moses or Jesus or Paul, or refer the youthful truth-seeker to the priest or the preacher, to the Bible or the catechism, and the inquirer is satisfied, at least for the present. But to whom, or to what can we liberals refer our children, when they eagerly ask us "all about God"? How few of us are prepared with rational answers to their rational questions! We have drifted away, or, let us say, we have grown away, from the old beliefs about God: but how few of us have grown into any new religious beliefs which seem naturally and logically to take the place of the old! Our observation has led us to conclude that the vast majority of people, who are classed as "liberals," have extremely chaotic notions about what is called "God." They appear, for the most part, to have completely dethroned the old gods of Christendom; but whether the throne in the heavens is entirely vacant and the royal line extinct, or whether a new and grander Ruler has been invested with sovereignty up there, — as to this, they are quite unprepared to express an opinion. They are, in fact, all at sea on this subject. They do not know really what they do believe. We are by no means finding fault with such people. They certainly are not to blame for their doubts and disbeliefs. Nor are we at all alarmed at the unsettled state of the public mind. It seems to us very natural and good, as every transition state is good. Better be unsettled than be settled wrong. For ages, the minds of men, in religion, have been settled on bottomless assumptions; and they must be unsettled from them before they can rest on the eternal truth.

But, if the present chaotic condition of thought on this subject is not alarming, it is often extremely embarrassing. So long as we are all unsettled in our convictions about Deity, one thing, at least, would seem to be clear,—that we must be entirely unprepared to give any definite and positive instruction on this subject to our children. How can we teach clearly what we believe vaguely, if at all? How can we lead the little confiding ones to rest their feet of faith on doctrines as granitic, which we more than suspect are nothing but quicksand? Right here is our embarrassment. How shall we instruct our children? In the first place, we would say, Let us firmly resolve that we will never teach—and so far as we can prevent it, we will never allow our children to be taught—as true what we believe to be essentially false; taught, as the holy commandments of God, what we believe to be nothing but the fables and fictions of men. To this end, let us never put on any pious pretences before our children. If we believe, say so. If we disbelieve, say so. If we are in doubt, say so. If we know nothing about it, say so. Let us not be ashamed nor afraid to confess our ignorance on some questions—indeed, on a good many questions —to the child. Let him understand that there are mysteries surrounding us which neither father nor mother has fathomed, and so far as we know nobody has sounded. Encourage him, however, to inquire into them, and to hope that perhaps some time he may learn all about them.

If you are a liberal, how can you excuse yourself for permitting your child to attend the ordinary Christian Sunday-school? And yet this is just what many are thoughtlessly doing. But a few days ago, in the capacity of an interviewer, we asked a lady, a woman of unusual intelligence and liberality, what instruction she was giving her little girl about "God." With the most charming frankness, she exclaimed,—

"Oh, please don't ask me! I don't know what to teach her. I'm so perplexed to know what to say and do."

And yet, when the minister's daughter runs over Sunday mornings to get little six-year-old Daisy for the Methodist Sunday-school, the good mother, though with some secret misgivings, permits her to go. To us, it seems extremely inconsistent for a woman who frankly confessed that she had no idea of God sufficiently positive and definite to be able to teach it to her child, yet to allow that child to attend regularly a Methodist Sunday-school, to be enrolled in the infant class, and to be drilled in Methodist fashion in the infant catechism, by no one knows whom,— perhaps by a gum-chewing maid of sixteen, who knows no more about "God" and the "vast forever" than Daisy knows about the "politics of the moon." We submit, no liberal parent can hold himself blameless for suffering his children, especially little children, to be brought under such mind-warping influences.

We are by no means blind to certain social delights which the child may receive from its Sunday-school associations, but neither can we blind ourselves to the subtle theological indoctrination, also, which the little one is receiving there. Indeed, the mother above mentioned is latterly awakening to this fact. But a Sunday ago, after recitations, her child, like a genuine little theologian, began to catechise her mother thus: "Mamma, don't you think I ought to love Jesus more than I do you or papa? Just think how they put nails in his hands and nails in his feet! Would you have done that for me, mamma?" The mother could only look into the face of the child with blank amazement at such an unexpected question: she knew not what to say, and she said nothing. Of course, it may be said that the mother should have proceeded to correct the wrong impression about the nature and service of Jesus' death, but that is not such an easy thing to do: besides, why should she impose upon herself such a gratuitous task? Is our life so long or so worthless that we can afford to spend a good part of it in trying to root out from our children's mind false notions which our own indifference has rooted into them? For our part, we should not wish our child to think that it was its duty to love anybody in all the wide world, living or dead, on earth or in heaven, more than father or mother. We wish the child of six to love its own dear mother better than the angels, follow her as its Christ,—yes, adore her as its God. This is the natural affection and reverence of the child, and anything which dares thurst itself in between such a child and this supreme love is committing outrage,— yea, sacrilege.

Let us guard our children against the insidious approach of these doctrines, which put confusion

Digitized by Google

into the brain and bid the young heart bow down before imaginary saviours. Let us not flatter ourselves that any fiction, however wide-spread and venerable, is half so good for our child as the simple truth. Let the little ones have their fairy stories, but let them know they are fairy stories. If, in your own mind, Christian theology has passed over into Christian mythology, and Jehovah like Jupiter has retreated from the chapel to adorn the gallery of art, or to parade in a flourish of rhetoric, let it so appear to your child. Don't attempt to humbug her. If you do, she may detect the sham, like a bright little child of a certain Unitarian minister, who, upon hearing some improbable story, exclaimed: "Mamma, it isn't true, is it? It's like God and Cinderella and all that." We repeat, no pretty fiction is so good for the child as the simple truth. Do you say, you don't know what is truth, any more than Pilate? Very well! Say so to your child. Confess frankly, humbly, your ignorance. He will love you, some time, the better for it. "What shall we teach our children about God?" Why, all we know about him; and what is that! Boil down the vast mass of your misinformation, and what is left at the bottom! That is what most people call "God." Poor stuff to feed children on? Yes, and so let us give them something better. If we can educate our children to reverence their conscience as their king; to listen to its "voice," as to the voice of their saviour; to obey the command of the Eternal Right, as the command of God himself; and with unfaltering step to pursue virtue in this world as the path to heaven, then shall we have no cause to fear lest they die — "godless." But more on this subject anon. W. H. S.

SCIENCE AND RELIGION.

Mr. Mallock's last article, entitled "Atheism and Repentance," in the July number of the *Nineteenth Century*, is attracting some attention, partly because of the odd framework in which his views are presented, and partly because it is a serious attempt on the part of a clever writer to show the inability of scientific or natural morality to furnish any adequate motive to justify an ordinary man in repenting of wrong-doing, or to present him with a sufficient stimulus for good conduct. An abnormally "smart" young collegian, who has ruined a young woman and driven her, heart-broken, into a religious retreat, and whose intimate friend has driven the young woman's sister to murder and suicide, coolly discusses the abominable affair with a pretentious but unsophisticated and good-hearted blue-stocking, who is assistant editor of the *Agnostic Moralist* and writes upon "Functional Amusement" and "The Cellular Character of the Individual." The young man fails to find in her enthusiastic presentation of the duty she owes to humanity any inducement to repent of his crime, and manages, moreover, to vanquish her in argument, although kind enough at last to drop a tear of sympathy at her disappointment when the editor refuses her articles. Mr. Mallock's purpose in writing such a paper can only be surmised. Perhaps he fancies that somebody will be frightened by him into religious faith. His teaching seems to be that if a clergyman (as in the case of the blue-stocking's husband), or anybody else, studies science, he must abandon all religious belief; and that the ordinary man of the world who thus loses his religious faith will be sure to follow his evil inclinations, because without motive for right living. Mr. Mallock does not intimate that science and religion can be reconciled in any way, or that science is untrue in its conclusions: he simply dresses up a scarecrow, and seems to expect that scientific men, agnostics, atheists, *et id omne genus*, will become white in the face and run tremblingly toward — Mr. Mallock may know what, but he doesn't tell. The article, with all its cleverness, is wretchedly pessimistic, is a caricature of the real position of the scientific moralist, and, to our thinking, is successful only in leaving a bad taste in the mouth.

The Boston *Herald*, in a eulogistic article on the Concord School of Philosophy, asks, "Why should it [Concord] not help us to the philosophy of religious belief for the incoming generation?" There are two good reasons for believing that it will not do so: (1) The data necessary for the establishment of a philosophy of religious belief are not yet in form for a permanent foundation, and there is no probability that this generation will be able to put them in a lasting shape. (2) The new Concord movement is, thus far at least, a movement backwards, and not a forward one. With utmost respect for the philosophical speculations of Plato, and a reverent admiration for the knowledge and wisdom of Aristotle, and admitting that speculative philosophy attained a remarkable development in Hegel, we believe, nevertheless, that the foundations of successful philosophical speculation have been altogether reconstructed since the time of Plato, have been so essentially modified indeed since the days of Hegel, that any attempt to construct a philosophy of religion upon a revivification of their beliefs is to build a house upon the sand. The *Herald* commends the Concord philosophers because they did not "tilt" against science. This is a commendation for not doing what they ought not to have done: it is not a justification for not doing what they *ought* to have done. If they did not tilt against modern science, they sneered at it or ignored it. "We are not in the habit here of discussing other schools of thought. We do not arraign, we affirm," said one of the leaders, in reference to this very subject,— an assumption of infallibility which to outsiders bears an appearance of superciliousness only next door to positive ignorance. Many of the world's leaders believe to-day that philosophy, as well as religion, is only a ghost of the imagination, unless founded upon the ascertained truths of science; and many of the affirmations of the Concord philosophers, because ignoring these truths, seem to us to be as purely visionary as most of the dogmatic superstitions of the popular religion, and destined to the same fate. The attention which the school has attracted gives cheering assurance, however, that interest in philosophic subjects is not likely to become extinct. We cannot omit, moreover, in this connection, an expression of sympathy with Mr. Alcott. Few men ever realize so fully in old age the dreams of their youth.

It is not too late to call attention to the establishment of a new weekly paper,— *Science*,— edited by Mr. J. Michels, and published at 229 Broadway, New York. It is intended to serve as a medium of communication between scientific men, and also as a reporter of scientific progress; thus occupying in this country the position so well filled by *Nature* in England. We have seen two numbers of the new publication, and each one contains several good articles as well as interesting notes. The editor states that his arrangements for conducting the paper are not yet completed,— a fact which probably accounts for some obvious defects in its general make-up. The Smithsonian Institution will coöperate, and so will many well-known scientific men whose names are given. The subscription price is four dollars per year.

We venture to take advantage of the opportunity presented in making the above announcement to recommend to each one of our readers the serious study of some branch of natural science. No one is either too old or too young to heed this suggestion, nor is any one so situated that its adoption is impracticable. Botany or entomology may be studied at any season, and at almost any time or place, and without expensive apparatus. Inorganic chemistry may be pursued also with simple apparatus and at slight cost. Charles Kingsley wrote a book entitled *Town Geology*, one object of which was, as its name implies, to show that geology is not a forbidden pursuit even to city dwellers. As a relaxation from business cares, the pursuit of some science may be heartily recommended; and parents who desire their children to acquire habits of accurate observation and correct speaking cannot do better than to buy a science primer, and supplement school studies with a daily hour of natural science at home. Not all the Sunday-school literature in existence can do as much for "young people's" morals as the acquirement of an interest in the study of a natural science. If parents would foil that devil who is supposed to "find some mischief still for idle hands to do," let them furnish the children as early as possible with an object of interest to which they will turn naturally in what would be otherwise idle moments. No man or woman who may read this paragraph but can add immensely to life's enjoyment by a little less newspaper or magazine or novel (if something must be given up to gain time), and a little more genuine scientific study. The mental discipline would come of itself, and would be invaluable.

Apropos of Dr. Tanner's fast,— for any reference to which in this place we feel like apologizing, —a comic paper has published a picture the central object in which is the beaming face of Bob Ingersoll, who stands behind a lecturer's desk and cheerily cracks a joke with his audience upon the subject of the miracles. The picture is significant of the readiness with which some weak points in the defences of supernaturalism in religion are not only perceived, but are deliberately "chuckled" over by those who make a business of furnishing "hits" for public amusement. The sensitiveness of sectarian papers, also, with reference to the inferences which may be drawn from this notorious fast, would be very ludicrous, were it not very pitiable. The *Watchman* has already discovered, for instance, that "Christ's fast was a natural one,— he refused to work a miracle for his relief,"— and adds, "The credibility of the Scriptures is not staked upon Dr. Tanner's physical capacities,"—a very consoling reflection perhaps, but one which might tempt an unfeeling inquirer to ask some troublesome questions. A New York clergyman, moreover, who preached upon the fast the Sunday following its conclusion, asserted that it had demonstrated "the supremacy of the immaterial over the material,"—an assertion which, probably, none of the reverend gentleman's hearers understood, but which was certainly vast enough and vague enough to impart a goodly amount of spiritual comfort. R. C.

Mr. Horsley, the zealous chaplain of Clerkenwell Prison, has written to the *Guardian*, stating that among fifty boys brought to the gaol, aged from nine and a half to sixteen, forty-eight had been Sunday scholars (forty-two having been regular in attending school on the "Sabbath"), twenty were still on the books of certain Sunday-schools, and twenty-nine had taken prizes in these religious institutions. After this, who shall wonder at the quasi-canonization of Robert Raikes? What a pity that Mr. Horsley did not speak at the Centenary Jubilee at the Guildhall, where the Archbishop of Canterbury, and other unctuosities, so devoutly thanked "Almighty God" for the establishment of Sunday-schools.—*Secular Review.*

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

THE following report from the New York *Tribune* graphically portrays one of the good works which Professor Adler's Society for Ethical Culture is doing:—

A VISITING NURSE'S DUTIES.

EVENTS OF A SINGLE DAY'S ROUND.—A SYSTEM INTRODUCED BY THE SOCIETY FOR ETHICAL CULTURE.—VISITING NURSES ATTACHED TO THE DEMILT AND NEW YORK DISPENSARIES.—WHAT WAS SEEN AND HEARD BY A REPORTER WHO ACCOMPANIED ONE OF THEM.

"I have received my list of calls, and we can start now," said the visiting nurse at the Demilt Dispensary.

The system of visiting nurses was introduced at the Demilt Dispensary by the Society for Ethical Culture, of which Professor Felix Adler is the head. While the poor could formerly obtain gratuitous advice from physicians, and medicines at the dispensaries, there was no way by which the sick could receive care except by the hasty visits of the physicians. To a person living alone, or with the other members of the family engaged in work, nursing of any description was practically impossible. This induced carelessness in taking medicine and in observing proper hygienic regulations. The Society for Ethical Culture, which, though founded largely for philosophical and ethical researches, is connected with many works of benevolence and charity, took up the matter, and, raising sufficient money, obtained an educated and carefully trained nurse, who, with the approval of the physician, was attached to the Demilt Dispensary. The dispensary physician on his daily rounds notes down the invalids who are without sufficient care. The list is handed to the nurse, who visits each case, taking medicines, delicacies of various kinds, and even money and clothing, all provided by the Society for Ethical Culture, which are bestowed upon the poor and deserving. The nurse gives the patient all necessary attention, and takes care that he or she is left in as comfortable a condition as possible. This plan has proved so successful that a visiting nurse has also been attached to the New York Dispensary. Both are graduates of the Bellevue Training School for Nurses. In addition to direct pecuniary aid, the Society constantly endeavors to procure work for its *protégés* and render them independent and self-supporting.

The nurse was just beginning her morning round of calls as she spoke. "The first case that we shall see," she continued, "is not really a patient. He is a very old, helpless man, whose wife died last fall. I took care of her. He was formerly butler in a family here, and the lady for whom he had worked paid his rent and supported him. A little while ago, I found him one morning on the street corner, apparently in great trouble. I asked him what the matter was, and the poor old man burst into tears. 'Me only frint is did,' was all that he could say. The lady who had been so kind to him had just died, and he was utterly alone and destitute. The Society interested itself in him, as soon as the case was made known; and he has been provided for up to the present time, when arrangements are being made to secure him a place in a Home."

By this time, the nurse and her companion were at a house at First Avenue and Twentieth Street. Knocking at a door on the third floor, a white-haired man, neatly dressed in spite of his apparent poverty, opened the door and broke out into exclamations of pleasure at the sight of the nurse.

"Ah! it's welcome ye are, miss, as violits in spring."

"How are you getting along?" asked the nurse.

"Pretty well, miss, thanks to you. Please excuse the looks of things, an' it's sorry I am I have but one chair. Sit down on the bed, sur."

"You have not been working for some time, have you?"

"Ah, no, thir's nothin' for an old man like me to do. But it's not that I haven't done well when I've had the chance, sur," and, going to his dilapidated bureau, after fumbling in its depths, he took out a time-worn package of letters that he had preserved for many years. The first letter was written at Cork, Ireland, in 1826, and stated that he had proved an honest, faithful, and sober servant. There are others to the same effect by employers in Ireland, with one of whom he had travelled extensively on the Continent, and from families in which he had served as butler in this country.

"They're all I have left now, but they show I've done what I could, sur," said the old man, with a touch of pathetic pride.

"Have you heard anything from the Home lately?"

"No, miss, but I'm expectin' to hear every day. I know it's the best thing for me, but there'll be a dale of common people there that I'll have to be with. But I'll mind their rules an' make no trouble. I'd like you, miss, an' you, sur, to come an' see me when I'm at the Home."

The visitors left the room, and the old man took up again the paper he was reading.

While climbing the four flights of dark stairs leading to the little rooms in the top of the tenement-house No. 421, East Nineteenth Street, the smell of disinfectants constantly grew stronger.

"There are three children here sick with scarlet fever and diphtheria," said the nurse. "The father, a plasterer by trade, has been out of work for some time, and only gets odd jobs to do occasionally."

A tired, haggard woman was walking up and down the bare room, with a gasping child in her arms. The doctor and nurse first gave their attention to the children.

"Where is your husband to-day?"

"He's workin', sir, up at Eighty-sixth Street. He walks up an' down. He hasn't the money for car fares."

"You must have a great deal of care with these children?"

"I do, sir. I've not had my clothes off, nor hardly slept a wink for eight days and nights."

"Your children are better," said the doctor.

"It's thankful I am for that, sir. I'm sorry I have no clean clothes for the baby, sir."

"I have something that will fit him," said the nurse, and in a moment the baby rejoiced in the possession of a clean gown. Leaving some delicacies and medicines behind, the next place on the list, No. 206, Avenue A, was visited. In the common living room, from which opened two small bedrooms, the father, mother, and four children were seated around a table at their frugal noonday meal. Two more children were bolstered up, one in a crib, the other in a chair, sick with scarlet fever.

"Any more trouble with the landlord?"

"We owes him for half of last month and for this month. We pay $7 a month, an' he's said he'd turn us out, but now he's waitin' till next week."

"Are you at work now?" addressing the man.

"I'm workin' in the woodyard. My hands show it," holding up his scarred hands from which two or three fingers are missing. "I get $6 a week, but it costs us $4 for food, and with the rent it comes hard."

"At No. 645, East Sixteenth Street, where we are going next," the nurse said, "the man has rheumatism, and his wife is in the last stages of consumption. The child is sickly too."

"I'm badly off to-day," said the man, as the visitors entered. "I've been doing the washing, and my rheumatism is worse. My wife has drunk the wine you brought. She was so gone, it seemed to be the only thing she could take."

"How long have you been in the country?"

"Seven years." "An' it was a sorra day we came," broke in the wife.

"I'm an Englishman and a machinist by trade. I worked in Limerick, and then I was engineer in the Neuchatel Paving Company for awhile, but it failed and I haven't had anything to do. We pay $5 a month for these rooms, and my son has left us and got married; and I don't know what we would do, if it wasn't for this help from the Society."

"I will tell you about the people in the next place, No. 654, East Sixteenth Street, after you see them," said the nurse, as she entered a light, warm room, in which a German matron and a pleasant-faced girl were sewing and pressing coats. Their faces beamed with smiles as the nurse entered, and they pointed out their new sewing-machines with a pride which the husband, who sat sewing in the next room, seemed to share.

"Oh, yes, we have plenty of work," they said. "We do ten or a dozen coats a week, and we get seventy-five cents a coat, and then we pay out about twenty cents for button-holing."

They all seemed as happy and prosperous as possible. "A short time ago," said the nurse, after leaving the room, "they had no work, and were in danger of being turned out of their room. The girl who went around without shoes picked up their only fuel in the streets. The Society found some work for them, and one of the members presented them with this sewing-machine. Then two weeks ago the baby died, and the father had no money to bury it. His acquaintances wouldn't lend him any, but he was unwilling to have it buried in the Potter's Field. Finally, he found an undertaker who would take charge of the burial for $5 cash and give credit for the rest. He couldn't get the $5 at first, but the Society provided it. As you see, they are getting along nicely now, and the girl is going out to service soon."

This visit was the last on the list, but the nurse for the remainder of the day held herself in readiness to answer any sudden calls.—*N. Y. Tribune.*

GEORGE RIPLEY—BROOK FARM.

GEORGE WILLIAM CURTIS ON MR. RIPLEY AND THE FARM.—MR. RIPLEY'S PROPOSED HISTORY OF THE INTELLECTUAL CULTURE OF BOSTON.

The life of George Ripley was divided into three distinct epochs. He was a clergyman from 1826 to 1841, a practical social reformer from 1841 to 1847, and a professional man of letters from that time until his death. But he was always a remarkable scholar, of great range, of singular accuracy and thoroughness, and always a man of entire modesty and total freedom from ostentation of every kind; reticent about himself, but with a cosmopolitan sympathy and gay humor which made his society delightful. He was born in Greenfield, Mass., on the 3d of October, 1802, when Jefferson was President. Jefferson is called the father of American democracy; but Ripley's democracy was of a kind of which Jefferson did not dream, and it was absolutely free from personal ambition. It was founded upon faith in man, and contemplated an ideal society. He was an apostle of freedom, moral, mental, and political, and his sympathies were always with "the liberators of humanity." He graduated at Harvard College in 1823, and was a tutor there from 1825 to 1826, when he graduated from the Divinity School in Cambridge, and in 1828 he was settled over the Unitarian Church in Purchase Street, in Boston. . . . The great Unitarian division from the older Congregational form and dogma had taken place some years before, and Dr. Channing was in the flush of his fame and influence. He was preaching in Federal Street, in the same quarter of the city in which Mr. Ripley was settled, and not far from Mr. Ripley's church. The younger man, with the ardor of a scholar, his vigorous mind forecasting the contest in which he was to take a chief part, went to Europe, and returned deeply grounded in German and French philosophy and theology. He was one of the first among thorough German scholars in this country. He knew the views and differences of the great masters and leaders of contemporary thought, and his acquirements, already very large and unusual, were thoroughly digested and serviceable. There was no fog in his mind, and no burr upon his tongue, and no evasion in his heart. Urbane and gentle and friendly, he was yet full of energy and vigor, and he was an amply equipped champion of the liberalizing movement before his power and skill were suspected.

The "transcendental" agitation in New England forty and more years ago was a spiritual revival. Its leaders had been students of Coleridge, and, *mutatis mutandis*, they disturbed that scholarly and elegant repose of Unitarianism, of which, perhaps, Mr. Everett may be cited as a representative, very much as the Oxford Methodists disturbed the decent calm—which they called stagnation—of the English Church of the last century. The transcendental spirit questioned every existing form of thought and society, and conservatism uncomfortably felt itself to be driven to its defence. The younger men of the new school had sat at the feet of Channing, and his study was still their grove and their academy, in which the master heard, sometimes doubtless with surprise, but never with fear, the speculations of the minds that he had trained. Among the conspicuous figures of that time Mr. Emerson is the chief; but it was a remarkable group that gathered around him. There were Margaret Fuller, and A. Bronson Alcott, and Theodore Parker, and William Henry Channing, Frederic Henry Hedge, and Elizabeth P. Peabody, and John S. Dwight, and Henry D. Thoreau, and many more, while the outer circle of intellectual sympathizers included George Bancroft and Orestes Augustus Brownson. Hawthorne, who was a friend of Bancroft and of the Peabody family, was curious rather than interested; while many of the more scholarly Unitarian clergy, like Dr. Frothingham, Dr. Francis, and Dr. Lamson,

Digitized by Google

without leaving their pulpits, maintained a friendly literary and personal relation with the transcendental leaders. The religious or theological form of the controversy became more aggressively marked after the delivery of Mr. Emerson's address at the Divinity School in 1838, which was construed as an insidious attack upon received religious conclusions; and Professors Andrew Norton and Henry Ware, Jr., replied, —Professor Norton in a discourse upon the latest form of infidelity, and Professor Ware in a sermon upon the personality of God. Norton and Ripley had already crossed swords over some of the German theologians, and in the controversy which now arose there was no abler combatant than Mr. Ripley. In 1838 he had begun the publication of a series of *Specimens of Foreign Standard Literature*, which introduced the German and French philosophy and *belles-lettres* to American readers; and *The Dial* was also established at this time,—a quarterly magazine which appealed to the most cultivated minds, and of which Mr. Emerson and Miss Margaret Fuller were the editors, and Mr. Ripley one of the chief contributors. Meanwhile, Mr. Ripley still preached; but the traditions of his pulpit discourses are of a severe thinker and student, rather than of an orator. The meetings of the transcendental leaders were held at Mr. Ripley's house in Bedford Place, and there was a strong desire to try the experiment of a purely democratic society, based upon intelligent co-operation instead of competition, the Christian ideal, and the dream of generous minds in every age. This desire finally took form at Brook Farm.

Mr. Bancroft's history, of which the publication was already begun, showed his sympathy with what are called Jeffersonian principles, and his intelligent, trained, and catholic mind, with his political philosophy, were in complete accord with those of Mr. Ripley. Dr. Brownson was already perplexed in the toils of his own dialectic, and was writing alone a whole quarterly theological and metaphysical and political review, drifting gradually toward the Roman Church; while Theodore Parker had so alarmed the older Unitarian clergy that they abandoned the "Thursday lecture," which had descended from the first settlement of Boston, rather than give Parker the chance of preaching it again. These three men were intimate friends of Mr. Ripley, but they did not share his desire to try the Arcadian experiment. He had decided, however, with a band of other friends, that the attempt should be made. They formed an association, took a farm of about a hundred acres, some seven or eight miles from Boston, and three or four from Dedham, upon a retired road called Brook Farm, from a brook which flowed through it; and Mr. Ripley, taking leave of his church in 1841, entered upon a new career.

It is a very common error to suppose that the conspicuous transcendental leaders of that time were Brook farmers. Mr. Ripley, John S. Dwight, the musical critic, and Warren S. Burton, a clergyman and an author, were, we believe, the most eminent names among the pioneers. Emerson and Alcott, Margaret Fuller, Dr. Hedge, W. H. Channing, Thoreau, Theodore Parker, Bancroft, Brownson, were never residents at the Farm, although some of them were frequent visitors; and Hawthorne, who was there for a few months, was not in sympathy with the peculiar views and purposes of the pioneers, and has left some droll pictures in his diaries of the life that he saw. "I expected to be in Arcadia," he said, "and found myself up to the neck in a barnyard." His relations with Arcadia were not very friendly, and his recollections of it were not happy. His *Blithedale Romance* is not a picture of Brook Farm. It is a fantasy peopled with figures partially suggested by persons that he met there, and with one or two scenes drawn from his memory of the farm. But Zenobia is possibly a blending of two characters who were not residents, and the catastrophe is founded upon an event which occurred elsewhere. In sending this story to an old Brook farmer, Hawthorne told him that he would see that it was not a tale founded on fact. Theodore Parker preached at West Roxbury, a mile or two away, and his strong rustic figure was often seen moving rapidly across the fields to a council with his friend Ripley, who was his chief adviser during the contest with the Boston Association of Ministers. Brook Farm was a coöperative agricultural and educational association, of which the cardinal principle was the union of mental and manual labor. In its earlier days it was a refined and happy society, simple and idyllic, and those who knew it at that time recall it with unalloyed pleasure, and owe to it the most permanent and delightful friendships. It was not a community, in the usual technical sense of the word; and only toward the end was it a "Phalanstery," or a Fourier association. Mr. Ripley was the head of the society, and he gave himself unreservedly to the arduous and incessant duties of his position. He had implicit faith in the principle of the enterprise, and he had put everything at stake. He knew that in a certain way the whole movement of thought in which he had been so prominent would be tried by the fate of the experiment. It was, he knew, regarded as the practical result of "transcendentalism." If it failed, that had failed, and its leaders were blind guides. To his companions, failure might be the end of a pleasant episode, the falling of the curtain upon a pastoral drama; but to him it must be a sore blow, as seeming to prove the hopelessness of that purer and better society to which his words and hopes and efforts had so long pointed. But the failure came. More than thirty years ago that Round Table, like so many others, was dissolved. Those "goodly knights" were dispersed; and King Arthur, hiding his sorrows under a smile, sought a new realm.

[From a recent letter by Mr. George Bancroft.]

"In the spring of this year, I received my last letter from him. He announced in it his design of writing the history of the intellectual culture of Boston from the period when he first knew it; and, as I was to pass through New York in June, he made a special request to me to spend a morning with him on my way. I did so, and found him full of his subject, having in his own mind formed the plan of his work, both generally and in detail. He explained to me the outline of what he intended to write of Mr. Norton, and every one of Mr. Norton's friends should regret that he did not live to complete his design; for he would have done him better justice, and would have left his memory in a better position with the public, than any one who has treated of him. Among the foremost persons whom Ripley intended to commemorate was Kirkland, that marvellous man who passed his early life in the wilderness, and heard more Mohawk spoken than English, and on coming to Boston fell as by natural right into the position of first in manners, first in liberal scholarship, first in the mastery of English style, and first in the direction of thought and culture. Of course Mr. Ripley was preparing a full tribute to Channing, whom we all looked up to with admiration and reverence and affection. While I was with him, I saw an increase in the difficulties with which he moved, but no other impairment of his health. His mind was clear and brilliant; his conversation cheerful and sparkling; his intellect as acute and as bright as in middle life. It is a cause for deep and general regret that he did not live to complete this chapter in the history of Boston; for he has left no one who can write so justly, so tenderly, and with such knowledge of the subject and candor and skill as he would have done."

In a sketch written some time ago, Mr. Bancroft alludes to Mr. Ripley's controversy with Professor Norton as follows: "In 1839, Mr. Ripley published *Discourses on the Philosophy of Religion*, to which Andrews Norton, in the same year, made a very elaborate reply in *A Discourse on the Latest Form of Infidelity*, followed by a letter from Mr. Ripley to Mr. Norton, and a further reply by Mr. Norton in the same year. Mr. Ripley took the ground that in the possession of reason man has the faculty of perceiving truth, and that religious truth is coincident with his higher nature, and carries with it its own evidence, and can thus be received by all, and held with certainty. Mr. Norton, on the other hand, maintained that 'truth is the expression of a fact'; that 'there is no absolute certainty beyond the moment of consciousness' (p. 30); that 'there can be no intuition, no direct perception of the truth of Christianity, no metaphysical certainty.' In a second letter to Andrews Norton, published in 1840, Mr. Ripley gave a luminous and candid exposition of the system of Spinoza; and in a third letter, published in the same year, he discussed at large and with critical exactness the theology of Schleiermacher."—*Harper's Weekly*.

VICTOR EMANUEL is to have a monument at Vercelli. It will be nearly sixty feet high, and at the base of the column there will be placed female figures representing the three most eventful periods of Italian history,—1849, 1859, and 1876.

FOREIGN.

LOUIS BLANC has recovered from his recent dangerous illness, and has left Paris for Bellevue, where he will remain until October.

ERNEST RENAN'S promotion to the grade of officer of the Legion of Honor brings to mind the fact that Marshal MacMahon refused, in 1878, to sign the decree authorizing this distinction, which the author of the *Life of Jesus* had awaited for twenty years.

TUESDAY was Victor Hugo's fête. It was celebrated very simply in the quiet mansion in the Avenue d'Eylau by a family dinner, followed by a reception to which all the old poet's friends went. Hugo bears the weight of his seventy-eight years very gallantly.

A FANATIC named Herika, at Napier, N.Z., put an old blind and deaf Maori, named Heriona, into a native copper, with the object of boiling an evil spirit out of him; and, when the old fellow resisted, sat upon him to keep him well down on the stones. The victim was rescued.

THE REV. MR. GOLDRICH, formerly of Sydney, now minister of the Ballarat Hebrew congregation, while making a funeral oration at the grave of his father-in-law at Melbourne cemetery, entered into a disquisition on the grammatical structure of a verse in the Bible. It was not much appreciated by the crowd, who had to listen to it for two hours.—*Sydney (Australia) Bulletin*.

DR. BROCA, the senator, who died recently, was a distinguished anthropologist and almost the father of anthropology in France. He was born in 1824. His researches have been directed principally to the study of tumors and aneurisms and to the malady known as *aphasia*. After blows on the head, falls, and attacks of paralysis, certain patients while preserving the plentitude of their intelligence lose either wholly or in part the faculty of pronouncing and writing certain words. Dr. Broca discovered by some curious anatomical experiments that aphasia was due to a lesion of the third circumvolution of the left cerebral hemisphere.—*Parisian*.

THE Unitarians, having been refused permission to unite with the Committee of the Raikes Centenary Celebration, have resolved to erect a memorial of their own in the forecourt of Essex Street (London) Chapel. It will bear the following inscription: "Erected to commemorate the Christian efforts of the originators of Sunday-schools (members of various churches), from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsay and Robert Raikes, 1780; in gratitude to God for his blessing on Sunday-school labors during the past century; and in fervent hope that the time may soon come when differences of opinion will no longer separate disciples of Christ in works of usefulness."

HERE is an incident of Sunday's session of the Socialist Congress which merits especial mention. Mademoiselle Eugénie Pierre, a delegate from a Woman's Rights Society, climbed into the tribune and made a speech in favor of sending women to the Chamber of Deputies. The fair speaker did not indicate exactly how this could be done. "One thing is certain," said an interrupter; "we have the candidate already. She is Mademoiselle Hubertine Auclert!" "Not a bit of it," answered Mademoiselle Pierre: "we must nominate Louise Michel!" And then uprose a clamor, and it was evident that the fair disputants would never agree. They are more divided in their opinions than the male members of the Congress are, if that be possible. Even the divisions of these socialists are divided. We hear now of an anarchist abstentionist revolutionary group!—*Parisian*.

THE late meeting of the General Committee of the National Federation of Liberal Associations, at Birmingham, passed, among others, the following resolutions: "That, considering the important political principles involved in the measures introduced by Her Majesty's ministers, and the character of the opposition by which they have been met, this meeting desires to record its opinion that government will receive the hearty support of the Liberal party throughout the country in resisting to the utmost all attempts to delay, mutilate, or defeat their proposals." It was further resolved, on the motion of the chairman, that a copy of the following resolution should be forwarded to the Premier: "That this meeting views with satisfaction the efforts of Her Majesty's government to establish the civil right of non-conformists to interment

Digitized by Google

in parochial churchyards; but, while cordially accepting the principle of the bill passed by the House of Lords, it thoroughly objects to the following clauses: First, the first clause, which limits the application of the measure to parishes and ecclesiastical districts where there is no unconsecrated burial-ground or cemetery in which the parishioners or inhabitants have rights of burial; secondly, the provision in the third clause under which no burial can take place on Sunday, Good Friday, or Christmas day; thirdly, the sixth clause, which provides that the burial service conducted at the grave shall be 'Christian and orderly.'" It was resolved that a form of petition embodying the substance of the resolution should be sent to all the associations in the federation for adoption.

MR. ROCHEFORT plunges into active journalism with a will. His newspaper, the *Intransigeant*, appeared on the morning after his return from exile. The early numbers of this new radical publication do not display any peculiar brilliancy. The leading editors are Mr. Oliver Pain and Mr. Edmond Bazire. Mr. Rochefort announces in a long article that he is overwhelmed with letters asking whether he is in favor of or against the *scrutin de liste*, and he does not seem ready to give a very clear answer. He thinks the worst feature of the *scrutin* is that Mr. Bardoux presented it; and he adds, with a touch of his old malice, "*Timeo centre gauche et dona ferentem.*" In addition to his political editorials, the author of the *Lanterne* is contributing feuilleton called "Mademoiselle Bismarck" to his journal. The other amnestied exiles of consequence seem to be but rarely sought after by their former adherents and worshippers. Paschal Grousset has been but little heard of since his return; Jules Valles is a contributor to *La Justice;* Lissagaray and Felix Pyat are the star contributors to the *Mot d'Ordre;* Arthur Arnould writes occasionally for the *Intransigeant*. Mr. Rochefort is the only one of the lot who received popular applause on his return. Avrial, who was a member of the moderate minority in the Commune, and who is a workman of much inventive capacity, reached Paris a few days ago. Pillitol, the noted artist and designer, came over from London on the day of the festival, but remained only one day to enjoy the privileges of amnesty. During his exile, he has acquired a large fortune in England, and proposes to remain there and enjoy it, rather than to come back into the perturbed atmosphere of Parisian politics. Alavoine and Okalowicz, who were also two very noted Communists, came from Geneva as soon as the amnesty was declared, but returned to Geneva after a short visit.—*Parisian.*

JESTINGS.

A BOSTON theatrical company recently played a scene laid in a church so naturally that to many of the audience it seemed so real that they went to sleep.

"WHAT do they always put D.C. after Washington for?" asked Mrs. Quilp of Mr. Quilp. "Why, my dear, don't you know that Washington was the Daddy of our Country?"

MARK TWAIN, lecturing on the Sandwich Islands, offered to show how the cannibals ate their food, if any lady would lend him a baby. The lecture was not illustrated.

A LITTLE girl, attending a party, was asked by her mother how she enjoyed herself. "Oh," said she, "I'm full of happiness. I couldn't be any happier, unless I could grow."

A LEADVILLE deacon ran a man three miles up a hill and then rolled him back in a barrel, for the offence of calling a church a Joss-house. They're bound to have religion respected in Leadville.—*Boston Post.*

"SEMPER PARATA," the doctor's daughter: "Janet, are you never going to leave off that unbecoming old bonnet?" *Aged villager:* "Well, miss, I've worn it for thirty years, and the vicar says I may be took any hour."—*Punch.*

THE minister was reading about the woman of Canaan. His daughter entered the church just then, with an agreeable young man at her side. As they went up the aisle the unconscious father uttered the words, "My daughter is grievously vexed with a devil." The effect may be imagined.

"WHAT is the worst thing about riches?" asked the Sunday-school superintendent. And the new boy in the bad class under the gallery, who only came in last Sunday, stood up and said, "Their scarcity." And in his confusion the superintendent told the school to rise and sing, "Don't be weary, children."—*Burlington Hawkeye.*

REFUGE OF SUPERSTITION.

AN ATHEIST IN THE BRITISH PARLIAMENT.

THE contest over this case has ended, and Mr. Bradlaugh has been permitted to take his seat. The traditions and usage of centuries have been reversed in an hour not of calm deliberation, but of partisan excitement. The oath required of members of Parliament formerly was such as to exclude both Jews and Roman Catholics, both of whom have been admitted successively, while the formula "So help me God" remained as a barrier which ought to have been sufficient against the admission of any one who openly denied the existence of a Supreme Being. The privilege of affirmation was rightly interpreted to apply to Friends or Quakers whose consciences did not permit them to take an oath, but who, by reason of that very tenderness of conscience, were men who could evidently be trusted upon a solemn affirmation to enter the most responsible stations. But now, by deliberate decision of the Parliament, the privilege of affirmation is extended to atheists. We much regret this decision, and we must remind the American people that this is the same position which this nation took nearly a hundred years ago, in the adoption of the national Constitution, in which it is expressly declared that "no religious test shall be required" of any officer of the United States, and the name of God is omitted even from the oath prescribed for the President. *The ineligibility of atheists to positions of authority, heretofore recognized by nearly all Christian nations, is based on the profoundest principles of jurisprudence. Since all law in the last analysis is simply the expression of the reason and the will of God, the man who denies the being of God is incapable of conceiving the very idea of law. With him there is no standard of right and wrong, beyond his own fallible judgment, no rule but his own caprice. It were as reasonable to set a blind man, seeing neither compass nor stars, to steer a ship, as to commit national interests into the hands of an atheist.* The soundness of this principle is recognized implicitly in the Constitution of Pennsylvania, in a clause which has stood through all successive revisions of that instrument: "No man who acknowledges the being of God, and a future state of rewards and punishments, shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth." The Constitution of North Carolina expressly disqualifies "all persons who deny the being of Almighty God"; and the legislature acted upon it a few years ago by expelling a member for his published atheistic sentiments.—*Christian Statesman.*

[The italics above are our own. We have been told by one who knows Mr. Thorne, the North Carolina member referred to, that he was not an atheist, but held peculiar religious views. He was expelled by the votes of ignorant negroes; and there were probably few in that legislature who were at once so honest and so thoughtful, or who could so ill have been spared.—ED.]

A KEY WEST paper says:—

The colored people in the upper part of the city are very much excited, owing to repeated statements made by a colored woman, named Chacey Thomas, of the appearance of a spectre in the house of Lynn Thomas. She alleges that, since the night of the severe thunder storm two weeks ago, an apparition in the shape of a black woman dressed in white has regularly, at the bewitching hour of midnight, made its appearance in a particular part of the house, and has called for her brother by name on each visit. The people in the neighborhood have turned out and kept watch during the night to give the ghost a welcome, as the girl says it is impossible to sleep after that hour. On Wednesday, however, the spirit concluded to make a visit at noon. The house was crowded with these beguiled people; but the ghost did not keep its engagement, and large numbers concluded to return to their houses and wait until the midnight visit. The whole thing is a complete farce, and can only be accounted for in the overheated imagination of the woman, who has lately gone through the trying ordeal of a revival, with the thermometer ranging in the nineties almost day and night.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

Cornell University Library

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 557.
VOL. I., NEW SERIES.—NO. 9.

BOSTON, MASS., THURSDAY, AUGUST 26, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE law imprinted on the hearts of all men is to love the members of society as themselves. The eternal, universal, unchangeable law of all beings is to seek the good of one another, like children of the same Father.—*Cicero.*

IN loving service to others forget thy sins, and the angels will forget the debt thou canst not pay. Heaven's gate is shut to him who comes alone. Save thou another soul, and it shall save thine own.—*Talmud.*

A MAN'S true wealth is the good he does in the world. When he dies, mortals will ask what property he has left behind him; but angels will inquire, "What good deeds hast thou sent before thee?"—*Mohammed.*

WHENEVER you speak, watch yourself: repentance follows every word which gladdens no heart. Let every thorn which people sow in thy road bloom in the lustre of thy smiles.—*Persian.*

ABRAHAM would scarcely break his fast for a week, lest some hungry traveller might pass, who needed his store. Daily he looked out upon the desert; and one day he beheld an aged man, with hair white as snow, tottering toward his door. "Guest of mine eyes!" exclaimed Abraham, "enter with welcome, and be pleased to share my bread and salt." The stranger entered, and the place of honor was given to him. When the family gathered round the board, each one of them said, "In the name of God!" but the aged guest uttered no word. Abraham said, "Old man, when thou eatest food, is it not right to repeat the name of God?" The stranger replied, "My custom is that of the Fire-worshippers." Then Abraham arose in wrath, and drove the aged man from his house. But, even as he did so, a swift-winged spirit stood before the patriarch, and said: "Abraham! for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?"—*Saadi.*

THE world is my country. To do good is my religion. . . . I believe in the equality of men, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy.—*Thomas Paine.*

FOR the distant still thou yearnest,
And behold the good so near!
If to *use* the good thou learnest,
Thou wilt surely find it here. —*Goethe.*

TO BE happy is not the purpose of our being, but to deserve happiness.—*Fichte.*

TO FILL the hour, and leave no crevice for a repentance or an approval,—that is happiness. Spend yourself on the work before you, well assured that the performance of this hour's duties will be the best preparation for the hours, or ages, that follow it.—*R. W. Emerson.*

THE stimulus to exertion which radicalism gives lies in its transference of the main emphasis from the future to the present. Religion ceases to be a means of salvation from an imaginary hell, and becomes identified with the struggle for character and for human welfare here on earth. In my ethics, the welfare of each individual soul is part and parcel of the universal welfare of the race; and the individual cannot realize his own private ideal, unless he consecrates himself to universal ends.—*F. E. Abbot.*

CURRENT TOPICS.

THE current topics are largely political in these days. Religion is taking a vacation.

NEW ZEALAND has a freethought newspaper. It is to be presumed that its editor is too tough for the cannibals.

THE Carlist Ultramontane troubles in Spain are attributed chiefly to recent arrivals of Jesuits from France, in the country. These devout souls have always shown a remarkable gift for that line of business.

THE Democratic newspapers are counting a very large soldiers' vote for Hancock. But why should the ex-Union soldiers vote for *General* Hancock more than for *General* Garfield? The latter was a volunteer like themselves, and as brave a commander as the Democratic candidate. The rebel soldiers will vote almost to a man for Hancock. The Union soldiers will be divided as usual by their political preferences.

IT is clear that the *Jewish Tribune* does not hold Lutheranism in very high esteem, if this little specimen of its paragraphing may be taken as evidence: "The Lutherans celebrated this week the three hundred and fiftieth anniversary of their 'Augsburg Confession.' What a fossilized orthodoxy this church now represents! No progress; no life in it! But no wonder. Its main food for reflection is *the Diet of Worms!* And that is too poor a bill of fare for a would-be vigorous constitution."

DR. TANNER, according to the *Congregationalist*, has other tasks to do before his fasting can be admitted to have any religious bearing. It evidently does not think the forty days' fast of Jesus in the wilderness much of a miracle anyway, and declares that "when Dr. Tanner shall have cleansed lepers, calmed the seas, healed the sick, and raised the dead, it will be time enough to begin to consider how his acts ought to affect our understanding of the miraculous works of Christ." We would advise him to begin on the lepers.

REV. W. W. NEWTON, in the *Independent*, recently admitted that it was in vain now to try to put down the Sunday excursions, and declared it to be therefore the duty of Christians to go after the excursionists and try to convert them. Missionaries, he said, should be on the spot at all the popular sea-side and country resorts, with "sacred music" and an attractive "religious service" adapted to draw in the crowds that flock thither on Sundays. We notice that Col. Ingersoll is "after the excursionists," too, with his kind of Sunday service.

THE Presbyterian Church in Ireland is violently agitated over the question of the introduction of instrumental music in religious service. The General Assembly recently voted, but by a majority of only one in a vote of three hundred and one, that the congregations be appealed to, in the interests of "Christian charity and peace," to abstain from the use of instruments. The matter is to come up again next year, and the feeling in the congregations has become so intense and embittered that it looks as if there would be another sect in Ireland before long.

THE Reformed Presbyterian Synod of Ireland has been having its "agitation," too; and over the equally momentous question whether during prayer at the communion-service the worshippers shall stand or keep their seats,—a discussion following the introduction of this question which "lasted to midnight." The Synod finally decided that the posture was a matter of indifference. It might have decided more wisely, and settled the question more permanently perhaps, by obeying a certain precept of Jesus, whereby nobody would know whether his neighbor during prayer sits or stands.

WE have twice violated Massachusetts law lately by going on Sunday excursions, by steamer on both occasions. But the crowds of passengers did not look like law-breakers. They were, with hardly an exception, orderly and well-behaved, and were largely of the class of people who could not get out of the city on any other day. Yet we suppose that, if any catastrophe had occurred for which the proprietors of the steamers could be held responsible, not one of these passengers, however much injured, could recover "legal damages," because of that old law on the statute-book forbidding a Sunday journey except of "necessity or charity." How long will such an anachronism of a law be allowed to remain? Or, if it is to stand, how long before a judge will appear with the justice and courage to decide that the running of a Sunday train or steamer, as the only means by which the hard-worked people of cities can escape for one day in seven into the pure air of the country or on the sea, is a work of "charity"?

ACCORDING to a recent speech of Mr. Mundella, in the House of Commons, the progress in education in England has been very gratifying since the Elementary Education Act came into force, ten years ago. The condition of things, in this respect, up to that time, was one of deplorable neglect and inefficiency. A large majority of the children of the country never went to school from one year's end to the other. They were not only without schooling, but the number of schools and teachers were greatly inadequate to meet the requirements of the population, and there were no legal obligations resting upon parents or anybody to effect better results. Since 1870, the increase of children on the school register has been upwards of two millions, and the average of actual attendance reaches nearly a million and a half. But there still remain, Mr. Mundella declares, some four or five hundred thousand children whose elementary education is uncared for. The *Times* maintains this estimate is altogether too low. It finds evidence that the number would be more correctly placed at something like a round million and a half.

Digitized by Google

For the *Free Religious Index*.

THE ZOROASTRIAN INFLUENCE ON JUDAISM AND CHRISTIANITY.

A PAPER READ BEFORE THE BROOKLYN PHILOSOPHICAL SOCIETY, DECEMBER 11, 1879.*

BY LEWIS G. JANES.

(*Concluded.*)

Avestan Doctrine of the Future Life.

Belief in immortality, in future happiness for the good, and future punishment for the bad, was also a characteristic of the Zoroastrian religion, wanting, as we have seen, in the earlier Hebrew faith. The belief in immortality is very distinctly expressed in the Gathâs, the oldest books of the Avesta. We read:—

"Immortality, righteousness, wealth, health, all these gifts, shall be granted in consequence of good actions, words, and worshipping."† And again:—

"How may I come, O Mazda, to your dwelling-place, to hear you sing? Aloud I express my wish to obtain the help of the angel of health, and that of immortality, by means of the hymn which is the treasure of truth."‡

And elsewhere: "All that have been living, and will be living, subsist by means of his bounty only. The soul of the righteous attains immortality, but that of the wicked man has lasting punishment. Such is the rule of Ahurá-Mazda, whose the creatures are."§

The Avestan name of heaven is *Garo-demâna*, "the house of hymns," because the singing of hymns is believed to be the occupation of the angels and redeemed spirits; an idea which Christianity accepted, and in some degree has retained to the present day. Hell is called *Drûjô-demâna*, "the house of destruction." Between earth and heaven is *Chinvat-peretu*, "the bridge of the judge," which the soul of the pious alone can cross in safety, while the wicked fall from it down into hell. This conception passed ultimately into the Mohammedan religion, which has a similar bridge of judgment, *Al-Sirât*, "fine as the thread of a famished spider, and sharp as a scimetar."

It cannot be doubted that the Persian beliefs in immortality, and in dualistic conditions of future existence, exercised a marked influence on the development of these ideas in later Judaism and Christianity; though the disasters which befell the Jewish people, and the captivity itself, may have prepared for their reception, by turning the hopes of Israel from this world, where they had been so sorely disappointed, to a future world, and thus stimulating the dormant germs of these beliefs which are latent in all religions.‖

Avestan Belief in the Resurrection of the Body.

Together with the belief in immortality, the fancy of a future bodily resurrection was also introduced into the Hebrew faith. It is doubtful, however, whether this conception is entirely due to Persian influence. It seems to have been an early notion of the ancient Chaldean faith, as well as that of Persia; and was, to a degree, germinant in the Hebrew conception of *sheol*, or the under-world, in which the departed yet embodied souls maintained a dormant and hardly conscious existence, but whence they could be called by express permission of Yahweh, in which case they appeared in bodily form. The vision of Ezekiel, of the resurrection and rehabilitation of the dry bones, though avowedly presented as a figure of the return and restoration of Israel,** probably borrowed its imagery from Babylonian sources, and contains the germ of the future fancy of a bodily resurrection.

Spiegel, the translator of the Avesta, holds that this belief was a corruption of the original Zoroastrian doctrine. Haug, on the contrary, says that "there can be no doubt that this important doctrine is a genuine Zoroastrian dogma, which developed itself naturally from Spitáma Zarathustra's sayings."†† We have a phrase in the Gathás, "*frashem kerenaon ahûm*," which is translated, "they make the life lasting"; and on which a substantive, "*frashô-kereti*," meaning "the perpetuation of life," is formed; and this is used throughout the later books of the Avesta, as referring to the resurrection.

This belief was common among the Magi long previous to the Christian era, and seems to have been a perfectly natural development, both in the Persian and subsequently in the Hebrew religion, which, by long isolation from contact with other faiths, had retained the more archaic conceptions of the future state. It is also characteristic of the more primitive and materialistic notions of a future life among other peoples, where there can be no suspicion of its genesis from external contacts. With the doctrine of angels, it was germinal in the Hebrew faith, and needed only the contact with a religion in which it had already obtained completer development, to become vitalized and perfectly unfolded. Beliefs are rarely conveyed bodily from one creed into another. The process is rather comparable to the fertilization of previously existing germs, through contact with a more positive and highly organized faith. All civilization has advanced according to this law: gaining in richness and completeness with each intermingling of nations and peoples, from the first rude family organization up to the most complex national life.*

Purgatory a Zoroastrian Belief.

The Catholic doctrine of Purgatory also seems to have been foreshadowed in the Persian religion, in their *Miçvana*, or mid-world, which is described as a place situated midway between heaven and hell, in which souls are placed whose good and bad deeds are so equally balanced that their ultimate destination is uncertain. Here they are compelled to suffer alternately both cold and heat; a conception quite similar to some of the ancient Catholic notions of Purgatory.

Avestan Belief in a Saviour or Mediator.

Another notable Zoroastrian belief is the anticipation of the coming of a saviour or deliverer, called in the Avesta *Saoshyâs*, and in later Persian literature *Sosiôsh*. This word is derived from the verb *su*, "to profit," and means, therefore, the profiter or benefactor. We read in the Vendidâd:—

"Base Angrô-Mainyûsh, I will smite the evil creation that is fashioned by the dævas . . . . until Saoshyâs, the victorious,† is born out of the water Kansaôya, from the eastern clime."‡

The coming of this saviour was to be preceded by a period of fearful calamities and woes. Saoshyâs would finally be born of a virgin; he would approach "with noiseless step," or unheralded by the ordinary exhibitions of worldly power, and evince the reality of his mission by conquering Angrô-Mainyûsh, or Ahriman, and all his evil creation, finally destroying even death itself. He would raise the dead, judge the world, separate the righteous from the wicked. The earth would be purged with fire by means of a blazing comet. Ahriman would be destroyed, the whole family of man would finally be restored to blessedness, and a heavenly Paradise would be established on the earth.

At the resurrection, the prototype of the human race, Kaiomarts, would rise first; next, Meshia and Meshiane, the original pair, and afterwards their descendants. They would then all receive immortality by drinking the sacred Homa. Between this period and the final restoration, an indefinite time would elapse, during which the righteous would enjoy the delights of Paradise, while the wicked would suffer torture. The under-world, or hell, was thus represented as a place of purification, where the soul is purged from sin.

It is claimed by some Orthodox writers that this conception of Saoshyâs, the Saviour, was a late development of Zoroastrianism, and derived, possibly, from the Hebrew religion rather than the reverse. But the fact seems to be that it did not arise in the Hebrew faith prior to the captivity, and was held in no personal form until certainly as late as the Maccabean period, in the second century B.C.;§ while the germ of this belief appears to be contained in the description of the person and office of the angel Sráôsha, who is mentioned in the earliest writings of the Avesta, attributed to Zarathustra himself. The names are strikingly similar,‖ their offices of mediator and deliverer are identical, and the later and more definite conception of Saoshyâs seems to be a perfectly natural development out of the earlier belief.

The identity of the name *Meshia*, which is applied in the Avesta to the first man, with the Hebrew designation of the Saviour, is certainly curious, but the natural inference therefrom may not be wholly trustworthy.

Mithraic Rites: Baptism, Communion and Incense-burning.

At the time of Cyrus and Darius, the worship of the sun-God, Mithra, had become general throughout the dominion of the Medes and Persians. He was never raised to an equal position with Ahurà-Mazda, but his office was subordinate and mediatorial. His worship involved the observance of certain rites, now known as the Mithraic mysteries. In the initiation to this worship, water was poured upon the head of the aspirant by the presiding priest,—a ceremony strongly suggesting Christian baptism. A sort of communion-service was also celebrated, in which the holy bread, called *Draôna*, was first blessed and then eaten by the priests, in connection with draughts of the sacred beverage, *Homa*. Before drinking, the goblet was raised in the hands of the celebrant, precisely as the Catholic priest elevates the host,* the eucharistic bread which is believed to be the actual body of Christ.†

Mithra, the mediator, was often represented, pictorially, with a halo about his head, similar to that so familiar to us in representations of Jesus, and which in both cases is suggestive of its origin in primitive sun-worship. Here are certainly strong indications of Persian influence on Christianity. We can but remember also that Jesus has been called "the true sun," "the sun of righteousness," and "the light which lighteth every man that cometh into the world,"—expressions traceable, probably, to a similar origin. The Mithraic rites also preserved another custom originating in sun-worship,—the burning of odoriferous woods, or incense, which is described in the Visperad, a sacred book of the Avesta. The principal Mithraic festival was celebrated on the 25th of December,—a day also commemorated by later Judaism in connection with their "Feast of Lights," ‡ and subsequently adopted by Christianity as the supposed anniversary of the birth of Jesus.

The rites of ceremonial purification, as described in the Avesta, are similar to and often almost identical with those of Judaism; which, if not originated by Zoroastrian contact, were undoubtedly stimulated and augmented under its influence. The early prophetical writings contain no trace or hint of the existence of many of these rites. Another special contribution of this religion to Judaism was its feast of Purim, the introduction of which was probably forwarded by the publication of the Book of Esther.§ This writing contains other indications of its Babylonian origin; the name *Esther* being simply the Hebrew form of *Ishtar*, the Venus-goddess of the Chaldeans, while *Mordecai* is correspondingly related to *Merodach*, a designation of one of the deities of Babylonia.‖ The story of Esther is probably wholly fictitious and unhistorical.

The Talmud, which grew out of the oral commentaries of the scribes subsequent to the captivity, is full, also, of indications of the Persian influence. "Every kind of philosophy known at the time of its compilation," says Dr. Barclay, "is more or less introduced into the Talmud, and all more or less tinged with Magian superstition. From this superstition grew the mysticism of the Jewish schools."**

The Avesta and the New Testament.

The New Testament inherits from the religion of Zoroaster its devil and evil spirits, its doctrines of demoniacal possession and bodily resurrection, it may be in part, as well as the belief in a future state of rewards and punishments, and some of the noblest elements in its representation of the character of God. The name "Father," as applied to God, seems to be

---

* Also read before the Newark Liberal League and the Brooklyn Society for Ethical Culture.
† Gathâ Ahunavaiti (Yasnas, xxxiv. 1).
‡ Gathâ Ushtaivaiti (Yasnas, xliv. 17).
§ Gathâ Ushtaivaiti (Yasnas, xlv. 7).
‖ *The Religion of Israel*, by Dr. Abram Kuenen, vol. iii.
** *The Religion of Israel*, by Kuenen.
†† *The Religion of the Parsis*, by Dr. Martin Haug, p. 313.

* *The Study of Sociology*, by Herbert Spencer.
† The name *Jesus*, Greek Ἰησοῦς, Heb. *Jo-shua*, signifies "Yahweh (or Jehovah), the *victorious*."—See *History of the Israelites and Judeans*, by N. G. De Groot.
‡ Vendidâd, Farg. xxi. 16, 19 (Avesta).
§ *Judas Maccabæus*, by Claud Reignier Conder, M.A.
‖ S-aôsh(y)â(s) differs less from S(r)aôs-h-a than the latter does from its later form, Sosiosh. Similar variations in orthography are observable in other words.

* From Latin *hostia*, "a victim"; a survival of the sacrificial rite.
† *Childhood of Religion*, by Edward Clodd, F.R.A.S. These customs seem to have originated in the earlier "religion of the family altar," before the division of the Aryan peoples; but their Christian form so resembles the Persian that it seems probable that they entered Christianity through the Persian cult, rather than directly from their later Roman development. The worship of Mithra had been introduced into Rome long prior to Christianity.
‡ First inaugurated on the 25th of the month *Chisleu*, corresponding nearly with our December.
§ *The Religion of Israel*, by Kuenen, vol. iii.; *The Bible of To day*, by Chadwick.
‖ *History of the Jewish Church*, vol. iii., by Dean Stanley.
** *The Talmud*, by Joseph Barclay, LL.D.

Digitized by Google

an Aryan contribution to the vocabulary of religions.* In the Gathâs and the later books of the Avesta, God is called "Father"; and even more than in the Hebrew scriptures is he represented as the "Eternal Power that makes for righteousness."

"When my eyes beheld thee," says Zarathustra, "the essence of truth, the creator of life, who manifests his life in his works, then I knew thee to be the primeval spirit, thou Mazda! so high in mind as to create the world, and the Father of all good life."†

"Whoever thinks the idols, and all those men who think mischief only, to be base, and distinguishes such people from those who think of the right, his Friend, Brother, Father, is Ahurâ-Mazda."‡

The Deity is repeatedly addressed as the creator of all things and the friend of the righteous, "who dwells in the spiritual world." Here are the very ideas of the New Testament, often almost in their familiar language:—

"May thy kingdom come," says Zarathustra, "wherewith thou makest good for the right-living poor. . . . My heart wishes that I may know thee, O Mazda! . . . All that have been living, and will be living, subsist by means of his bounty only."

"He maketh his sun to shine upon the evil and upon the good," says Jesus. "I will believe thee to be the Powerful Benefactor, O Mazda!" says Zarathustra; "for thou givest with thy hand, filled with helps, good to the righteous man as well as to the wicked, by means of the sun which strengtheneth all things."§

"Blessed are the pure in heart, for they shall see God," says Jesus. "He who in words and works knows purity, he knows Ahurâ-Mazda,"‖ says Zarathustra.

"Standing among thy worshippers who pray to thee, I will be mindful of righteousness as long as I shall be able. Thus mayst thou grant me righteous desires. Then I shall call myself, if accompanied by the angel of piety, a pious, obedient man."**

"Whoever of two lords, of two yeomen, of two bondsmen, behaves himself well toward a righteous man, and furthers the works of man by tilling the soil, the same will inherit Paradise."††

Thus, in harmony with Jesus, does Zarathustra teach that God is "no respecter of persons," and that he who "doeth the will of the Father" shall be sure of his just reward.

> "At the last dissolution of creation through thy virtue,
> At this dissolution will come thy kingdom,
> O holy, heavenly Mazda! *through good-mindedness,*
> Through whose deeds the world increases in purity."

Thus sings one of the hymns of the sacred Yasna: in sentiment, how like the assurances of the New Testament!

In the nineteenth Yasna, we have the thought and almost the phraseology of Christian writers:—

"He who recognizes him as Lord and Master, who teaches him,—Ahurâ-Mazda,—to the creatures who are first in understanding;

"He who resigns himself to Him who is greatest of all, he teaches also his people to know him as the greatest.

"As he declares enjoyment in Mazda, . . . thus he gives himself to the Spirit.

"As he makes it a teacher for the soul, so he applies it in good deeds.

"Here *in this world*, O Mazda! if he teaches the good law to the creatures, he becomes an immortal being.

"He brings the kingdom of Ahurâ. So doing, he will also give food to the poor."

"An attentive reading of the Zend-Avesta," says Dean Milman, "reveals new and striking points of contact between Jewish and Christian notions on the one hand, and the Zoroastrian on the other, at nearly every page."‡‡

How lofty is the spirit of this selection from the Avesta!—

"We worship Ahurâ-Mazda, who created the spirit of earth, and righteousness, who created the good waters and trees, and the luminaries, and the earth, and all good things. . . .

"We worship him with our bodies and our souls. We worship him *as being one with the spirits of righteous men and women.*"*

With a similar exalted consciousness of identity with the truth he taught, and with the source of all truth, spake Jesus, when he said, "I and my Father are one." In these selections, and others of like character which might be quoted from the Avesta, if I mistake not, we find, at least germinal, those beliefs in the fatherhood of God, the sonship of man, the unity of man's soul with God, and the influence of the Holy Spirit, which even so candid and liberal a scholar as Dr. Hedge deems to be the peculiar and exclusive expression of Christianity, among all the religions of the world.

In its ritualistic and ceremonial development, Zoroastrianism, as well as Judaism, presents much that is puerile and absurd; and its doctrines, as we have seen, are not all of this lofty and spiritual character. Later Judaism and Christianity inherited from it somewhat of the fanciful and irrational, as well as a strong impulse toward a lofty monotheism, and purity and righteousness in thoughts, words, and deeds. Among the Jews, the sects of the Mehistanites and Essenes, and also the Pharisees,† arose under the Persian influence, and embodied in their creed the leading Zoroastrian beliefs; while the Sadducees were the inheritors of the traditions of the ancient Hebrew religion.‡ "The Sadducees," we read in the Acts of the Apostles, "say there is no resurrection, neither angels nor spirits." The synagogue worship was also probably suggested by similar meetings held by the followers of Zoroaster in Babylon.

Resume and Deductions.

If the points in our discussion thus far have been clearly presented, several facts become evident, which, when generally accepted, must greatly modify the popular conception of Christianity, as a religion originating by miraculous and infallible revelation, rather than a natural and orderly evolution out of previously existing beliefs. Its leading doctrines—belief in a spiritual monotheism; in a future life; in a resurrection of the body and a final judgment; in the ultimate destruction of the world by fire, and a future state of rewards and punishments; in angels and archangels, and a personal devil; in the advent of a saviour or mediator—are seen to have been identified with the religion of Zoroaster, and inscribed in the Avesta, centuries before the advent of Jesus and the birth of Christianity. Historical contacts between the Hebrews and Persians, in Babylonia and Alexandria, prior to the rise of later Judaism and the origin of Christianity, have also been established.

It follows, either that the Zoroastrian writings were themselves given by miraculous inspiration,—a conclusion fatal to the current belief in the exclusive sanctity of the Hebrew and Christian Scriptures,—or that Zarathustra and his followers, by the unaided action of their own intellects, were enabled to announce doctrines of which the Jews and Christians were ignorant, until they learned them from inspired teachers,—a conclusion which is not complimentary either to the theory of inspiration or to the mental calibre of Jewish and Christian writers,—or, discarding wholly the conception of miracle and supernatural revelation, these doctrines, originally evolved in the religious systems of the Persians and Babylonians, derived thence the impulse which led to their subsequent development in Judaism and Christianity. It can hardly be questioned that the latter hypothesis is the most natural and rational.

Our Indebtedness to Aryan Nations.

Accepting it, as I think we must, it becomes evident that the religious debt of Judaism and Christianity to Aryan sources is much greater than has commonly been suspected. Compared with any purely Semitic literature, that of the Aryan peoples in India, Persia, and Greece, is far richer in its store of mythology, history, philology, and other materials which illustrate the genesis and development of religious systems, social customs, and governmental forms. A pardonable pride in our own Aryan ancestry, as well as a sense of justice and reverence for the truth, should impel us to recognize this long ignored and forgotten indebtedness, and to seek in the Sanskrit and Avestan literature, and in the classics of Greece and Rome, the outlines of a history of man's progressive social and religious evolution, which are as full of encouragement as the Semitic dogmas of depravity and degeneration have been replete with discouraging and humiliating influences. And the study of the Bible, also, in the light of the evolution philosophy, can but be productive of similar beneficent results.

Later Zoroastrian Survivals: The Parsis.

It is related of Goethe, whose writings abundantly prove his acquaintance with the Zoroastrian religion as perpetuated by its modern inheritors, the Parsis, and whose poem addressed to them may be read in Weiss' English translation of the *West-Easterly Divan*, that in early youth "he devoted his chamber in his father's house to a rite which was the first religious movement of his imagination. A pretty altar, ornamented with golden flowers, held a porcelain urn, in which at sunrise he burned aromatic pastilles in honor of his first Divinity, the coming Light."* If one must have a symbol of that which cannot be represented or conceived to the imagination except through limitations which destroy its infinity,† perhaps nothing could better hint the glory and power and beauty and beneficence manifested in the universe than the rising and conquering sun.

In the tradition of the pilgrimage of the Magi, the priests of the religion of Zoroaster, to the infant Jesus, with their gifts, though wholly unhistorical, there may be a veiled recognition of the great gifts of this ancient faith to infant Christianity.

The modern Parsis, though comparatively few in numbers, are a people who do honor to their religion of purity and righteousness, in the thrift, honesty, simplicity, and purity of their daily lives. Like the Jews, they eat no pork. Like them, they respect always the integrity of the marriage relation, which is the basis of all stable civilization. There is no pauper class among them, and they give generously to the poor of other faiths. Their charity is not even limited to those of their own neighborhood, but they practise upon the principle of brotherhood set forth in the parable of the Good Samaritan. We, in America, have reason to remember them with especial good-will and gratitude for their gifts to our Sanitary Commission during the late civil war.

There is so much that is good and exalted in this ancient religion that we wonder, perhaps, that it should now possess such feeble life, while others, less rational and noble, have endured and grown. But the good that came thus into the world has not died, cannot die; neither could it be most widely communicated while localized and monopolized by a single name and creed. Much of its best life has been bestowed upon other religions. It endures in them, until they in turn shall yield up their treasures to the free and universal fellowship of the future, which, recognizing the continuity of religious development, from its lowest to its loftiest manifestations, from the earliest to the latest age, inheriting the best elements of every faith, shall be the Messiah of coming generations, leading the world onward to a more perfect recognition of the brotherhood of man, and the immanence of the one all-bountiful, ever-working Power, that makes for beauty and order and righteousness and peace through all the world.

> "An atom of the self-same fire
> That burned in Zoroaster's soul
> Kindles the humblest heart's desire,
> And beacons *our* eternal goal!"

Conclusion.

Imperfectly as I have performed my task, may I not hope that it has not been wholly impotent in directing attention to the vast importance and significance of the revelations of this new science of comparative religion? If it appears destructive of some views which mankind, through the inheritance of ages, has come to deem venerable and sacred, believe me that out of decay and disintegration shall grow something far nobler and worthier of our respect and belief than that which is thus destined to pass away. Pure iconoclasm—destruction without substitution—is no longer the accepted method of reform. The beneficent influence of the evolution philosophy is felt here, no less than in its treatment of other topics. Society, like individual man, is seen to be an organism, feeling in every part the influences which affect its several members. Social forms, like the special manifestations of government and religion, have likewise their similitude to organic genesis, development, and decay.

Persistence and Survival of Fundamental Truths.

But if we are forbidden to hope for eternal duration and universal acceptance for particular *forms* of relig-

---

*Prof. Max Müller.
†Gathâ Ahunavaiti (Yasnas, xxxi. 8), translated by Dr. Haug.
‡Gathâ Ushtaivaiti (Yasnas, xlv. 11), translated by Dr. Haug.
§Gathâ Ushtaivaiti (Yasnas, xliii.).
‖Gatha Ushtaivaiti (Yasnas, xliv.).
**Gathâ Ushtaivaiti (Yasnas, xliii.).
††Gathâ Ahunavaiti (Yasnas, xxxiii. 3).
‡‡Article "Zoroaster," Chambers' *Ency.*, vol. x., p. 362; see also Milman's *History of Christianity*, vol. i., p. 72, seq.

*Yasnas, xxxvii.
†The similarity of the words *P(h)ar(i)see* and *Parsee* is noteworthy and suggestive.
‡*Judaism and its History*, by Rabbi Geiger.

*The *West-Easterly Divan*, notes, by John Weiss.
†"To define God is to deny him."—*Spinoza.*

Digitized by Google

ion; if, in the pregnant phrase of George Jacob Holyoake, we are led to abandon "the vain attempt to open the oyster of the world with a Hebrew knife,"—we are enabled to discover more clearly than ever the substance, the life, the essential reality, that underlies all forms, and endures with ever-increasing beneficent influence when they are stricken and pass away, finding its *raison d'être* in the religious nature of man. As we realize how, by contact, combination, and assimilation, religions, like societies and nations, have grown and improved; as we recognize our debt to other faiths than those which alone we have heretofore deemed ancestral,—a wider horizon of sympathy opens all around us, invisible cords unite us with people of other lands and other creeds, and that which, in its destruction of the entire basis of supernaturalism in Christianity as well as in other religions, seems, to the partial vision of the believer, to threaten the annihilation of religion itself, becomes, in reality, the most powerful influence ever known in promoting that practical recognition of social unity and human brotherhood, which was the loftiest ideal of the founder of Christianity.

To-day, the walls of the sects—and by the sects I mean not only divisions *within* Christianity, but all the manifold forms of religion in the world, of whatever name—constitute the most substantial impediments to the realization of this ideal. To remove these walls, and invite all peoples to walk in the common sunlight, is the noble office of comparative religion. May the day be not far distant when none may fear to enter into this universal fellowship of seekers for the truth,—a fellowship in which honest differences of opinion and conviction, based on faithful and intelligent research, shall be, not *tolerated*, but welcomed and respected; and which shall be founded, not upon the shifting sand of any name, however venerable, but upon that common manhood which is more sacred and reverend and enduring than any sectarian designation.

It is as puerile and foolish as it is idle to fear the results of the scientific investigation of the foundation of religions. The Japanese, after generations of study and experiment, are able to dwarf a pine-tree to the dimensions of a house-plant: but how wonderfully useless and inadequate seems the result of all this marvellous patience and skill! And so worse than useless are all efforts, however honestly made, to confine the human mind to dogmatic statements of religious truth. Those "phrases men are accustomed to repeat incessantly," says Goethe, "end by becoming convictions, and *ossify the organs of intelligence*."

Recognizing, in all humility, how small is that fragment which we call *the known*, yet wrested, by long ages of patient toil and struggle, from the infinite unknown, but beholding the universe broader and more beautiful to our vision for every achievement of science, does not a profound faith in the integrity and beneficence, everywhere underlying and indwelling,—manifesting itself in the orderly and progressive evolution of physical nature and the life of man,—forbid us to halt or hesitate, but bid us, rather, *go forward*, joining reverently with the followers of Zoroaster, and the dying Goethe, in the invocation for MORE LIGHT?

Works consulted in the preparation of this paper:—

The Zend-Avesta, translated by Prof. Spiegel and A. H. Bleeck.
The Religion of the Parsis, by Dr. Martin Haug.
Christ and Other Masters, by Archdeacon Hardwick.
The Religion of Israel, by Dr. Abram Kuenen.
The Bible for Learners, by Dr. Oort.
Judaism and its History, by Rabbi Geiger.
Introduction to the Old Testament, by Samuel Davidson, D.D.
History of the Israelites and Judeans, by N. G. De Groot.
History of the Doctrine of a Future Life, by Rev. W. R. Alger.
Progress of Religious Ideas, by L. Maria Child.
Ten Great Religions, by Rev. Jas. Freeman Clarke.
Zoroastrian Studies, by Dr. Windischmann.
The Bible of To-day, by Rev. John W. Chadwick.
Lecture on Zoroaster, by Rev. John W. Chadwick.
Essay, "The Avesta" (*Oriental and Linguistic Studies*), by Prof. W. D. Whitney.
Essay, "The Zend-Avesta" (*Chips*, vol. i.), by Prof. Max Müller.
Essay: "The Modern Parsis" (*Chips*, vol. i.), by Prof. Max Müller.
Childhood of Religions, by Edward Clodd, F.R.A.S.
Journal of the Asiatic Society, article by Sir H. Rawlinson.
The Parsis by Dosabhoy Framjee.
Demonology and Devil-Lore, by Moncure D. Conway.
Christian Orthodoxy, by Dr. Donaldson.
On the Book of Daniel, by Heng-tenburg.
The Study of Sociology, by Herbert Spencer.
The Evolution of Morality, by C. Staniland Wake.
History of the Jewish Church, by Dean Stanley.
West-Easterly Divan, by Goethe, translated by John Weiss.
The Chaldean Account of Genesis, by George Smith.
The Bible: Job, Ezekiel, Daniel, Apocrypha, Gospels, Revelation.
The Talmud (with translations), by Joseph Barclay, LL.D.
Essay on The Talmud, by Emanuel Deutsch.

For the *Free Religious Index*.

PANTHEISTIC VIEWS.

BY S. H. MORSE.

[From an essay read last winter to some friends in Cambridge.]

I am aware that many good people are adverse to a proclamation of Spiritual or Pantheistic views, because they seem to them to lack a practical bearing on the present hour's need. They feel as though mankind were to be bereft, left, as they phrase it, "without God in the world." Mr. Emerson appears to have fallen into something of that strain, though I doubt if it be more than an appearance. He says in his recent discourse on "The Preacher," "I see movement, I hear aspirations; but I see not how the Great God prepares to satisfy the heart in the new order of things." He hears "a thousand negations, but the oracle does not yet emit any light on the mode of individual life." He exclaims, "Unlovely, nay, frightful is the solitude of that soul without God in the world." You are aware of the claim of the Monday lecturer, who has, as I hear, been contemplating the missionary effects of his own speech both upon the Concord sage and his friend and neighbor, Mr. Alcott. He says, the latter tells him that "Mr. Emerson has become a thoroughgoing Theist;" wishes it to be understood that he is "even a *Christian* Theist." Mr. Emerson does not speak for himself otherwise than in his public utterances. And, in this latest to which I have referred, there are indeed some things which need interpreting or balancing with other parts, not to be misconstrued. When he says, "Christianity, wholesome, sweet, and poetic!" the eager Orthodox cries, "Ah! at last a confession!" leaving out the words that follow—"It is the record of a pure and holy soul," with *not* a word about trinity, atonement, or other distinctively Christian tenets. Mr. Emerson asks, "Why not put the best construction on the Christian tenets?" But what he does is to set them quite aside, and, innocently introducing his own philosophy, rebaptize it as Christian. As, for instance, to make the fact more apparent, in the following: "Christianity taught the capacity, the element, to love the All-perfect without a stingy bargain for personal happiness," which declaration is, as you may see, *only* partially true at the most; for all through the teachings of Christ runs the refrain, "And my Father shall reward you openly;" while the Christian Church has achieved much of its success by quoting Paul's words, of which this is the substance, "Eye hath not seen nor ear heard the glories that await the faithful." But it is of small consequence that Mr. Emerson is thus gracious, since the same discourse abounds in emphatic utterances that have been as it were the Alpha and the Omega of his whole life-long discourse. "Religion"—the quotation is pertinent—"does not grow thin or robust with the health of the votary"; and the following is witness that in this present case the votary is no less robust now than in the earlier years: "We are in a transition from the worship of the fathers which enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy even in what is called brute nature as in what is called sacred history."

While that sentence stands as the last spoken, whatever winds may blow within or about "the Old South," we may still enjoy the felicity of believing that the friend we honor, as he himself hath sung it, doth yet well

"Obey the voice at eve obeyed at prime,"

His life repeating day by day,—

"Lowly faithful, banish fear;
Right onward drive, unharmed.
The port, well worth the cruise, is near,
And every wave is charmed."

In regard to the theistic tendencies of Mr. Emerson, there is the same kind of reassurance. He emphasizes of late the fact of God possibly more than formerly, when his high strain was self-reliance and self-respect; but there is in reality no antagonizing thought. Self-reliance, in his mind, never meant cutting loose from the divine traces, but rather a courage to travel in them, despite the opinion of any or all others that you were following some foolish individual whim or insane idea. The emphatic assertion of God he now makes is a corrective not of himself, but of certain materialistic sentiments that may perhaps be said to "wander all day in the sunlight, among the tribes of animals, unrelated to anything better." And, when he speaks of God as *person*, it is to get as far away as possible from the individualized deity, and is not at all, as I interpret him, intended as a theistic expression. But I do not strive to "speak by the card." Mr. Emerson himself would probably not be able to draw the line of Theistic *vs.* Pantheistic to the dividing of a hair, and say, "I stand as a rock," in the one place or the other. One has to use terms, but he need not swear by them until he is black in the face. Let them serve to denote tendencies rather than cast-iron pillars for the universe.

And, then, the question is, after all, not where this or that man thinks he stands, or whether he stand or fall. Ties of friendship make us hope this or that in regard to persons, but the great universe is oblivious; and we, whether joyfully or sorrowfully, must turn to the facts it portrays, and let our hopes come "full circle" or disappear. We are bound up in the "method of nature," and *not* in any one man's perception of it.

As to whether what I have termed pantheistic views are practical, it were enough to answer: That is hardly our business. We must accept the reality as the practical, having faith in that alone, else we are all at sea; adrift then, *sure*, without God in the world, and dire vengeances overtaking us.

A word, however, as to the practical side I see. Like the reading of history, which shows us our place in the vast procession of events political and social, so must the reading of the spiritual cosmos, which shows us the God striving everywhere as within ourselves for liberation into fullest expression, have the effect of enlarging and ennobling our natures. To dispense with a God as *over*seer, and find the God as *inter*-seer, if I may coin the word, is to relate us so intimately with Godhead, that we feel a personal implication, and God-duty, so to speak, running through our lives. Creation, God's creation, becomes our business. We may not shirk the *things to be done*, and trust providence; while, on the other hand, we are enabled to see the *things to be done* in their true light, because related to all things. Thus we get, out of spiritual pantheistic philosophy, a sense of law, order, priority of event or circumstance, relative importance of past and present, with the divine energy and purpose inseparable from all manifestation whatever in all times. "Without God in the world?" Indeed, no! not even if the solitary individual think so, and "wander among the tribes of cattle." From the omnipresent there is no escape. The God cannot be lost.

One hears of the "consolations of religion;" and it is a good phrase. We want energy, and this we get by feeling the God-necessity within; we want enterprise, and this we get by sharing the divine vision; we want also to satisfy the heart in each new order of things, while they are still uninterpreted to the intellect. No God can help us who is apart from us, by simply and forever assuring us that he knows what he is about, while we as ignorant menials toil or flounder. We should be, we are, participators. The assuring voice is not from without, but within. Hence the "consolations of religion" are the utterance of the Eternal in our own souls, which effaces all private disappointment and sense of personal loss by the everlasting life that takes all into its bosom for sacred and undying service. Our lives may seem a surrender, and not a triumph: the consolation is that the God in us is not defeated.

So, to be *practical*, it is best to let the *God* be active, the God ever intent on universal aims, while we do hold our other selves in such due bounds of obedience as we may or can. There is much philosophy in the Scripture "Wait on the Lord, and be still." A sense of the vast creative effort stretching through all time subdues ambition, and directs our steps with discretion.

"No ray is dimmed, no atom worn,
My oldest force is good as new;
And the fresh rose on yonder thorn
Gives back the bending heavens in dew."

Digitized by Google

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE MODERN REVIEW. A quarterly magazine, January, April, and July. Agent for the United States, Geo. H. Ellis, 101 Milk Street, Boston.

We take great satisfaction in calling the attention of our readers to this admirable *Review*, of which three numbers have already appeared. If the standard of excellence can be kept up to the point which these numbers reach and maintain, the *Review* will not be second in ability and attractiveness to any published at the present time in Europe and America; Mr. Geo. H. Ellis, the enterprising printer of our own paper, and the publisher of the *Unitarian Review* and *Christian Register*, has taken the agency for America: and we sincerely trust that his efforts to put the *Review* easily within reach of the American reader will meet with wide appreciation.

The editor of the *Review* is Mr. Richard Acland Armstrong, who is favorably known already to many of our readers as the translator of Knappert's *Religion of Israel*, an admirable condensation of the results of Dr. Kuenen. His enterprise is undertaken with a firm conviction that the interests of religion have nothing to fear from the most thorough-going scientific investigation into the records of man's religious life in the past, the course of his development in prehistoric times, or the most fundamental relations of matter and spirit. The reviews already in the field are more or less deeply pledged to traditional orthodoxy, on the one hand, or to agnosticism or atheism, on the other. In the mean time, types of belief at once spiritual and rational find no adequate expression. To furnish a medium for such expression, the *Modern Review* has been established. Apparently, it will devote much less space to the discussion of current political questions than the other English reviews and magazines. Its contributors will not all be Englishmen, but among them will be the most eminent liberals of America, Germany, France, Holland, and Switzerland. So promises the prospectus, and the promise has been made good by the three numbers that have already appeared. It will attempt to revive the flagging interest of the more thoughtful in the Hebrew and Christian Scriptures, by naturalizing the reconstructive criticism of the continent. Individual writers will be responsible for themselves alone, and the *Review* will be kept entirely free from all sectarian taint.

It would be quite impossible for us to give any adequate idea of the contents of the numbers that have been so far published, without exceeding the limits proper for such an article as this. Hereafter, we shall call attention to each separate number at the time of its appearance. So far as the *Review* has gone, it is exceedingly free and candid, bold and strong. Doubting too much for some, with too much of positive faith for others, in the concreter doctrines of religion, there is abundance here which both the more sceptical and the more orthodox will find profitable and instructive.

The initial number contains a history of Nineteenth Century Reviewing, which is so apt and interesting that the wonder is the task has never been performed before. Two of the most notable articles that have appeared so far are by Philip Henry Wicksteed, the translator of the *Bible for Learners*. Their subject is "The Miracles of the New Testament." So far as the sentiment of the leading writers is Christian, it is so without any supernatural implication. Farrar's St. Paul is carefully reviewed, and fairly blamed for its uncritical method. An article in the April number on "Science, Theology, and the Evolution of Man," while taking issue with the dogmatism of Haeckel, finds nothing in the Darwinian theory of human origins that is inconsistent with the most spiritual conception of human nature that can be framed. A review of Dr. Martineau's *Hours of Thought* by Dr. Edwin A. Abbott of *Philochristus* and *Oxford Sermons* fame, is a sad example of that obscurantism which is the bane of so much modern thought. Here is a man who rejects every New Testament miracle, as such, and yet contends for the worship of Jesus as "very God of very God." The same pitiful tendency appears again in an article on "Prayer in the Name of Christ" by J. Allanson Picton, a writer who is as eminently unsatisfactory in some of the concreter aspects of his thought as he is satisfactory in some of the remoter. In truth, the best words we have yet found in the *Modern Review* are in a rejoinder to Picton, from the most Orthodox contributor who has, so far, spoken. Here are a few of his most pungent sayings: "The looseness, shiftiness, and vagueness of the language of the pulpit, have become a stock subject of contemptuous sarcasm. . . . Rationalism once had this cardinal virtue, that it could and would express itself intelligibly and clearly. But we have fallen upon a day when rationalism seems to have lost its frank and fearless mien, to have turned coward and traitor, and to be disposed to hide itself under unsuspicious looking phrases, to put on a mask of Orthodox verbiage, to clothe itself in well-worn garments of conventional respectability, and, when challenged with its deceit, to explain that all this was only a concession to the demands of the religious instincts and affections, and that the rationalistic convictions were unchanged, though for the moment out of sight. So much the worse for rationalism, and, it may be, for religion also."

The April number contains an appreciative sketch of William Lloyd Garrison. The July number has two valuable articles on the expulsion of the Jesuits from France, both insisting on the justice of such expulsion, but not agreeing as to its expediency. Dr. Kuenen has an effective article on "the Critical Method"; and Robert Collyer, in a capital paper on "The Monks of Bolton," fails to obscure the carefulness of his researches by the fascination of his style. Many of the critical notices are excellent. From one of Merx's Joel, it appears that Merx places the book as late as 450 B.C., and Kuenen concurs in this opinion. Reuss has reached the Pentateuch in his Old Testament studies, and confirms the results of Kuenen at every important point. More valuable confirmation could not be had.

THE September number of the *North American Review* (D. Appleton & Co., New York), just received, has a table of contents of unusual interest. It is as follows: I. THE RUINS OF CENTRAL AMERICA. Part I. Désiré Charnay. II. THE PERPETUITY OF CHINESE INSTITUTIONS. S. Wells Williams. III. THE TRIAL OF MRS. SURRATT. John W. Clampitt. IV. THE PERSONALITY OF GOD. Professor W. T. Harris. V. STEAMBOAT DISASTERS. R. B. Forbes. VI. INSINCERITY IN THE PULPIT. Rev. E. E. Hale. VII. RECENT WORKS ON THE BRAIN AND NERVES. Dr. George M. Beard.

PERSONAL ITEMS.

PROF. HUXLEY favors compulsory vaccination.

GEORGE ELIOT is writing the life of her late husband.

COL. INGERSOLL, it is announced, will deliver a lecture at the Boston Theatre, Sunday evening, Aug. 29.

ONE of the Japanese students in Asbury University at the recent Commencement took the first Latin prize, in a competitive examination.

FRANCIS E. ABBOT is quietly passing the summer, with members of his family, on the well-known breezy island of Hull, Boston harbor, in planning for future literary work and in recreation.

PROF. HENRY M. PAUL, a graduate of Dartmouth College, sailed recently from San Francisco for Tokio, Japan, where he is to have $4,000 a year and a dwelling for three years as a teacher of astronomy.

IN General B. F. Tracy's law-office in Brooklyn, a placard is nailed up, bearing the following words: "The Lord helps those who help themselves, but the Lord help those who help themselves to anything in this place."

MR. JOHN DICKSON, believed to be the last representative of the famous regiment of the "Scots Greys," who charged so gallantly with the heavy cavalry at the battle of Waterloo, died at Nunheadlane, Surrey, Saturday, July 24, at the age of ninety-one.

MISS MARGARET HICKS, who graduated in architecture at Cornell University at its last Commencement, is said to be the first woman in this country to enter her chosen profession. A contemporary remarks that great things in the way of closets are to be hoped for, if women architects become frequent.

THE widow of the late John C. Green has given $100,000 to the American Sunday-school Union, for the purpose of developing a high order of Sabbath-school literature. It would be pleasant to think that some Free Religionist of wealth, who has nearly reached the outer edge of this "brink and shoal of time," might be influenced by the above example to make a like provision for the liberal religious education of the young.

IT is announced that Herbert Spencer intends to make a tour next year round the world by way of the United States and Japan. He will devote two years to it, taking sociological observations at the more important points on the route. One or two scientific friends and one of his secretaries will accompany him on the tour, which will be the immediate preliminary to the completion of his philosophical system as originally planned.

PROF. SAMUEL A. NEALE, fifty-five years old, and one of the most distinguished colored men in the country, has just died at Frederick, Md. He was one of the faculty of Avery College, Allegheny City, Pa., teaching music, mathematics, and other branches. He was a member of the Republican State Central Committee of Pennsylvania, and well known throughout the State. During the Tilden-Hayes campaign, he made speeches in various parts of the country.

MONCURE D. CONWAY who arrived in this country but a few days ago is already much talked about in the papers. We find among others this allusion to him. It is stated that he "went to London eighteen years ago to preach freedom of belief in spiritual matters, and returns to New York now a man forty-eight years old, though he looks to be sixty. His long, untrimmed beard is snow-white, and lines of age are deepening; yet his hair is brown, and his complexion clear and healthful. He says that his London congregation numbers over five hundred now, and among them are many bright, vigorous intellects, graduates of the great universities. The music is said to be the best in London. 'The hymns we sing are from the works of Dante and Goethe and of other great poets. Above the platform where I sit are to be built three arches, with the name Jesus over the central arch, with Buddha over the left arch, and Shakespeare the right. Then on a brilliant frieze running around the chapel are to be painted in brilliant colors the names of Zoroaster, Socrates, Confucius, Pythagoras, Plato, Marcus Aurelius, Seneca, Mohammed, Socinius, Servetus, Swedenborg, Channing, Theodore Parker, and other great religious teachers.'"

AMONG the contributions to the interest of the late wedding party of Prof. Willard Fiske of Cornell University, and his bride, at the residence of Minister White in Germany, was the following little gem of a speech from Dr. Berthold Auerbach, the great German author: "We have witnessed to-day the formation of an American union; but it has been concluded upon German soil. Our friend Fiske has devoted himself to the investigation of the Germanic north, and as a representative of the literature of the world, of which Goethe prophesied to us, but which, after all, is best cultivated by the maintenance of each one's nationality. But, while each nation is bound to cultivate its own literature, those who interpret to it the literatures of other nations render a great service; and this is the service which Prof. Fiske has so well rendered to his own country. I am also reminded here that this is a somewhat Homeric and classical episode. As Ulysses came forth from Ithaca, wandered about the world seeing many noted cities and famous men, so may our friend, the bridegroom of to-day, having found his wife on foreign soil, return like Ulysses to Ithaca and find a happy and prosperous home." The happy couple are expected to reach home during the holidays.

POETRY.

Selected.

THE STRANGERS.

Each care-worn face is but a book
To tell of houses bought or sold;
Or filled with words that men have took
From those who lived and spoke of old.

I see none whom I know, for they
See other things than him they meet;
And though they stop me by the way,
'Tis still some other one they greet.

There are no words that reach mine ear;
Those speak who tell of other things
Than what they mean for me to hear,
For in their speech the counter rings.

I would be where each speech is true,
Each eye sees what it looks upon;
For here my eye has seen but few
Who in each act that act have done.

—*James Very.*

Digitized by Google

The Free Religious Index.

BOSTON, AUGUST 26, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE proof-reading in the printing-office of the *Index* is exceptionally good. But in an essay like Mr. Janes's it would be a wonder if some typographical errors should not occur. So last week *Ishtar* was printed *Ishbar*, and *Spitama* was not always spelled right. And possibly some other errors will have to be excused.

THE Florence (Mass.) School Suffrage Association petitions the school-board of the town for a division of the primary schools. It proposes that one section of each school shall attend in the morning, the other in the afternoon. It is claimed that this would enable teachers to give more individual training, the children would be more actively employed while in school, and hence have less opportunity to acquire listless habits, the air of the school-room would be purer, and a great gain effected every way.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200.00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass.*	18.35
MRS. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo.*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass.*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10 00
DANA B. HUMPHREY, *New Bedford, Mass.*	25.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock	10.00

WILLIAM J. POTTER, *Secretary F. R. A.*

TWO NEEDS.

Liberalism has a great cause to defend,—a cause, too, as sacred as any that exists on earth. Its object is to secure and maintain the freedom of the human mind. The claim is often made in these days, we are aware, that the battle for mental liberty is already won, and that now the main thing is to learn how to use liberty. But the question how to use liberty is always in order. Liberty is not something that is first to be sought for itself, and then to be put to use for some other thing; but it is to be sought always and solely because it is the one essential condition by which the human mind can do its legitimate service of thinking and acting for human welfare.

We notice, too, that the claim that the battle for mental liberty is already won is made chiefly by those who, having found all the freedom they want for their own thought, think that precisely that is the safe limit for their neighbors' thought,—that anything beyond is only dangerous vagary not worth contending for; a principle not essentially different from that upon which the opponents of freethought have acted in every age. But the contest for intellectual freedom is not won so long as a scholar of the acknowledged ability and character of Professor Robertson Smith, of Scotland, is pursued in his studies by a band of ecclesiastical detectives, compelled to stand a harassing ecclesiastical trial for the published results of his scholarly inquiries, and made liable at any time to suffer therefor in his pecuniary estate and in the opportunity for farther prosecuting his investigations. Mental liberty is not secured while a man like our own Francis E. Abbot, admitted to stand among the foremost minds of the country in philosophical talent, and admired everywhere for his moral purity, is debarred because of his theological opinions from the professor's chair to which his gifts naturally call him, and which many a college would be glad to honor itself by conferring upon him, were he of Orthodox faith. The battle for liberty of thought is not ended so long as the statute-books have respect for persons on account of religious beliefs,—so long as they still retain laws for Sabbath observance, and exclude from juries and the witness-stand or impose any other civil disability upon persons who do not accept certain theological tenets. There is therefore a vast contest still to be waged ere complete liberty of thought is secured and all honest thinkers stand on equal ground both before the civil law and the law of public opinion.

But the conditions of this contest change with the changing generations; and to-day there are two special needs which must be kept in the forefront, if the battle is to be conducted most effectually.

First, there is special need of a broad and profound culture. Two or three generations ago, the battle for freethought was fought on different ground and in ruder style than are required in our time. It was then Deism against a special plenary inspiration of the Bible, or natural religion against revealed; and it was comparatively easy, so far as logic was concerned, to demolish the Orthodox theory of revelation by showing up the intellectual and moral absurdities that may be found almost without number in the Bible. The simple, vigorous appeal to common-sense, the rough ridicule, the sharp sarcasm, in which such writers as Paine and Volney abounded, were then in order; and the service required little further mental equipment. This work was well done in its proper time. As the result of it and of the more general enlightenment which has since come, the old theory of revelation is now only advocated here and there by a few fossil theologians. It may still be retained in the verbal creeds, but it has ceased as a vital and growing power. The ruling brains, at least in the Protestant branch of the Christian Church, have taken up a new position with regard to revelation, hold new views of the Bible and of the origin of religion, interpret the doctrine of inspiration and of the divine education of mankind quite differently from their ecclesiastical progenitors. They have very materially broadened the theological vision. They have greatly enlarged the scope of theological scholarship. They have entrenched themselves within a wider and more natural religious philosophy. And, in consequence, Liberalism is only to a large degree wasting its strength when it continues to direct its chief assault, as so many of its organs and spokesmen are still doing, against the old positions with the old weapons. Some of this work may still need to be done. There are certain obscure corners of Orthodoxy where the old mode of warfare may be yet demanded. But it is a crude, narrow mode; and, as it is adapted to the condition of a half-educated community, so it is rapidly coming to be regarded as indicating the imperfect education of those who use it. Colonel Ingersoll, we think, is tempted in his popular lecturing to fall too much into this method for his own best efficiency. His shafts are pointed against a creed already obsolescent; but not many of them reach the positions of the new Orthodoxy. Adequately to cover the demands of this time, Liberalism must prepare itself to meet scholarship with scholarship, to match the learning of the Church with a learning more comprehensive and more accurate, to put against the philosophy of the Church a philosophy at once more broad and more profound.

Second, and not less but even more important, there is special need that Liberalism should present to the world to-day a thoroughly vigorous and pure morality. Morality has been so long and persistently implicated with certain systems of theology that there is danger, when these systems fall, lest people who have been taught to put their trust in them should come to believe that there is no standard of morality left. A part of the prevailing immorality of the times can perhaps be justly traced to this source. The old sanctions of the moral law among those who have had an Orthodox theological education are to large extent undermined. The new sanctions are not yet seen and felt in their place. Meantime, people are asking if the individual human being, in his natural instincts and dispositions, be not a law unto himself; and not a few in the ranks both of Orthodoxy and Liberalism are acting as if this theory were true. Now, the burden of proof rests upon Liberalism, which denies the old theological basis of morality, to show that this theory is not true. The obligation presses upon it—and it is an obligation which it will refuse to take up at its peril—to set forth a system of ethics more solid than the old theological system,—a system, namely, founded in the nature of things, below all theologies, independent of them, and seen to inhere in the necessary relations of human beings with one another in the mutual bond of society. In accord with such a system of ethics, Liberalism will proclaim that, for every individual right justly claimed or accorded, there is an individual duty assumed toward some other individual or society; that the essential condition of morality is the maintenance of the equation of rights between human beings in their relations to each other. And not only does the obligation rest on Liberalism to show theoretically that the true basis of the moral law stands, though the theologies fall, but to illustrate the same truth practically. The illustration in

Digitized by Google

practical conduct will be in fact a better educator of the popular mind than any philosophical elaboration of the theory. It is not enough that Liberalism should have as good actual morality as the churches. It should have a better. It should show itself more honest, more pure, more generous and aspiring. Then, whatever doubt people may entertain about its philosophy, they will see that it is in fact promotive of human welfare.

To sum up, the two requirements of Liberalism in religion to-day are, first, thoroughly to meet the scholarship that is striving to reform the old theologies, and to bury it beneath a larger culture; and, second, to shame the churches by a higher and more stable standard of morality than their own, and by a purer practice.

It is announced that Mr. Thomas Hughes, the distinguished author of *Tom Brown at Rugby*, has arrived in this country upon an errand of singular social and industrial interest. Mr. Hughes comes as the leader of an enterprise that has sprung up in England among what may be called well-to-do or middle-class people,—to lay the foundation of a new, select, local community in America. The choice of Mr. Hughes for the responsibilities which he assumes in initiating and putting into operation the plans of the movement is a most fortunate one. His well-known sympathy with young persons, and experience in coöperative unions and in efforts for the improvement of the working class, admirably qualify him for the undertaking. The site chosen is an elevated plateau known as the table-lands of Tennessee. It comprises an elevated area of one hundred and twenty-five miles long, and about half as wide, or a large part of the State, which is described as "a series of natural parks, with deep gorges cut by mountain streams, shaded and fringed with verdure," environed by impressive and picturesque scenery. The climate is said to be unsurpassed, the soil abundant in minerals and timber, rich in fertility, and adapted to the growth of fruits, grains, and a great variety of products. Mr. Hughes writes of the proposed colony that it is hoped "to make it in all respects a very fine specimen of the 'town of the future.' In this connection, I may state my own opinion that we can scarcely be too liberal in reserving sites for the purposes of recreation, and have already provided for a cricket-ground and English garden and public parks. In the end, we shall be repaid in all ways for keeping a pretty tight hand, developing the place as we should wish to have done, were we to be called fifty years hence, by a jury of our grandchildren, to give account of our stewardship to those who are to be then possessing, let us hope, one of the most lovely and honest habitations of the children of men."

On the "Empire State" last Sunday, in her excursion to the Isles of Shoals, there were certain emissaries of the Church who were apparently trying the new tactics of following up the excursionists with "religious services." They had very solemn faces, and, during nearly the whole of the beautiful day, kept very close to the ladies' saloon, singing the Moody and Sankey hymns. One of their "services" was brought, however, to a premature close by an enthusiastic, jolly Democrat, a son of Erin evidently, who became greatly excited in singing "Hold the Fort," and extemporized a final verse for Hancock. The crowd laughed and cheered. The leader of the meeting summarily closed the piano, and squelched this Sunday political meeting.

In Chicago there is a journal printed in the Bohemian language,—the *Svornost*. We see that it is talking about Dr. Tanner, Garfield and Hancock, *Temperenc*-larsky Neal Dow, and Tajemnik Schurz's speech at Indianapolis. We recognize also a familiar cut of a sewing-machine in one corner, and the face of a hop-bitters man in another column. It contains, too, in a recent issue a notice of the *Free Religious Index*, which we gladly assume is complimentary, and—reciprocate. At least if "svobodomyslny" is not a compliment, we don't know what it can be. But we must, nevertheless, candidly confess our opinion that a language which has such words as "srozumitelnĕji" and "nejvymluvnĕjsim" has certain natural obstacles to encounter. After studying this interesting sheet, we no longer wonder that "bohemian" has come to mean in the newspaper-world a certain rough recklessness of adventure. Yet we welcome *Svornost* to our exchange list.

LETTER FROM MRS. CHENEY.

AGAMENTICUS, Me., Aug. 15, 1880.

Dear Editor:—

I suppose even the readers of the *Index* like to relax a little in dog-days, and so I will send you a rambling letter from this interesting place, wishing it might carry the refreshment of air and sea and the strength of the rocks to the weary toilers of the earth who cannot be partakers of these blessings which bountiful Providence seems to have spread so lavishly.

We are in the township of York, once Agamenticus, one of the earliest settlements on the coast of Maine. The coast is as wild and rugged as can be found anywhere in New England, and nowhere have the convulsions of past ages written their stories more broadly on the face of nature. The Igneous and Aqueous schools of geology might fight out their battles here with ammunition ready to their hands; for, on one side, the strata lie as regularly and smoothly side by side as the stripes of a ribbon, and, close by, the fire seems to have melted all manner of substances together till the rocks look like the slag of a furnace.

Full of scientific interest, they are not less tempting to the artist, for their varied composition gives a boldness and variety of outline and a wealth of color not often found among our granite ledges. Here, too, are caves in which pirates or smugglers might hide their ill-gotten gains, and spouting horns which resound from afar. The zoölogist has his share. The tide-pools abound in the sea-anemone, slowly opening out its brilliant fringes; while their bottoms are carpeted with star-fishes and sea-urchins without number. We can sit on the rocks for hours, watching the long sea-weed sway to and fro with the swelling of the tide about the low outlying rocks. The rich coating of barnacles makes the rocks beautiful with fretwork; while the sturdy golden-rod, the *Solidago sempervirens*, plants itself between the barest rocks close down to the verge of the sea, and, the very Dr. Tanner of flowers, proves itself able to live and blossom on moisture alone. The rough pastures above are covered with the largest and sweetest of berries,—at least five or six kinds of blueberries and huckleberries, with a sprinkling of cranberries and blackberries. These furnish a sufficient dessert for dinners "of the abundance of the sea and treasures hid in the sand," with which our hostess regales us.

But Agamenticus has also a remarkable spiritual history. John Adams in his letters speaks of the wonderful ministry of Samuel Moody, which Mr. Tenney has wrought into his story. Although tradition has surrounded him with many mythical stories, even in so short a period as two hundred years, yet there was doubtless a wonderful work done here in the reformation of a wild, idle, pleasure-seeking, drunken community. Parson Moody was very like the man "after God's own heart," in energy of character and quickness of temper; but, in whatever form of speech he phrased it, his one thought and purpose seemed to be to persuade his fellow-citizens to live the life of men, and not of beasts. He used the terrible imagery of hell to enforce his meaning, but his meaning was a change of life here and now.

His work seems to have been thoroughly done; for the population here is as sober, industrious, and thriving as any in the land, although all their wealth is wrung from a hard soil or a stormy sea.

An important question to those who love "to tempt the briny wave" is the temperature of the water, and it would be interesting to have statistics on this point from the various watering-places. Here for ten days past the thermometer has ranged from 16° Centigrade to 20°, or from about 60° to 68° Fahrenheit. On the coldest days, the wind has been north or north-west, on the warmest day it was from the east. But this cold bathing to those able to bear it is extremely exhilarating, and it is a luxury to feel the glow on the surface while a delicious coolness pervades the whole body, as if every drop of blood had been washed and aired.

Michelet closes his beautiful, poetic rhapsody *La Mer* with an account of a sea-side sanitarium for poor children. Happily, his words have found an echo in our country. Blessings on Mr. Hale, and all those who have aided him, in taking the poor little children out of the crowded city for the restoring sea-breeze. This is a work of religion and humanity, and every one who has the privilege of a rest by the sea ought to do his part in helping it on. For a brief time, this utter rest in the bosom of Nature is good, but only for a little time. Back to the scenes of work and struggle, we must all come. May it be with greater strength, more loving hearts, and tenderer forbearance for one another!

E. D. C.

OUR LIBRARY.

II. British Poets.

In order of time, Burns stands first; but his *Holy Willie's Prayer, Holy Fair, Address to the Unco Guid*, and other satires, contain too many personalities and vulgarities to be properly called poetry. Byron, too, bitterly as he hated despotism, has given us no complete work which need be referred to here, except the *Vision of Judgment*, where he ridicules the old-fashioned fancies of St. Peter at the gate and the recording angel, and represents himself as afraid of being damned for hoping that no one else will be so.

When we consider not only freedom of conception and earliness of date, but beauty of form and diligence in execution, we must place Shelley before any other poet. He is our pioneer upon Parnassus. Especially remarkable is his *Prometheus Unbound*, if only for its influence over Bayard Taylor's *Prince Deukalion*. Both dramas are in four parts or acts, both sing the fall of superstition and the reign of freethought, and both are richest in choral passages. Shelley's poem has more unity, the leading personages being few, and the time of action but a single day, while Bayard Taylor's throng of characters roam on from the third century indefinitely, far beyond the nineteenth. But the American poet has a clearer style and a command of history and science which makes him more forcible than his shadowy forerunner, though the latter is the grander and also much the more musical.

Prometheus, the ideal philanthropist and emancipator, is tortured by nothing so much as by the vision the Furies show of him, to whom he says:—

> "Thy name I will not speak,
> It hath become a curse. I see
> The wise, the mild, the lofty, and the just,
> Whom thy slaves hate for being like to this."

Digitized by Google

At last, the terrible mystery, called Demogorgon, rises from the throne where it has sate, shrouded in darkness, and before it falls Jupiter, who represents all anthropomorphic conceptions of God. Then all political and religious tyrannies cease at once, and man's nature becomes its own divine control.

This same idea, that all evil comes from submission to tyranny and superstition, and all good is to be expected from freedom, is further to be found in his magnificent *Ode to Liberty*, *The Masque of Anarchy*, and *The Revolt of Islam*, a long narrative, opening with the author's account of his devoting himself in boyhood to the emancipation of his race. All these works show bitter hatred of

"The Galilean serpent,"

which he attacks with great severity in his early poem, *Queen Mab*, especially in the sixth and seventh parts, but seldom reprinted. The sweetest utterances of his love of liberty are to be found in the wondrous chorus at the beginning of his drama, *Hellas*.

No American poet has shown such faith in freedom; and, indeed, we might think it due to Shelley's having been born just before the French Revolution, if a double portion of his spirit had not descended on one of the younger of our bards. Swinburne has not only all Shelley's love of liberty, boldness of speech, and command of rhyme and rhythm, but also just that clearness of conception and correctness in proportion, which were all his forerunner lacked to be a great poet. Is it because these two are the boldest of all the bards who have sung on our side, that they have been the most melodious?

In Swinburne's *Songs before Sunrise* may be found a number of grand poems, dwelling mainly on the liberation of Italy from political and religious tyranny, and full of hope that both kinds of despotism are soon to fall everywhere. Thus, in his *Halt Before Rome*, he says to the "Chosen of Freedom,"—

"The sheep of the priests and the cattle
That feed in the penfolds of kings,
Sleek is their flock and well fed;
Hardly she giveth you bread,
Hardly a rest for the head,
Till the day of the blast of the battle
And the storm of the wind of her wings.

"She, without shelter or station,
She, beyond limit or bar,
Urges to slumberless speed
Armies that famish, that bleed,
Sowing their lives for her seed,
That their dust may rebuild her a nation,
That their souls may relight her a star."

Equally grand is the appeal of Liberty to slumbering England in *Perinde ac Cadaver*:—

"Why wilt thou hate me and die?
For none can hate me and live."

His most remarkable theological poems are: *Hertha*, which may be called an adaptation of Emerson's *Brahma* to advanced thought, *Christmas Antiphonies*, *Before a Crucifix*, and the *Hymn of Man*. The latter is an eloquent appeal to worship Humanity, because

"He hath stirred him, and found out the flaw in his fetters and cast them behind;
His soul to his soul is a law, and his mind is a light to his mind,
The seal of his knowledge is sure, the truth and his spirit are wed;
Men perish, but man shall endure, lives die, but the life is not dead.
Who are ye that would bind him with curses, and blind him with weapons of prayer?
Your might is as night that disperses when light is alive in the air."

His deepest and strongest words about theology seem to me, however, to be in the *Birthday Ode* to Victor Hugo, one of the four *Songs of the Springtides*:—

"Yea, even at night's full noon
Light's birth-song brake in tune,
Spoke, witnessing that with us one must be
God; naming so by name
That priests have brought to shame
The strength whose scourge sounds on the smitten sea;
The mystery manifold of might
Which bids the winds give back to night the things of night,
Even God, the unknown of all time, force, or thought,
Nature or fate or will,
Clothed round with good and ill,
Veiled and revealed of all things and of nought,
Hooded and helmed with mystery, girt and shod
With light and darkness, unapparent God."

Gerald Massey might well be placed, on account of the zeal for liberty he shows in such stirring pieces as *Onward and Sunward* and *The People's Advent*, beside Shelley and Swinburne, if he were their equal in versification. He and Swinburne may be called poets of the dawn, as Shelley sang ever in moonlight. But we pass into full day as we find Hood, in *An Open Question*, making fun of those who are

"Putting too much Sabbath into Sunday."

I know of no sunnier shaft against any Sabbatarian and bigot than his matchless *Ode to Rae Wilson, Esq.* And his thrilling appeals for the down-trodden, for instance *The Song of the Shirt*, *The Bridge of Sighs*, and *The Lady's Dream*, show that those who think of him only as a humorist do great injustice to his merits as a free-thinker and a philanthropist.

From his daylight, we sink back into the shadows, as we take up Clough and Matthew Arnold. For both, the dawn of freethought is darkened by fear that men may discard too much of the old morality with the out-grown theology. Clough's most characteristic poem is *The New Sinai*, where he pictures God as sitting in the gloom of atheistic systems and sceptic darkness, waiting to reveal himself as soon as idol forms and idol thoughts shall have passed away. Very peculiar and suggestive, though not very cheering, are also his *Dipsychus*, *The Latest Decalogue*, *The Shadow*, and *Easter Day*.

Matthew Arnold's most earnest strain is this:—

"Hath man no second life? *Pitch this one high.*
Sits there no judge in heaven our sins to see?
More strictly then the inward judge obey.
Was Christ a man like us? *Ah, let us try*
If we, then too, can be such men as he.

The same thought runs through his poem on *Progress*. Somewhat brighter is the sonnet on *Religious Isolation*, written to rebuke the childish craving to have others agree with us. And *East and West* comes like a gleam of sunshine, with its legend of the two saints, one from the east, bright with "the sun's fronting ray," and the other from the west, with "unsunned face," and its declaration

"Ah, now 'tis changed! In conquering sunshine bright
The man of the bold West now comes arrayed;
He of the mystic East is touched with night."

Some of the darkness of the mystic East is still to be found in Edwin Arnold's *Light of Asia*, much as this interesting account of the Buddha is doing to spread abroad the grand truth of the essential equality of the great religions. The poet has, certainly, not exaggerated the lack of faith in God and immortality, that is so remarkable in a system which has fed more souls than any other. Indeed, he is charged with not having done this peculiarity full justice. Its pessimism he reproduces with painful accuracy, and without venturing to go beyond his originals so far as to point out the fact that, while some of our desires are harmful in their tendencies and need suppression, as the Buddha enjoined, there are others full of happiness, not only for the individual, but for the race. With the doctrine of the miseries of life must join that of its possibilities, and to the duty of self-control must be added that of self-culture, in order to make a system which shall be a light for us.

Darkest of all the authors here to be considered is Palgrave, seven of whose *Lyrical Poems* complain that science is sweeping away all faith in God, the soul, and immortality, and urge us to try to base these doctrines on the unstable foundation of individual intuition.

Bright enough, but somewhat faint and scanty, considering the decided views and high ability of the author of *The Spanish Gypsy*, are the protests against intolerance she gives us there; but her lofty aspiration,

"*Oh, May I join the Choir Invisible,*"

has been found the most fitting farewell with which the freethinker may be laid to rest.

It is cheering to find that Tennyson, Charles Kingsley, and Robert Browning, while holding positions less advanced than most of the writers already named, have now and then flung forward to us flowers of song, which deserve to bloom on the crests of our foremost champions. Especially should we be grateful to Tennyson for his *Higher Pantheism*, and his denial that doubt is devil-born, which is one of the best known passages of *In Memoriam*: to Kingsley, for his stirring prophecy of the coming of the Day of the Lord; and to Robert Browning, for *The Confessional*, *Bishop Blougram's Apology*, with its admission that no one can

"Blot out cosmogony,
Geology, Ethnology, what not
(Greek endings, with the little passing-bell
That signifies some faith's about to die),"

for the demonstration that the Setebos, whom Caliban is represented as clothing with all his own malice and caprice, is far inferior to

"Something quiet o'er his head,
Out of his reach, that feels not joy nor grief,
Since both derive from weakness in some way,"

for the comparison of St. Peter's Church to a scorpion, with both arms spread out to take in the advance of heads and hearts, and finally for *Holy Cross Day*, where the persecuted Jews call upon Jesus, to see that they have made full atonement for all sins against him, and to take sides with them against those who are as much his enemies as theirs.

Such even, under this hurried survey, is the richness of British poetry, that American authors should do their utmost to have freethought as boldly and musically expressed among us.

F. M. H.

SCIENCE AND RELIGION.

An argument which has been used with some force in opposition to the development hypothesis of the origin of the human race is that very few human bones have been found in those strata of the earth which, according to this theory, must have been deposited during the lifetime of the race or of the race's immediate ancestors. This is, it is true, only a negative argument, and at best an appeal to ignorance, and has been answered heretofore chiefly by a reference to the fact that only a very little of the earth has been thoroughly explored; but it can be better answered hereafter by the recent discovery that human bones are much more destructible than we have been wont to believe. Haarlem Lake, which the Dutch government drained in 1853, had been the scene of many shipwrecks and naval fights, and thousands of bodies are known to have been deposited beneath its waves; and yet, in the canals and trenches dug to a considerable depth in the rescued land, aggregating thousands of miles in length, not a single human

Digitized by Google

bone has been found. Coins, weapons, and fragments of vessels are found, but no bones. Inasmuch as the lake was originally formed by an inundation in the latter part of the sixteenth century, the deposit dug through is only three hundred years old. It is possible, of course, that some peculiarity in the chemical character of the formation may account for this quick disappearance of human remains, but the fact of their complete disappearance is nevertheless significant and worthy of record.

THE dispute with regard to the origin of the human race—whether it came from a single pair, or, as Agassiz believed, had several centres of independent origin—is a question which has lost much of its interest, since those best qualified to pronounce an opinion have begun to believe that neither position can be strictly correct; but an allied subject, the variations producible in the human race by natural causes, has lost none of its interest, and is daily discovered to be of unexpected practical importance. It is now generally believed, for instance, that climate alone can modify the human race to a remarkable degree. Respiration, pulse, the kidneys and skin, temperature, weight, and strength are all affected, and may be permanently changed, by a removal from tropical to temperate or from temperate to tropical climates. In the matter of respiration, for instance, there is, it is said, in the tropics an increase in the capacity of the chest for air, but a decrease in the number of respirations. The lungs, therefore, contain more air, but less blood in tropical than in temperate climates,—the blood being in part diverted to the skin and liver; and they eliminate less carbon, to the extent of half an ounce in twenty-four hours. This relation of climate to respiration and the consequent elimination of carbon—a fact which might once have been thought important only from a hygienic point of view, and to be used, if at all, in regulating diet—will eventually be recognized, we believe, as a not unimportant factor in investigating the origins of systems of civilization, of morals and religion.

ANOTHER fact, suggesting inferences analogous to those drawn from the one just mentioned, is that the blood of the Bengalee contains fewer red corpuscles than the blood of the European; and the difference is believed to be due chiefly, if not wholly, to the circumstance that the Bengalee is an inhabitant of swamps and jungles, and necessarily, therefore, of lower organization than an inhabitant of breezy and well-cultivated uplands. "According to this theory," says a London journal, "the moral elevation of the Bengalee must depend largely upon some method of treatment which may tend to increase the amount of red corpuscles, and this is a problem which ought not to be difficult of a solution in a period of extended physiological discovery like the present." And thus corpuscles and swamps, physiology and morals and religion, climate and civilization, are gradually proven to have intimate relations with one another, which a few generations ago it would have been thought blasphemous even to hint at.

It is rather an odd coincidence that, since writing the above lines, we have come across the announcement of a paper entitled "Effects of Certain Drugs in Increasing or Diminishing Red Blood-Corpuscles," by Dr. Cutter of the Harvard Medical School.

THE Lippincotts have for sale in this country, and Sonneschein & Allen publish in London, *An Elementary Text-Book of Botany*, translated from the German of Dr. Prantl and revised by S. H. Vines. We should be glad of a large circulation for this book (which, by the way, is not at all "elementary" in the sense of being a science primer), because, as we learn from the *Athenæum*, it is virtually a digest of the *Lehrbuch* of Professor Sachs, to whom, perhaps, many persons believe, more than to any one else, we are indebted for giving a new aspect to botanical science. English investigators hold their own, without doubt, in systematic botany; and Mr. Darwin, aside from the new light thrown upon botany as upon other branches of natural science by his wonderful theory, has written several remarkable works upon plant action, and Mr. Spencer, also, some years ago made positive contributions to botanical science; but, with these exceptions, nearly all, or at least the most important, recent advances in chemical and physical questions connected with vegetable physiology have been made by the Germans. One very important generalization, connected with the alternations of generation in plants, is that a spore at one time or in one group of plants will grow into something very different, and thus groups of plants supposed to be remote from one another are found to be closely linked together. This fact transfers to "environment" a portion of the emphasis which has of late been placed upon "heredity," and will without doubt eventually simplify some of the problems of the theory of development. (Perhaps we should not leave this part of our subject without mentioning the fact that one of our own botanists, Professor Farlow of the Bussey Institution, has discovered that several algæ of different varieties, making the green scum of stagnant water, all belong to the same family, and that a certain cedar-tree fungus is only one stage of the plant's development, the same plant appearing in its second stage as an apple-tree fungus.) A more important generalization, however, has been derived by the Germans from the study of the molecular nature of cell membranes and the discrimination and definition of particular layers of cellular tissue. No reader of Professor Haeckel's *Evolution of Man* can ever forget his masterly handling of the cellular tissue of the embryonic membranes of animals, or the overwhelming force of his argument, derived therefrom, regarding the evolution of the human race. But three such layers in the developing embryo of flowering plants have now been successfully correlated with the cellular layers of the embryonic membranes of animals. This is really one of those great generalizations of which we do not expect more than one in a generation. A perception of its vast importance is of course beyond the popular ken, and even thoughtful students will fail to take in the length and breadth of the vista which it opens before us. A very little reflection, however, suffices for the conviction that no theory of vitality is henceforth complete which ignores the vegetable world, and that many cherished theologies and philosophies are destined to fade into nothingness, because unable to assimilate this apparently insignificant but really sublime discovery. How puerile indeed appear the thaumaturgical tales which men have put into Bibles and accepted as revelations, when compared with some of the real revelations which the microscope is now silently disclosing to patient seekers!

R. C.

"ARE you prepared for death?" the clergyman asked, with a tremor of emotion in his voice, as he took the sick woman's hand in his own. A shade of patient thought crossed the invalid's face, and by-and-by she said she didn't believe she was: there was the bedroom carpet to be taken up yet, and the paint upstairs had hardly been touched, and she did want to put up new curtains in the dining-room, but she thought if she did not die until next Monday she would be about as near ready as a woman with a big family and no girl ever expected to be.

SOCIAL SCIENCE AND PHILANTHROPY.

Arbitration in Labor Difficulties.

The essential feature of the method of arbitration is the consideration and settlement of points in dispute between employés and employers by a council or board of representatives from both parties. This arrangement may be special and temporary, designed to meet a particular case and dissolving when that is settled; or general and permanent, maintaining a continuous existence and ready for any emergency. The advantages of the latter mode may be readily appreciated. Organized before any serious difficulty has arisen or been prolonged to an unmanageable extent, its form may be determined, its rules adopted, its members and officers selected in calm judgment and careful oversight. It can take up any question of controversy in comparative freedom from excitement and passion, and possibly come to some satisfactory result.

Some time since, the Governor of Pennsylvania, under the authority of the Legislature of that State, appointed a commissioner to visit England, personally investigate the practical operation of the methods as there adopted, and make report thereon. The agent seems to have been fitly chosen, and his report comprehensive, thorough, and discriminating. This report,* published last year, lies before us. From it we glean these salient facts. The year 1860 marks the establishment of the first permanent board of arbitration in England. (Temporary arbitration had been previously tried with some success in certain instances.) This began with the hosiery and glove trade at Nottingham, in the efforts of Mr. A. J. Mundella, M.P. A few years later, a similar organization was effected in the building trades at Wolverhampton, the lace trade of Nottingham, the North of England manufactured-iron trade, the coal trade in Northumberland, Durham, South Wales, and elsewhere, as well as various other miscellaneous industries, scattered throughout the country. These boards differ in unimportant details and to some extent in essential features. The best judgment and largest experience have decided upon the following as the necessary elements of successful working.

I. An equal representation of employers and employed, each party choosing its own. Where there are several companies of the former, or different branches of work are carried on by the latter, each company and each branch are to be distinctly and proportionately recognized in the election of delegates.

II. An annual meeting for choice of officers, and regular semi-annual or quarterly meetings for business and consideration of the interests of the trade; also, special meetings, whenever necessary or called for.

III. A president, secretary, and other necessary officers to be chosen by the board from its own members; also, an umpire not of its own number, who may be either an expert in the trade, or one reliable for general judgment and worth of character.

IV. All grave differences, and all disputes involving the general interests, to be referred first to a sub-committee for friendly consideration and amicable arrangement. This mode of settlement is that known as conciliation. By this, too, all minor questions, and all differences between individuals, are to be alone determined. In the graver cases, should an agreement not be reached in the

*Report of the Practical Operation of Arbitration and Conciliation in the Settlement of Differences between Employers and Employed in England. By Jos. D. Weeks, Special Commissioner of the State of Pennsylvania, etc.

Digitized by Google

sub-committee, the matter is then referred to the full board for arbitration. If possible, a written statement, presenting the case for both parties, is offered; if not, one from each side. Sometimes a further hearing is had from special delegates who are allowed to state their case in person to the board. The subject is then fully and freely discussed, and eventually a vote taken. Should the board fail to agree, the case is then referred to the umpire, who, after careful examination of all that has been offered, renders a final decision. The enforcement of this decision is, in some cases, left to the good faith of all parties; in others, it is rendered obligatory and provision is made for it.

V. These boards to be voluntary in their character. Although Parliament has passed various acts, at different periods, under which boards of arbitration may be legally organized, providing for compulsory enforcement of their decisions, and enacting penalties for refusal to abide by them, yet these acts remain virtually dead letters, it being, in the judgment of those best informed and most interested, essential to the successful working of the method that it should rest upon the mutual agreements of both parties. Such agreements are made beforehand, and embraced in the standing rules of the board. One of these agreements thus made is to the effect that there shall be no discharges on the one side or stopping from work on the other, without previous notice for a time fixed upon in the engagements. A further agreement pledges both "masters and men not to interfere with any man on account of his being a society or non-society man." These societies—unions of employers or of employed—are recognized as legitimate, and made available for the election of delegates to the board. The delegates, however, never represent the societies, nor are they to be confined to them.

The above are simply the general features universally requisite: other special features will characterize particular organizations, according to the demands of the trades which they respectively represent.

The practical question, of course, with regard to these attempts at arbitration, is, How do they work? Variously, it must be frankly confessed. The award may be rejected, and the difficulties continue. Again, though just and equitable, the best possible under the circumstances, it may be disappointing to the workmen, and so occasion more or less complaint at first, and be somewhat grudgingly accepted afterward. Or it may be welcomed at once by both parties, and faithfully carried out. All these results have followed in the cases under consideration. When faith in the method, confidence in the delegates selected, and especially in the fairness and ability of the umpire chosen, have attended the effort, it was most successful. So, too, the continuance of the habit of arbitration, the improvements made in the rules of proceeding, the substitution of better methods for those proved insufficient,—all help to more satisfactory results. These results, all things considered, have been often better than, under existing circumstances, were to have been expected. The successful settlement of particular subjects of dispute is not the only or the highest result of arbitration. Its best consequence has been an improved feeling between employer and employed, their more cordial relations, the removal of old suspicions and hostilities, and the introduction of mutual trust and coöperation. It is the substitution of reason for force; a slow process, liable to frequent failures, but ever advancing to better success. Hence it is regarded as full of promise by those who have most experience in it. These speak very hopefully of its future under fair and faithful trial. As a help to a more amicable state of feeling, and a step toward the radical readjustment of the relations between capital and labor, the system of arbitration challenges attention and demands encouragement. F. H.

LIBERAL ORTHODOXY IN BROOKLYN.

FROM OUR REGULAR CORRESPONDENT.

The great movement toward a free and universal religion is something more than the separate organization of its conscious advocates and abettors outside the walls of existing sects. It is a world-wide and deeply penetrating tendency, which is felt also within the sects, finding its expression in the manifestation of a larger charity toward antagonistic forms of belief, in the gradual emancipation from dogmatic tests, in new and more liberal constructions put upon old statements, and finally in a frank recognition that honest differences of opinion are consistent with a worthy life, and that no one is to be condemned on account of his intellectual convictions.

Those who see the tendencies of the times clearly enough to stand frankly upon the platform of free religion do not always recognize, it seems to me, the immense progress which is taking place within the boundaries of existing sects. They see the inconsistencies involved in the attempted adjustment of new perceptions of truth with old creeds, without taking note of the real progress indicated by these movements, and of which they are the necessary temporary expressions.

In our goodly city of Brooklyn, the prevailing type of religion is strongly "Evangelical" or "Orthodox." The Unitarians have only three churches of our nearly three hundred, none of them large. It is noteworthy that Rev. John W. Chadwick, who represents the most advanced rationalistic tendencies among Unitarians, addresses larger congregations than either of his denominational colleagues. The Universalists have only two societies, neither of them very large or vigorous. The Swedenborgians have one, and the Spiritualists two societies, the latter apparently quite active and growing.

Very many of liberal and even rationalistic tendencies are drawn to the ministrations of the talented and erratic preacher of Plymouth Church. With a large nominally and sometimes really Orthodox membership are mingled Spiritualists, Unitarians, rationalists, and even so-called "infidels." A Spiritualist friend of mine, of very radical theological bias, was recently invited to take a class in Plymouth Sunday-school. Objecting that his belief was totally opposed to that of Orthodox Congregationalism, the reply was: "Oh, never mind that! *We take anybody.*" My friend quietly remarked that *he* might prefer to choose his company.

In his Sunday evening lectures upon the Bible last winter, Mr. Beecher advanced many of the views held by the most radical critics of the new school; holding that the Jewish religion was a growth or evolution out of primitive barbaric conditions, ridiculing the story of the fall of man, scouting the ordinary conception of the doctrine of total depravity, and declaring much that is ordinarily received as historical truth in the early Scriptures to be purely legendary. On one occasion, he is reported to have designated Moses as "a cowardly sneak." He declared that Abraham was a barbarian, and "could not teach us," who are more civilized. This is strange language for an "Orthodox" pulpit. If we might be permitted a suggestion, it would be this,—that, whether Abraham may be considered an historical personage or a mythical tribal ancestor, there is one thing in his story as told in the Bible that might serve as a valuable lesson, even to Mr. Beecher. When Abraham ceased to accept the religion of the idolatrous tribes among whom he grew up, he did not teach his heresy *sub rosa*, while claiming to be as good a sun-worshipper as any of his Orthodox Chaldean neighbors. He *came out* from among them, and, though his followers were few, he emphasized boldly his separation from a creed and cult which he had outgrown. Possibly, he might have been one of the most popular of the Chaldean magi, abounding in wealth and jewels, had he remained among them, and followed the tactics of the Plymouth pastor; but it is safe to say that this generation would never have heard his name.

Mr. Beecher's sermons, like the editorials of the New York *Herald*, argue very fairly for both sides of the question. The *Tribune*, which is his recognized expositor among our daily papers, reported him, in a recent sermon, as denying the doctrines of the fall of man, total depravity, and the atonement, in no gentle or hesitating terms. The press was quick to note and criticise his position, accusing him of being a rationalist in disguise. The following week he "explained his position," planting himself squarely on the Apostles' Creed, which he recited in full, giving it his unreserved indorsement. Doubtless, in spite of inconsistencies and tergiversations, Mr. Beecher's influence has not been small in promoting liberal thought among Orthodox believers. There are those who think his real convictions approximate those of Col. Ingersoll, for whom, on more than one occasion, he has spoken a good word in the pulpit. A recent cartoon of *Puck* represents the two in most affectionate juxtaposition; the advances, however, having evidently been made on Mr. Beecher's side.

The genial and accomplished pastor of our leading Episcopal church, "Holy Trinity," may also be ranked among the liberal Orthodox preachers of Brooklyn. Dr. Hall often appears and speaks a friendly word at gatherings of "liberals." In his sermons last winter, he took decided ground against the doctrine of eternal punishment. At the Channing Centennial, he spoke very acceptably and reverently of the great apostle of Unitarianism, declaring his belief in "the superiority of an illuminated personal conscience against the tyranny of an objective sacerdotal church." He alluded to Jonathan Edwards as "that magnificently terrible man, whom none of us can honor *or differ from* too much." The spirit of his preaching is indicated in the following extract from a recent address before the Polytechnic Institute of Brooklyn:—

"Religious outgrowths, all the machineries of faiths, the forms and usages coined under European skies and modelled under first pagan and then feudal necessities, are withering up and dropping off. American Christians are waking slowly, and with many yawns and murmurings at the rude disturbance of their sloth, to the fact that many of their formulæ are obsolete; that, while truth itself is changeless, the forms of truth are all the more ephemeral because of their connection with that which claims this divine attribute. I sympathize with those who, like Laban of old, mourn the loss of their teraphim, and deplore the agitations of their families. But I sympathize more with all who believe that God is not necessarily in the teraphim." Disclaiming his sympathy with those who are alarmed at the equalizing tendencies of the time, he said, "We shall go on, inevitably, to remove the remaining barriers, built up by enormous wealth and privilege, to a righteous and natural equality among men."

The speeches at the Channing Centennial meetings abounded in liberal expressions, though a majority of the speakers were nominally of the "Orthodox" faith. Rev. Dr. Thomas, of the First Baptist Church, said: "No man was ever more earnest than Dr. Channing in the opinion that the principal thing in a man is not the specific intellectual conception of truth that he has, but his devotion to the truth *as* truth; that a man should be true to the truth,—not that he should accept my opinion or your opinion, but that he should maintain his own opinion until he gets a better one, and that he should be seeking always for a better one. This I apprehend he put above any external relation. This, I take it, he thought would bring the world along, rather than any mechanical process. . . . And this I sympathize with."—This, he might have added, is the very ground principle of Free Religion.

The Channing Centennial meetings, though avowedly devoted to a specific purpose, constituted, really, a very good Free Religious Convention. Not only "liberals," but Orthodox of various sects; not only Christians, but Jews and rationalists, were invited and participated in these meetings. Dr. Putnam, though counted among the most conservative of Unitarians, and unwilling to tolerate the heresy of some of the more radical of his Unitarian brethren in his pulpit, is, it seems to me, justly entitled to the credit of gathering the first Free Religious meetings which have been held in Brooklyn. We hope he will not be shocked at this interpretation, but persevere in well doing.

The proper limits of this letter are already exceeded, and I must reserve for my next some account of the most noteworthy sermon ever preached in an Orthodox pulpit in Brooklyn, and its preacher. J.

BROOKLYN, Aug. 6, 1880.

Digitized by Google

FOREIGN.

PRINCE BISMARCK has just bought, for the sum of 320,000 marks, an agricultural estate in the environs of Hamburg.

A SEVERE earthquake, accompanied by volcanic disturbances, has caused great destruction of property and some loss of life in Manila.

A STATUE of Pascal will be inaugurated at Clermont-Ferrand on September 5. The French Institute will be represented by Messrs. Mezières, Paul Janet, and Cornu.

A WALTER RALEIGH memorial window, for which Americans have been liberal contributors, is soon to be placed in Canon Farrar's church at Westminster, London.

THE JAPANESE CODE.—The Japanese Government has determined that the Japanese code of laws shall be translated into French and English, so as to be accessible to foreigners.

PAUL SOLEILLET, the intrepid explorer, recently left Paris for another journey in Africa. A complimentary dinner was tendered him at the Gare d'Orléans on the eve of his departure.

ONE hundred and fifteen amnestied communists who arrived by the "Tage" at Brest on Sunday, August 1, arrived in Paris on Monday afternoon. The usual fraternal reception was extended to them by their political friends, both on landing at the port and on reaching the capital.

SOME interest has been excited among archæologists and antiquaries by the discovery in the vicinity of West Harptree, near Wells, Somerset, of enormous natural caverns, one of which is said to be six hundred feet in length. Explorations and investigations are being actively pursued in these immense caves.

THE telephone is getting to be pretty generally laid between churches and chapels and the houses of the well-to-do bedridden. "Chants, hymns, and lessons are distinctly heard, but only a very little of the sermon." This, I fear, will prove a great temptation to some people to stop at home; when we consider, too, that the collection plate cannot be sent by telephone —but, there, I will impute no motives.—*Parisian.*

IT is announced from Karlsruhe that, at Guendlingen am Kaiserstuhl, Dr. Wagner, the Conservator of Antiquities, has opened a pre-Roman tumulus, 32 mètres in diameter and 1.80 mètre in height, in which were found the remains of two skeletons, and under a stratum of mould a number of clay vessels, some of which are ornamented, and several articles of bronze. There was no trace of iron in the tumulus. The objects found are to be consigned to the Grand Ducal Exhibition of Antiquities. The Hereditary Grand Duke was present at the opening.

A LONG FAST BY A DOG.—Mr. W. Brankston Richardson, of 61 Sutherland-gardens, Maida-vale, writes to the *Times:* "Concurrently with the forty days' fast of the misguided American doctor, another fast has been in progress in our own country, for the truth of which I myself can vouch. A friend of mine who lives in Devonshire left home some weeks since on a series of visits to his friends in distant parts of the country. A few days after he left, his servants wrote him that a favorite Skye terrier was missing. My friend, after every search had proved fruitless, considered that the dog had been stolen. On his return home, after an absence of one month and five days, he unlocked the library, the doors and windows of which had been bolted and barred during his absence, and to his astonishment the missing dog crept out into the light, a living skeleton and totally blind. He was well cared for, and has now quite recovered his health and sight. But his existence was wonderful. He had had no food and no water, and had not gnawed the books or obtained sustenance from any source whatever."

ALLEGED FORTUNE-TELLING.—At Leicester, on Monday, an extraordinary case of fortune-telling came on for hearing. A woman named Eliza Kenney was charged with unlawfully pretending to tell fortunes. It appeared from the evidence of two young women, named Brown and Streetham, that they visited the house of the defendant in Leicester, and asked her whether she would tell them their fortunes. She told them to call again, and they did so, when the defendant said, "I suppose you want to hear about your future husbands." After some preliminaries, she pretended to fall into a mesmeric sleep. A number of questions were then asked about a soldier in India, whom the defendant characterized as deceitful. Other questions, chiefly relating to the probabilities of the marriage of one of the young women, were put to the defendant, and were answered by her. After the fortunes of both witnesses had been told, the defendant made a charge of *3s. 6d.* each, which was paid. It however turned out that the questions which were put to the defendant were of purely imaginary things, and that the girls had been instructed to visit Kenney by the police. For the defence, Mr. Fowler stated that the woman had been servant to two doctors, who had found that she was possessed of second-sight. He submitted that the prosecution had failed, because the defendant never pretended to tell fortunes, but only to answer questions while in a trance, and that to support the charge it was necessary to prove that she had defrauded or deluded the witnesses, which clearly she had not done. The bench fined the woman 40*s.* and costs, with the alternative of one month's imprisonment.—*Lloyd's Weekly.*

JESTINGS.

THE most thoughtful of journalists will now allow contributors to the waste basket to write on both sides of the sheet.

"THE dust on your window isn't gold-dust," said a visitor to our office the other day; "for, if it were, it wouldn't stick to me."

A NEGRO teamster in Nashville declares that he must either give up driving mules or withdraw from the church, the two positions being incompatible.

THE poor old negro preacher was more than half right when he said, "Bredderin, if we could all see into our own hearts as God does, it would mos' skeer us to death."

JUSTICE: "Do you know if the prisoner had any provocation before he committed the assault?" *Witness:* "Well, sir, I cannot be certain on that point, exactly; but I dare say he might have had a glass or two."

SUNDAY-SCHOOL *scholar to the teacher:* "Did you say the hairs of my head were all numbered?" *Teacher:* "Yes, my dear." *Sunday-school scholar:* "Well, then [pulling out a hair and presenting it] what's the number of that one?"

A DOWN-TOWN man went fishing the other day, and returned with three small trout. He carried them through the street boldly, and, when asked if those were all he caught, frankly admitted that they were. The neighbors gave him a surprise party last night, and presented him with the beautifully carved motto, "An honest fisherman is the noblest work of God."—*New Haven Register.*

A DANBURY man tells a good story of his aunt, who is a model housekeeper and a scrupulous stickler for a good table. The clergyman called, near the dinner hour, and was pressed to stay to the meal. At the table there was a good supply of well-prepared food; but the lady felt compelled to make many apologies for imaginary deficiencies. In the grace, the clergyman asked our Heavenly Father to "bless the frugal meal." This made the lady very mad.

"HOW ARE you this morning, Deacon?" "Oh, tolable, tolable." The deacon had just brought a nice load of three and a half foot wood, "just right for the old fireplace," he said. "But I've got a four-foot fireplace," said Jones, "and I like to have the wood go way out to the end." "I called at the doctor's about my rheumatiz as I came along," said the deacon; "and he said my cords were very much contracted, and he gave me a liniment to remedy it." "Where did he say to put it?" queried Jones. "I'll tell you where to put it, Deacon,—pour it right over that load of wood. There's where your cords are most contracted."

"THAD" Stevens, while a young lawyer in the Pennsylvania courts, once lost his case by what he considered a wrong ruling of the Judge. Disgusted, he banged his law books on the table, picked up his hat and started for the door with some vigorous words in his mouth. The Judge, feeling that his dignity was assailed, rose impressively and said, "Mr. Stevens!" Mr. Stevens stopped, turned, and bowed deferentially. "Mr. Stevens," said the Judge, "dô you intend by such conduct to express your contempt for this court?" And Stevens, with mock seriousness, answered, "*Express* my contempt for this court! No sir, I was trying to *conceal* it, your honor!"

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	"	. . . 8c. " "
" 26 " 51	"	. . . 6c. " "
" 52	"	. . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

PARK[illegible]ER,

COUNSELLOR[illegible]W,

48 Congress St., Boston.

GEO. W. PARK. GEO. [illegible] PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

BOUND VOLUMES OF THE INDEX

For **1879**, complete for the past year, are now ready for delivery at this Office. Sent by express at the purchaser's expense. Price $3.00, in advance. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

WEST NEWTON ENGLISH

AND CLASSICAL SCHOOL. 27th YEAR. A family and day-school for both sexes. Boys and girls fitted for Harvard, Smith's, or other Colleges, and for Scientific Schools; also for teaching, business, and home life. Pupils distributed in four families. Board and tuition from $350 to $450. For Circular, address NATH'L T. ALLEN, West Newton, Mass.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England. "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY.

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each: complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

FOUNDATION STONES.

A VOLUME OF

SERMONS by GEORGE CHAINEY.

Handsomely bound in Cloth. Price $1.00. Pamphlets: "Head and Hearts," 5 cts.; "Iconoclasm," 5 cts.; "Ecclesiastical Lynch Law," 10 cts. All four will be sent postpaid for $1.00. Card Photographs of Mr. Chainey, 20 cts.; Cabinet Photographs of Mr. Chainey, 40 cts. Address

G. C. SMITH,
129 Main St., Evansville, Ind.

"Your sermons stir me like trumpets. 'Iconoclasm' is the best sermon ever delivered in an American pulpit."—*Robert G. Ingersoll.*

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 558.
VOL. I., NEW SERIES.—NO. 10.

BOSTON, MASS., THURSDAY, SEPTEMBER 2, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HE who wishes to secure the good of others has already secured his own. One forgives everything to him who forgives himself nothing.—*Chinese.*

IT is the determination of the spotless not to give sorrow to others, and not to do evil to those who have done evil to them. The punishment of those who have done you evil is to put them to shame by showing great kindness to them.—*Hindu.*

HE who neglects to perform the duties of this life is not fit for this world, much less for any higher world. —*Hindu.*

ONCE, when some pilgrims journeyed to Mecca, they found themselves in a fruitless valley, beholding Kaaba, a lofty house of stone. They sought with zeal to find God, but they found him not. Long they encircled the house of stone with their march, when a voice from within was heard, saying: "Why stand ye here to worship stone? Go and worship in God's true house, the house of truth, the home of the heart! Blessed is he who enters there!" Tebrisi, leaving the desert, made a pilgrimage to his own home, and found it a temple.—*Persian, thirteenth century.*

GOD that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing that he giveth to all life, and breath, and all things.—*Paul.*

NATURE says to all men: You are born weak and ignorant. Being weak, help yourselves; being ignorant, get knowledge. I have given you arms to cultivate the soil, and a glimmer of reason to guide your steps. And I have put into your hearts a germ of sympathy, that you may help one another to support life. Stifle not that germ, neither corrupt it: know that it is divine.—*Voltaire.*

THE living God is disclosed in the activities of the human mind more impressively than in any material operation. An ounce of mind outweighs a million tons of matter; the leap of an affection distances the spring of lightning: the thought of a Newton goes out beyond the confines of the universe; the love of a Fénelon gives music to the morning stars. The winds of intelligence, that come we know not whence, and go we know not whither, but which are always blowing where human minds are alert; the waves of feeling that rise and swell and advance, and make the ocean of existence sparkle with foam,—these are better evidence of a Living Spirit abroad than the stars that gem the heavens or the laws that speed light from orb to orb.—*O. B. Frothingham.*

THE soul of God is poured into the world through the thoughts of men. The world stands on ideas, not on iron or cotton; and the iron of iron, the fire of fire, the ether and source of all elements, is moral force. As cloud on cloud, as snow on snow, as the bird rests on the air, and the planet rests on space in its flight, so do men and their institutions rest on thoughts.—*R. W. Emerson.*

BEAUTIFUL it is to see and understand that no worth, known or unknown, can die, even in this earth. The work an unknown good man has done is like a vein of water flowing hidden underground, secretly making the ground green. It flows and flows, it joins itself with other veins and veinlets: one day it will start forth a visible perennial well.—*Thomas Carlyle.*

CURRENT TOPICS.

MR. MOODY has issued a call for a convocation for prayer "for a new enduement of power from on high," to meet in Northfield, Mass., in September.

COL. INGERSOLL'S lecture at the Boston Theatre on "Liberty for Man, Woman, and Child," last Sunday evening, brought together an audience which nearly filled the building, though people were compelled to go through a pouring rain that "providentially" occurred, no doubt, at the time.

CANADA law was invoked by Protestant bigots and Catholic priests, last spring, to suppress Col. Ingersoll's so-called "blasphemy." It is said that there is a law in Canada against lotteries. We wonder if it will be used to suppress a lottery announced by the Catholic bishop of Rimouski, at which, with many other attractions, the bishop advertises that "six hundred masses for the living and dead will be at the disposal of holders of tickets."

THE nomination of General Phelps, of Vermont, as a candidate for the Presidency, does not appear to be making much political agitation. We doubt if all our readers are aware that such a candidate is in the field. But we can assure them that it is the fact. General Phelps is the candidate of the Christian-amendment-to-the-constitution party. There are four generals among whom voters can divide their ballots for President. But they are all Union generals. To complete the circle of political opinion, a fifth is needed,—a "rebel brigadier."

ONE of the Paulist Fathers, at their church in New York, recently laid down one of the fundamental principles of Catholicism in the following clear and emphatic terms: "The Catholic Church allows no real authority, either to govern or to teach in spiritual matters, to any who are not enrolled in the ranks of the clergy by at least the ceremony of tonsure, which is the door of entrance to the clerical state. Laymen, who have not entered that state, and women, who cannot enter it, have always been and always will be excluded from any share in teaching or governing the Church."

A SOUTHERN Baptist church was recently visited by a sacrilegious dog. The congregation was engaged in the communion-service; and, just as the clergyman was about to bless and administer the elements, the impious animal slipped up slyly by his side, seized the bread, and made off with it. We surmise, however, that some of the communicants were much relieved; for we have noticed that the wine generally slides down much more easily than the bread; and we have heard of some pious people who, with the most devout intentions, could not swallow the bread at all, and were obliged to take it home in their pockets.

THE great cathedral at Cologne is at last finished; and the devotees of—art will everywhere be glad. Religion began it, in 1248; but in this nineteenth century it was only devotion to art that completed it. It has been so long in building that, grand as is its design, even the name of its original architect has been lost. But as late as 1830 his plans were found among some old musty and dust-covered documents, and the edifice has been finished substantially in accordance with them,—an interesting fact, by the way, that will serve preachers for some time with a new illustration. It can be used by both conservatives and radicals. But we are not going to tell them how.

A CASE of baptism under peculiar difficulties, which should excite the sympathies of all Christian people, is reported from Texas: "A condemned murderer named Wright desired to be baptized. A Baptist clergyman was sent for, and Wright was taken to Trinity River. But the sheriff had his suspicions. To him, it seemed more likely that Wright was after a chance to commit suicide; and so he, too, accompanied the procession. When they reached the river, the sheriff tied a rope around the condemned man; and, when the ceremony finally took place, the sheriff stood like a fisherman on the bank with the line in his hand while the minister proceeded with the baptism."

DR. DEXTER, in his *History of Congregationalism*, is not disposed to make it easy for heretical ministers to remain in the fellowship of the Orthodox Congregational body. He says, according to a reviewer in the *Independent*, that no one can "honorably claim to be, and remain, one of the Congregational body" at the present time, while advocating something less and other "than those clauses in the Burial Hill Declaration of Faith (adopted among the Puritan graves at Plymouth in 1865) which affirm, in the exactest terms, that Congregationalists believe in the Godhead of the Second Person of the Trinity, and the everlasting punishment of those who fall under condemnation in the final judgment." The reviewer demurs at Dr. Dexter's fence.

THE Secretary of the Irish Catholic Colonization Association reports, as the result of his observations on a recent visit, that the colony which was inaugurated a year ago in Nebraska is in a prosperous condition. The colony consists of one hundred and fifty families, who came from nearly every State in the Union. Many of them came "without a dollar more than was necessary to enable them to commence work." "Even the poorest are doing well, and gradually adding to their stock, and paying in instalments for their land." Another town in the same county is to be started this fall by the Association. The work is an excellent one, since it removes the indigent Irish from the great cities, and sets them to work on the soil. The only evil about it is that it is not well, especially in our Republic, that any one religious sect should form a community by itself.

Digitized by Google

For the *Free Religious Index*.

FICHTE,

AND THE EMPHASIS OF THE MORAL EGO.

A Lecture given to the Chicago Philosophical Society, December 6, 1879.

BY MRS. C. K. SHERMAN.

It is well known that when David Hume attacked the certainty of all knowledge, and proclaimed scepticism as the only tenable ground, Kant came to the rescue, maintaining that a system of knowledge transcending experience exists in the mind.

Hume had imbibed the principles of the sensational school, had declared all our ideas to be dependent on the senses; and, sound logician that he was, he carried these principles to their logical results, coming to the inevitable conclusion that, as our knowledge is limited to experience, and as experience must of necessity be limited, we can have no valid knowledge of phenomena, and no confidence in our ideas of God, freedom, and immortality.

Kant clearly saw the position of Hume,—saw that a knowledge of the pure object unmodified by the subject is absolutely impossible, yet at the same time he was conscious of a class of truths not found in experience. He therefore determined to change the *mode of investigation*,—to seek in the *mind* that which Hume had vainly sought in the empirical world. The result of Kant's critical investigation was that, while we have not and cannot have any knowledge of *noumena*, we have not only the knowledge of phenomena, but we have also *a priori* transcendental elements of knowledge, found in the perceptions of sense and the laws of the understanding.

Thus, in place of Hume's world of matter and his consequent scepticism, Kant gives us the world of mind,—gives us a knowledge of things as related to us, gives us ideas of God, freedom, and immortality.

Kant reached these bold conclusions by a keen, critical analysis, which was as patient in research as it was exhaustive in detail. It is not our purpose this evening to enter into the nature of this analysis. A single hour would afford hardly the slightest glance into Kant's philosophy; a brief abstract of Kant's abstractions would chill the most ardent lovers of philosophy; and any quotations from his weighty "seven by nine" sentences, as De Quincey chose to style them, would do little toward lighting the minds of an audience, even though that audience be composed exclusively of philosophers. Our purpose this evening is to accept gratuitously from Kant the world of mind, the Ego, which he wrested from Hume with such fearless daring, and to follow the Ego as seen in its transformations by Kant's most enthusiastic disciple, Johann Gottlieb Fichte.

Fichte was born in Rammenau, a city in Upper Lusatia, in 1762. His father was a linen-weaver. His mother was the daughter of a tradesman, who thought his daughter married below her station. The daughter thought so too, and did not hesitate to manifest toward her husband that superiority which necessarily arises when one makes the nice social distinction between a linen-weaver and a linen-draper. Not only did the mother of Fichte boast of higher social position than that of her husband, but she manifested a stronger will; and, while we would not speak of her as a Xantippe, it is plainly evident that our philosopher inherited from his mother that Emphasis of the Ego, which not only characterized *him* as a boy, but became the essential feature of his philosophy.

Eldest of eight children, the boy Fichte had but little promise for an education. He must help his father at the loom or tend the geese. He gradually learned to read and write, though books were few. What wrought most powerfully upon the mind of the boy was the preaching of the village pastor. This preaching met no *passive* response from the boy. After hearing a sermon, he was not only able to repeat it *verbatim*, but was able to *deliver* it with an earnestness which comes from serious conviction. These superior qualities in the boy attracted the attention of a wealthy nobleman, who decided to care for his education, committing him first to the care of a clergyman, then placing him in the High School.

In his eighteenth year, we find Fichte at the University of Jena, for the purpose of studying theology. But theological dogmas could not long confine him. His spirit was too restive for any restraint but its own. Profoundly religious as he was, he could not be chained to any formulæ of the Church.

Philosophy attracted him, especially that of Spinoza; but it is plainly evident that Fichte, who could recognize no power but will, and who was himself *will incarnate*, could not be a disciple of Spinoza, who not only denied freedom of will to man, but denied it also to God.

Fichte left Jena without the theology which was to have secured him meat and drink. He had as yet no system of philosophy. His patron was dead. From his humble home, he had not even sympathy; for his mother's letters were full of reproaches. She had fondly dreamed of seeing her son officiating at the altar. Disappointed in this, she did not hesitate to increase the bitterness of his life by taunting words. For a time, Fichte suffered the biting pangs of poverty, and felt all the pitiable degradation which poverty knows so well how to inflict.

Jean Paul somewhere humorously complains of his own condition, saying that it was worse than a prisoner's. "The prisoner," said he, "is allowed bread and water, but *I* have only the latter." Fichte had not Jean Paul's humor, neither could he set off poverty with flowers, and make it attractive. Poverty was poverty with Fichte; and I have sometimes thought that the poorest of all poverty is that of the German student, who is filled with high, ambitious purposes, who is conscious of the divine power within him, but is doomed to one of the bitterest curses that can befall humanity,—the curse of poverty. Such was Schiller's doom. Such was Fichte's. Obtaining a situation as teacher in a private family, Fichte gained at least the means of existence. Applying for a situation as country clergyman, he was refused on account of his religious opinions, or, as the Church would have termed it, for *want* of religious opinions. Fortune then seemed to open the door a little for him. He became tutor in a wealthy family in Zürich. He remained here scarcely two years; for he wished to educate the children from his own broad stand-point, while the parents, naturally enough, chose to dictate to the pedagogue. Fichte's proud spirit could brook no restraint, could acknowledge no authority but his own. He could endure poverty, but not submission.

It was while he was in Zürich that he met his future wife, the niece of the poet Klopstock. It was not physical beauty which lured him to this lady. She was four years his senior, and he was already twenty-eight. Nor had she the superior intellectual qualities, which might commend her to a man of genius; but she understood his nature, she recognized his individuality, she reflected to him his greatness, and he loved her as the mirror of himself. We might, indeed, say that she was to him the non-Ego by which he became conscious of the Ego.

At this time, our philosopher was without definite aim or purpose. He was conscious of Titanic strength, but he had no point of support by which to make that strength most available. He could not and would not preach, at least in Saxony, "where a rational religion," he said, "was a greater object of horror than the Spanish Inquisition." By chance, a student came to him for instruction in Kant's philosophy. This sent him to the study of Kant, and in that study his troubled soul first found rest. In his early enthusiasm over it he writes: "I have now found rest for my weary spirit. I have given myself to the study of a philosophy which bridles my extravagant imagination, which gives emphasis to reason, and which exalts the mind far above earthly things. I have a nobler purpose; and, instead of devoting myself to objects without me, I look only within. I will give some years to this philosophy. It is difficult beyond conception, and must be made easier."

Then he purposes to make its fundamental principles more widely known, and by his eloquence to make it effective on the hearts of the people. Later he writes: "I threw myself into the Kantian philosophy, which is as soul-elevating as it is head-breaking. I found therein occupation which filled head and heart. My Titanic, aimless pursuits found a centre. From one day to another at a loss for bread, I was nevertheless one of the happiest men on the wide earth."

What was it that Fichte found in Kant's philosophy which made him forget the ills of life, to which hitherto he had been so painfully sensitive? It was chiefly Kant's assertion of the moral freedom of the Ego. Kant limited causality to phenomena, the Ego as noumenon was morally free. To Fichte, who could tolerate neither dogmatism in theology nor determinism in philosophy, this moral freedom of the Ego was hailed as a new revelation. Like a slave whose fetters are unloosed, Fichte's joy was exultant. His first act was a grateful tribute to his liberator in the form of a *Critique of all Revelation*, intended as supplement to Kant's *Critique of Judgment*. Although written in less than five weeks, this treatise was at first thought to have been written by the master-hand of Kant himself. It attracted great attention, and procured for Fichte a call to the Chair of Philosophy in the University at Jena.

But it was not Fichte's nature to be a disciple of any master, however great; and soon we find him giving an emphasis to the Ego, of which Kant had never dreamed. Kant had declared that the *laws* of thought are dependent on the Ego, but that the *material* of thought comes from the object. Fichte, more truly logical than Kant, will not go out from the Ego. He makes that supreme, declaring it is the activity of the Ego which produces both matter and form. The Ego, according to Fichte, can posit itself; and what is usually regarded as a limitation of the Ego by eternal objects is the self-limitation of the Ego which Fichte calls the non-Ego.

1. The Ego posits itself.

2. The Ego posits the non-Ego, thinking as yet this non-Ego to be not itself, but an antagonist. Through these first two principles, opposite ideas are given, to be united into one consciousness; and we have,

3. The Ego posits itself as determined by the non-Ego. By this process of thesis, antithesis, and synthesis, we have expressed in scientific form the statement that consciousness, or the finite Ego, is a pure productivity of the Absolute Ego.

The good people of Germany received Fichte's abstractions with little favor. Heine tells us that the great multitude thought that the Fichtean Ego was the ego of Johann Gottlieb Fichte, and that this individual ego denied all other existences. "What insolence!" cried they. "This man does not believe that we exist,—*we*, who are far more corpulent than he, and who as burgomasters and office-holders are decidedly his superiors." And the women curiously inquired, "Doesn't he even believe in the existence of his wife? No? And does Madame Fichte allow all that without saying a word?" Jean Paul made Fichte's idealism the subject of severe ridicule in his *Clavis Fichtiana;* and, in other of his works, he introduces a character Schoppe, who is crazed with ideal philosophy, insane over the idea that he has lost his individuality. Even Kant, who at first received Fichte with great favor, said that the construction of the world out of self-consciousness produced on him a ghostly impression. Jean Paul afterward acknowledged and rectified his mistake; and Kant, in spite of the ghostly impression he received, made important additions to his philosophy in consequence of Fichte's logical demands.

The great mistake usually made in discussing Fichte's idealism is that the Ego referred to is the individual Ego instead of the pure Absolute Ego. Nor is it strange that this mistake is so frequent, for Fichte sometimes uses the Ego as individual, sometimes as absolute. Certainly, the Ego he accepted from Kant was the individual Ego; the consciousness he maintained we could not transcend was individual consciousness; but Fichte, in his loud emphasis of the individual Ego, makes it, by a process of intuition, cognizant of the Absolute Ego, and then makes this absolute Ego the fundamental principle of his reasoning.

Fichte, in assuming this, brings the Absolute within the compass of the finite Ego, makes the less contain the greater, which is a serious fault in his reasoning. It will be seen that the Absolute Ego which Fichte assumes is not unlike the God or Substance which forms the basis of Spinoza's philosophy; but, while Spinoza refused activity, design, or purpose to God, Fichte makes activity the *sine qua non* of existence and consciousness. It was through action that the absolute, by positing itself and the non-Ego, came to finite intelligence. This self-conscious finite intelligence by positing itself ascribes to itself free activity, which implies an external world; for, if it has activity, it must necessarily posit an object toward which this activity is directed. The free activity of the conscious being implies other rational beings; for, without these, it would never be conscious that it was free.

Thus we see that Fichte's free individual Ego is based upon an Absolute Ego, and that his so-called denial of the existence of the world is virtually no

Digitized by Google

denial. It is simply a refusal to *ground* our knowledge upon the assumption of an external world. From such a dreamer as Fichte thus far seems to be, we would hardly expect the practical man; and, from such apparently barren speculation, one would look for little fruit. But who would ever divine the oak from the acorn, the harvest from the seed? And he who would censure speculative philosophy as mere speculation has yet to learn the relation of thought to action. Unquestionably great as the deed may be, it is only servant: thought is master. One of our German writers truly says, "Mark this well, ye proud men of action: ye are, after all, only the unconscious instruments of the men of thought." Condemn speculation as we may, many of our common daily acts are dependent on the speculations of philosophers, who little dreamed themselves, perhaps, what grand results would follow,—speculations which to the idle crowd must have seemed ridiculous fancies. Condorcet well observes: "The sailor whom an exact calculation of longitude preserves from shipwreck owes his life to a theory conceived two thousand years ago, by men of genius, who were thinking of nothing but lines and angles."

But Fichte constructed as well as analyzed, acted as well as thought. You remember that, according to Fichte, it was by action that the Absolute Ego becomes the conscious finite Ego. Consciousness of acting implies consciousness of others, consciousness of others creates rights and duties; or, in other words, the Ego strives not after an individual limited freedom, but after an absolute freedom.

The Ego, with all its activity can approximate absolute freedom only in a moral direction. This striving of the individual after absolute freedom is the moral determination or *destiny* of the individual. Hence Fichte's reiterated command, "Always fulfil thy destiny." This destiny is never any self-aggrandizement. It is always the merging of self into the great selfhood of activity. The individual is to act with reference to the Absolute. Hence any selfish scheme or private ambition is utterly contrary to the great destiny of man. The progress of reason and virtue should be the sole interest of man, and that, too, purely for the sake of progress. The individual in his self-abnegation is to go so far as to be indifferent whether he is the instrument of this progress or another, whether it is his act which succeeds or is thwarted. The individual is to love and honor himself only as an instrument of a rational design. He is to be indifferent to all vexations on account of personal mortifications, against all exaltations on account of personal merits; for he is to have no individuality: that should be lost in the Absolute Ego.

This self-abnegation which Fichte preaches is in no wise the self-annihilation of Schopenhauer, Von Hartmann, and Leopardi. One is the dead annihilation, utter nothingness: the other is the rapt, transcendent beatitude, which in its divine intoxication knows nothing of self, wills nothing of self, but is absorbed in Deity, or, as Emerson expresses it,—

"Lost in God, in Godhood found."

But as for any Brahmanistic contemplation of God, a losing of self by incessant thought upon God, that is not at all Fichte's doctrine. He denounces those who spend their time in pious self-contemplation and reflection. "Not for study of thyself, nor for brooding over emotions of piety, but for action alone," said he, "was existence given thee. Thy actions, and thy actions alone, determine thy worth." Even knowledge is valued only as it results in action.

Since Fichte knew and acknowledged nothing but the Ego, conscience, and conscience alone, is the infallible guide to duty. Whatever, then, is antagonistic to conscience, no matter on what chain of evidence it may be supported, the conscience is to reject, and that, too, for conscience' sake.

Religion, therefore, must come from within, and not from without. It cannot be enforced. It creates itself through virtuous sentiments. All that the teachers can do is to call attention to this faith of religion, which accompanies all moral consciousness, and neither needs nor is capable of proof, because it announces itself as the most original part of our being. As religion cannot be taught, no more can the existence of God be taught. We can know God only immediately, not by any laws of logic, nor by any profound explanations.

As may be inferred from what has already been said, God is the Absolute Ego; or, since Fichte chooses to express himself in terms of activity, God is the comprehensive, moral order, living and active. The living and operative moral order is itself God. "We need no other God," says Fichte, "and can apprehend no other."

God is of course impersonal. Fichte considers all personality as limitation, and whatever is limited cannot be God. Nor will Fichte ascribe to God any attributes by which we may form any conception of Deity. We could ascribe to God only our own limitation, and framing God after our own image would be idolatry.

Fichte remained at Jena but seven years. He was accused of atheism, and on this account was obliged to leave the university. The accusation of atheism was about as inapplicable to Fichte as it was to Spinoza. Both of them founded their systems of philosophy on the sole assumption of a God, and both of them refused an anthropomorphic God. Both of them made bold to ignore the popular conception of God, and all the more earnestly that true religion should come to honor. The charge of atheism appeared strikingly incongruous to Fichte. When informed of it, he said, "The question whether a philosophy may be atheistic or not sounds to a philosopher as strangely as it would to a mathematician to be asked if a triangle is red or green."

Fichte left Jena for Berlin. Immediately on his arrival, there was a hesitation among the State officials as to whether they should allow him to remain, both his political and religious opinions being of a questionable character. The matter was laid before the king, who replied: "So long as Fichte is a peaceable citizen, let him remain. If he has fallen out with the good God, then the good God must settle that. That is his affair, not mine." Fichte remained in Berlin lecturing before large audiences of educated men, and exerting a powerful influence on public opinion, chiefly in the direction of morality,—a morality based upon individual freedom, a morality which opposes the divine right of kings and traditions.

It was at this time that France was convulsed. She had been revelling over liberty, freedom, and equality. Riotous in her *furore*, the liberty she had demanded was license and insolence. Then Napoleon came, and by the emphasis of his demonic Ego thrilled the people with his glory, till they lost all thought of their own freedom in their eagerness to destroy the freedom of others. When Germany was invaded, Fichte's moral enthusiasm would show itself in acts, not words. "Wait," said the king, when Fichte proffered his services as soldier,—"wait. Your eloquence is needed after the victory."

Fichte waited, but not passively. By his speeches to the German soldiers, he did indeed fulfil his wish of making "swords to speak and lightnings flash." The king had said, "Wait till after victory." The day of victory for Germany was a long way off, the day of submission near at hand. Resignation seemed to the Germans the only resort. But Fichte, who could acknowledge no triumph but a moral triumph, would not accept Napoleon's victories as final. His faith in the divine right of humanity transcended any disasters. Full of conviction, he made stirring appeals to the German nation. And he spoke as one having authority. He spoke as a prophet, who saw clearly the horoscope of the future.

These enthusiastic appeals did not fail to produce their effect upon the German people, rousing them to exert every energy to repulse Napoleon. And finally they *did* unite in a common cause for a common good; and the results obtained were largely due to Fichte's soul-stirring addresses, based on the philosophy of the moral freedom of the Ego.

Fichte died at the age of fifty-two, from a fever contracted at the sick-bed of his wife, who had overtaxed herself in the care of the sick and wounded in military hospitals. He had lived to bring his system of philosophy to a tolerable completion. He had seen rich fruits of that philosophy, both in a moral and political direction. He was ready to live on, working for the progress of virtue; and he was equally ready to die, fully assured that it mattered not whether good was effected by his instrumentality or through that of another. With this beautiful resignation he died, as becomes the philosopher.

There is one of the German poets, doubtless familiar to all of you, whose mission as a poet was strikingly like that of Fichte. I have already alluded to Schiller. Schiller was greatly influenced by Kant's philosophy, influenced especially by the moral freedom of the Ego. Liberty in one form or another is the peculiar characteristic of Schiller's dramas; and the liberty which Schiller sought was the liberty which Fichte claimed,—the liberty to be right, the liberty to *do* right, and the liberty to *enforce* the right.

Schiller as well as Fichte was a born moralist. The world presented itself to both in the form of duty. Schiller could not work for art alone: art must serve morality. Fichte could never have been satisfied with a theory of rights. He must compel men to *act* as well as to *know*. Action was the substance of Fichte's Egoism.

Both Schiller and Fichte, with all their high ideals and too often attenuated poetry and philosophy, met the common people on the broad level of humanity. No poet has entered so many humble homes as Schiller. No philosopher has stirred the entire nation in the cause of freedom, as Fichte has done. And in both were seen that same enthusiasm and faith in humanity. No ideal was too lofty for Schiller's heroes to attain; and Fichte went so far as to plan what would be the work of mankind after the entire race had reached perfection. If in their enthusiasm Fichte and Schiller believed infinitely better of mankind than the race will ever deserve, it is an error for which humanity should ever hold them in grateful remembrance.

This faith in humanity, this "trust that somehow good will be the final goal of ill," requires no little heroism on the part of its advocates. If it be true that they only can accept Calvinism who have the boldness to face a frowning God as well as a frowning world, it is also true that it requires a soul no less heroic, who, in spite of all the sins and woes of humanity, can still maintain his courage to battle single-handed, if need be, against a world of error, confident of ultimate success, because a divine power is working through him. 'Twas thus the Transcendentalists of New England believed and acted. They reflected the principles of Fichte with singular clearness, and the results of their heroic dreams and darings testify to their moral worth. It is true their dreams were sometimes Utopian, their heroism sometimes led to rashness. Knowing no rights but moral rights, these men did not hesitate whenever legal and moral rights conflicted. If law permitted slavery, justice did not; and they did not question the right of the individual to execute *his* idea of justice. The world is the better for their enthusiasm. The undue emphasis they gave to the Ego worked infinitely better than any wail of despair.

Age and experience have somewhat modified their tone; for, while they found that *individualism* worked admirably, provided each man was morally and intellectually great, yet the majority of individuals who compose the masses cannot be a law unto themselves, cannot take justice into their own hands and execute it, even when directed by conscience. Individual conscience ought indeed to be recognized; but it cannot be recognized as *isolated* individual,—not even perhaps in matters of religion. The only recognition it can receive is as one of many. The freedom it can obtain is a freedom governed by necessary laws, without which *restraint* it could have no *support*.

Shall we say, then, because individualism cannot be carried to the extent which Fichte and the Transcendentalists fondly hoped, that it is a failure? By no means. The individual can never again be the insignificant atom lost in the mass of humanity that it was before so emphatic a stress was laid upon the Ego. This attainment gained shall serve as vantage-ground for still higher attainment,—an attainment which can be made by no sudden bound, but only by careful experiment and honest endeavor.

An English gentleman, while in the mountains of Switzerland, becomes acquainted with a Frenchman and his wife, and it is agreed that they shall travel down the valley of the Rhone in a carriage together. On the way, the lady is seized with a frightful toothache. After she has suffered twenty-four hours, Geneva is reached, and a dentist is immediately sought out. The tooth which has caused the trouble is extracted; and the husband, with a good deal of satisfaction, shows it to his English acquaintance. "The tooth might have been saved," says the latter. "How do you know?" "I'm a dentist." "A dentist! And you said nothing, did nothing, to relieve my wife?" "I never exercise my profession during my vacation."—*French paper.*

Digitized by Google

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

INSTITUTE ESSAYS. Read before the Ministers' Institute, Providence, R.I., October, 1879. With an introduction by Rev. Henry W. Bellows, D.D. Boston: Geo. H. Ellis, 101 Milk Street. 1880. In cloth, $1.25; in paper, $1.00.

The publication of this volume is one of the great tide-marks of theological progress in the United States. Some of the later steps of that progress may be thus stated: since Theodore Parker's time, it has appeared that a considerable number of Unitarian ministers contemporary with him silently held, to a greater or less extent, the peculiar opinions, the open utterance of which brought such vituperation and hatred upon his head from Unitarian as well as Orthodox sources; as these men gradually acquired the courage of free speech, they liberalized the formula of summons to their annual gathering by inviting "Unitarian *and other Christian* ministers"; when, in one of these annual meetings, a small majority had so far departed from Unitarian tradition as to adopt a creed, declaring the Lordship of Jesus Christ, these progressives were strong enough to supplement that vote by another, declaring the creed to have no binding force; by the year 1876, these men, with such as their teaching and example had educated, were ready to form a "Ministers' Institute," comprehensive and flexible enough to welcome all competent assistants in the promotion of critical and independent studies in theology and religion; and now, in the introduction to a full report of the proceedings of the Institute in 1879, that typical Unitarian, Dr. Bellows, declares that the Association has no creed,—that it does not except even the Christian religion, its authority or its origin, from the themes which may be reinvestigated, and on which new light may be thrown,—and that it cordially welcomes the testimony of earnest religious minds of all faiths.

From the introduction in question, it further appears that the Ministers' Institute proposes not to proclaim fixed results, but to exhibit the best methods of study in theology and religion, to stimulate inquiry into matters still unsettled or unknown to the bottom, and to encourage and aim at a scientific mode in treating them; and that by the scientific method it understands the employment of all the best means for discovering or testing truth,—the use, in the treatment of every department of knowledge, of the means that are appropriate to that department.

The variety of opinion thus sought was measurably attained in the meeting reported in this volume, papers being read by several Unitarians, one anti-Christian, and one Jew. That Orthodox Christianity was not represented there was owing, no doubt, to the dislike of ministers of that class to such measures and such representatives of freethought, certainly not to lack of invitation or of hospitality on the part of the officials.

The plan of the Ministers' Institute is to have a session of four days every other year. This second session was opened by a sermon by Rev. S. R. Calthrop, of Syracuse, N.Y., in which a Unitarian rendering was given to the formula "Father, Son, and Holy Ghost." The remainder of the volume is occupied by eight papers, in which four subjects are treated, each by two authors, thus further securing variety of thought and expression.

Prof. Charles C. Everett writes on "The Relation of Modern Philosophy to Liberalism," and Mr. Francis E. Abbot on "The Influence of Philosophy upon Christianity."

Dr. Gustav Gottheil discusses "Monotheism and the Jews," and Rev. John W. Chadwick "The Idea of God."

Prof. Ezra Abbot gives an elaborate critical dissertation on "The Authorship of the Fourth Gospel," confidently ascribing it to the Apostle John; and Rev. Francis Tiffany, treating of "The Gospel of John," thinks with equal confidence that both its date and authorship are hidden beyond discovery.

Rev. J. B. Harrison treats of "Methods of Dealing with Social Questions," and Rev. George Batchelor of "Ethical Law and Social Order."

All these papers are exceedingly interesting, and each contains thoughts worthy not only to be recorded, but carefully pondered. One feature of the work, particularly interesting to the present writer, and entirely corresponding to his expectations, is the following: while these essayists hold it a duty as well as a right to be free thinkers and free speakers upon religion and all the matters included in it, not less than upon the affairs called "worldly," they confidently expect religion to gain instead of losing by this freedom of investigation. As Prof. Everett states it, "The essential truth of religion will come from the fires purified and glorified." Again he says: "Religion must be recognized as one of the essential and fundamental facts of life. It is a fact that does not ask either of philosophy or science leave to be. It is a fact to be recognized both by philosophy and science." And again, "Religion is an eternal factor in the life of the soul."

Controverting the claim that the progress of liberalism is due to science alone, Prof. Everett says: "It is philosophy that has been the great instrument in the growth of the liberal thought of modern times, and that has given to modern theology the naturalistic direction which it is now to so large an extent taking. . . . Science is a product, not the cause, of the tendency we are considering."

He proceeds to emphasize the matter thus: "It is important that this point should be fully understood. Many, considering that it is physical science which has given the great impulse to the present tendencies of theologic thought, look upon it as being in some way the arbiter in regard to all questions relating to spiritual things. If a man be distinguished as a scientist, if he be familiar with the laws that control the relations of matter, it is taken for granted that he has some special authority in regard to spiritual matters, and his utterances on these themes are listened to as oracles. One might as well interrogate the sailor, on the look-out at the bows, as to the course which the ship is to follow."

The essay of Mr. Francis E. Abbot, thoughtful, acute, and in most respects admirable, defines Christianity as consisting of those doctrines which the Catholic, Protestant, and Greek churches agree in recognizing as fundamental. Of the Protestant Reformation, he keenly says, it "was less a revolution in theology than in Church government; for the great features of the system of thought known as Orthodoxy have not been substantially altered by it." And, of what is called liberal Christianity, he says as keenly, "It is evidently a new and very modern system of thought, created by combining certain beautiful ethical teachings of Jesus with the enlightened views of modern science and philosophy."

The very instructive paper of Dr. Gottheil, Rabbi of the Temple Emanu-el, New York, points out three distinctive periods in the history of his people: Hebraism, represented by Moses; Israelism, by Samuel; and Judaism, by Ezra. Of the reputed Mosaic authorship in the Hebrew Scriptures, he confidently says that Deuteronomy is first in chronological order, and also first in historic significance. Of this book, he does not feel sure whether it was discovered or composed by Hilkiah. Of the utterances of the prophets concerning future events, he says: "We do not know of many of their predictions that came true. They were true in their moral essence, but politically, perhaps, worth no more than would be a philosopher's advice to the Americans how they should govern themselves." He points out the respective merits and defects of the priestly class and the prophetic class, and enumerates important services rendered to the Judaic faith by the Scribes and Pharisees.

The essay of Rev. George Batchelor on "Ethical Law and Social Order" is, in the main, a critique on Herbert Spencer's *Data of Ethics*, which, in his judgment, does not furnish such an explanation of ethical evolution as would give us a complete history of the past, nor such an exposition of ethical principles as might furnish a sufficient standard for the future. After various details of criticism, the author says:—

"The final and fatal objection to Mr. Spencer's system as a standard of conduct is that pleasure cannot be made the direct object of action, either by the individual himself, or by society at large, without moral danger." And he directs attention to the following points, as defects in Mr. Spencer's system:—

"1. It reverses the common moral judgments of mankind, in regard to the higher forms of conduct, instead of confirming them.

"2. It sets up a standard of conduct which cannot, without moral danger, be made the rule of conduct for the individual.

"3. It disparages the sense of moral obligation, when it ought to strengthen it.

"4. It fails to give any adequate account of the righteous conduct which has necessarily inflicted suffering.

"5. It confounds happiness with well-being, and, making this to consist in adaptation to the external environment, narrows the moral outlook of the race, and causes the moral ideal to vanish."

Mr. Batchelor's own conclusions are given in his closing sentence, namely:—

"The course of human life upon this earth has been such that man has been led to love his life, and defend it; has enjoyed his life, and labored for happiness in it; has seen the opportunity and undertaken the duty of enlarging his life, multiplying its resources, improving the quality of his powers, and of seeking constantly for higher incentives to action for nobler ends: and that, by this course of living progress, he has been brought to contemplate the limit of terrestrial life and the bounds of human desire, with a distinct longing for that unbounded life, unbroken happiness, and unlimited progress which this earthly life can suggest, but cannot supply." C. K. W.

THE LIFE, SPEECHES, AND PUBLIC SERVICES OF GEN. JAMES A. GARFIELD. By Russell H. Conwell. With an Introduction by Rev. Mark Hopkins, D.D. Boston: B. B. Russell & Co.

Of lives of presidential candidates in the present campaign, there appears to be no end. It must, however, be regarded on the whole as creditable to the popular intelligence. If it devolves upon the people to decide who are to hold the reins of power, it is important that they should know as well as they may those who are to assume the trusts. It must be granted, however, that these campaign biographies do not always serve this purpose so effectually as might be desired. The likeness, like a highly finished photograph or portrait, is too flattering, if it does not serve to even obscure or disguise the original. But, however true this may be in some instances, it does not wholly apply to this volume. The story of Gen. Garfield's life has in truth much that is fascinating; an element of romance that is not always found in the biographies of presidential candidates. His humble origin, early struggles, energy, and manly aspirations and crowning achievements throw into relief his remarkable characteristics, in the hand of the most artless delineator. It is well, therefore, apart from all political considerations, that the story of so meritorious a life should be written. It affords an inspiring example to the youth of the republic, and is a credit to the democratic principles of society, which constitute its great distinction. The present Life of Gen. Garfield, we believe, was one of the first of those issued, which accounts, it is to be presumed, for the evidence of haste in its preparation, and a sort of monotony of style that runs through it. The slur which some of its opening paragraphs contain on the doctrine of heredity will not commend it to those to whom the teachings of modern science are more authoritative than the prejudices of traditional training. It is, in spite of these defects, as intimated, an interesting book, handsomely illustrated and published, and contains Gen. Garfield's account of the Credit Mobilier affair, which, it is claimed, makes it exceptional in this respect to other lives of him that have been given to the public.

For the *Free Religious Index.*

PROSPER MERIMEE.

I have been re-reading lately Merimée's *Lettres à une Inconnue*, published in 1873. It is not known to whom these letters were addressed; but the correspondence extends from 1840 until 1870, the last letter being written two hours before his death. He and his fair correspondent are not personally acquainted at first; but finally, in answer to urgent entreaties, she grants him the required interview. They are mutually impressed with each other; and a friendship springs up between them, that, to Merimée at least, seems the only reality in a world of forms and conventionalities.

Merimée was the son of a French painter, and was born in Paris, Sept. 28, 1803. He entered the College of Charlemagne, and turned his attention, first to law, then to literature. His activity expended itself upon different fields and in a variety of ways. He had a clear, vigorous style, and could infuse into his stories fire and life,—the quality that his historical sketches lacked. He was thoroughly instructed on a wide

Digitized by Google

diversity of topics. A finished classical scholar, he was well acquainted with the language, history, and literature of England, Germany, Italy, Spain, and Russia. Descended from a family of painters, he had inherited their taste for art: his sketches and water-colors were above mediocrity. He did nothing superficially, and yet failed to reach the highest point of success. A man only produces all of which he is capable when, having conceived some form of art, some method of science,—in brief, some general idea,—he finds it so beautiful that he prefers it to everything else, even to himself, and adores it like a goddess whom he is too happy to serve. Merimée also could adore; but, at the end of a little while, the critic awoke in him, he judged the goddess, and discovered that she was not altogether divine. All our methods of science, all our forms of art, have some weak point; it is only the illusion of love that can find them perfect. Merimée's scepticism penetrated everywhere.

Gracious, loving, delicate, as his letters represent him, a vein of cynicism is apparent.

"There are so many contradictions in you," he writes, "that I am troubled to arrive at an exact conclusion; that is to say, the sum total, + so many good qualities — so many bad qualities = x. This x puzzles me."

"In all that you say or do," he continues elsewhere, "you substitute the conventional for the real. . . . You cherish many absurd ideas, pardon me the word; and I sometimes reproach myself for taking them from you, as you have nothing to put in their place."

Again: "It seems to me that you grow egotistical every day. . . . There are two persons in you. One, which is the best, is all heart and soul. The other is a pretty statue, polished by the world, draped in silk and cashmere, a charming automaton whose springs are arranged as skilfully as possible. I think to address the first, and perhaps encounter the statue. Of course you must remain what you are, but the first ought to command the automaton."

"You are one of those chilly women of the North," he complains: "you only live by the head. Our characters are as different as our races."

His correspondent was evidently born in England, and possessed a nature as restive and independent as *his* own. He analyzes it curiously, and somewhat sadly: "a lioness, though tame," is what he calls her.

"It is a pity that we cannot meet the day after a quarrel," he writes: "we should be perfectly amiable toward each other. . . . Assuredly, my greatest enemy, or, if you wish, my rival in your heart, is your pride: even in the slightest details, you are guided by your own opinion. Pride with you conquers tenderness. The first sentiment is to the second as a pygmy to a colossus. And this pride itself is at bottom only a variety of egotism."

Yet they remain friends in spite of quarrels and criticisms, and this friendship endures until Merimée's death. The last letter was written as mentioned two hours before he expired.

"Dear friend," he writes, "I am indeed sick, so sick that it is difficult to write. There is a little improvement. I shall write you soon, I hope, more in detail."

Taine describes Merimée as pale, straight, and dignified, with a cold, distant manner that prevented in advance all familiarity. His face was impassible: one felt that he had gained a complete mastery over self. Saint-Clair, in the story entitled *Le Vase étrusque*, might be taken as a picture of himself. "He was born with a tender, loving heart; but, at an age when one easily receives impressions that endure throughout life, his extreme sensibility attracted the ridicule of his companions. From that time, he made a point of concealing what he came to regard as a dishonoring weakness. In the world, he obtained the sad reputation of insensibility." He looked upon life, as Taine says, with the eye of an amateur: one that possesses a nature so critical can hardly do otherwise. By force of turning and re-turning the tapestry, he came to see it habitually on the wrong side.

He entered public life early, became a senator in 1853, commander of the Legion of Honor in 1860, and was one of the ten free members of the *Académie des Inscriptions*. To travel, to study, to watch and criticise men and things,—these were his occupations; nor was he restrained therein by his official duties. It would hardly be possible to approach organized bodies with a more serious exterior and less inner deference than he. Grave, dignified, when he made an academical visit or improvised a public discourse, his manners were irre roachable; but there lurked a mocking sprite behind, that turned into ridicule both orator and listeners.

A candidate for the French Academy, he writes: "I am making visits conscientiously. I find people very polished, very much accustomed to their rôles, and taking them seriously. I do my best to take mine as gravely, but it is difficult. It is droll to say to a man, 'Monsieur, I believe myself one of the forty wisest men in France.' Of course this is translated into various polite terms, according to persons."

Toward the last, an under-current of pathos runs through his correspondence, distrust leads to melancholy. His health fails little by little; he feels that death is approaching, but takes all possible care of himself; his letters assume more and more the character of bulletins from a sick-chamber. By the order of the physician, he goes out daily to shoot with bow and arrows, and to divert himself paints a little occasionally. He may be encountered in the country with two old English women, walking in silence: one carries his bow and arrows, the other his box of paints. He has other pensioners also,—a cat in a deserted cabin, half a league distant, that he nourishes; a lizard that he feeds with flies, carefully caught and preserved. When a friend arrives, he is cheered and animated, his conversation becomes charming: his letters are so always. But he is not happy. The future of his country seems shrouded in black, and its overthrow occurs just before his death, Sept. 23, 1870.

Through fear of being deceived, he was suspicious in life, in love, in friendship, in science, in art. The poison of distrust distilled itself everywhere, embittering his life and character, diminishing the greatness of his work.

ELLEN M. MITCHELL.

SYRACUSE, N.Y., Aug., 1880.

FOREIGN.

NORWAY has taken a step forward in the path of religious equality. Jews, and in general all who do not belong to the Established Church, will now be admitted to certain public functions from which they were formerly excluded.

CARDINAL MANNING has decided that an English pilgrimage to Lourdes shall leave England the first or second week in September, so as to arrive at the shrine on the Feast of the Nativity of the Blessed Virgin, which falls on the 8th September, or within its octave.

IT is rumored that Leo XIII. is bent on enlarging the Papacy's sphere of action in America, and with this view has invited all the archbishops, bishops, and priests in America to gather information and transmit it to Rome. These statistics will form the basis of a formal project for extending the influence of the Papal Church there.

TELEGRAPHIC communication with America is certainly cheap enough at present. A gentleman sent a message which cost only three francs to a friend in New York recently. He was much surprised, a few hours after he had sent the despatch, to receive the visit of a messenger, who politely said, "We were unable to deliver your message in New York, because your friend has gone into the country and left no address." And all this without any extra charge. Verily, great is competition.—*Parisian.*

WE invite the attention of the Lord's Day Observance Society to the fact reported in the papers that on Sunday the Grosvenor Gallery was visited by many "persons of quality," among whom were the Princess of Wales and her children, the Duke and Duchess of Connaught, and the King of the Hellenes. Workingmen who emulated their superiors in point of rank and fortune by following the Sunday Society to the Hanover and Graphic Galleries on the same day will please note that, if by so doing they have incurred eternal perdition, they will go into the land of brimstone in excellent society.—*Secular Review.*

JOYOUS BÉRANGER, the poet of Lisette and Frétillon, has not been forgotten amid the general gayety. On Sunday, the twenty-third anniversary of the death of the merry *chansonnier*, the Béranger committee organized a pilgrimage to his tomb in Père-la-Chaise Cemetery. Numerous deputies and municipal councillors, and many persons who knew the great man intimately and who cherish most tender memories of him, joined in this pious remembrance. Béranger was the firm friend of Rouget de l'Isle, the author of the patriotic hymn which has been sung, bawled, and played in and out of tune by the patriotic thousands during the recent festal period; and it was Béranger who was the first to announce to the author of the "Marseillaise," in 1830, that the government had accorded him a pension and the cross of the Legion of Honor. "My dear fellow," said Béranger to Rouget de l'Isle, "your 'Marseillaise' has been recognized as a work of public utility, and has therefore been subsidized."—*Parisian, July* 16.

AN OLD ECCLESIASTICAL LAW.—On Sunday, an extraordinary scene took place in Irvine parish church. During the singing of a hymn, previous to the commencement of the sermon, an elderly man of singular appearance entered the church, and attracted general notice by his strange demeanor. Clutching by the middle an old umbrella, he walked with a determined aspect up the area of the church, claiming audibly that he intended to occupy the minister's seat. This pew, which is situated well to the front in the area of the church, was completely filled, but nevertheless he crushed himself into it, compelling one of the occupants to seek another seat. Having hustled himself into this position, he waited patiently until the conclusion of the hymn, but no sooner had the minister arisen to announce his text than the man arose, and, taking from his pocket a paper, he addressed the minister by name, and commenced to read a long statement purporting to be an interdict forbidding certain lawyers and others in Irvine from proceeding with the sale of certain property. The document occupied about five minutes in reading, and minutely described the situation of the property down to the square yards it measured; but, as he apparently did not consider the statement sufficiently explanatory, he took out an extremely long handkerchief from his pocket, and began a practical demonstration of the measurement. When the man had finished, the minister quietly asked some of the office-bearers to remove him, which was accordingly done without any disturbance taking place. He stated that what he had done was in pursuance of an old ecclesiastical law, entitling people to claim publicly in church any property of which they were threatened to be dispossessed by legal action. The police afterwards conveyed him home.—*Lloyd's Weekly.*

POETRY.

For the *Free Religious Index.*

"QUIEN SABE?"

We are waiting for the coming
Of that bright and glorious day,
When the clouds that dim our vision
Will have rolled at last away;
And the light that now is hidden
From our sad and weary eyes
Breaks beyond the deep, dark river,
Where the solemn secret lies.

Shall we find those gone before us
Standing on the other shore,
With their hands stretched out in welcome,
Glad to clasp our own once more?
Shall we leave loved ones behind us
But to meet again on high,
In a realm all peace and beauty,
Far above the summer sky?

Or shall we, when life is over,
But lie down to quiet rest,
With our brains unvexed forever,
Folded hands upon the breast?
In a sleep that knows no waking,
Where no suffering or pain,
Through the coming of the ages,
Shall disturb our dreams again?

None can tell us. And the questions
That we ask have no reply.
Let us live our lives with patience,
Do our duty till we die;
For we know, whatever follows,—
After-life or endless rest,—
He who gave us hearts for loving
Must do all things for the best!

YSOLDE DE QUELSI.

CLARENS-MONTREUX, July 29, 1880.

Digitized by Google

The Free Religious Index.

BOSTON, SEPTEMBER 2, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

ANY of our subscribers wanting to purchase any book reviewed in the *Index* can procure it by sending to our Business Agent at this office. We hold ourselves in readiness also to forward other books to our patrons at the market rates, when desired to do so.

WE have been notified that the "Liberalists" of Michigan and Northern Indiana will hold their annual "Grove Meeting" at Schoolcraft, Mich., on Sunday, Sept. 12, in "Island Grove," and that Col. R. G. Ingersoll and Prof. O. A. Phelps "will positively be present and address the meeting"; also that James Parton, Esq., is expected. The railroads are to run trains at low excursion rates from all points, and a great crowd of people is anticipated.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200.00
Mrs. C. P. CURTIS, *Boston*	10.00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass*	10.00
CHARLES NASH, *Worcester, Mass*	18.35
MRS. D. R. GREENE, *New Bedford, Mass*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10 00
DANA B. HUMPHREY, *New Bedford, Mass*	25.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass*	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
SETH HUNT, *Northampton*, annually for 5 years	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

THE "MISTAKE" OF FOREIGN MISSIONS.

In the last *International Review*, Mr. Rowland Connor had an article concerning Foreign Missions. The New York *Independent*, in an editorial (Aug. 19), takes grave exception to the article, charging that it was written without any inquiry into the facts of the case. We have not as yet been able to read Mr. Connor's paper. But, as he is not in the habit of writing without taking pains to inform himself of the facts about which he writes, we take the liberty to doubt whether he has done so in this matter. We doubt, too, whether the *International Review* would publish an article that sinned in this way so egregiously as the *Independent* intimates.

But our concern is not now to defend Mr. Connor or his article. He is abundantly able to take care of himself. If we should feel a call to defend his essay, we should certainly inform ourselves of the facts about it beforehand. Our attention has now been chiefly attracted to the desire expressed by the *Independent*, in the closing words of its article, for "a good history and criticism of missions from a Free Religious stand-point." This desire we can most cordially second. A vigorous and pretty searching effort in this direction was made several years ago by our predecessor in the editorial chair; and we remember that the *Independent* did not like it. Mr. Abbot's article did not suit the views of that journal more than does Mr. Connor's. Possibly, the attempts in these two articles, though adequate for their purpose, were not so thorough as they might have been; at least, it may be allowed—their authors themselves would probably allow—that they were not utterly exhaustive of the subject, which has become a vast one. Let us, therefore, have a third effort,—by some one with ample time and all the possible resources of knowledge and the requisite mental ability to sift facts, and to arrive at just the results the facts warrant,—a third effort to treat this important theme in a thoroughly finished review from the Free Religious stand-point. To such a treatment, we should extend a most hearty welcome. We believe it would be a most valuable addition to the effective weapons of human knowledge for the promotion of religious progress; in fact, for the attainment of just those objects which "Free Religion" has most at heart.

Yet we doubt if such a review would suit even the liberal Orthodoxy of the *Independent*,—to say nothing of conservative Orthodoxy,—more than do the attempts already made. The truth is, it is the *stand-point* itself that Orthodoxy of every type really objects to in these attempts at reviewing the work of foreign missions. It objects to what "Free Religion" sees as the results of Christian foreign missions, because it objects to the point of view from which "Free Religion" takes its observations. The one purpose of the foreign missions of the Christian Church is the doctrinal conversion of the heathen. The impulse in which the system of missions had its origin, and which is still the ruling motive in the work, is to save the souls of the heathen in the future world by bringing them to accept the one alleged mode of salvation; namely, the gospel of Christ's cross. The object is not civilization, not education, not social amelioration here on earth,—not one nor all of these objects as such,—but primarily and singly and all through "to save souls" by a certain process of theological indoctrination. This point is made clear by an elaborate lecture on "The World of Missions," printed in the same issue of the *Independent*, and to which the editorial article refers as containing "an outline of the facts" which its desired historian and critic needs to know. The lecturer, after reciting some of the indirect results of missions, such as benefits to commerce, education, science, society, etc., adds that "the Church of Christ looks upon all these and other material results" as "incidental." "The single aim of missions is the conversion of souls, the value of which no man can estimate. . . . If missions have brought one soul to the knowledge, love, and worship of the one true God, they have done that over which the angels in heaven rejoice." If therefore, according to this writer to whom we are referred as competent authority on the subject, none of the "results" spoken of and passed by as "incidental" were to follow, as sometimes they do not, and the "conversion of souls" should follow, the end would be accomplished and all the expenditure of means amply justified.

Now, from the Free Religious stand-point, this cardinal primary assumption that any one religion, even though it be the Christian, has some exclusive possession in a knowledge of "the one true God," which it is absolutely necessary that the devotees of other religions should receive in order to "save their souls," is the one cardinal primary *mistake* in the whole system of foreign missions. This main object, the one thing which Orthodoxy sees as all-important, and for which such enormous expenditure of money and moral energy is now made by the Christian Church, is, in the view of Free Religion, theoretically wholly irrational and practically wholly unessential. The results of foreign missions, therefore, which Orthodoxy claims as chief, as the only ones essential for the accomplishment of their purpose, Free Religion will pass by as of little or no importance; as absolutely of no importance, except so far as it is an intellectually educating process to displace one error in the mind by the inculcation of another error regarded for the time as truth. Such a process doubtless serves to awaken thought; and the awakened thought may ultimately throw off the second error. But this is not the kind of "salvation of souls" that the missions have in view. It is only one of the results admitted to be incidental and unessential. To Free Religion, on the other hand, these "incidental results"—though they are by no means the result of missions to the extent claimed—are the only results that are essential, the only ones worth working for. When the Christian Church shall lift these indirect results—civilization, education, social improvement—to the dignity of chief objects, it may then justify its system of foreign missions to the modern world. But it will then have abandoned its central doctrine.

PUNCH AND JUDY.

Some years ago, in a Western city, we "attended service," if the expression may be allowed, one Sunday morning, with a German *Freie Gemeinde*. After the sermon,—which, by the way, was given by a Harvard Unitarian of German birth,—the Superintendent of the Sunday-school announced that the school would go upon an excursion to a well-known "park" that same afternoon, and, as an inducement for all to be present, stated that the Japanese jugglers had been engaged to perform for the amusement of the children. The announcement of the Superintendent was made by him, and received by all present, with no suspicion of any incongruity between it and the religious services which had just taken place; and, indeed, in that German community, which continued to observe all the customs of the "Fatherland," no incongruity really existed. The habit of life for many generations had been to "attend church" Sunday morning, and seek for amusement the same afternoon: but to one fresh from New England life, as we then were, the announcement did seem a little odd, and we did not repress a smile as we reflected upon the probable effect of a similar announcement in some staid

Digitized by Google

New England "meeting." But the world moves in some things faster than our fancies, and we find to-day in the news column of our daily paper proof that we underestimated the rapidity of religious "progress" of which New England is capable. A convention of the New England Sabbath-school Associations is in session at South Framingham, in this State, as we write; and, in the report of the proceedings of the first day, we find that there were provided for the amusement of the Christian crowd: (1) the presence of Sankey, the noted singing evangelist; (2) a Turk (with a Dutch name), who performs in national costume and exhibits a "Biblical museum"; and (3), last, "a grand pyrotechnical display."

Between an exhibition of Turkish trousers and fireworks, on the one hand, and Japanese jugglers, on the other hand, choice becomes an affair of taste; but when we consider that the latter were provided in the above instance simply as an amusement for children, while the former were used as incentives to exertion in bringing souls to Christ, we think the taste of the jolly Germans is much to be preferred.

We observe in our daily paper, also, that an "evangelist," now preaching in Boston, is illustrating his sermons with chalk sketches on a blackboard, and the novelty of his performances is attracting a crowd. We admit the possibility of a man's drawing chalk lines, or lighting sky-rockets and pin-wheels, or performing *à la* Turk, or standing on his head—"all for Christ"; but we should like to ask some of our evangelical friends to reflect a little upon the probable state of a religion which needs sweetening with this sort of confectionery, or which tries to make converts by pleasing with a rattle and tickling with a straw! But perhaps we should not be fastidious with regard to the signs which indicate a waning faith, but rejoice instead that so many persons can find pious satisfaction in these harmless amusements.

R. C.

THE POLITICS OF REFORMERS.

Mrs. Matilda Joslyn Gage in her paper, *The National Citizen and Ballot Box*, says that "the National Woman Suffrage Association has but one end in view; *i.e.*, SECURING THE POLITICAL RECOGNITION OF WOMAN. This is a 'principle'; and to attain the acknowledgment of this principle is not only the ultimate object of the National Woman Suffrage Association, but toward it all its energies are bent. To those who ask 'if there are no other rights than the right of suffrage for woman,' no other 'considerations than those of suffrage,' we reply, None that are primal. Without suffrage for woman, ordinary governmental questions can neither be fairly presented nor justly settled."

"The question of finance, civil service, tariff, Chinese immigration, secular schools, sumptuary laws, sectional questions, the laboring, manufacturing, commercial, and business interests,—in fact the general material prosperity of the country,—are as chaff before the wind, in comparison with the great underlying foundation principle of the rights of one-half the people."

But many Liberals think that the reform on which all friends of freedom and justice should now unite is that of State secularization; and the chairman of the Executive Committee of the National Liberal League, in a recent address to auxiliary leagues, says the members of that organization "should first resolve that they will vote together," name their candidate, and then "every friend of the Liberal League should acquiesce in the decision, and all should vote the same ticket."

Mrs. Gage declares that no other wrong equals in magnitude that of withholding from the women of this country (since the government professes to derive its powers from the consent of the governed) the right of suffrage. She thinks justice, fairness, and liberality demand that all the friends of woman suffrage shall support the party and candidates that will give this movement, without regard to others, the greatest encouragement and the most help. Mrs. Gage is a woman of liberal views on all subjects, and is an advocate of State secularization; yet if, of two or more parties, one favors woman suffrage, but is indifferent to State secularization, and the others favor State secularization, but disregard woman suffrage, she deems it her duty to support the first. But many there are, friends of State secularization, who are unconvinced of the wisdom of extending suffrage to woman, while not a few are stubbornly opposed to it. Mrs. Gage complains of Col. Ingersoll, because, as she says, he refused to address a woman suffrage meeting, "on the ground that women, if enfranchised, would unite Church and State." I had supposed Col. Ingersoll in favor of woman's voting; but, be that as it may, the reason which it is said he gave for not speaking at a certain meeting is the reason *many* Liberals give for being indifferent to the reform Mrs. Gage so earnestly advocates. They think the extension of suffrage to woman would strengthen the political power of Orthodoxy, and lead to a revival of restrictive and proscriptive legislation, making the success of State secularization for half a century or more impossible. On the other hand, quite a large proportion of those who have become converts to woman suffrage the past ten or fifteen years are Orthodox Christians, and are opposed to and would solidly vote against the taxation of church property, the removal of the Bible from the public schools, and the other "demands of Liberalism." How, then, can it be reasonably expected that the adherents of State secularization and the adherents of woman suffrage will unite as reformers in sustaining the same party and candidates? There are many, like the writer of this article, who are in favor of both these reforms; and, when no others on which there is a difference of opinion are involved, such can easily agree and vote the same ticket (if there be no doubt as to the position of the parties in regard to these movements); but their combined vote would not probably exceed the vote that either of these classes would be able to poll separately.

Then there is the Prohibitionist, who is convinced that intemperance is the greatest curse of the world, and that it is his duty to sustain the party which, whatever its attitude toward other reforms, is in favor of the most stringent legislation for the suppression of this vice. And the Greenbacker thinks that great and wide-spread distress, and perhaps revolution and bloodshed, can be averted only by getting rid of our present financial system. He declares that banks and bondholders are amassing wealth by legalized, systematic robbery of the toiling millions, among whom poverty, wretchedness, and crime are daily increasing. He thinks perhaps all other reforms secondary in importance to "the Ohio idea." But many Liberals there are who are in sympathy with neither the methods of the Prohibition party nor the principles of the Greenback party. Then there are the two great leading parties of the country. The mass of Republicans think the best interests of the country will be promoted by keeping the Democratic party out of power. Freethinkers who belong to this party call attention to the fact that the whole Catholic priesthood and church are back of the Democratic party; and they declare that whatever its professions, or the character of its candidates, or their views or pledges in regard to State secularization, they will never support that party. There are many Liberals who are in sympathy with and active supporters of the Democratic party, the number having greatly increased, I think, since Greeley was nominated for the Presidency. They declare that the Republican party has outlived its usefulness; that it is largely controlled by demagogues and plunderers; that it is the party now of the Methodist Church and of Orthodox Churches generally, which favor Puritanical legislation; and that every friend of State secularization and of liberal views should help defeat it by voting with the Democratic party. Some of the old Garrisonian Abolitionists say that their vote this year shall be given for Hancock.

About a year ago, a convention was called to consider the advisability of forming a *new* party. It was held at Cincinnati, and the result is known. Its leading spirit was Col. Ingersoll, who has recently stated that he thinks Garfield "entitled to the support of liberal people"; but there are some who still think that the new party should be organized, and that it should nominate independent candidates to represent the principles of secular government. But it is safe to say that but few men of liberal views can be persuaded to throw away their votes on a candidate who cannot be elected, when they *can* help to elect men and support parties that will secure important reforms in which the Orthodox and the heterodox are alike interested. Indeed, it is folly to expect that in the coming election anything like a solid vote can be obtained from any class of reformers in favor of any one of the presidential candidates now before the people or any that may be hereafter nominated.

However positive and firm our convict ons as to which political party is the most deserving of support, we cannot be ignorant of the fact that there is the same diversity of opinion on this subject among Liberals that there is among the Orthodox; and, since people generally are as sensitive and as prejudiced in regard to their political as they are respecting their religious views, the bringing of party politics into liberal societies and conventions is introducing an element of discord and division, and is likely to have about the same effect that would follow the introduction of religion into a Republican, Democratic, Greenback, Prohibition, or Woman Suffrage league or convention. Organizations, to accomplish anything, must have a well-defined purpose, and adhere to that purpose. It is true that every reform bears some relation to all other reforms; but the relation may be indirect, remote, or difficult to comprehend, and but comparatively few can harmonize and cooperate in supporting all the good movements of the day, while opposing or ignoring the impracticable schemes and wild vagaries that always find adherents among well-meaning men and women. To single out one reform, and to expect that all progressive minds will subordinate to that one every other movement is to expect the impossible.

Every year the people are becoming more tolerant; and the time will come, it is hoped, when in all enlightened nations every subject can be discussed in the cool, unimpassioned light of reason, without anger or resentment, without bigotry or prejudice, without ill-will or intolerance. It is not so now. It is not so with all who are called Liberals. The world cannot be regenerated, society cannot be remodelled, by conventions in which no limits to debate are recognized, or in which, from many reforms, real or imaginary, one is selected with the expectation that the great mass of Liberals are to concentrate their energies upon that, and vote, "Independent," Greenback, Democratic, or Republican, as the conventions may "resolve," especially when the parties and candidates are all un-

Digitized by Google

pronounced on some one or more of the various reforms to which different degrees of importance are attached by those whose coöperation is sought. Such a political "consensus of the competent" will hardly find favor among independent thinkers.

B. F. U.

MEETING OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The great intellectual event of the past week—or, perhaps it may be more properly said, of the year—in Boston has been the annual session of the American Association for the Advancement of Science. This distinguished body of students and eminent persons in all departments of science, embracing members in every part of the Union, though it dates back to but 1845 as a distinct organization, has had an illustrious history, and exercised an important influence upon scientific progress in this country. But, though its origin is thus recent, the interest in science here began much earlier. Several societies devoted to such pursuits had previously existed, some of them taking their rise nearly with the formation of the government. The credit of the conception of a general communion of this kind of the devotees of science within one comprehensive organization, must be awarded to Germany, that land of almost peerless scholars and investigators, where the German Association for the Advancement of Science was formed in 1822. This was followed, some eight or nine years later, by the British Association, upon the same plan; and subsequently, as has been seen, by the one in this country whose session has just closed. These associations may be regarded as landmarks in their respective countries of the march of progress. They grew naturally out of the exigencies of the time,—the increasing recognition of the inter-relation of all branches of science, and a sense of the need of an intimate and a fraternal fellowship among its different classes of workers. It is the custom of the American Association to hold its annual meetings in various sections of the country, and to have on these occasions a certain number of papers presented, adapted, so far as may be consistent with its general purpose, to the intelligence of the public; aiming in this way, and through the press reports of the proceedings, to stimulate in some degree an interest in science in the localities where it assembles.

It seems a little strange that the meeting of the Association last week should be the first ever held in Boston; more especially in view of the fact that so many of its foremost representatives have been of this city, or associated with its neighboring ancient university. It has certainly been from no lack of the assurance of a cordial welcome. In no city or region of the country could such a gathering count upon a greeting of greater honor or attention. In no city are learning and intellectual pursuits held in higher esteem. This was conspicuously shown in the provision made for the Association and the entertainment of its members. As might be expected, the committee of reception was composed of Boston's most prominent citizens,—the presidents of its colleges and the names of the more noted in letters, social rank, commercial and public station, some of whom extended the hospitable courtesies of their homes to the distinguished guests. The Mayor and the Governor put aside for the hour all other claims, to participate in the greeting of the introductory meeting; while formal invitations from numerous institutions and societies poured in on every hand to the members of the Association to the privileges of whatsoever they possessed to interest them.

There was a very interesting appropriateness in assigning to Prof. W. B. Rogers, one of the most venerable and esteemed of the scientists of the country, and the President of the Massachusetts Institute of Technology, where the meetings were held, the opening words of salutation. The high aims of the Association were very definitely and broadly stated, as follows:—

It is an association for the advancement of science, and it is expected and required of all those who become its members that they shall do whatever is in their power to quicken scientific thought, to accumulate scientific facts, to investigate scientific laws, or, in other words, to advance the progress of science throughout the world. But this term "advancement" necessarily implies diffusion; and, while it is an association for the advancement of science, it is no less an association for its diffusion, and this justifies in the highest degree the comparatively popular character of the meetings of the American Association. How can we best advance science but by sowing the seeds of science as widely as possible through the world, wakening up in all quarters where the Association assembles those latent springs, those unborn talents and tendencies, which will hereafter blossom and fructify to scientific results?

The addresses of Mayor Prince and Governor Long were both models of their kind, dignified, finished, and in all respects befitting the occasion.

Of the numerous and various papers submitted, upward of two hundred in all, it would be impossible for any one person to pass judgment on more than a small number of them, as those of different sections of the Association frequently occupied the same hour.

It is safe to say that for those who are thinking upon the problems of psychological science, which run into modern philosophy and freethought in religion, one of the most interesting addresses of the week was that of Mr. George E. Barker, the retiring President, upon the question "What is Life?" It afforded a very strong array of convincing evidence in behalf of the supposition of the physical basis of all life. It showed that many of the phenomena of the body may occur outside of the body, as well as within it, and require no intermediate or primary vital agency for their production. It furnished fresh evidence in support of the theory that mind is the transn ission of physical energy in the organism. It was shown by Prof. Barker that not only could different actions of the mind, such as that of imagination, emotion, and reason, be determined by degrees of force, but also the amount of force expended by different persons in the same mental operation, as in a mathematical calculation, the translation of a passage from a classic author, or by the same individual. But, as this essay may receive further notice hereafter in the *Index*, we refrain both on this account and from want of space to dwell upon it at present.

The exceedingly interesting report given by Mr. A. Graham Bell of his and Mr. Sumner Taintor's experiments in regard to the photophone, or the discovery of the power of conducting sounds, at any distance, upon rays of light, is the latest and most extraordinary marvel of science. The address of Prof. Mayer commemoratory of the life and achievements of the late Prof. Henry was a tender, judicial, and comprehensive estimate of the character and services of the eminent scientist by one of special qualifications for the trust. The address of Prof. Agassiz, to which we had the pleasure of listening, as well as some of the papers of the section of anthropology, should also be mentioned as among the more notable of the occasion.

That this meeting of the Association for the advancement of science must serve to emphasize the value of scientific studies, and give a new impetus to the interest in them, not alone in Boston, but in New England, we cannot doubt. It is thus that the event is one for congratulation, since its influence must be altogether beneficent,—to increase our knowledge of the world we live in, to enable us better to use its resources, perceive its wonders, and rejoice in our existence.

D. H. C.

CLASSICS OF FREE RELIGION.

John Milton.

II.

Atonement is a doctrine of the imagination. It has a high, poetic use, being the supreme affection of one for one, or of one for many. We recognize its beauty when seen between two persons; and when extended between one and many, although the actual piacular fact may be questioned, nevertheless we have an instinctive reverence for the symbol. It represents an ideal relation, human or spiritual. In the case of mediation of one for one, the mediator assumes a heroic and an affecting character, but remains a human, or, at most, semi-human, personality. But, when the mediation is of one for many, the being who acts that part becomes, soon or late, divine, possessing the attributes of a god, and, after long worship and a gradual confusion of ideas respecting divinity, is popularly considered co-essential and even numerically one with God.

This seems to be the natural and simple explanation of one prominent feature of most of the mythologies and religions that have prevailed in the world. Let us try to state fairly Milton's characteristic attitude toward this particular dogma of the Church.

We say characteristic, because in nearly every other direction, civil, literary, or theological, he manifested the same independence of opinion. *Milton believed in the mediatorship of Jesus, but not in his equal eternity and power with God.* This was his heterodoxy on a cardinal faith of all the churches, Roman, Presbyterian, Puritan. This is the "visionary theology" of all his reverend biographers, in whose hands, for the sake of averting the noxious influence of his opinions respecting Church and State, he has, until recently, been relegated. They have commended his poetry and pious spirit and scholarship; without pretending to controvert him, they have called his errors the usual aberration of a great mind, blinded by "excess of light." Could they, has there ever been any mortal who could, teach Milton anything of the mysteries of religion or the foundations of morals and human freedom? Must we, with such guides as Milton, and a long line of similar thinkers in all ages and countries, still throw ourselves into the arms of the credulous, the unreasoning, the unilluminated? We have heard enough of that sentimental doctrine of wisdom being withheld from the wise and revealed only to babes and fools. It belongs to the same age that believed in the inspiration of idiots and insane, when an unintelligent populace must be led by its senses. Intelligence is the only true foundation of the highest spirituality.

But before Milton there were those who held similar ideas, and who, like him, had been stigmatized with certain odious names. It is indeed wonderful what light has always existed in the Christian Church, and how invariably it has been called darkness! The Church glories in its martyrs, but those it has itself crucified are a more glorious company. They were the seed of modern freedom.

> The right
> Of privately judging means simply that light
> Has been granted to *me*, for deciding on *you*,
> And, in happier times before atheism grew,
> The deed contained clauses for cooking you, too.

In investigating the grounds of revealed religion, Milton professed to take the Bible as his sole guide. To many, this would seem to be foreclosing the very door of truth. And Milton forgot to apply his fine intelligence and erudition at the basis of the structure. However, accepting it, he proceeded to inter-

Digitized by Google

pretation according to his lights; and the results were sufficiently remarkable, and, if carried to logical conclusions, would undermine the whole traditional belief of Christendom. In some respects he was more Orthodox than any modern theology, which saves its Biblical history from reproach and from imitation by an apology for the necessities of the times. In this way, it has given up many ancient customs and ideas, and, emphasizing as much of Jesus' teaching as it considers practicable, rejects nearly the whole of what was most characteristic in his life as a Utopian ideal. Paul and Peter are its preachers in the Protestant Church. In the Romish, the Virgin Mary stands for the totality of religion; and as, fortunately for it, she delivered no oracles, idolatry, not obedience, is all that is required of the devotee.

Milton, taking the Bible for his guide, did not flinch when it led him to the unity of the Divinity, and polygamy. He had not freed himself from the idea that God had never spoken to man except in the Hebrew tongue. He accepts that single revelation as meant for all mankind. But his greatness consists in the independence of his interpretation, and in his constant assertion of the superiority of the spirit and the unwritten word over the recorded, over the opinions of forefathers and the authority of the Church. He says, "The pillar and ground of the truth has not uniformly been the Church, but the hearts of believers"; "even on the authority of Scripture itself, every thing is to be finally referred to the spirit."

In his poetry, he employs the Christian scheme as an epic motive, but with such liberties and imagination as are the prerogatives of the poet. An earlier time would not have tolerated such usage; and it prophesies the ending of the reign of our religious traditions, and the future triumph of spiritual freedom in the substitution of morals and *right* living for creeds and authority.

The poet is always a seer, not only in what he sees and expresses, but much more in the unconscious absorption of the deeper intellectual and spiritual tendencies of his age and race; and there is nothing strange or very new in our day, to one who has long been intimate with Milton. J. A.

SCIENCE AND RELIGION.

We are confident of the sympathy of every reader in an expression of regret for the death of Gen. Albert J. Myer, Chief Signal Officer of the United States Army. About ten years ago, Congress passed a resolution authorizing the Secretary of War to take meteorological observations in order to give telegraphic notice upon the sea-coast and lakes of the approach of storms; and Gen. Myer, then in charge of the signal service at Washington, was intrusted with the execution of the task. Congress, in passing the resolution, was "wiser than it knew." It is doubtful, indeed, if any advocate of the measure conceived the important results which were to flow from it, unless Gen. Myer himself were its original instigator,—a point upon which we know nothing, but which is naturally suggested because of his manifest foresight with reference to the possibilities of the undertaking. The commercial value of the weather reports, to which many persons have already acquired the habit of turning first in the daily paper, has now become apparent to the whole world. Their scientific value is equally great, although of course very different in kind; and we cannot help adding that their theological value (in helping to do away with a multitude of superstitions concerning the weather, in illustrating the futility of prayers for rain, etc., and in showing that a mass of mysterious phenomena will be reduced at last to scientific control) is also as great of its kind. Gen. Myer is said to have attended faithfully to every detail of the work of the Weather Bureau, his fatal illness being produced in part, doubtless, by overwork, and he was engaged upon plans for enlarging its scope and making it more perfect,—an additional cause of regret for his death.

Some time ago, Mr. Max Müller received from a friend, Mr. Wylie, a copy of a vocabulary called *A Thousand Sanskrit and Chinese Words*, compiled by I-tsing, about A.D. 700, and brought to Japan by a Japanese priest in 847. The edition which Mr. Wylie bought in Japan was published in 1727, and in the preface the editor says that there are treasured in the temple Horivzi, in Yamato, two Sanskrit documents (we omit the long titles), "written on two palm-leaves, handed down from Central India." Horivzi is one of eleven temples founded by a prince who died in 621. Mr. Müller, in a paper on "Sanskrit Texts in Japan," published in the *Journal* of the Royal Asiatic Society, March 10, suggested that, "if the temple were still in existence, some Buddhist priest might be induced to go there, to see whether the palm-leaves are still there, and, if they are, to make a copy and send it to Oxford." A friend of one of Mr. Müller's Sanskrit pupils acted upon this suggestion, and, in the latter part of April, went to the designated place, and there learned that the priests had recently surrendered their valuables to the Imperial Government, and that the ancient palm-leaves had been presented to the Emperor. In a chronicle kept at the monastery of Horivzi, it is stated that these palm-leaves, and other Buddhist valuables, a list of which is given, were once the property of Chinese Buddhist priests, and were brought to Japan from China during the Sui dynasty (from 589 to 618). "They may therefore be supposed to date from at least the sixth century, and be in fact the oldest Sanskrit manuscripts now in existence." The above facts connected with this interesting discovery are the substance of a recent communication to the *Athenæum* from Mr. Müller, who, in conclusion, expresses the hope that the manuscripts themselves may be soon copied or photographed.

The American Association for the Advancement of Science will have held its regular meeting in Boston before this number of the *Index* reaches its readers, and reports of the proceedings will have appeared in newspapers throughout the country. Comment upon the proceedings, therefore, we defer until some other time. One hundred and thirty-two papers are to be read. Judging by the titles only, nearly all of these promise to be of genuine scientific interest. If very few, on the one hand, appear to be of great importance, on the other hand very few appear to be only curious, and none are in any sense trivial. They indicate an amount of labor in scientific fields which should compensate somewhat for the great amount of energy we expend in money-getting pursuits. Allowing for some errors in attempting to classify these papers, we reach the following results: Upon physical and mathematical subjects, including physics proper, chemistry, astronomy, and mathematics, no less than sixty-one papers will be given,—an extraordinary proportion, when we consider the difficulties of these subjects and the comparatively little interest they possess for people in general, although it is to be remembered that chemistry and physics enter more or less into manufacturing industries and mechanical inventions. The next largest list is upon ethnological and archæological topics, having reference chiefly to American Indians and the mound-builders,—thirty papers. Eighteen papers are upon geology, including mineralogy, mining, and physical geography. Biology (including anatomy and physiology, zoölogy, and entomology, and all subjects connected with natural history) furnishes only fourteen papers,—a comparatively small number, considering the impulse given to these pursuits by Agassiz, the present popularity of Riley and Packard and their well-known co-laborers, the existence of summer schools in natural history, the reputation of the work of our Fish Commission, and the fame of the Cambridge Museum. There are nine papers on botany.

Since the foregoing paragraph was written, additional papers have been received, making the above classification already obsolete,—a new illustration of the difficulty of keeping pace with the progress of science.

The following lines from Browning's new volume have so many applications to science and religion that they surely belong in this department of the *Index*:—

"You are sick, that's sure!" They say.
"Sick of what?" They disagree.
"'Tis the brain," thinks Doctor A.
"'Tis the heart," holds Dr. B.
"The liver—my life I'd lay!"
"The lungs!" "The lights!"
Ah me!
So ignorant of man's whole,
Of bodily organs plain to see;
So sage and certain, frank and free,
About what's under lock and key,—
Man's soul!

SOCIAL SCIENCE AND PHILANTHROPY.

The total number of paupers in London, exclusive of lunatics in asylums and 797 vagrants, on the last day of the week ending July 17, was 82,994. As compared with the corresponding weeks in each of the three previous years, these figures show an increase of 2,581, 6,493, and 6,048 respectively.

Lloyd's Weekly (England) says: The returns of the Inspectors of Mines show that there is still a very large employment of women and girls in metalliferous mines. Out of 18,795 persons employed above ground about the metalliferous mines, 2,193 are women and girls; and in addition there are 317 males of the tender ages of between 8 and 13. Of girls, 36 are employed between 8 and 13 years old, 32 of whom are in the Cornwall and Devon district. Of girls between 13 and 18 years, there are employed 792, Cornwall and Devon employing 645, and the North Wales district 106, the only other largely employing district being that of Ireland, where 27 are at work. Of girls above 18 years old, there are 1,385 employed, 1,111 in the district of Cornwall and Devon, 176 in North Wales, 41 in Ireland, 16 in Glamorgan and neighboring counties, and 8 in the North-east Lancastrian district. The north-east of England is remarkably free from the employment of women, only 5 being returned as employed in the whole of that part of the country.

Under the question, "Are Good Times an Evil?" a New York journalistic correspondent states the following facts that have a special interest to temperance people: "A striking evidence of the increased spending power of the country is found in the fact that the United States imported during July no less than 13,500 cases of champagne from abroad,—an increase of 3,000 cases over July, 1879, and nearly double the importation of July, 1878. All other kinds of foreign wines show a marked increase, though not to such a degree as champagne, which is emphatically the popular wine of America, just as port and sherry are of England. The internal revenue derived from spirits foots up to the enormous amount of $75,000,000, —an increase of some 15 per cent. over the previous year. The internal revenue receipts from all sources for the coming year are estimated at $125,000,000. These are alarmingly suggestive figures for the temperance folks, and go to show that, when the people have plenty of money to spend, they will drink in spite of all the moral suasion brought to bear. Under these circumstances, will the total abstainers be justified in praying for a return of the hard times and comparatively forced sobriety?"

At the Trocadéro, Paris, on a recent Sunday, Victor

Digitized by Google

Hugo presided at the distribution of the prizes presented by the Society for Elementary Instruction to the most deserving of the pupils at primary schools in Paris who underwent the examination instituted by the Society. Victor Hugo made a speech, in which he said: "Our Society pays its chief attention to history, geography, morals, literature, cosmography, hygienics, arithmetic, geometry, algebra, common law, chemistry, physics, and the great arts of reading and writing. While ecclesiastical education, fearful for the fate of the errors of which it is the apostle, utters cries of rage, this Society, profoundly calm, turns toward children, mothers, and families, becomes imbued by a serene sense of what is necessary, and works. What does it effect? This year it gives away fifty-one medals of various classes, over two hundred 'honorable mentions,' and nearly sixteen hundred certificates of studies. You will call this a great success. I call it a great, a noble, and potent effort. No man ignores the advance of humanity, and the sum of progress is the total of our efforts. I am one of those passers-by who go wherever there is advice to be given or received, and who stop deeply moved before those sacred objects, childhood, youth, hope, work. A grand century is drawing to an end. It has bravely and ardently produced the first-fruits of that mighty revolution which, even when it has become the revolution of humanity, will always be known as the French Revolution. Old Europe is at an end, and New Europe commences. It will be a Europe of peace, labor, concord, and good-will."

FROM OUR MONTREAL CORRESPONDENT.

The readers of the *Index* may remember the turmoil we Montrealers were kept in for three years, through the legal disputes between the Roman Catholic Church and the representatives of one Guibord, a printer. Guibord was a member of *L'Institut Canadien*, an Institute of French Canadians, possessing a good library and hall, together with the only free reading-room in the city. As the Institute refused to come under the absolute control of the Church, the Church excommunicated the adherents of the Institute; so that, when Guibord died, his remains were refused burial in the lot he had paid for in the Roman Catholic Cemetery. The Institute sued, and carried the case to the last appeal, the British Privy Council, where it was decided that Guibord be buried in his lot forthwith. The Bishop, to save his ecclesiastical prestige, deconsecrated the few feet of ground wherein the vexed bones of the poor printer were to lie,—only those certain few feet, and no more; for underneath were the mortal remains of Madame Guibord, who had died during the progress of the suits, a faithful daughter of the Church.

The Institute, ever since its victory in the Guibord case, has languished under the redoubled attacks of its powerful enemy. The subscription used to be a small annual one, such as the rank and file of supporters could easily pay. The management, however, saw that, if this continued, the Institute could be at any time betrayed through the accession of a few scores of ultramontanes who might vote for church control. Therefore, the old rule of subscription was changed; and only life-members were received and given votes, their payment on entrance being a sum too large to obtain from the class who would otherwise have gladly helped the little citadel of freedom. The end of the matter is that, with a mortgage on its property, declining revenues, and feeble support, the Institute, after an existence of nearly thirty years, has to succumb. Its volumes and works of art will probably form part of the new Fraser Institute, which will be built when the legatees and lawyers of a certain Mr. Fraser come to terms.

Freethought makes small headway among French Canadians. Education is so largely in the hands of the clergy, and so preponderant is the social and business influence of the Church, that heresy is scarce, and where it exists is carefully suppressed. Sometimes, the head of a family loses all faith in his religion, absents himself from mass, does not go to confession even at Easter, and after years of neglect of spiritual things comes to die. Then, with his weeping family around him, fully persuaded that endless pains will follow persistence in his unbelief, what is the poor man to do? Become reconciled to the Church of course, and pass away with its last sacrament upon his lips. Then it goes forth that although freethinking may do very well in health and strength, yet that it is only in the Church that one can die with peace and safety.

It has always seemed to me profoundly wise in Mr. Abbot that he should hold Catholicism to be the most consistent and logical form of Christianity. Either truth in religion is fully known or not. If fully known, then we must submit to authority. If not, if truth only is reached as we think and live for it, if our approximations to it are only vital and valuable when we seek it on our individual account, using judgment and investigating powers according to our best lights, then are the Protestant Churches as far from deserving adherence as the Church of Rome. The main issue, I think, lies in this: Is truth a fixed, finished product, completed in far distant times, to be had for the asking from its duly authorized custodians? Or is truth the ideal which we can approach only as we are honest, sincere, and independent users of our own faculties?

In Montreal, we are wearied with controversy about Rome and Methodism, or Rome and Presbyterianism, or what not. So far, the discussion has not been broached between dogma and reason, broadly. I think that, as in Europe, the Roman Catholics here are vastly more susceptible to rationalistic teaching than to the lectures and denunciations of dogmatic Protestantism.

FROM OCCASIONAL CORRESPONDENTS.

OZARK, Mo., Aug. 10, 1880.

Editor Free Religious Index:—

In reading the speeches delivered at the dinner given to Mr. Abbot, together with the letters sent by absent friends, I was much pleased with the generous appreciation which the character of the late editor of the *Index* received. That so many persons in different parts of the country should have been so deeply impressed by the same noble traits in Mr. Abbot's character is a cheering proof that honor is still esteemed in this age of toil and bustle. That a man in so short a time, through the medium of his pen, should have drawn so many unseen readers into such a fellowship of esteem, is an honor of which the greatest mind and largest heart might well be proud.

In honoring F. E. Abbot, you were paying respect to the highest manhood of the nineteenth century. Mr. Abbot does not belong to the cause of liberalism. Humanity in its highest sense claims such as he. The world is his country, and honor his religion. For several years I have felt that Mr. Abbot was drawing to himself just such ardent friends and admirers as the speeches and letters delivered and read at your dinner show that he has; and I am glad to know that his character and labors are so well appreciated. When liberalism was represented by the most contemptible of bigots and demagogues, when freedom was being disgraced by a rabble of vulgar fanatics, F. E. Abbot stood bravely up in the might of his dauntless manhood and proclaimed the difference between liberty and license. His chivalric soul and heroic labors cannot be too much honored by the friends of enlightened freedom and the lovers of virtue.

May the name of our late editor long live in the hearts of the many readers of the *Index* whom he has so often cheered and strengthened, and may the noble ideals of truth and duty which he has so grandly held aloft from year to year become the lodestar of many a life. H. CLAY NEVILLE.

BROOKLYN, N.Y., Aug. 11, 1880.

To the Editor of the Free Religious Index:—

Will you kindly permit a spiritualist to express his appreciation and approval of the grand thought of that profound thinker and ripe scholar, Francis E. Abbot,—namely, "the Scientific Method in Religion"? Mr. Abbot clearly foresees, as the result of his thought in its practical application, the speedy destruction of all that is baneful in current systems of theological and religious thought and the sure survival of everything in them worthy of preservation. The solid strength of his position will ere long, I think, be clearly apparent to all rationalists and spiritualists. It is a marked coincidence that the *Religio-Philosophical Journal* (the best spiritualist paper in the country) persistently advocates the "*scientific* investigation and accurate reporting" of alleged spiritual phenomena. While religion, so called, has been and is (disguise it as she may) the implacable foe of science, genuine spiritualism courts, nay, *demands*, the most critical and searching investigation of all its phenomena. That there are to be found, even among liberals and spiritualists, objectors to the "Scientific Method," indicates, I think, on the part of such objectors, an incomplete emancipation from former orthodox methods of thought. As in religion superstition and priestcraft have, from time immemorial, had everything pretty much their own way, so in the ranks of spiritualism, where better things were expected, I regret to say that sometimes boundless credulity and designing knavery lock arms, take sweet counsel together, and walk to the house of fraud in company; and it is from elements such as these that by far the most bitter hostility to anything savoring of the accurate methods of modern science is reasonably to be expected; and I sincerely hope the contest for the adoption of the "Scientific Method" will not end, until all liberal thinkers unite in favor of its application to the departments of religious and spiritual activity, where it would be sure to accomplish its perfect work of eliminating all irrational faith and blind bigotry,—thus hastening the glad day when mankind shall worship only at the shrine of that august and adorable trinity, nature, science, and reason.

Yours very truly,

W. C. BOWEN.

Freethinking in Russia.

To the Editor of the Index:—

SIR,—The St. Petersburg correspondent of the London *Standard* telegraphed recently as follows to that paper:

The *Bereg* to-day, in the course of a leading article, makes a somewhat remarkable admission. It says: "To judge from the home news published by the papers, the inner life of Russia manifests itself by nothing but a series of robberies, murders, and suicides, varied by ravages of locusts and corn-beetles, cattle plague, cholera, and diphtheria. In reality, all this does not exhaust the phenomena of our home life. The moral and religious progress of the people, for instance, is left quite out of sight, though of late years, particularly in South Russia, those walking in darkness have made many efforts to enter upon the right path of Christian life,—the path, too, of sobriety and prosperity. Most unhappily, these efforts manifest themselves in a divergence from Orthodoxy, and a seeking after salvation here and hereafter in the so-called Stundism." The *Bereg* attributes this in great part to the lethargy of the country clergy, who sleep while the enemy sows the tares among the wheat. As a matter of fact, as I can testify from personal observation, the Russians have begun to search Holy Writ for themselves, and in it to seek their rule of life. Last year, in the course of a voyage through Russia, I spoke with many of these reformers, and among other questions I asked, "But why do not your pastors seek to restore you to Orthodoxy?" "Because," was the reply, "if they do, we break openly with the Church, and the priests lose not us only, but our contributions." The miserable poverty of the Russian priests makes this an irresistible argument.

Yours very truly,

THEODORE STANTON.

BERLIN, Germany, August 7.

PERSONAL ITEMS.

JOHN SWINTON of the New York *Sun* lately arrived in Paris.

THE funeral of E. V. Wilson, a well-known lecturer on Spiritualism, occurred at Lombard, Ill., his late residence, Aug. 11.

TENNYSON is worth nearly a million dollars,—a big fortune for a poet; but then why shouldn't he get rich on thirty dollars a line?

MISS NELLY HOLBROOK is announced to speak with Hon. Galusha Grew, Gen. Kilpatrick, and others, at a Republican meeting soon to be held in New York.

MR. C. D. B. MILLS has been seriously ill at his home in Syracuse, since his late trip to Boston. It is pleasant to know that he is now in a fair way to recovery.

GEN. ABBOT, of the corps of engineers, U.S.A., a brother of Francis E. Abbot, has been favorably mentioned as a fitting successor to Gen. Myer for chief signal officer at Washington.

AN obelisk of Hallowell granite, an exact reproduction in form of Cleopatra's needle as it stood at Heli-

Digitized by Google

opolis, is soon to be erected over Charlotte Cushman's grave at Boston's Mount Auburn cemetery.

"Bill Arp," Charles H. Smith, a Southern humorist, is an elder in the Presbyterian Church. The fact is worth noting, as humor and Presbyterianism make a strange amalgamation, even for that country.

Mr. Frederick A. Hinckley, resident speaker of the Free Religious Society of Providence, R.I., has returned to that city from his summer vacation. His society will resume its Sunday meetings Sept. 12.

The President of the French Republic receives six hundred thousand francs, or $120,000 a year, and as much again for travelling and household expenses. We can fill the bill for a good deal less in this country.

It is noticed that, when Ingersoll addresses political gatherings, the politicians and Republican papers refer to him as Col. Ingersoll, R. G. Ingersoll, Esq., etc.; but, when he delivers one of his infidel lectures, he is simply "Bob" Ingersoll.

Prof. Swing, of Chicago, in a discourse at a recent meeting of Western farmers, told them that their lank bodies and sorrowful faces came of too much work, too little sleep, and too little good food, and that the same is true as to their boys.

Mr. Samuel Smiley, M.P., reports the melancholy fact that there are forty thousand young women employed in London whose earnings do not meet the ordinary requirements of life. He points out the great social danger existing in such a condition of affairs.

An elegant gold badge, set with diamonds, is now on exhibition at Tiffany's, New York, which has been presented to Mr. Henry Bergh as "a mark of the personal esteem and friendship of the gentlemen comprising the Executive Committee of the Society for the Prevention of Cruelty to Animals."

The death of Gen. Albert J. Myer, chief of the United States Weather Bureau, is a great loss to meteorological science, not alone in this country, but to the world at large. He had not only scientific genius of a very high order, but also a remarkable power for putting into organized and practical operation scientific ideas, and quickening enthusiasm in respect to them. The Weather Bureau, with its associated system of signals, was wholly his creation; and the reports issued under his supervision were acknowledged to be far more accurate than those of any other country.

Rev. J. W. Chadwick, of Brooklyn, has a summer residence at Chesterfield, Mass., one of the quiet, staid old "hill towns" of Western Massachusetts. In the last number of the *Christian Register*, he describes his ride to Ashfield to attend the late dinner there in behalf of the Sanderson Academy, and, among other allusions to the occasion, has this to say of one whom many of our readers, in common with all those who read his wholesome and pleasant books, will feel an interest: "I had some pleasant talk with Mr. Howells about his own books and other men's. I was glad to learn that his *Foregone Conclusion* was his own favorite, and to tell him of my enjoyment of its one most perfect scene. 'I never expect to do so well as that again,' he said. But I am sure he will. Some of his million readers may like to know that Mr. Howells is short and thick-set. A more wholesome-looking man it would be hard to find, or a more pleasant face."

JESTINGS.

"Never mistake perspiration for inspiration," said an old minister in his charge to a young pastor just being ordained.

A young lady, on being asked where her native place was, replied, "I have none: I am the daughter of a Methodist minister."

Perhaps it is wrong to go fishing on Sunday; but, if the fish are wicked enough to bite on Sunday, they ought to be made to suffer for it.—*Hawkeye.*

Now doth the smiling candidate improve each shining hour: he shaketh hands, he kisseth babes, in hopes to rise to power.—*Prairie City Herald.*

A religious body having resolved to build a new church, the pastor went about begging very zealously, accepting not only the widow's, but the child's mite. In the Sunday-school a few days afterward, while instructing the children, he compared himself to a shepherd, and then inquired what the latter did with his flock. One bright-eyed little fellow promptly replied, "He shears them."

A Jackass that wouldn't Scare.—Says the San Antonio *Herald:* "A vagrant ass stood beside the track of the Sunset Railway at the depot, a few mornings ago. An engine moved slowly up; it stopped within a few feet of the ass; the engineer blew one of those terrible screams, prolonged and ear-piercing,—such a blast as makes a sleeping Millerite dream of the day of judgment. Did the ass scare? Not worth a cent. Did he shake the sloth from his limbs, erect his tail, and speed away like the asses of Bassorah, faster than the Bedouin coursers run back to the chapparal? No, he didn't. He turned one ear toward the engine, just as a deaf man uses his tin ear-trumpet, and caught every particle of the sound. And, when the steam-blown whistle ceased its notes and all the echoes died away, the animal straightened out his neck, opened his mouth, and in a voice that deafened all the railroad men, and caused the freight clerk to drop his pen, roared: "I can't! I can't! I can't! I can't be beat! be beat! be beat! I c-a-n-'t be-be-be-be beat!"

REFUGE OF SUPERSTITION.

The *Catholic Review* prints each week an ecclesiastical calendar, which, besides giving the "Sacred Festivals" for the week, includes brief biographies of the saints to whom the days of the week are respectively consecrated. These are published, it says in a general heading, as "examples to be imitated" by people "of this age." We clip the two following from the last week of July:—

July 27.

St. Veronica Giuliana.

From her birth in 1660, Veronica was wonderfully devout to the Passion of our Lord. In the cradle, she refused food thrice a week, on Wednesday, Friday, and Saturday; and when only three years old, in imitation of the martyrs, she thrust her hands into the fire, and kept them there till the smell of the burning flesh brought the inmates of the house to her side. After she had taken the habit of St. Clare, she underwent a mysterious ceremony of espousals with our Lord, and ever afterwards there floated continually before her a mythical overflowing chalice, of which she had to drink, and which filled her with anguish as she drank it. Our Lord crowned her with a crown of thorns, which seemed to pierce into her brain, but of which nought was visible but the scars. Lastly, in his love he stamped her with the marks of his five blessed wounds. Often in an ecstasy she went through and suffered the agony of the cross, her body writhing and her bones cracking with the fearful torments. Through all her pain, her only love was the cross. "Satiate me with the cross," was her cry; and she embraced the very trees in the garden, because they reminded her of it. An agony of three hours closed her long but beloved martyrdom, her very death being, like her Lord's, an act of obedience, for she could not die until her superiors had given her leave.

July 30.

St. Mary Magdalen of Pazzi.

St. Mary Magdalen of Pazzi, of an illustrious house in Florence, was born in the year 1566, and baptized by the name of Catharine. She received her first communion at ten years of age, and made a vow of virginity at twelve. She took great pleasure in carefully teaching the Christian doctrine to the ignorant. Her father, not knowing her vow, wished to give her in marriage, but she persuaded him to allow her to become a religious devotee. It was more difficult to obtain her mother's consent, but at last she gained it; and she was professed, being then eighteen years of age, in the Carmelite monastery of Santa Maria degli Angeli, in Florence, May 17, 1584. She changed her name, Catharine, into that of Mary Magdalen on becoming a nun, and took as her motto, "To suffer or die"; and her life henceforth was a life of penance for sins not her own, and of love of our Lord, who tried her in ways fearful and strange. She was obedient, observant of the rules, humble and mortified, and had a great reverence for the religious life. She loved poverty and suffering, and hungered after communion. God raised her to high states of prayer, and gave her rare gifts, enabling her to read the thoughts of her novices, and filling her with wisdom to direct them aright. She was twice chosen mistress of novices, and then made superioress, when God took her to himself, May 27, 1607. Her body is incorrupt.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

President.

FELIX ADLER, New York City.

Vice-Presidents.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

Secretary.

WILLIAM J. POTTER, New Bedford, Mass.

Assistant-Secretary.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

Treasurer.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

Directors.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 Tremont Place Boston (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. Clark is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at New Bedford, Mass.

Wm. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"— together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,— why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. H. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages, 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index.* Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, 1879, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 559.
VOL. I., NEW SERIES.—NO. 11.

BOSTON, MASS., THURSDAY, SEPTEMBER 9, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HE that speaketh the truth from his heart shall never be moved.—*Hebrew.*

ONLY they who carry sincerity to the highest point, in whom there remains not a single hair's breadth of hypocrisy, can see the hidden springs of things.—*Chinese.*

THE sacrifice of a thousand horses has been put in the balance with one true word, and the true word weighed down the thousand sacrifices. No virtue surpasses that of veracity. There are two roads which conduct to perfect virtue: to be true, and to do no evil to any creature.—*Hindu.*

SEEK truth by thought, not by searching for it in mouldy books. Look up to the sky to see the moon instead of seeking for it in the pond.—*Persian.*

HIDE not the truth, when ye know it; and clothe not the truth with falsehood.—*Koran.*

TO LOVE truth for truth's sake is the principal part of human perfection, and the seed-plot of all other virtues.—*John Locke.*

IT is only when one is thoroughly true that there can be purity and freedom. Falsehood always punishes itself.—*Auerbach.*

A STRAIGHT line is the shortest in morals, as in mathematics.—*Maria Edgeworth.*

IN the midst of abuses, in the heart of cities, in the aisles of false churches, alike in one place and in another,—wherever a just and heroic soul finds itself, there it will do what is next at hand; and, by the new quality of character it shall put forth, it will abrogate the old law or school in which it stands, before the law of its own mind. . . . The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time, and blurs the impression of your character. But do your own work, and you shall reinforce yourself.—*R. W. Emerson.*

THE power that lives in and works through the universe is on the side of right; that is, the keeping of its own laws. Man is not alone. By studying and obeying the laws of the world, he may put the universe at his back as an omnipotent helper. He may launch his little boat on "the stream of tendency" that moves ever toward the better future and by its almighty current feel himself swept on.—*M. J. Savage.*

OH, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues. So to live is heaven:
To make undying music in the world,
Breathing as beauteous order, that controls
With growing sway the growing life of man.
. . . This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven; be to other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty;
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

—*George Eliot.*

CURRENT TOPICS.

SIX Japanese Commissioners are in the United States, inspecting our prison systems.

MAX MUELLER has published his translation of the old Sanskrit sacred books, *The Upanishads.*

THE latest scientific definition of emotion is "the sensibility of the vesicular neurin to ideas." Some forms of religious emotion which we have witnessed we should judge to be just about that—excepting the "ideas."

THE *Independent*, in the matter relating to Mr. Rowland Connor's article on Missions, to which we referred last week, prints a note of correction from Mr. Connor, and handsomely confesses its own misreading of the article.

THE *Christian Union* says of the *Modern Review*, from which we reprint the paper from Dr. Carpenter for our leading essay in the present issue, that, "if it maintains as a regular thing the exceptional excellence of its first few numbers, its future is secure."

THE Unitarian Churches are appointing delegates to "The National Conference of Unitarian and other Christian Churches," to be held in Saratoga the latter part of September. The "other Christian Churches" do not as yet swell the list to unwieldy proportions.

NEAR Court Square, Boston, there is a colored boot-black, with the placard "Prof. Allen, the Great Champion Shiner." We may expect to see "Prof. Allen" announced with the other "Professors" who, in these days, figure so prominently in Western Conventions of Liberals.

ONE of the latest sins of Professor Robertson Smith, according to Sir Henry Moncreiff, is that he has been calling Eber, the venerable ancestor of Abraham, *names.* He called him "an ethnological abstraction"; and very likely, too, he may have prefixed the epithet "old," if not something worse.

THE Harvard College Library is to be opened for the use of students on Sunday afternoons; another good move against the Sabbatarian superstition. The Museum of Comparative Zoölogy is already open to the public free of charge, on Sunday afternoons, with results very gratifying to the officers.

THE *Catholic Review* says: "In another week, the schools will open; and there remains but little time for the consideration of a question over which some Catholic parents are weak enough to hesitate. There ought to be only one answer possible, and that should be, 'I will send my child to a Catholic school.'"

IN Middletown, N.Y., Rev. Dr. Marvin, an Orthodox Congregational minister, has got so far as to put John Brown alongside of St. Paul, and to quote with approval Emerson's words of him while the old hero was yet in prison,—"He is a saint, whose fate yet hangs in suspense, but whose martyrdom, if it shall be perfected, will make the gallows glorious like the cross."

THERE is no doubt that the educated native classes in India have lost faith to a great extent in their own religion, while they have not adopted any other. Yet, unfortunately, they have adopted too many of the immoral customs which "Christian civilization" has brought to them, but from which they were comparatively free before the foreign contact. As an attempt to stem this tide of immorality, the Brahmo Somaj, the native reformed Church, has established an organization called the "Puritan Brahmo Club." Its four vows are: 1. I will abstain entirely from liquor. 2. I will shun the company of women of loose character. 3. I will not countenance or encourage flirtation. 4. I will treat as an excommunicated outcast every one guilty of systematic fornication or adultery. Can the missionaries in India do better than to urge the English "Christian" residents there to join this club?

WE think we can detect a dangerous rationalizing tendency in the following method of dealing with the miracle of Lot's wife, as given in the "International Bible Studies" for Sunday-schools, and printed in the Milwaukee *Christian Statesman*: "*His wife looked back from behind him.* She possibly could not see what particular need there was of being in such haste; and she tarried behind, looking back, it may have been from curiosity to see if all things continued as they were, or regret for the loss of home and all their property. Then the storm caught her, suffocated her, incrusted her, and possibly burned her to a cinder." But the Bible says, "She became a pillar of salt"; and it is no miracle for us, if you don't follow the letter of the Scripture. Isn't it for this very thing — trying to explain obscure places in the Bible by his own reason — that Professor Robertson Smith is getting himself and the Church into so much trouble in Scotland?

MR. GEO. W. COOKE has had two thoughtful articles in the *Christian Register* on the Concord School of Philosophy. He writes from an inside view, having been a member of the school through the session this summer. He praises, but he also criticises. He notes especially the shortcomings of the school in its attitude toward science, and speaks of the dogmatic character of the main part of the teaching in this fashion: "The real significance of the 'School of Philosophy' cannot be understood until it is recognized that its spirit is one of propagandism. Its aim is not that of an independent search after truth. It does not aim to furnish its students with a method of free research, by which they can arrive at and test the truth. Inquiry, in the truest sense, is not its purpose: it has a system to elucidate, a dogma to defend, a creed wrought out to teach. It cannot appreciate, it does not even know, the meaning of the statement of Emerson, 'that the world is not old enough yet by several thousand years to make a creed.'"

Digitized by Google

THE FORCE BEHIND NATURE.

BY WILLIAM B. CARPENTER.

Some thirty years ago, I enjoyed opportunities of discussing with John Stuart Mill (whose younger brother had been for twelve months an inmate of my house) many questions of philosophy in which we both felt the deepest interest. Among these was the Doctrine of Causation set forth in his recently published *System of Logic*. "We may define the cause of a phenomenon to be the antecedent, or the concurrence of antecedents, on which it is invariably and unconditionally consequent." I pointed out to my friend that, when this assemblage of conditions is analyzed, it is uniformly found resolvable into two categories, which may be distinguished as the *dynamical* and the *material;* the former supplying the *force* or *power* to which the change must be attributed, while the latter affords the *conditions* under which that power is exerted. Thus, I urged, when a man falls from a ladder *because* (as is commonly said) of the breaking of the rung on which his foot was resting, the real or *dynamical* cause of his fall is the force of gravity, or attraction of the earth, which pulls him to the ground when his foot is no longer supported; the loss of support being only the *material condition* or *collocation*, which allowed the force previously acting as *pressure* on the rung to produce the downward *motion* of the man who stood upon it.

To this Mr. Mill's reply was that the distinction is one of metaphysics, not of logic. I ventured, however, to press on him that, to whichever department of philosophy this point is to be referred, it is one of fundamental importance; that, assuming experience as the basis of our knowledge, we recognize the downward tendency of every body heavier than air, by our sense of muscular tension in lifting it from the ground, or in resisting its descent toward the earth; and that our cognition of *force* through this form of sensation, being thus quite as immediate and direct as our cognition of *motion* through the visual sense, ought to be equally taken account of.

The promulgation about the same time of the doctrine of the "Correlation of the Physical Forces," by Professor (now Sir William) Grove, and the researches of Mr. Joule on the "Mechanical Equivalent of Heat," seemed to me to bring this view of *dynamical* causation into yet greater importance, by showing that what is true of that form of Force which produces or resists mechanical (or what is now distinguished as *molar*) Motion may be legitimately extended to those other forms which are manifested in the *molecular* changes that express themselves in chemical action, or impress us with the sensations of heat, light, etc. Partaking of the general ignorance at that time prevalent in this country, of the doctrine of "Conservation of Energy," already promulgated in Germany by Mayer and Helmholtz, I myself endeavored to carry Professor Grove's principle into the domain of biology, by showing that what physiologists have been accustomed to call Vital Force may be regarded as having the same "correlation" with the various forms of physical force as they have with each other.* And, in the introduction to the fourth edition of my *Human Physiology* (published in 1853), I thus explicitly defined my position:—

"When this assemblage of antecedents is analyzed, it is uniformly found that they may be resolved into two categories, which may be distinguished as the *dynamical* and the *material*, the former supplying the *force* or *power* to which the change must be attributed, while the latter affords the *conditions* under which that power is exerted. Thus, in a steam-engine we see the dynamical agency of heat made to produce mechanical power by the mode in which it is applied: first, to impart a mutual repulsion to the particles of water; and, then, by means of that mutual repulsion, to give motion to the various solid parts of which the machine is composed. And thus, if asked what is the cause of the movement of the steam-engine, we distinguish in our reply between the *dynamical* condition supplied by the heat and the *material* condition (or assemblage of conditions) afforded by the 'collocation' of the boiler, cylinder, piston, valves, etc. . . . In like manner, if we inquire into the cause of the germination of a seed,—which has been brought to the surface of the earth after remaining dormant through having been buried deep beneath the soil for (it may be) thousands of years,—we are told that the phenomenon depends upon warmth, moisture, and oxygen; but out of these we single warmth as the *dynamical* condition, whilst the oxygen and the water, with the organized structure of the seed itself and the organic compounds which are stored up in its substance, constitute the *material*."

The subsequent general recognition by the scientific world of the "correlation" between the forces of Nature (under whatever form expressed) has thus given a breadth of foundation to the dynamical doctrine of Causation which it previously lacked; and the doctrine, having been afterwards formally developed by Professor Bain, was summarized by J. S. Mill in the later editions of his *Logic*, almost in the very terms in which I had originally propounded it to him in conversation, and had publicly expressed it in the extract just cited: "The chief practical conclusion drawn by Professor Bain bearing on causation is that we must distinguish in the assemblage of conditions which constitutes the cause of a phenomenon two elements: one, the presence of a force; the other, the collocation or position of objects which is required in order that the force may undergo the particular transmutation which constitutes the phenomenon."* Mr. Mill himself still preferred, however, to express the principle in terms of Motion rather than in terms of Force: "If the effect, or any part of the effect, to be accounted for consists in putting matter in motion, then any of the objects present which has lost motion has contributed to the effect; and this is the true meaning of the proposition that the cause is that one of the antecedents which exerts active force." As this mode of expressing the facts is sanctioned by high authorities at the present time, it may be well for me to explain more fully the basis of my original contention, that our cognition of *force* is quite as immediate and direct as our cognition of *motion;* in fact (as I think I shall be able to prove), even more fundamental, inasmuch as our cognition of matter itself is in great degree dependent upon it.

It has been recently well said that "all true science involves both the knowledge of Nature and the knowledge of man: it includes the study of mind as well as of matter. A philosopher may pursue either, but he can have no complete knowledge of what he investigates without borrowing from the other department of investigation."† Many of the Nature-philosophers, who affirm that we have no knowledge of anything but the matter and motion which lie within the range of "experience," show themselves very imperfectly acquainted with what "experience" really means; unhesitatingly ranking as actual objective facts their own mental interpretations of the sensory impressions they receive from external objects. Many metaphysicians, on the other hand, have reasoned as if our concern were with mental operations alone, and as if the abstractions in which they deal had an existence *per se*, without any relation to the phenomena of Nature. But among the ablest thinkers of the present time there seems to be now a pretty general recognition of the necessity for the replacement of the abstract definitions of metaphysics —so far, at least, as they relate to the external world —by psychological expressions of the modes in which the human *ego* is affected by its changes. Thus the ordinary metaphysical definition of "matter" is that which possesses "extension." But, for this definition to convey any definite idea to our minds, we must know what "extension" means; and this, we are told, is the "occupation of space." Now, the conception of "space," in the opinion of most psychologists, is ordinarily derived from our interpretation of *visual* sensations; and yet these may be altogether deceptive. When we look at a window from a short distance, we cannot tell by the use of our eyes alone whether the space included by its frame is void or is occupied by a perfectly transparent and colorless glass. A glass globe is held up in front of it, and we cannot tell by looking at it whether it is empty or is filled with pure water or some other transparent, colorless liquid. And we can take no cognizance by our vision of the atmosphere which surrounds us, unless its transparence is interfered with by mist or fog. Clearly, then, our visual sense cannot *per se* furnish us with a satisfactory definition of Matter.‡

Now that we have got rid of the fiction of "imponderables," we might fall back on a definition of matter—in use before that fiction was invented—as that which possesses "ponderosity" or weight. But what is weight? The downward tendency, it may be replied, in virtue of which all unsupported bodies fall to the earth. But what is this "tendency"? We might *see* any number of bodies falling to the ground, and might frame a correct law of their motion, without having the remotest conception of their possessing that downward *pressure* which we at once recognize when we take a lump of lead or iron into our hands; and it is obviously on our cognition of this pressure that our idea of weight or ponderosity is based. Now the instrumentality through which we take cognizance of it seems to me to be threefold. In the *first* place, we have the sense of simple pressure on the tactile surface; as when, the hand passively resting on a table, a weight is laid upon it. *Secondly*, we recognize it by the sense of *tension* which we experience when a weight is attached to a pendent limb, and which we refer to the muscles and ligaments which are thus put on the stretch; or when, the hand resting on the top of a cylinder of glass placed over an air-pump, the air is exhausted from beneath, so as to make us *feel* the downward "pressure of the atmosphere." In these two cases, the mind is the passive recipient of the sensory impressions. But, *thirdly*, when we determinately lift a weight or hold it suspended by our hands, we experience, in addition to the sense of pressure and the sense of tension, a *sense of effort*, which we recognize as an *immediate* revelation of consciousness, not referable to any physical impression, but of the same kind as that which we experience in a purely mental act, such as the fixation of the attention. And a little consideration will, I think, make it clear that it is on this "sense of effort" in resisting downward pressure that our cognition of weight is essentially based.

For, in the *first* place, the *continuance* of a moderate pressure on the cutaneous surface, like other sensory impressions that become habitual, soon ceases to affect us sensorially; for we cognosce rather the *changes* in the states of our sense-organs than the states themselves. Or, again, we may suffer under a temporary or permanent paralysis of the cutaneous sense, that may prevent our feeling the contact of the body we are lifting or supporting; and yet, recognizing its downward pressure in other ways, we can put our muscles into action to antagonize it. But, *secondly*, this paralysis may extend to the muscular sense, so that the feeling of muscular tension is wanting, as well as that of contact-pressure; and yet none the less can a weight be lifted or sustained by a conscious effort, provided that the deficiency of the guiding sensations ordinarily derived from the muscle itself is supplied by the sight. A woman whose arm is sensorially but not motorially paralyzed can hold up her child as long as she looks at it; and a man affected with the like paralysis of his legs can stand and walk while looking at his feet. But, *thirdly*, since the *mental sense of effort* is experienced in every determinate exercise of our muscular power, and is, as all experience teaches, a necessary condition of that exercise; since, again, it is proportioned to the exertion we put forth, and continues as long as that exertion is sustained,—it is in this, and not in the cutaneous or muscular impressions, which are (so to speak) accidental, that (as it seems to me) we find the real basis of our cognition of the "ponderosity" of matter.

But "ponderosity" cannot be considered an essential property of matter, being merely the "accident" of the earth's attraction for bodies lying within its range. This attraction varies with the distance of a body from the centre of the earth; and a body occupying the common centre of gravity of the earth and sun would be equally drawn toward both, and would consequently have no "weight." We must therefore seek a satisfactory definition of matter elsewhere; and we find the clew to it in the consideration that the sense of effort we experience in antagonizing the downward pressure of a body is but a particular case of our more general cognition of *resistance*. When we project our hand against a hard and fixed solid

* "On the Mutual Relations of the Vital and Physical Forces" in *Philos. Transact.* 1850.

* *System of Logic*, 8th ed., vol. i., p. 406.

† *Natural Theology of the Doctrine of the Forces*, by Professor Benjamin Martin, of the University of the City of New York.

‡ According to Professor Bain, the conception of space is essentially based on the sense of muscular tension which, according to him, we experience in the ordinary movements of our eyes. But I am satisfied that this is physiologically erroneous. These movements are ordinarily guided, as Professor Alison long ago contended, and as Professor Helmholtz and I myself have since experimentally proved, by the visual, not by the muscular sense; and it is only when we put the muscles to an unusual strain—as when our visual axes converge on an object brought nearer and nearer to the eyes, or when we entirely exclude light from the retina—that we experience any sense of tension in their muscles.

Digitized by Google

body, our consciousness of its resistance to our pressure is exactly that which we experience when we try to raise a weight that we have not strength to lift; while, if that solid be either yielding in its parts or movable as a whole, we measure its resistance, as in lifting a weight, by our sense of the effort necessary to overcome it. When we move our hand through a liquid, we are conscious of a resistance to its motion, which is greater or less according to the "viscosity" of the liquid. And, when we move our open hand through air at rest, we are still conscious of a resistance, our sense of it being augmented by an extension of the surface moved, as in the act of fanning; while, if the air is in motion, we feel its pressure on the sail of a boat by the "pull" of the sheet we hold in our hand, or on the sails of a windmill by the rotation it imparts, the *force* of which we can estimate by the *effort* we must put forth to resist it. Attenuate any kind of air or gas as we may, its resistance can still be made apparent by the like communication of its own motion to solid bodies. Thus, in Mr. Crookes' wonderful radiometer, a set of vanes poised on a pivot within a globe of glass exhausted to *a millionth* of its ordinary gaseous contents is whirled round by the movement excited in the molecules of that residual millionth, either by the heat of the radiant beam falling on the surface of the globe or by the passage of an electric current across its interior; and the mechanical force required to impart that motion can be measured with precision, by bringing it into comparison with some other force (as that of gravity) of which we can take immediate cognizance. And thus, as Herbert Spencer remarks, by the decomposition of our knowledge of any form of matter into simpler and simpler components, we must come at last to the simplest, to the ultimate material, to the substratum; and this we find in the *impression of resistance* we receive through what we may call our "force-sense."*

Such being the teachings alike of general and of scientific experience, I cannot but feel surprised that any persons claiming the title of philosophers should affirm that we *know* nothing except matter and motion, and that force is a creation of our own imagination. One might suppose such persons to be either destitute of the "force-sense," or to have based their philosophical system upon the movements of the heavenly bodies which they can only *see*, instead of upon those mundane phenomena in the cognition of which they can bring their *hands* to the assistance of their eyes. How essential this assistance is to the formation of correct conceptions of the solid forms and relative positions of the objects around us is known to every one who has studied the physiology of the senses. Should we not think it absurd on the part of any one who possesses in the use of his hands the means of detecting the error of his visual perceptions, if he were to base a superstructure of reasoning—still more to found a whole system of philosophy—upon the latter alone? Yet such appears to me to be the position of those who deny our direct cognition of force.

Let us suppose (if possible) a man who had enjoyed the full use of his eyes, but whose limbs had been completely paralyzed from infancy, looking on at a game of billiards. He would see a succession of motions connected by regular sequence,—the motion of the arm of the player, the stroke of the cue, the roll of the ball, its contact with another ball, the movement of the second ball, the change of direction or the entire stop of the first, the rebound of balls from the cushion in altered directions, and so on. And he might frame a statement in "terms of motion" of all that passes before his eyes, thinking this all he can know. But suppose the limbs of such a man to be suddenly endowed with the ordinary powers of sensation and movement; let him take the cue into his hands and himself strike the ball; let him hold his hand on the table, so that the rolling ball shall strike it and make him feel its impact; let him hold the second ball, and feel the shock imparted to it by the stroke of the first. Can any one deny that he would thus acquire a dynamical conception linking together the whole succession of phenomena, which he was previously quite incapable of forming; that this dynamical conception is quite as directly based upon the experience derived through his "force-sense" as his kinetic expression was upon that derived through his visual sense; and that this cognition of the force producing the motions is, therefore, fully as much entitled to be introduced into a logical doctrine of causation as the visual cognition of the motions themselves? If it be replied that we have no proof that the movement of the ball we strike is produced by the force which we consciously exert in striking it, I simply reply that we have as much proof of it as we have of anything which rests upon universal experience, and which we can verify experimentally as often as we choose to try,—quite as much as we have of the existence of anything whatever that is external to ourselves.

Let us take, again, the simple case of magnetic attraction. A man who knows nothing of magnetism sees a piece of iron, brought within a certain distance of what looks like a horse-shoe bar of the same metal, suddenly jump toward its approximated ends; and might, as before, correctly express the fact in "terms of motion." But let him take the piece of iron in his hands, so as to feel the "pull" upon it when brought sufficiently near the magnet, and he then becomes conscious, through his force-sense, of a *power* of which he was before utterly ignorant.

Thus, as it seems to me, an analysis of those *psychical* experiences, on which all our cognitions of the *physical* universe around us are really based, irresistibly lands us in the conclusion that, as Herbert Spencer expresses it, "all the sensations through which the external world is known to us are explicable by us only as resulting from certain forms of force"; the direct derivation of our conception of force from our own experience of muscular tension (or as I should myself say, from our own sense of effort) being "a fact which no metaphysical quibbling can set aside." In the words of the able American writer I have already quoted, "The conception of force is one of those universal ideas which belong of necessity to the intellectual furniture of every human mind." By no one has the principle for which I am contending been more clearly and more authoritatively expressed than by Sir John Herschel, a philosopher who united to his wonderful grasp of nature-phenomena a profound insight into the action of the mind of man in the interpretation of them:—

"Whatever attempts have been made by metaphysical writers to reason away the connection of cause and effect, and fritter it down into the unsatisfactory relation of habitual [unconditional] sequence, it is certain that the conception of some more real and intimate connection is quite as strongly impressed upon the human mind as that of the existence of an external world, the vindication of whose reality has, strange to say, been regarded as an achievement of no common merit in the annals of this branch of philosophy. It is our own immediate consciousness of *effort*, when we exert force to put matter in motion or to oppose and neutralize force, which gives us this internal conviction of *power* and *causation*, so far as it relates to the material world."—*Treatise on "Astronomy" in Lardner's "Cyclopedia,"* p. 232.

Man's position as the "Interpreter of Nature" may be not inaptly likened (as it seems to me) to that of an intelligent observer of the working of a cotton-factory, with whose mechanical arrangements he is entirely unacquainted, and of whose moving power he knows nothing whatever. He is taken into a vast apartment,* in which he is at first utterly bewildered by the number and variety of the movements going on around him; but, by directing his attention to the several machines *seriatim*, he is able to arrive at a *classification* of them, according to the *kind of work* which each does. Thus he finds one set *carding* the cotton-wool supplied to it, so that its confused tangle gives place to a parallel laying of the fibres. He would see another taking up the bundles of carded wool, and *drawing* them out (after repeated doublings to secure uniformity) into a long soft cord. This cord he would then trace into the *roving* machine, which, by a continuation of the drawing process, further reduces its thickness, at the same time giving it a slight twist to increase its tenacity, so that it admits of being then wound upon bobbins. Thence he would trace the cord into the *spinning*-machine, which at the same time stretches and twists the cord, producing from it a yarn whose fineness might vary considerably in different machines. Finally, he would see the spun yarn carried, some as weft and some as woof, into the *power-loom*, from which it emerges as woven cloth,—the final resultant of the whole series of operations.

Concentrating now his attention upon any one of these machines, he studies its wheels, levers, and other moving parts, and tries to comprehend their several actions and the bearing of these upon each other. By long and scrutinizing observation, he masters the whole series of sequences, and traces the distribution of motion from a single large axis, through the hundreds (it may be) of separate pieces of the machine directly or indirectly connected with it; and he might thus frame a description of the working of the machine, which might be perfectly correct so far as it goes, and which yet would be defective in one most essential particular,—the statement of the *force* or *power* by which it is moved. For, so far as mere visual observation could teach him, the machine might be self-moving; and he might thus attribute to each kind an *inherent power* of carding, roving, drawing, spinning, or weaving, as the case might be.

Carrying his observations further, and noticing that one or another of these machines comes to a standstill, but resumes its motion after an interval, he may include this occasional suspension also in his general expression; but, perplexed by the want of any regularity in its intervals, he will seek some farther explanation. Continuing his patient watch, he will see that the stoppage of the machine follows the pulling of a handle by the man in attendance upon it, and that, when the handle is pulled the other way, the machine goes on again; and thus he will be led to introduce a certain position of this handle as one of the antecedent conditions of the machine's action. Still pursuing his inquiries, he finds out that the axes of the several machines are all in mechanical relation with one great longitudinal shaft, being connected with it either by continuous bands passing round pulleys or by trains of wheel-work; and at last he discovers the important fact that the movement *of* the handle which stops the machine breaks the continuity of that relation, shifting a shaft *from* a "fast" to a "loose" pulley, or throwing the wheel-work "out of gear"; while the converse movement, which restores that continuity, is followed by the renewed action of the machine, which goes on until the continuity is again broken. Thus he will be led to regard its maintenance as essential to the working of the machine; but nothing that he has yet learned explains to him *why* it is essential. He has only got at the *material collocation* which his educated vision enables him to recognize; and, for anything he knows to the contrary, the change in that collocation may be *in itself* adequate to determine the result.

But let him lay hold of the band which stretches between the main shaft and the axis of one machine, or attempt to stay with his hand the rotation of the train of wheels which connects it with another, he then at once becomes conscious, through his "force-sense," of the *power* which the band or the wheel-work is the instrument of conveying; and as he finds that the "pull" upon his hand is just the same whether the machine is in motion or not, provided that the band or wheel remains in mechanical connection with the main shaft, he comes to the conviction that the *source* of the power is in the shaft, and that, so far from any one of the machines having an inherent power of movement, its motion entirely depends upon the force supplied to it from the shaft. And when, under the guidance of this conception, he again examines the *working* of the several kinds of machine, he finds that, while the *power* is the same for all, the diversity in their respective products is traceable to the diversity in their construction; that is, to the *material collocations* through which the one moving force exerts itself in action.

But, having thus acquired the notion of *moving power*, and having satisfied himself of the derivation of the force that gives motion to each of the entire aggregate of machines from one main shaft, our inquirer finds himself again posed. Has this shaft itself an inherent power of motion, or does it derive that power from any ulterior source? He sees the shaft apparently terminate in the two end walls of the building; and, finding no evidence of its connection with anything else, he may feel himself drawn toward the conclusion that it moves *of itself*,—that is, by the "potency" of its own material constitution. But, before adopting this *rationale*, he sees all the machines stop at once, and finds that the shaft also has ceased to revolve. Here is a new and startling phenomenon. After pondering on it for an hour, and carefully looking out for an explanation, he sees the shaft and its connected machines resume their motion, and yet is certain that no agency visible to him has had any

* Herbert Spencer considers the cognition of resistance to be essentially derived from the sense of muscular tension. I have already expressed my reason for now dissenting from this view, which I myself formerly held.

* In one of the flax-spinning mills belonging to the Marshalls of Leeds, the whole of the work is done on one floor, covering (I believe) two acres of ground, instead of in the usual building of several stories.

Digitized by Google

concern in that renewal. By continued watching, he finds this suspension and renewal to be periodical, so that he can frame a law that shall express them in terms of *time*. Thus he might give a complete *phenomenal* account of the action of the shaft, which should be perfectly consistent with the assumption of its "inherent potency," and which might be sufficiently satisfactory to his mind to justify him in believing that there is no more to be learned about it. But, not wishing to leave anything uninvestigated, he goes round to *the other side of the wall*. There he finds that one end of the shaft comes through it, and is in mechanical connection with either a steam-engine or a water-wheel; and, by watching what occurs when its motion is checked and renewed, he sees that the engineer shuts off or turns on either the steam generated in the boiler of the steam-engine or the descending water whose motion drives the wheel.

I shall not weary the patience of such readers as may have followed me thus far by tracing out in like detail the farther steps of the inquiry, but shall land them in the final conclusion now accepted by every man of science, that the power exerted in both these cases is drawn from solar radiation, the fall of the water which gives motion to the water-wheel being merely the return of that which has been pumped up as vapor by the sun's heat; while the combustion of coal, from which steam-power is derived, reproduces, as active force or "energy," the sunshine that exerted itself during the carboniferous period in dissociating carbonic acid and water into the hydrocarbons of coal and the oxygen of the atmosphere, whose recombination gives forth heat and light. And, if we look still farther back for the source of the sun's radiant energy, we should find it perhaps in the progressive consolidation of the primeval "fire-mist," nebular matter.

But whence nebular matter? And whence the force which draws its particles together, and which manifests itself as light and heat during their consolidation? Here we come to a wall, to the other side of which we seem at present to have no access.

But *is* there no other side? Does not the whole course of the preceding inquiry show the unsatisfaction (if I may revive an obsolete word) of resting in any inherent "potency" of matter as the *ultima ratio* of the existing kosmos? If we think the man foolish who supposes the main shaft of a cotton-mill to turn *of itself*, merely because he sees it apparently end in a wall which conceals from him the source of its motive power, are we not really chargeable with the like folly if we attribute self-motion to the ultimate molecules of matter, merely because the power that moves them is hid from our sight? The mere physicist may see no possible way further. But there is a philosophy which has fully as true and as broad a basis in man's psychical experience as can be claimed for the fabric of physical science; and, in the admirable words of the great master I have already quoted (Sir John Herschel, in his *Familiar Lectures on Scientific Subjects*, p. 460), I shall sum up an argument which this paper is intended rather to illustrate and enforce by an appeal to the familiar facts of consciousness than to present in strict logical form:—

"In the *mental sense of effort*, clear to the apprehension of every one who has ever performed a voluntary act, which is present at the instant when the determination to do a thing is carried out into the act of doing it, we have a consciousness of immediate and personal causation which cannot be disputed or ignored. And, when we see the same kind of act performed by another, we never hesitate in assuming for him that consciousness which we recognize in ourselves; and in this case we can verify our conclusion by oral communication." "In the only case in which we are admitted into any personal knowledge of the origin of force, we find it connected (possibly by intermediate links untraceable by our faculties, yet indisputably *connected*) with volition, and by inevitable consequence, with *motive*, with *intellect*, and with all those attributes of mind in which personality consists."

As a physiologist, I most fully recognize the fact that the physical force exerted by the body of man is not generated *de novo* by his will, but is derived from the oxidation of the constituents of his food. But holding it as equally certain, because the fact is capable of verification by every one as often as he chooses to make the experiment, that, in the performance of every volitional movement, that physical force is put in action, directed, and controlled by the individual personality or *Ego*, I deem it just as absurd and illogical to affirm that there is no place for a God in nature, originating, directing, and controlling its forces by his will, as it would be to assert that there is no place in man's body for his conscious mind.—*The Modern Review.*

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

TALKS ABOUT JESUS. By M. J. Savage, author of *Light on the Cloud, The Morals of Evolution*, etc. Boston: George H. Ellis, Publisher, 101 Milk Street. 1880.

This little book of one hundred and sixty pages has a modest title, but there is much meat in it. We took it up, thinking to glance through it in half an hour and get the essence of it. And that, probably, we might have done, for to one versed in the recent literature of the subject it contains nothing new as the result of independent research, and does not profess to; but we found ourselves caught by the fascinating clearness and vigor of Mr. Savage's style, and thus carried along to read every word of the nine chapters. These chapters, we understand, were originally extemporaneous discourses, given to Mr. Savage's congregation in Boston, and they have all the vivacity and simplicity of familiar "talks"; and yet there is every appearance of the most careful preparation. They utterly escape the danger to which extemporaneous preaching is especially liable,—that of diffuseness and repetition. Their special merit is point and compactness in statement. The clearness is not alone in the style, but in the thought. Mr. Savage is preëminently a clear thinker. In this book, particularly, his thought is crystal-cut in the sharpness of its outline. His convictions never—or "hardly ever"—halt half-way. He does not raise a question for the sake of discussion, or for showing what others have written about it, but for the sake of a decision. And he comes to a decision. The temper of his mind is not that of doubt. All questions of doubt and uncertainty, apparently, he puts in a chamber by themselves and closes the door upon them; so that practically they do not exist for him. He does not let any of them out to trouble him or his readers, until he has a conclusive decision ready for them.

Indeed, we are not sure but that in a sense the very "clearness" of Mr. Savage's thought might be charged as a defect in this particular book. The topics treated are, of course, those which have been warmly debated in the Christian Church for centuries, and upon which the scholarship of Christendom is variously divided to-day. But, as we were reading, we found ourselves frequently asking: If it is all as clear sailing as this, why have not all come to the same port? If the argument is so lucid and conclusive as here appears, how can there be any other side to argue at all? And these questions led to the further question, whether the logical clearness which Mr. Savage's intellect demands does not tend to exclude from his range of vision any elements of uncertainty that may exist in the premises, even though such elements actually inhere in the subjects he discusses and are consequently a legitimate part of the premises.

But, however this may be, Mr. Savage is perfectly explicit as to the stand-point from which he gives these views of Jesus and his mission. He tells us in the introduction his precise method of proceeding with the Gospel narratives; in other words, just what he accepts and what he rejects in order to get a tolerably sure biographical platform from which to start. He takes the ground adopted by many of the most learned modern critics, and especially advocated by Dr. Edwin A. Abbott, in his article on the Gospels in the last edition of the Encyclopædia Britannica, that, though none of the first three Gospels was originally written as it now stands, Mark is the oldest of them,—less legendary, therefore, than the others, and to be used as a guide in constructing from the three a common story of what Jesus said and did. The fourth Gospel, of course, Mr. Savage leaves out of view as entirely unauthentic history, however valuable it may be for other reasons. But from the common element in the first three, representing that portion of the oral tradition concerning Jesus which "had already become so fixed that neither of the writers felt at liberty to change it," he thinks "a complete life of Jesus can be constructed by using only those words and phrases which all three of them use." In this "triple tradition," he says, "if anywhere, we shall be able to find traces of what Jesus really was and did and said. This takes us back as far, and as near to his person, as we can ever hope to go."

From this point of departure and with this method, Mr. Savage proceeds to his theme,—and proceeds, we think, in the main, consistently. If any protest is to be made, it must be made (with one exception to be afterwards noticed) against the premises, and not against the argument itself. The subjects of his several "talks" are "Sources of our Knowledge"; "The Miraculous"; "Birth and Childhood"; "Public Life"; "Death and Resurrection"; "The Messianic Idea"; "Jesus and the Church: or, was Jesus a Christian?" "Jesus and Humanity: or, Christianity among the Religions." That the utterances are very radical need not be said to anybody who knows Mr. Savage's present theological position. He does not believe that Jesus, by birth or faculty or inspiration, was any other than a natural human being; the loftiest, indeed, of all past religious teachers, yet subject to the limitations of his time, and teaching many things that have been both intellectually and morally outgrown. He does not believe that Christianity is of supernatural origin, but that it is "a natural religion in precisely the same sense as is any other historic religion"; only, in a natural way, "the highest and best" of them all. He is not at all strenuous to keep the title of "Christian,"—says distinctly, "We will not grasp after the name of 'Christian' as at present defined,"—yet apparently he would consider himself entitled to the name by virtue of what he would regard a more correct definition, though his hold is by so slender a thread that we may expect to see it snap any day in his own hands.

Indeed, on this point, the last that the *Talks* treat, Mr. Savage seems to us to lose his habitual clearness of thought, and to leave also the straight line of his method. He sees clearly and says explicitly that "you cannot possibly deduce historic Christianity from the life and words of Jesus." He considers the Messianic idea so "all-important" in its relation to the origin of Christianity that he says, with his usual emphatic positiveness, "It is unquestionably true that but for the Messianic idea, wrought out and organized by the thought, the genius, and the energy of Paul, there would have been no historic, instituted Christianity in the world." He thinks that Jesus himself claimed to be the Messiah, though not in the Jewish sense of the term, and that he was under the delusion that he himself would miraculously appear to establish the Messianic reign. He further affirms that "the one single point that separated Christians from the Jews, at the first, was simply here: the Jews denied that Jesus was coming again as the Messiah, and the Christians asserted it"; and that "the one grand thing which the early preacher of Christianity set out to do was to convince the Jews that Jesus was the "Christ,"—that is, the Messiah. Now it strikes us that these affirmations give us, with as much explicitness as anything can, the true definition of the word "Christian." We leave aside the later definitions made by the Catholic and Protestant Churches, even that of the Evangelical Alliance, by which Mr. Savage easily enough proves that Jesus himself was not a "Christian" (a point, by the way, which, however practically effective, does not advance his argument in its proper line), and we come back to the earliest primitive traditions, or to the time when the name "Christian" was first taking shape and meaning, and we inquire there the significance of the term. And what do we find? Why, that "Christian" meant simply and solely one who accepted Jesus as the Messiah, and not at all one who only accepted him as a great moral and religious teacher, even though possibly the highest the human race had ever had. To be a Christian was to confess Jesus to be "the Christ."

And in all after definitions in the Christian Church, however much of credal appendage has been added, this original confession has been uniformly regarded as the one essential and vital point of departure, until we come to the small fraction of radical Unitarians in our own day, who desperately clutch their one remaining shred of connection with the Christian Church by going behind this uniform and original definition of the term "Christian" to the moral and spiritual teaching of Jesus for a new and more generic definition which they can accept. But, in our opinion, Mr. Savage, by the strict method of interpretation of the New Testament which he has adopted, is pre-

Digitized by Google

cluded from this resort. He says, for instance, in the first of the quotations above made, that from the life and words of Jesus we cannot possibly deduce historic Christianity; by which we must suppose him to mean that Jesus *as a general moral and religious teacher alone* could not have originated historic Christianity. For, if we include in Jesus' "words" what Mr. Savage thinks he plainly claimed and taught about his own Messiahship, then this sentence, taken in connection with those after quoted, would appear to have no meaning. What Mr. Savage believes and what he means to say, we take it, is that Jesus—appearing only in the *rôle* of a moral and spiritual reformer, a great prophet, even though preaching with new and wonderfully clear emphasis the divine fatherhood and a morality entering into the very springs of the heart—would never have become the head of the historic Christian Church; that it was the Messianic claim made for him which placed him there, and without that claim, used as an organizing instrumentality, there would have been no Christian Church and no "Christians."

But is it not equally true, must not at least Mr. Savage admit it, that this claim would never have been made for Jesus, by Paul or any of the rest of the apostles, if Jesus had not made it for himself, and had never said anything about a Messianic realm? Was it not his own claim to be "the Christ," and what he himself taught concerning his coming to establish the Messianic kingdom, that gave to the apostles the essential seed-germ, which in their hands produced the "Christian" name and the beginning of historic Christianity? If, therefore, we are to go back to Jesus himself for a definition of "Christian," we shall not, if we follow Mr. Savage's method, find it in any part of the general moral and spiritual teachings of Jesus, from which, as he affirms, we cannot possibly deduce historic Christianity, and which equally could never have given us such a word as "Christian"; but we find it in just that specific part of Jesus' teachings concerning his Messiahship which Mr. Savage considers a delusion, and rejects. In fine, following Mr. Savage's logic,—and he will excuse us, if we catch somewhat of his own positiveness,—it is our opinion that he, and those who agree with his view of the Gospels, have not a single etymological, historical, logical, or moral right to the name of "Christian."

THE JOURNAL OF SPECULATIVE PHILOSOPHY. July, 1880. New York: D. Appleton & Co.

With the removal of its editor, Mr. Wm. T. Harris, from St. Louis, this publication has also removed from that city of its birth, and is now to be issued by Appleton & Co., in New York. It is remarkable that it should ever have appeared in a Western city, and remarkable that it should have been sustained so long in American soil anywhere. We do not suppose that it can have had a pecuniary success, but surmise that it has been kept in the field by the devotion of its editor and the band of fellow-workers in speculative philosophy that somehow congregated in St. Louis. The numbers have not always appeared regularly on their nominal month, as the last has not. They have apparently waited to get full with something worthy. But the full complement for each year has finally come, and the current volume marks the fourteenth year. Though we must confess we have not always read it, that the leaves of some of our back numbers are still uncut, yet we have always been glad that this magazine is published, and glad that we have it entire; and some day we hope to have leisure to turn back and read some of the solid articles it contains, which we now know only by their titles. In the strong tendencies of modern science on the materialistic side, it is well to have the side of speculative philosophy so ably represented as it is here. This last number contains: (1) A Criticism of Kant's Main Principles, by J. H. Stirling; (2) Atomic Collision and Non-Collision, by Payton Spence; (3) Kant's Anthropology (Translation), by A. E. Kroeger; (4) Grimm on Raphael and Michael Angelo (Translation), by Ida M. Eliot; (5) Notes and Discussions; (6) Books Received.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE. September, 1880. 101 Milk Street, Boston.

The Unitarians, after returning from the vacation season, are greeted with an unusually strong number of their *Review*. We would like to give a notice of some extent to each of the articles in turn, but must content ourselves with just mentioning their titles. I. History of the Psychology of Religion, by Rev. Francis Greenwood Peabody; II. Theodore Parker, by Rev. John W. Chadwick; III. Dr. Horace Bushnell and the Quandaries of our Theology, by Rev. C. A. Bartol, D.D.; IV. The Gospel of Liberalism, by Rev. J. H. Allen; V. The Messianic Hope, by Rev. Chas. W. Wendte; VI. Editors' Note-Book.

The latter by its shrunken proportions, and the lack of the usual book notices, alone betray the vacation season. Most of the articles named grew in an invigorating intellectual climate.

PERSONAL ITEMS.

MR. JOHN L. STODDARD, the lecturer, has got back from Europe.

MAX MUELLER will publish Professor Palmer's new translation of the Koran in his *Sacred Books of the East*.

MONCURE D. CONWAY has been in this city the past week. He intends to sojourn in and about Boston for a little while.

S. RUSSELL FORBES, Roman archæologist, will arrive in America about Sept. 20. He proposes lecturing upon "Ancient and Modern Rome."

RELIGIOUS excitement caused by a recent camp-meeting at Cadnan's Neck has made Miss Carrie Alden, of Westport, Conn., a raving maniac.

MR. L. K. WASHBURN, the radical speaker of Revere, Mass., addressed the Cape Cod Spiritualist Camp Meeting, Aug. 29, on "The Old Faith and the New."

DORA YOUNG, the daughter of Brigham, has renounced the system which he gave his life to build up. She is described as a handsome and an intelligent woman.

IT is reported that Prof. Hiram Corson of Cornell University has become a convert to Spiritualism. Professor Corson was recently bereaved of a daughter to whom he was very deeply attached.

MRS. ELIZABETH L. COMSTOCK, the Quaker philanthropist, has now taken up the cause of the Kansas refugees. She claims that there are forty thousand of them, two-thirds of whom are utterly destitute.

GEN. JULES BERGERET, one of the founders of the central committee of the French commune, and military commandant of Paris during the commune, has arrived in New York. He refuses to accept the amnesty of the French government.

EDWIN ARNOLD, author of the *Light of Asia*, is forty-eight years old. He graduated at Oxford with high classical honors, and soon after went to India as principal of Deccan College, Poona. He is not, as has been stated, a brother of Matthew Arnold.

CHARLES BRADLAUGH expects to make a little money out of the notice which he has of late attracted. He proposes accordingly to improve the time before the next session of Parliament by a short lecturing tour in this country. His appointments have been already arranged for him.

CARLYLE is a grand-uncle, and, it is said, is very much pleased about it. A private letter from Chelsea says that he is so dazed with the novelty of a baby in the house—it is almost his sole experience of such torments and wonders—that he sends for the infant when anybody calls, and remarks upon the perfection of the finger-nails and the little toe-nails and all the rest of the wee body. He turns it up and down and over, and explains the mysterious and wonderful anatomy; in short, acts like a child over the first baby it has ever seen.

IT appears that they do not all write "just like copperplate" in Australia any more than in some other parts of the world. This is the irreverent way in which the Sydney *Bulletin* speaks of the Rev. Dr. McGibbon's penmanship, a distinguished clergyman of that city: "No religious compositor (and there are a few) is ever intrusted with Dr. McGibbon's manuscript. One sheet of it engenders more profanity than a barrel of whiskey. The recipient of a letter from him on one occasion wrestled with it for a week, and then submitted it to all his friends. None of them could decipher it, so they sent it back to the doctor himself, and even *he* could not make it out."

REV. PHOTIUS FISKE—we presume he would prefer that we should drop the "Rev."—is one, as many can testify, whose generous sympathies are wont to overflow in helpful deeds. Among the various objects of his benevolent interest for some years has been the colored school of Leesburg, Va. The teacher of this school recently enjoyed, chiefly through his favor, an overland trip, with a pleasure party, to California. On her return, she gratefully wrote as follows: "What a splendid new world your golden key unlocked for me to roam through with boundless satisfaction and delight! And how shall I ever return to you or to 'the universal good' any equivalent for the happiness you so unselfishly bestowed!" Miss Putnam (the lady referred to) passed a few days at Iowa Agricultural College, as the guest of President Welch and his wife, and earnestly expresses the desire that her benefactor may visit it. "My hope is," she says, "that, if you come here, you will find a happy environment of active young life, learning, improving, growing, and at the same time a quiet, restful home for yourself, such as you spoke of your desire to find; and a worthy institution which you would love to endow with your exquisite collection of pictures and gems of art, a monument of unsurpassed educational opportunities,—and, what your soul will delight in, all as free as air to women, colored folks, Chinese—anybody that wants to learn!"

POETRY.

For the *Free Religious Index*.

DO YOU KNOW?

"Yesterday we buried my pretty brown mare under the wild cherry-tree. End of poor Bess."—*Letter from a friend.*

When a human being dies,
Seeming scarce so good or wise,
Scarce so high in scale of mind
As the horse he leaves behind,
"Lo," we cry, "the fleeting spirit
Doth a newer garb inherit;
Through eternity doth soar,
Growing, greatening, evermore."

But our beautiful dumb creatures
Yield their gentle, generous natures,
With their mute, appealing eyes,
Haunted by earth's mysteries,
Wistfully upon us cast,
Loving, trusting, to the last;
And we arrogantly say,
"They have had their little day;
Nothing of them but was clay."

Has all perished? Was no mind
In that graceful form enshrined?
Can the love that filled those eyes
With most eloquent replies,
When the glossy head, close pressing,
Grateful met your hands caressing;
Can the mute intelligence,
Baffling oft our human sense
With strange wisdom,—buried be
"Under the wild cherry-tree"?
Are *these* elements that can spring
In a daisy's blossoming?
Or in long dark grasses wave
Plume-like o'er your favorite's grave?
Can they live in *us*, and fade
In all else that God has made?

Is there aught of harm, believing
That, some newer form receiving,
They may find a wider sphere,
Live a larger life than here?
That the meek, appealing eyes,
Haunted by strange mysteries,
Find a more extended field,
To new destinies unsealed;
Or that in the ripened prime
Of some far-off summer time,
Ranging that unknown domain,
We may find our pets again?

HELEN BARRON BOSTWICK.

DEAR are thy girls and thy boys, my beautiful, opulent neighbor,—
One on thy bosom reposes, another looks up from thy knee;
Calm is thy face and gone the passion of youth's fierce endeavor:
All thy heart closely once hid, hold now thy arms, open and free. JOHN ALBEE.

Digitized by Google

The Free Religious Index.

BOSTON, SEPTEMBER 9, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, MRS. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, MRS. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and MRS. SARA A. UNDERWOOD.

SEPTEMBER is here. Work begins again. Our friends must now remember the *Index* with renewed vigor. We need donations. We need new subscribers. Look at the lists below, and see if you cannot put your name there. Look among your neighbors and correspondents, and see if there is not some one who would take the paper, if you called his attention to it in the right way.

OUR readers, we know, will thank us for sharing with them the welcome letter from Mr. O. B. Frothingham, printed in another column. We use the privilege he gives us to print it entire. We can but regret his decision not to resume his work as a preacher and lecturer, though we rejoice that he can speak so satisfactorily of his health as to be able to promise his great abilities to the cause of Free Religion in other ways.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*.	50.00
JOHN C. HAYNES, *Boston*.....	200.00
Mrs. C. P. CURTIS, *Boston*	10.00
Mrs. C. A. TUCKER, *New Bedford*.....	10.00
JACOB HOEFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock.....	10.00
GEO. W. ROBINSON, *Lexington, Mass*.....	100.00
Rev. PHOTIUS FISK, *Boston*.....	100.00
JOHN CURTIS, *Grandville, Mass*.....	25.00
WM. LLOYD GARRISON, JR., *Boston*.....	25.00
THEO. ALTSCHUL, *New York*.....	2.00
MATTHEW LUCE, *Boston*.....	100.00
A. FRANKFIELD, *New York*.....	10.00
Mrs. M. T. STEVENS, *North Andover, Mass*.....	10.00
CHARLES NASH, *Worcester, Mass*.....	18.35
Mrs. D. R. GREENE, *New Bedford, Mass*.....	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge.....	100.00
M. B. GREENSFELDER, *St. Louis, Mo*.....	25.00
Miss A. B. BUFFUM, *Lynn*.....	7.00
T. H. MATHEWS, *New Bedford*.....	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass*.....	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*.....	10.00
DANA B. HUMPHREY, *New Bedford, Mass*.....	25.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock.....	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass*.....	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years....	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years....	10.00
SETH HUNT, *Northampton*, annually for 5 years.....	5.00
S. G. MORGAN, *New Bedford*, annually for 5 years..	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock.....	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock.....	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years....	100.00
JOHN L. WHITING, *Boston*.....	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock.....	10.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly).....	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years.....	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

THE GOOD OF MISSIONS.

In our article last week, we spoke of the indirect results of Foreign Missions (or those consequences which the Christian Church counts and yet holds to be subsidiary and non-essential) as the only results which, from the stand-point of Free Religion, would be regarded as having any importance. Among these ends, such as general enlightenment, education, higher civilization, etc., not aimed at, but in a degree indirectly accomplished, there is one which we are sure the Christian Church does not yet count among its trophies, but which to Free Religion has a special interest and value. We refer to the fact that it is to the foreign missionaries that Christendom very largely owes its acquaintance with the literature of the foreign religions.

When broad-minded, scholarly men have gone out as missionaries, they have soon discovered that the heathen religions were not wholly idolatrous; that they had sacred books worthy of study, moral codes surprisingly pure and regarded as authoritative, prophets revered as Heaven-sent teachers, traditions that had at least an interest to the student of religious history; and some of these missionaries have set to work at once to acquaint themselves with the language and religion of the natives where they have been located, and to translate the native religious literature into their own language, as a means of giving other missionaries and the churches at home an understanding of the religious character of the people with whom they had to deal.

The result has been a surprise to Christendom. Leaving aside the special dogma which the Christian missionary is sent out to preach as essential to salvation, and which of course is not found—at least, in his form of stating it—in the heathen religions, it is discovered that all the great ethnic religions contain enough of practical religious and moral truth to save all their adherents from any serious evil in life, if they would but live up to it. The missionaries who have been doing this work of studying and translating the sacred books of the so-called heathen religions have been in fact enlightening and converting Christendom even more rapidly than they have converted the heathen. They have been furnishing the materials for the new scientific philosophy of religion, which is gaining swift headway everywhere, and which treats all religions alike as links in a natural order of historical genesis and development. The missionaries may not have made many converts among the people to whom they have gone,—among the more intelligent heathen, marvellously few indeed,—but they have been paving the way for a broader and freer religion in Europe and America. Dr. Legge, by his laborious translation of the Chinese classics, is doing the work of Free Religion. It was a Wesleyan Methodist missionary who brought us one of the first fair and full statements concerning the Christ of India, Gautama Buddha. Bishop Colenso's eyes were first opened to the irrationality of his old theory of Biblical inspiration and infallibility by a searching question put by his quick-witted Zulu interpreter. And who shall say how many converts Bishop Colenso's books, which originated in that Zulu's question, have made—we will not say *to Zuluism*, but certainly away from the old dogma that Christianity contains the only infallible and saving truth—to a broader platform, above both Christianity and Zuluism, where converts from both can meet on equal ground? At present, we think Bishop Colenso's converts *from* Christianity toward Free Religion would largely outnumber his converts to Christianity from the Zulu faith. It is not indeed an unheard-of thing for missionaries to become so affected by the moral and spiritual truths which they find in the religions they have been commissioned to annihilate as to retire from the field full converts to the idea of the natural origin and brotherhood of all religions; in other words, to the ground of free and universal religion.

Now, we feel almost like saying that this one good that missions have done, which is not at all the thing they meant to do but is entirely contrary to that, is enough to justify all their cost. Of course, all the good work that has been done in this direction within the last generation has not been done by missionaries, but much of it has been done by or through them; and the beneficent effect of such work in modifying religious opinion and breaking down the old religious walls of sectarian arrogance and bigotry cannot be overestimated. We can but rejoice that so much of the money which Christian zealots, with devout but narrow and mistaken intentions, have poured into the missionary contribution-boxes, has somehow got into that potential "stream of tendency" which we hear so much about in our time, and which is bearing the gifts on beyond the power of the givers now to recover them, and to broader and better ends than anything they themselves conceived. Some day, they will perhaps themselves rejoice that the petty providence which they trusted safely to escort their contributions to a certain goal was overpowered by some larger providence, and went down out of sight in this deep stream.

But the thing that follows most logically to be said is this, that this one unsought and unexpected good which missions have accomplished points to the one radical reform that is needed in missionary work. Let missionaries abandon the idea of conversion from one authoritative dogmatic form of faith to another, and work on the idea of conversion from any present form of practical ignorance and vice to what is truest and best in all or any of the faiths, especially in the faith professed by those whom it is sought to help. Let the wonderful results produced by the comparative study of the religions be a guide to some common ground of departure, and to sympathetic methods. Missionaries from Christendom who should openly work on the lines indicated by free and universal religion would appeal advantageously to the more enlightened and intelligent classes of the foreign religions. Now, it is a confessed fact that these classes are not much affected by missionary work. The converts that are made are from the lowest and most degraded of the population, as a usual thing; and their characters are not very much changed by their change of faith. An educated observer of the missions in South Africa, one who went there in sympathy with them, informed us that it had become customary there to use the word "Christian" to designate the meanest and most contemptible type of the native population; and this, not because of a prejudice against conversion in itself, but because, first, it was the most shiftless and lazy, those who were attracted to the mission-houses by the charity food and clothing there given out, who were mainly the converts; and, secondly, because, after conversion, their moral habits generally suffered for the worse from the fact that in their change of faith they lost their old standard of morality, and did not soon, if ever, gain the new Christian standard,—so that morally they fell between the two stools. Mr. Carroll, whose lecture on missions we referred to last week as, according to the New York *Independent*, an authoritative document on the subject, speaks of missions among the *Christian* population of the Turkish Empire as being most sadly needed. "Their Christianity," he says, "is of a very corrupt charac-

Digitized by Google

ter, and their morals are no better than those of the Turks who regard them with contempt." Nothing, in fact, is more evident than that the "conversion" of a people means a much greater thing than the Christian Church has ever made it to mean. The change from one form of doctrinal belief to another, even if it be the beginning of it, is but a very small part of the process. Quite as often the doctrine is dragged down and corrupted as that the convert is lifted up. The "conversion" that is availing is a long process of mental and moral education.

In view of these facts, the sympathy and help of the best classes among the native populations are very essential to genuine success in missionary work; and, to secure this sympathy and help, the work must be put on the broad grounds of universal religion: it must become, instead of a propagandism in behalf of any one religion conceived to have special divine authority, a common mutual effort to make use of what is good in any of the religions, in order to lift up and benefit humanity.

We commend these views to the various mission societies and their missionaries.

A WELCOME LETTER.

St. Moritz, Engadine, Switzerland,
August 14, 1880.

Dear Mr. Potter:—

A kind friend sends me the *Index* of July 8, which contained a report of the morning session of the Convention in Boston of the Free Religious Association, and a copy of the tribute paid to me as the former president of the Association. The sentiments expressed in Mr. Alger's resolution, I most cordially reciprocate. The Free Religious Association commands my respect and sympathy as sincerely as ever it did; and it is a real pleasure to think that its interests are in such good hands. Mr. Adler's speech interested me exceedingly by its clearness, freshness, and vigor. His criticism of the New Testament and "Christianity" was, in my judgment, sound and convincing; and the high moral tone of the address gave it a singular ring of eloquence. It is unfortunate that time was not allowed him to give the philosophical basis for his moral earnestness, which, after his trenchant criticism, seemed rather to hang in the air. He is, I think, a Kantian, having given, in Germany, a profound study to the works of that famous thinker. And doubtless, in the ideas of his great master, he finds abundant support for his zeal and enthusiasm. At all events, he is giving to the Free Religious Association a practical impulse which was wanting before, as its former president felt deeply.

What Mr. Alger said about Parker struck me as admirably conceived and expressed, and his contrast between Parker and Channing was excellently well stated. Nothing could have been better.

Mr. Channing's eloquent rhapsody was, to me, "dark from excessive bright." I cannot but think it in some respects unfortunate that the Unitarian denomination should have had such a precursor as Dr. Channing, a man whom it now never will comprehend, whose mental tenebrosities afford so vast a region for groping speculation, and whose moral earnestness is so easily evaded, or resolved into "glittering generalities." Whether his nephew's interpretation of him be correct or not,—and of its correctness there is room for much doubt,—Dr. Channing's theological views cannot be regarded as of authority, or as of interest, save in an historical aspect. Channing-worship is as impious as any other man-worship, as he would have been foremost to maintain. And I was glad that the Free Religious Association launched a shaft or two at that adored image.

Let me add that the *Index*, under its new management, has my full sympathy. Not that it had not before. Mr. Abbot richly deserves the tributes that have been paid to him for ability and nobleness. I wish I could have been present at the dinner given in his honor, and been permitted to speak an honest word in his praise. May his paper stand, as it always did, for the highest standard of truth, sincerity, and moral purity! I am sure that it will.

Respecting myself, there is nothing of interest to tell. It is pretty well understood by this time that I have finally relinquished my post and abandoned my profession,—that neither pulpit nor platform will know me again. This resolution is due to no considerations of health. My health is satisfactory, as good as it ever will be,—good enough. But I want more leisure than the ministry affords for the pursuit of certain lines of thought which have interested me since I have been in Europe, and the life of a man of letters will be more satisfactory to me. In another career, I can be as useful as in the old one, perhaps more so. My absence will be prolonged a year more, in order that the gulf may be wider between my past and my future. Then I hope to come back better than new.

Give my kindest wishes to such of our mutual friends as you may see, especially to the supporters of my beloved Free Religious Association; and believe me to be still, as always,

Heartily yours,

O. B. Frothingham.

WHAT SHALL LIBERALS TEACH THEIR CHILDREN ABOUT "GOD"?

In a former communication on this subject, we urged liberal parents and teachers to be absolutely sincere in the religious instruction of their children. This means that we shall not only not teach them, even provisionally, but we shall, if possible, not suffer them to be taught, doctrines about "God," or any theological dogmas whatever, which we disclaim belief in for ourselves. It means that we shall be as free and frank in the expression of our disbeliefs before them as in the assertion of our beliefs, in the confession of our doubts and ignorance as in the affirmation of our convictions about Deity. If Liberals may be reproached with believing we know not what, let us at least not lay our characters open to that far deeper reproach of professing with our lips to believe what our secret hearts repudiate. Let us first and above all things be sincere.

What shall we teach our children about "God"? Answering for ourselves, we say. We should consider ourselves most fortunate if we could keep our children's minds entirely free from infection with any of the ordinary ideas of "God," including not only the Christian, but the usual theistic and pantheistic conceptions of Deity. Of course, most of us who are classed as Liberals have long ago given up, if we ever held, the common Christian conception of God. We no longer believe in a Supernatural Being; *i.e.*, a God *super*, or above, nature. We cannot conceive of an "above" in nature. To us, nature seems to be infinite in all directions. There are no vacant rooms in her attic marked "To let," in which the supernatural can hide. All seems to us natural. Every room is already "let." Law occupies them all.

But perhaps you take the position of the theist, not that there is a God *above* nature, but that there is a God *in* nature. Ah, how many of us were caught and held for years in the metaphysical meshes of that little "in." "God *in* nature,"—as though there were somewhere an *inside* of nature. But by and by we disentangled our thoughts, and came to see that there is no more reason for talking about a God *in* nature, as the theist does, than about a God *above* nature, as the Christian does. Then, perhaps, we took refuge in pantheism. We said: "God and nature are identical. God *is* nature: nature is God. They are one and indissoluble, now and forever." But we soon saw the logical inconsistency of calling one thing by two such different names. Why confuse our ideas by confounding words? Why not call nature nature, and done with it? Besides, if nature is God, what is there in nature higher than *human* nature? And, since we cannot believe that Jesus is the perfect man, what person or thing in all nature is worthy of our supreme reverence? Nothing in the shape of flesh; and, as to "spirit," we knew it not. Where, then, was our God? We hunted for him, but could not find him. We cried, some of us, like Mary of old, "They have taken away my Lord, and I know not where they have laid him." But by and by we saw that we had all of "God" we needed still left to us. We had lost something, it was true; but we had gained more: we had gained a clearer vision of the ideal. Above the grave of the dead gods, we could see all that was essential in the old thought rising, as on immortal wing, and shining before our mental vision, resplendent as the pure ideal, uneclipsed by any human personality. No more will we read this ideal into Scripture, and call it "Christ"; no more read it into the "Bible of nature," and call it "God." But we will read it where it is, in the mind; see it as a form of thought, a mental image, a splendid vision of what we should be and should do. This is the *moral ideal;* and we do not need to spell it with a capital *I*, and project it in imagination upon the pages of the Bible or the blue canvas of the heavens, in order to love it, reverence it, obey it, follow it as truly as ever did Christian follow *his* Saviour.

What, then, shall we Liberals teach our children about "God"? We—of course we only answer for one—could teach them that nature is nature; not the machinery of "God," nor the hiding-place of "God," nor another name for "God," but nature simply.

As scientists, we can explore her wonders; as poets, we may revel in them on the wings of fancy; but, as religionists, we neither find in her any objective "God" to worship or a "Christ" as exemplar. As we would teach our children that nature is nature, so would we teach them that the good is good, and in its largest and best sense must always be spelled with two *o's*. We would teach them that better, far better, than the "good" that any people has ever yet worshipped in the material heavens is the conception of the supremely good enthroned in the heavens of their own thoughts. Through moral precept, through inspiring biography, and still better through the inspiration of a living example before our children, let them see the good incarnate again and again, until by a law of moral evolution, which we yet imperfectly understand, the mind shall abstract for itself the finest elements of all the noble characters that pass before the eye, and out of these selected virtues fashion the supreme one, which rises before the mental vision like a spirit-form. And lo! only yourself transfigured. No, not yourself, but a sight of what you *would* be, and also an earnest of what you *may* be. What diviner, holier thing can we give our children than this vision of the ideal good? If it is not the "God" of the creeds, it is because it is infinitely more and better. W. H. S.

INSINCERITY IN THE PULPIT.

The paper of the Rev. Mr. Hale in the September *North American Review* upon "Insincerity in the Pulpit" will not be found to add very much of value to the discussion of the theme. All that is said has been said before quite frequently, if not so well, of late years, and even by those who are supposed to

Digitized by Google

occupy a less advanced theological position. Mr. Hale does not seek to evade the charge, apparently, but treats it in a rambling and discursive way, which affords but little aid toward clear and satisfactory conclusions. According to his view, the pulpit is not specially the place for argument. It is chiefly for the statement of truths already ascertained. This is rather comforting to the preacher who has become unsettled in his opinions, and imagines it his duty to endeavor to give the *whys* and *wherefores* for the change that he has thus experienced to his hearers. It is perhaps true that the predominant aim of the pulpit should not be argument.

Yet it is difficult to see how it can very well avoid a large share of this, if it is to attain real vitality and power. Even upon the plane of moral inculcation and persuasiveness, a certain amount of argument must go with its teaching, if it is to rise above verbiage and commonplace, or produce any real effect upon reasonable people. Nor can the preacher afford to wait always until all evidence is in as to truth, or truth has become established, before he ventures to speak of it. Should he not be in some good degree, on the other hand, the prophet of truth, the one to hail it from afar,—to announce its approach and dawning? Says Mr. Hale, "Nobody goes to church to hear a man tell what his doubts are." Now, it seems to us that there are a very large number of people, and a growing one, who desire just as much to know the preacher's doubts as his convictions.

All the more is this true in proportion to the trust they repose in him, or his utterances carry weight with them. They would, in other words, greatly prefer from him frankness to concealment. They want him to take them into his confidence, to set them to thinking no less than to be the recipients of the truth which he has to deliver, to know how far he has got in the solution of the problems upon which they, too, it may be, are pondering.

Mr. Hale recognizes the subtle and important changes that are very largely going on in the popular mind at the present day, under the influence of new knowledge and more critical tendencies. The majority of the preachers, the better informed at least, he thinks, are aware of this, and that the old religious positions and terms are no longer tenable. These he would hold to a stricter sincerity. But it must not be forgotten that there is also a vast number of people beside these, both within and without the Church, upon whom modern enlightenment and criticism have scarcely any perceptible effect. Whence, otherwise, the astounding credulity and superstition which exist,—the Moodys and Sankeys, the salvation armies, the chalk-sketching evangelists, the Talmages and Spurgeons, and innumerable like phases of religious irrationalism and literalism that survive?

There are hosts of people to whom the preacher is still the oracle of a Heaven-sent wisdom, who regard him when he speaks as moved with a sort of divine inspiration. Of course there is little to be said to such as these in regard to sincerity in the pulpit. Probably, their preachers, as a general rule, are as sincere as they know how to be. They are what they are in consequence of the poverty of their intellects and the crude systems to which they belong. Doubtless, the uncritical habits of their minds, and of those within the sphere of their influence, are largely due to the absence of greater sincerity in the pulpit among the more enlightened, those who should be their teachers. Mr. Hale instances the Bible as one of the points in regard to which there is need of more honest dealing. It is useless, he thinks, to speak of it in the old way, or to imply that every text in it is of equal authority. How far Mr. Hale himself would go in this direction, we do not know. But it seems to us that the custom which still prevails so largely, in even liberal churches, of treating it as the only book that is worthy of use in religious services, of putting it in conspicuous display on the top of every pulpit, and a text from it at the head of every sermon, necessarily encourages insincerity and false views as to its character.

But there are points of graver importance than the one just noticed, to which the more rationalistic modes of thought inevitably lead the preacher in our day, if he is logical and courageous. How shall he meet these? How far shall he conform to the common standard of a sect to which he belongs, after faith in it has all but departed? Shall he pray in public, simply because it is the usage of his church? Shall he speak with positiveness of God and immortality, when the evidence of their existence to his mind has become faint and unsatisfactory?

These are questions to which the essay referred to gives no answer, though we conjecture there are not a few who are waiting it. We hold, therefore, that sincerity in the pulpit demands in our day great intellectual daring: it demands that the preacher shall face consequences, that he shall confess his doubts as well as his beliefs, and refrain from proclaiming uncertainties for certainties; that, instead of following in the rear of mental progress, he shall strive to be, so far as he may, its leader, to be the exponent of the latest truth and knowledge, and show their application to the existing and practical needs of the time. Thus shall he pursue no obsolescent calling, but one charged with the utmost utility, and his sincerity become vindicated. But this is the preacher to which evolution is to lead,—the preacher of the future. D. H. C.

"FREE RELIGION" has a very wide range, as witness the totally different impression made on two of our regular contributors, as shown in this week's *Index*, by President Barker's address before the American Association for the Advancement of Science.

A NEW magazine is to enter the field; a bimonthly, to be called "Education"; "international" in its list of contributors, and to be devoted to "the science, the art, the philosophy, and the history of education." Thos. W. Bicknell is to conduct it, and the New England Publishing Co., Boston, Mass., to publish it. Terms, $1.00 a year. Among the contributors are announced President McCosh of Princeton, President Eliot of Harvard, President Porter of Yale, Dr. Thos. Hill, Dr. Mark Hopkins, Canon Farrar, Wm. T. Harris, Anna C. Brackett, and other distinguished educators. The first number is to appear in September, with an attractive list of writers.

THE SOUL CORNERED AT LAST!

Such is the welcome announcement of President Barker to the American Association for the Advancement of Science. He asks, "What is Life?" and replies that he cannot answer just now, but give him a short time, and the mystery—no, he does not permit himself to use so lofty a word as that—the "*ignis fatuus* of life," that is his term, shall not much longer elude his investigation. There are to be no more "inexplicable phenomena." The secret places of emotion, memory, reflection, reason, and will, are already found out. It is really only excessive modesty on the part of President Barker that restrains him from a downright categorical answer to the question, What is life? He could, and if he would. But at present he prefers to play with the cornered human spirit, like a cat with a mouse. Sure as he is of the game, why not enjoy the sport of a little more chemistry, a little more weighing and measuring of intellectual and emotional energies? Do not suppose he needs to deal directly with the aforesaid articles to know all about them. By no means. A plant or a guinea-pig are their experimental equivalents. Is it not provoking to know the human body evolves energy enough in a day to raise itself six miles into the air, and yet here we remain, our feet glued to the globe? But soon all this will be changed, when the Association no longer buries its secrets and hides its light. At the next meeting, at farthest, the soul will have capitulated, and, having expiated its long resistance, will be handed about for the inspection of members, preserved in a bottle of alcohol. J. A.

SCIENCE AND RELIGION.

THE two hundred and eighty papers presented at the recent gathering of the American Association (all but about a dozen of which were actually read) furnish a very creditable contribution to scientific literature. If they represented the whole, instead of only a small part, of one year's scientific work in America, no one could complain of any lack of national activity with regard to scientific study. The papers, moreover, fully justified our conjecture of last week with reference to their character. They were genuinely scientific, the fruits of patient investigation and discriminating thought. Many of them, if presented singly, would have attracted a great deal of attention; and some of their results will undoubtedly be brought again to public notice, however temporarily obscured by the few papers of that rare or brilliant character which necessarily eclipses for a time the merits of all others brought near to them. The meetings were, moreover, a good anti-pessimistic tonic. No country can easily "go to the dogs," despite lugubrious stump oratory, while possessing a thousand men and women so wholesomely employed as are the members of the American Association. The session was without doubt, and from several different points of view, the most successful in the history of the Association.

THE key-note of the meetings of the Association was successfully sounded by Mr. S. H. Scudder, of Cambridge, at the annual meeting of the Entomological Club, the evening before the formal opening of the American society. Mr. Scudder concluded his presidential address by a reference to a besetting temptation of American entomologists,—that of studying only new forms and of cultivating descriptive work, to the neglect of choicer and broader fields; a temptation begotten, to use his own language, of "the spreading territory of the United States, the penetration of its wilds, and the intersection of its whole area by routes of travel, the wider distribution and greatly increased number of local entomologists, as well as the demand for our natural products abroad." In opposition to this temptation, he urged that more attention be paid to general laws, and especially "to the study of insect embryology, the habits of insects, and their relations to their environments, insect morphology, and the finer anatomy and histology of insects." All real entomological science, as distinguished from mere discovery or description or cataloguing, lies in the direction pointed out by Mr. Scudder, the essential principle of whose advice would be equally applicable to a successful pursuit of all the natural sciences. If American entomologists will now mix a little German plodding with their Yankee quickness of observation, we may hope for a bright future for this department of American science.

Digitized by Google

THE most striking paper before the Association was read by Professor A. Graham Bell, in which he described his new invention, the photophone. The principle of this invention, up to which Professor Bell and Mr. Sumner Taintor were led by a long series of experiments and discoveries, cannot be fully described in a paragraph. It is really an apparatus for the production and reproduction of sound by light. Practically, it may be spoken of as an invention for the transmission of messages by means of a beam of light in place of the ordinary telegraph wire. A broad and important generalization from their experiments is that all substances are sensitive to the vibrations of light, and may be made thereby to produce sound, the pitch of the sound depending upon the frequency of the vibratory change in the light. When, therefore, we control the form or character of the light vibrations, we control the character of the sound, and may thus obtain all varieties of articulate speech. We may thus speak from station to station, wherever we can project a beam of light. Selenium appears to be the substance most sensitive to light vibrations, although sounds have been produced in a very large number of substances experimented upon, positive failure being encountered only with carbon and microscopic glass. We regret that our limits forbid a description of the apparatus by which sounds are practically transmitted. The future developments of this brilliant discovery and invention are beyond conjecture.

PROFESSOR GEORGE F. BARKER'S address on "Some Modern Aspects of the Life Question," delivered at the opening session upon his retirement from the presidential chair, was the most broadly philosophical paper read, and created the most profound impression. We hesitate to speak of this essay with only a newspaper report at hand, but we believe it to be worthy at least of the very high praise of mention in the same sentence with Professor Tyndall's famous Belfast address and that of Professor Huxley on "The Physical Basis of Life." A thousand earnest seekers after truth seem to be slowly approaching a solution of the great question, What is life?—life being here defined as "the sum of the phenomena exhibited by a living being." The "life principle" is only "all that cannot be explained by chemistry and physics,"—a comparatively small amount to-day as compared with what it once included, and an amount, moreover, which is rapidly lessening. As a first result of recent work, according to Professor Barker, "the living organism has been brought absolutely within the law of the Conservation of Energy." The whole of the energy of the living animal is derived from food. An animal, like a machine, only transforms its energy. Again, muscular contraction can be explained without the assumption of vital irritability; "and muscular force has, just as probably, a purely physical origin." Mental action, moreover, has a physiological representation, which is known and can be measured both as regards quantity and rapidity of action. An interesting description was given of an ingenious machine, contrived by Dr. Mosso, of Turin, for measuring the volume of an organ, and by which the relative amounts of mental power exerted by different persons in performing the same mental process, or by the same person in different mental processes, can be accurately determined. Another important step is the demonstration of the identity of animal and vegetable protoplasm. Again, action at a distance is no longer regarded as possible; and, consequently, attraction and potential energy are disappearing from the language of science. In place of "attraction," a conception is formed of the sun's action exerted through the properties of the ether, which, although, on the one hand, so tenuous that a cubic mile of it would weigh only one thousand-millionth of a pound, is, on the other hand, so powerful that, if an amount of it equal in weight to a cubic inch of air be enclosed in a cubic inch of space, its reaction outwards would be upwards of seventeen billions of pounds. Enormous physical force is therefore in perpetual exertion at every point throughout all the immensity of space. The logical conclusion of the essay is that "every action performed by the living body is sooner or later to be pronounced chemical or physical."

THERE is genuine poetry in Professor Barker's concluding paragraph, and a very comforting morsel of theology (already eagerly clutched by Orthodox newspapers) for all who are disturbed by the supposed "materialism" of his deductions:—

It is a beautiful conception of science which regards the energy which is manifested on the earth as having its origin in the sun. Pulsating awhile in the ether-molecules which fill the intervening space, this motion reaches our earth and communicates its tremor to the molecules of the matter. Instantly, all starts into life. The winds move, the waters rise and fall, the lightnings flash and the thunders roll, all as subdivisions of this received power. The muscle of the fleeing animal transforms it in escaping from the hunter who seeks to use it for the purpose of his destruction. The wave that runs along that tiny nerve-thread to apprise us of danger transmutes it, and the return pulse that removes us from its presence is a portion of it. The groan of the weary, the shriek of the tortured, the voiced agony of the babeless mother, all borrow their significance from the same source. The magnificence of the work of a Leonardo da Vinci or a Michael Angelo; the divine creations of a Beethoven or of a Mozart; the immortal *Principia* of a Newton and the *Mécanique Céleste* of a Laplace,—all had their existence at some point of time in oscillations of ether in the intersolar space. But all this energy is only a transitory possession. As the sunlight gilds the mountain-top and then glances off again into space, so this energy touches upon and beautifies our earth, and then speeds on its way. What other worlds it reaches and vivifies, we may never know. Beyond the veil of the seen, science may not penetrate. But religion, more hopeful, seeks there for the new heavens and the new earth, wherein shall be solved the problems of a higher life.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

ONE of the circulars issued by the National Bureau of Education gives the following views of Mr. Ruffner, a superintendent of schools in Virginia, which, stated evidently with care, and coming from a Southerner, have a special value:—

The Negro.

Coming as I do from a Southern State, Mr. President and brother superintendents, you will expect me to say something specially about the negro, whose fate is to be determined largely by what the Federal Government does for him or leaves undone.

It is just ten years since I entered upon my present work; and I have studied nothing so much as the negro, because he is an enigma, and yet a part of my work. I have seen him in all sections of my own State. I have read everything I could find in regard to him everywhere. I have listened to everything *pro* and *con* that anybody had to say about him. And my impression in regard to his spirit and capacity is just this:—

(1) He wants to do right, and he is the most amiable of the races. He is also the most religious of human beings, and the character of his religion is improving. It controls his daily life more than formerly. Among these people there are many centres of great moral power.

(2) The negro craves education, and I believe that this desire has increased. It certainly has not diminished. He makes fully as great sacrifices to send his children to school as the laboring classes of whites.

(3) The civilization of the race is progressing, and even faster than his thoughtful friends anticipated.

(4) The negro is fond of politics, and he has just one principle of political action, and that is, to go with those who will do most, or lead him to think they will do most, to advance his interest. He has an eye to the past, but a much sharper one to the future. He has no strong faith in men or parties, and he will go hither and thither according as his confidence is gained at the moment. He is most suspicious of those who have heretofore formed the controlling element in Southern society and politics. There are occasional divisions of political sentiment among the negroes, but the great body of them move in mass, thus giving an illustration of "the unanimity of ignorance."

(5) But finally, as a class, they are, in character, weak and ignorant, and hence, to that extent, a dangerous element in society. We cannot expect that the mass of them, any more than the mass of ignorant white people, will be controlled by high and broad views while in their present condition; and there is no way of making them safe members of society but by educating them. The negroes are a highly improvable race. A surprising proportion of enlightened, right-thinking men have already risen from their ranks,—men who have taken a respectable position, some in the learned professions, some in editing and printing newspapers, and some in the management of business; and, what is not less commendable, great numbers are living worthy lives in the humble occupations. The colored children learn well at school, and show good effects promptly. But the kind and amount of education they are receiving or can receive with our present means are wholly inadequate to the great work of fitting them as a race for duties laid upon them by the Federal Government. And the race, generally, is far below the demands made upon it. No stronger claim to education ever existed than the claim of the negro race in these Southern States upon the Government which set them free and made them citizens; and this claim will be rung in the ear of Congress, until it is responded to. It is a great plea, of so much force in itself and supported by collateral reasons of such tremendous weight that it must prevail.

TOBACCO SMOKE PRODUCTS.—MM. Le Bon and Noel presented, the other day, in the French Academy, three flasks containing the following products extracted from tobacco smoke: 1. Prussic acid; 2. An alkaloid of agreeable odor, but dangerous to breathe and as poisonous as nicotine; 3. Aromatic principles still undetermined, but contributing, with the alkaloid mentioned, to give tobacco smoke its perfume. The alkaloid in question is thought to be identical with a compound—collidine—the existence of which has been observed in distillation of various organic substances, but whose physiological and toxical properties have been overlooked.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, August, 1880.

The Milwaukee *Sentinel*, dated June 28, contained an article entitled "Consolidating Charities," which was introduced with these words: "A desire is evinced by a number of leading clergymen and business men of the city to procure some means of doing away with professional pauperism and imposition upon the charitably inclined."

After setting forth the objections to the usual methods of bestowing charity, and their failure in reaching the most worthy objects and their success in fostering mendicancy, the following sketch of a plan matured by Rev. G. E. Gordon was briefly stated. This plan is not intended to supersede, but to aid the various charities, and enable them to assist worthy objects only. A society is proposed, to be called "the Associated Charities of the City of Milwaukee, for the purpose of bringing into harmonious coöperation the overseer of the poor, churches, charitable agencies, and individuals, thus checking the evil of overlapping incurred by independent action; to investigate thoroughly all applications for relief; to place gratuitously the investigating machinery of the society at the service of all charitable agencies and persons; to obtain from the proper charities suitable and sufficient relief for deserving cases; to assist from its own funds, and, if possible, in the form of loans, cases for which relief can be obtained from no other source; to repress mendacity, and promote, as far as possible, the welfare of the poor by means of social and sanitary reforms, and by inculcating habits of providence and self-dependence." The plan proposed is essentially the same as that which now is in operation in

Digitized by Google

London, Philadelphia, Boston, Buffalo, and other places.

These associated charities and similar methods of temporizing with a great and growing evil are necessary, but the greater necessity of a very different solution of the perplexing problem presents itself to every thoughtful person. Back of this, meanwhile, there lies a deeper study than either alleviation or systematic sympathy; namely, the investigation of the causes and the prevention of pauperism. First among the efforts which aim to elevate humanity stands this investigation, as now carried on by some of the best thinkers in Europe and America, who no longer cling to the idea that "the poor ye shall always have with you." The study of the social life of communities is pursued with a view to institute the spirit of self-help, and to cure the cancerous spirit of dependence.

"The history of our race," says a writer on the subject of "State Education," "shows us that men will not do things for themselves or for others, if they once believe that such things can come without exertion on their own part. There is not sufficient motive as long as the hope endures that the shoulders of some second person are available, who will offer his own shoulders for the burden. It must also be remembered that, unless men are left to their own resources, they do not know what is or is not possible for them."

George Jacob Holyoake presents the practical results of coöperative industry as the solution of the problem of pauperism. Co operation is no longer a speculative theory. It has been proven that its instinct is self-help. "It does not," as Mr. Holyoake says, "depend upon government for help, nor upon the sympathy of the rich for charity, nor upon the pity nor the prayer of the priest. As wild beasts retreat before the march of civilization, so pauperism will retreat before the march of co perative industry. The day of self-help has come, and this will be the complexion of the future. Coöperation is organized self-help." To admit the truth of this is easy, to anticipate this future complexion is encouraging. Still pauperism is here, is increasing year by year, and must be met by vigorous practical efforts. This consolidation of charities is a step in the right direction, including as it does the effort to promote social and sanitary reforms and to inculcate habits of providence and self-dependence.

A movement in Michigan, to which my attention has been lately called, is worthy of notice, and leads in the way of reform. In 1874 there was established a public school in Coldwater, Mich., for dependent children, which is simply a temporary educational home, not at all a reformatory one. It is a group of cottages, where family life is maintained and where every boy and girl is taught bread-earning. Examples of industry are ever before them, and they expect to find a home in some good family after a few months. It is pronounced a perfect success; and the principal advantages are that these children have never been herded among paupers nor been considered as criminals, but have been brought up under good examples, and then given a chance to gain a livelihood. No child is kept there a moment after a suitable home can be found; and the children turn out well, especially those of healthy parents. People are satisfied with the experiment, and the school is growing in popularity. This is a limited but very practical solution of the problem, and prevents the vagrancy and crime inevitable in the associated life of poor-houses or poverty-stricken localities.

Industrial schools are also steps in the way of reform. Habits of industry are created, but these reform schools are open to the serious objection which obtains in all institutions where the inmates of every grade of viciousness or disease are massed together. The ideal institution, whether it be hospital, asylum, reformatory, or public school, is based upon the plan which can approach the nearest to family life. It has sometimes occurred to me, when looking at the two large structures in this city known as the "Industrial School" and the "Old Ladies' Home," how happily they might be combined. Cosey cottages, which would cost more, but be infinitely prettier and more healthful, might contain a certain number of those unhappy children who most nearly were assimilated in age and condition, where something like home life might be enjoyed, and in each such home have at least one "grandma" who could perform the pleasant little duties that prove so acceptable from the real grandma of our homes.

Many of the old ladies in the "Home," who are bereft of all family ties and relieved from all family duties, are still active, with the motherly, housewifely instinct still strong in their dear old hearts. How comfortably it might be arranged, so that in each little nest there could be the possibility for the motherly heart to tuck the little ones up at night, patch the little trousers and dresses, croon a lullaby to those poor little homeless, motherless babies, some of them not above two and three years old, who are now obliged to be associated with older, vicious children, and ruled with the most rigid discipline. For each and all ages and classes, it cannot be denied that the home-influence would be beneficial in all directions.

Women have been admitted upon our State Boards of Charities and Reforms in Wisconsin. Mrs. Wm. P. Lynde, of Milwaukee, has been an earnest worker in this capacity. Mrs. Lynde will read a paper on Representation of Women upon Boards of Charities at the Woman's Congress to be held in Boston in October. Upon Mrs. Lynde's presentation of the condition of poor-house and county hospital, several years ago, to the Ladies' Local Aid Society of Milwaukee, an interest was awakened, which has never since died out. Investigations by the ladies of the city were carried on, which have resulted in contributing to the comfort of the unfortunates in that institution. Weekly visits have been made by these ladies, who carry with them many tokens of their thoughtful kindness, and are ever received with expressions of delight.

Milwaukee is an eminently charitable city. It, however, indicates the increase of pauperism in our country to find a city scarcely a half century old overrun by it to such an extent that steps are necessary to be taken to prevent imposition upon the generous people. It emphasizes the importance of an early and a serious consideration of measures to prevent professional pauperism.

B.

FOREIGN.

Sir Hercules Robinson has been appointed Governor of the Cape of Good Hope, in place of Sir Bartle Frere, and will be succeeded as Governor of New Zealand by Sir A. Gordon.

A certain number of nuns of the Convent of the Sacred Heart in the Rue de Varennes, Paris, have migrated to the United States, in order to anticipate their expulsion by the French Government.

Pope Leo XIII. is thinking of a series of books for children to be used in the schools of Rome, and is not unlikely to take the works of the Catholic Publication Society of New York as their model.

The Normandy Society of Antiquaries are now celebrating the four hundredth anniversary of the introduction of printing at Caen. The National Library at Paris possesses an edition of Horace, printed at Caen in 1480 by Durandas and Quijone.

The Remains of Columbus.—The rector of the University of Pavia has received a gift of some of the ashes of Columbus. The ashes are enclosed in a crystal pyramid, and will henceforward be visible to the curious in the library of the University. It was at the University of Pavia that Christopher Columbus studied.

The Annual Conference of the British Secular Union was held Sunday, Aug. 1, at Sheffield. Mr. G. J. Holyoake presided, and addressed the meeting. The attendance was good; and the report of the Secretary showed that important work had been done by the Union during the year, and that it was in a prosperous condition.

Celine Chapuis is the sort of serving-maid whom one would not care about having in the house. This gentle creature has just been sentenced to ten years at hard labor for having tried first to throw her mistress out of the window, and then to kill her by kneeling on her and strangling her. Céline had been excited to this brutality by an accusation of theft which her mistress had brought against her.—*Parisian.*

Jerusalem will soon be a centre of winter fashion, if matters go on as they are going. Not only has it now a German sanitary inspector and other officials to attend to the supply of water, street cleaning, etc., with a view to making it a pleasant abode; but it is announced that Lothair, otherwise the Marquis of Bute, has bought a villa near the Mount of Olives. "The Wizard Bendisraeli," as *Punch* called him some thirty years ago, proved his prophetic soul when he concluded *Tancred* with the announcement that the "Duke and Duchess of Bellomont had arrived at Jerusalem."—*Jewish Times.*

On a recent Sunday, in the chapel in the Rue Rochechouart, Father Hyacinthe gave his congregation an account of his recent visit to England, and the lively sympathy for him and for his work which was manifested there by all who are desirous of promoting Catholic reform in France. A meeting will soon be held in Lambeth Palace, London, under the direction of the Archbishop of Canterbury, to secure aid for the construction of a Gallican Church in this city. Meantime, Father Hyacinthe, who is very sanguine about the future, means to make an effort to secure the Church of the Assumption. In his sermon, he told his hearers that he was especially desirous of impressing upon their minds the principles that, even were Church and State to be separated, religion must remain the basis of the national life.—*Parisian.*

The Peace Society has reprinted a letter from a contemporary on the manner in which the "military element" is suffered to preponderate among "some of our religious societies." It seems that, in a certain part of London, a retired officer has lately been lecturing at ladies' schools and other institutions on the Zulu War. We read that "the lecture was for a pious object, and had the sanction of the Evangelical clergy." From first to last, the lecturer treated the Zulu War as a laudable and righteous enterprise; and when a picture was shown, in illustration of the muster at the Tugela, the well-known hymn, "Forward, Christian soldiers! Onward as to war!" was given out and sung. On another picture of a battle-field after a victory, the young ladies sang, "Abide with me! Fast falls the eventide!" In commenting upon this, we may not follow the Peace Society in characterizing it as unchristian, because, in sober sooth, we opine that nothing could be more in accordance with the whole current of Christian history. Blood and religion, sword and cross, go naturally side by side. "*Deus vult!*"—God wills it!—shouted the sanguinary monsters who deluged Syria and Palestine with blood, and who, after the capture of Christ's sepulchre, put tens of thousands of the inhabitants of Jerusalem to the sword. Humanity turns with disgust from the very mention of Christianity.—*Secular Review.*

The following is a portion of the letter of E. de Pressense to the *Times*, in reply to the strictures of Abbe Martin (Professor in the Catholic Faculty of Paris) upon him in that paper: "I have certainly nothing to learn from Abbe Martin on the subject of religious liberty. I am one of those who, under the commune of 1871, exposed themselves to very real dangers in protesting against the incarceration of the Archbishop of Paris. I have steadily opposed in the *Revue des Deux Mondes*, in the *Journal des Debats*, in the *Revue Politique et Litteraire*, and in the *Revue Chretienne*, the attacks made upon the liberty of Catholics, whether in Germany or Switzerland. When Abbe Martin would have us believe that French Ultramontanism, of which he is the champion, is favorable to freedom of worship, he forgets not only the creed of his Church, which formally condemns it, and the protest of Pope Pius IX. in 1869 against the principle of the Spanish Constitution which recognized it, but also the bitter and determined resistance which his friends, headed by the Senator Chesnelong, offered from the tribune of the National Assembly to the proposed law for securing religious liberty to all citizens, when it was my honor to advocate it in the Assembly. At that time, the Ultramontanes in their great meetings spoke only of liberty for the right (*la liberte du bien*); that is to say, they urged that they should enjoy a liberty denied to all others. This is their one idea, and I trace it clearly through all the fine-drawn distinctions of the Abbe Martin; and it is their invariable practice, wherever they have the power. The Abbe must surely presume very unwarrantably on the ignorance in England of the recent history of France, when he ventures to assert that the Ultramontane party, of which the Jesuits are the masters, has kept quite aloof from politics; while the truth is that it has never ceased to anathematize and assault our institutions, heaping maledictions on the Revolution of 1789 and on the existing Republic. The last serious attempt to overthrow it, on May 16, 1877, emanated from them; their clergy are arrayed in line against it; and the charges of the bishops have seconded the electoral circular of the Anti-Republican Coalition. It is just this blending of politics with religion which makes it so difficult to deal with the

Digitized by Google

unrecognized religious bodies in France under the system of the Concordat. I deprecate as heartily as anyone a 'Kulturkampf' which must be fraught with peril, and for this very reason I plead for fresh legislation. But the fact remains, nevertheless, that the initiative in the present contest between the Ultramontane Church and the State was taken by the former. The decrees of the Vatican Council were long prior to those of the 29th of March, 1880; and what they did was to stifle all that was liberal and compatible with the conditions of modern society in old Catholicism."

JESTINGS.

During a lesson on the life of King David, a class of girls was asked, "Who killed the giant?" Whereupon, one replied, "Jack."

"James, did you divide your paper of chocolate with your brother?" "Yes, certainly, mamma. I ate the chocolate, and gave him the motto: he is so fond of reading, you know."

The scene passes between two married men on the Stock Exchange: "*Bonjour, cher!* How is your mother-in-law?" "Much better, thank you. And yours?" "She's dead, thank you."—*Parisian.*

Very Likely.—*Serious gentleman* (to youthful cart wheelist): "Youngster, the devil's in that little heart of yours." *Youthful cart wheelist:* "Is 'e? Then I gues 'e gits pretty well shook, ole boy."—*Judy.*

Be moderate in your eatin', sensible in what you drink, an' doan' 'spect dat de Lawd kin porshun you out jist de kind of weather you want, and leab de crumbs to your nayburs, was a sensible negro's exhortation.

An American girl who marries an Italian marquis gets on very well until his serene highness begins to spend all her money and talk of her "father, ze shopkeepair." Then she fires up, and gives him a little fourth of July.

It is said that a minister in a country kirk in Scotland stopped in the course of his sermon, to ask a member who was deaf, "Are ye hearing, John?" "Oh, aye," was the response: "I am hearing, but to verra little purpose."

A certain Boston deacon lately formed his Sunday-school in line, and marched them along the aisles, himself in front, singing "Hold the Fort." The consternation which seized all parties at the second stanza can better be imagined than described:—

"See the mighty host advancing,
Satan leading on."

The deacon has objected to new methods ever since.

"Is your husband out?" inquired a gentleman lately of the wife of a cabinet-maker on the boulevard Montmartre, Paris. "No, sir. He is in the back-shop, working," and at that moment there came the report of a fire-arm from that quarter. "Gracious!" exclaimed the visitor. "What is the matter?" "Oh, it is nothing, sir: he is only finishing a gothic cabinet, and was firing small-shot into it to give an appearance of worm-eaten antiquity."

The review passed splendidly through all of Job's afflictions, and the exercises had reached the question, "Who comforted Job?" which was confidently put by the pastor and as fearlessly responded to by a little bright-eyed girl in the assembly, whose raised and agitated hand expressed her anxiety to answer. The pastor's eye caught the zealous activity of his little scholar; and, pleased to gratify the child's desire, he said, "Well, Gracie, speak up loud now: who was it comforted Job?" And the response came clear and with sincerity: "His sisters and his cousins and his aunts."

Last Sunday afternoon, the superintendent of a city Sunday-school was questioning the pupils on the subject of the lesson. Among the questions asked was, "When God found out that Adam and Eve had sinned in the garden, what did he do?" A little fellow in the rear of the room was just too anxious to reply. His glistening eye and excited frame attracted the attention of the questioner; and, unfortunately, he was greeted with a nod, indicating that he might answer. With a voice, the echoes of which could be heard far off on the distant commons, he shouted, "Gave 'em the g. b." To most of the school, this was perfectly intelligible and satisfactory; but to a few it had to be explained that it was street Arabic for "grand bounce,"—that is, removal from the garden.

REFUGE OF SUPERSTITION.

A portion of the Free Church of Scotland, on threatening to secede if Professor Robertson Smith was allowed to remain in good fellowship, put forth a manifesto of reasons, which, in their desperate tenacity of adherence to the dogma of Biblical infallibility, deserve only a place in this department. They are as follows:—

"(1) Because its [the Free Church's] professors and ministers are now allowed to teach, admittedly contrary to all historical evidence, that there are interpolations in the Book of Deuteronomy; and there is no reason why they may not assert the same thing of the Acts of the Apostles or any other book of the Scripture, if they choose.

"(2) Because it is now allowable to teach that the Song of Songs got into the Canon of Scripture by mistake, through the Church erroneously supposing it to be allegorical.

"(3) Because it is now allowable to teach that the Books of Jonah and Esther have poetical inventions of incidents in them, which destroy their credibility as trustworthy historical documents.

"(4) Because it is now allowable to teach that "the Synoptical Gospels are non-apostolic digests of spoken and written apostolic tradition." In other words, they were not written by Matthew, Mark, and Luke, but some party or parties at the beginning of the second century.

"(5) Because it is now allowable to teach that the Gospel of John is an "unhistorical product of abstract reflection." In other words, it is not an historical account of words spoken or actions done by the Saviour.

"(6) Because it is perfect insanity to suppose that men will attend church now to hear sermons on such books as Deuteronomy, Song of Songs, Esther, Jonah, or the Gospels, any more than they would to hear sermons on Tobit or Bel and the Dragon.

"(7) Because this is already clearly evidenced in Germany, where not above five per cent. of the whole so-called Protestant population attend church on the Sabbath, and where Socialism and Nihilism are the natural results.

"(8) Because, as it is only by the aid of State funds that rationalism is able to live in Germany and Holland, and as it will only be by the Sustentation Fund it will be able to exist here, it is the imperative duty of every friend of the truth to withdraw from supporting such a bulwark of deadly error.

"(9) Because these doctrines are a breach of the Mutual Eligibility Act, and warrant the United Presbyterian, the Irish Presbyterian, and the English Presbyterian Churches in raising the question of its continuance.

"(10) Because, by allowing these teachings, the Free Church has sunk beneath the level even of such Unitarians as Lardner and Channing, who would have repudiated them with horror.

"(11) Because they are founded only on conjectural criticism,—a principle repudiated by all sound critics and scholars,—and are maintained only by the profoundest ignorance of the plainest Bible facts."

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

By Mary E. Beals.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

President.

FELIX ADLER, New York City.

Vice-Presidents.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

Secretary.

WILLIAM J. POTTER, New Bedford, Mass.

Assistant-Secretary.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

Treasurer.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

Directors.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 Tremont Place Boston (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. Clark is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at New Bedford, Mass.

Wm. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Mo[illegible].

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,— why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; one hundred, $1.5[illegible]

II. THE BIBLE AND SCIENCE.

III. THE SYMPATHY OF RELIGIONS. Higginson. Enlarged editio.

IV. TRANSCENDENTALISM, by Theodore [illegible] ker. Never before published.

V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association, 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

[illegible]TITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index.* Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, 1879, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, MASS.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 560.
VOL. I., NEW SERIES.—NO. 12.

BOSTON, MASS., THURSDAY, SEPTEMBER 16, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

TRUTH which is mighty, righteousness which is strong, consecration and dedication to holiness, sustain the world. May the world, the mistress of the past and future, give us free room!—*Hindu.*

ALL men have in themselves the feelings of mercy and pity, of shame and hatred of vice. It is for each one by culture to let these feelings grow or to let them wither. They are part of the organization of men, as much as the limbs or senses, and may be trained as well. The mountain Nicon-chau naturally brings forth beautiful trees. Even when the trunks are cut down, young shoots will constantly rise up. If cattle are allowed to feed there, the mountain looks bare: shall we say, then, that bareness is natural to the mountain? So the lower passions are let loose to eat down the nobler growths of reverence and love in the heart of man: shall we therefore say there are no such feelings in his heart at all? Under the quiet, peaceful airs of morning and evening, the shoots tend to grow again. Humanity is the heart of man, justice is the path of man. To know heaven is to develop the principle of our higher nature.—*Chinese.*

WISDOM exalteth her children. Whoso giveth ear unto her shall judge nations.—*Hebrew.*

VICES and virtues the sons of mortals bear in their breasts mingled: no one is so good that no failing attends him, nor so bad as to be good for nothing. The heart alone can buy the heart, the soul alone can discern the soul.—*Scandinavian.*

I INVOKE the angels that reach us,—the angels of good conscience, exalted piety, love of excellence, high and perfect thought; the angels of comfort and of joy.—*Persian (ancient).*

VIRTUE is shut out from no one: she is open to all, accepts all, invites all,—gentlemen, freedmen, slaves, kings, and exiles. She selects neither house nor fortune: she is satisfied with a human being without adjuncts.—*Seneca.*

THE way to subject all things to thyself is to subject thyself to reason: thou shalt govern many, if reason govern thee. Wouldst thou be crowned the monarch of a little world? Command thyself.—*Quarles.*

THERE is no trifling with nature: it is always true, grave, and severe; it is always in the right, and the faults and errors fall to our share. It defies incompetency, but reveals its secrets to the competent, the truthful, and the pure.—*Goethe.*

IT is not enough that we swallow truth: we must feed upon it, as insects do on the leaf, till the whole heart be colored by its qualities, and show its food in every fibre.—*Coleridge.*

THE love of truth is the stimulus to all noble conversation. This is the root of all the charities. The tree which springs from it may have a thousand branches, but they will all bear a golden and generous fruitage.—*Orville Dewey.*

IT is not only incorrect, but injurious, to shut off from the common soul any merit, or say it can only be imputed or imparted, never indigenous. As if goodness were not native to the mind, but only immigrant or an import. Superhuman is it? Then certainly I shall not try for it! Why should a man strain after something beyond his manhood?—*C. A. Bartol.*

EVERY heroic act measures itself by its contempt of some external good. But it finds its own success at last, and then the prudent also extol.—*R. W. Emerson.*

CURRENT TOPICS.

THE Russian government has made an important concession to the Nihilists in the abolition of what is called the "third section" of the executive, which was in substance a secret police system directly responsible to the central government, and charged with the duty of the summary arrests and punishments that have made so prominent a part of Russian politics.

THE Springfield *Republican* of August 30 says: "The sermon which Rev. J. J. McDermott preached at the church of the Sacred Heart yesterday morning, called out by the opening of the public schools, as well as his parochial school to-day, contained some noteworthy things. He told his congregation at the start that, though it was wrong, they could, if they chose, send their children to the public schools; but he warned them in strong terms against saying that public schools were better than the parochial school. If any did so claim, he said he would read their names in church, show from the school-rolls the stupidity of their children, 'and make them wretched.'"

IT seems nowadays that if a person succeeds in getting the public attention, no matter in how unworthy and foolish a manner, he straightway betakes him to the lecture platform to add to his gains and prolong the sensation. It is not strange, therefore, that Dr. Tanner, as it was conjectured during the progress of his starving exploit would be the case, is now perambulating the country with a lecture entitled "What I know about Fasting." It can hardly be doubted that he knows a good deal about it,—more than most of us would care to. But it may be questioned whether the lecture-platform will gain much in dignity or the public in knowledge of value by his professed effort to enlighten us.

THE editor of the Springfield *Republican* has been reading the tract concerning which there has been a good deal of curiosity and speculation of late,—by Jonathan Edwards, on the Trinity, just published for the first time,—and this is what he says of it: "The theologians may gloss this theory of Edwards as much as they will, it shows to us a conception not of three persons in one, but of three Gods, one of whom is the superior and in fact originator of the others." It is a very common view of "Free Religionists" that the Trinity and certain other features of Christianity are direct offshoots of the polytheistic religions, but they have not been accustomed to look for quite as definite proof of this in the immediate precursors of New England theology as the above testimony supplies.

IT is reported that the Chinese Embassy, which has been for some time in this country, for the purpose of effecting certain negotiations with our government, have been very rudely treated in New York. They complain that their stay there has been a continual experience of insults and annoyance, that they have been constantly followed by crowds, and jeered at in the streets, and shall be obliged to abandon the business for which they came here, unless they are protected. If this be true, we would respectfully suggest that our foreign missionary societies suspend for the present operations in heathen lands, the fundamental principle of some of the religions of which is hospitality and civility to strangers, and try their labors for a while upon the native heathens of this nominal Christian country.

THE Catholics have opened a large parochial school in Lowell, Mass., of which the Boston *Advertiser* of Tuesday, last week, gave the following account: "The new Immaculate Conception Parochial School opened for the first time yesterday morning in Belvidere, Lowell. It is a large brick building with eight school-rooms, each capable of seating seventy-two pupils. Six Grey Nuns of New York are teachers, and two more have been telegraphed for. There is a large attendance. About two hundred and twenty-five boys and nearly three hundred girls joined yesterday. One public primary school will have to be closed on account of the lack of pupils, caused by their being drawn to the parochial school; and the attendance on other public schools will be considerably decreased. This is the first parochial school opened in Lowell, but another is being erected." The Catholics, as new facts show every week, are determined to withdraw their children from the public schools as fast as possible.

A MOST encouraging and creditable fact with regard to the Oneida Community, New York, has been lately brought to light. It appears that the abrogation, last year, of the peculiar views with regard to marriage which had existed in the Community, was not effected, as was then supposed, by the outside pressure brought to bear upon the Communists by certain clergy in the vicinity, but by an internal rebellion on the part of the younger and more intelligent members of the Community against these degrading views and the practices growing out of them. It was in deference to these aggressive reformers that Noyes, the President of the Association, had the "revelation" changing their doctrine in this particular. But he was suspected of not being sincere in the change, and very likely was not; but the reforming party were determined to hold him to his word. The result was that he became panic-stricken, and fled some time ago to Niagara, where, on the Canadian side, he is said to be renewing the attempt to establish the system of "complex marriage," which the very victims of the system became enlightened and strong enough to destroy in New York. This event in the Oneida Community is new and effective testimony to monogamous marriage as the system which the experience of the human race has proved to be soundest and best.

Digitized by Google

For the *Free Religious Index*.

GENERATION AND DEGENERATION IN RELIGION.

A Discourse delivered before the First Congregational Society, New Bedford, Mass., June 20, 1880.

BY WM. J. POTTER.

I propose to speak this morning on the two antagonistic processes of growth and degeneration in religion, and with special reference to our own time.

We are apt to speak of the present age as a "transition-period" in human history; as if that phrase would account for much of the unrest and uncertainty, the sense of incompleteness, and the vague apprehensions concerning a safe connection between past and future phases of faith, which to so large extent pervade and perplex modern society. Yet I suspect that every age is to itself more or less a "transition-period"; for there is never a time when the human race, since it began a career of conscious historical development, has been absolutely in a state of stagnation. Even what are called the Dark Ages, though, compared with the previous mental condition of mankind in Southern Europe, quite fittingly styled "Dark," yet, historians are now agreed, were not so wholly void of light, not so absolutely passive and dead, as has been popularly supposed. They marked, in fact, a long transition-period between the overthrow and decay of the old civilizations of Greece and Rome with their religious faiths and the rise of modern civilization with the Protestant form of Christianity. And it has become easy now to trace, under the more accurate investigations of modern historical methods, along with the processes of degeneration and decay that were going on, the processes of life which were also there in operation,—processes deep under the soil and in the darkness, but which came finally to the surface and the light in the *Renaissance* and the consequent new civilization with its essentially new religion. Deep in the dark, we can now see that thoughts were astir, that sentiments were kindling, that the seeds of ideas were slowly germinating, sometimes in monasteries, sometimes in the breasts of solitary philosophers, sometimes in royal minds,—that thoughts, sentiments, ideas, through wide reaches of territory and different nationalities, and the product of a variety of old faiths, were beginning to stir with vitality, and were preparing the way for the great Reformation, political, social, mental as well as religious, which came in the fifteenth and sixteenth centuries.

So, too, and in not an entirely different way, the era of the advent of Christianity was a transition-period, and not such a sharp, absolute beginning of a new religion as is commonly believed. Old forms of faith, old civilizations and philosophies, old nationalities, were then, too, going to seed; and they were scattering their seeds far and wide. And from these seeds, as well as from the seeds of newer sentiments and thoughts which in the new and more mobile conditions of society were generated, sprang and slowly grew the new faith; and it was many years, centuries in fact, after its vitality and advent were apparent, before it brought forth the products of institutions, creeds, a sacred literature and tradition, which marked and named it as an organic, specific religion and church.

We might look again for illustration at the political history of almost any nation at any time. If it be a young and growing nation, full of fresh blood and vigor, then it is clearly in the stage of youth-transition from the era of birth to the era of maturity. If it be at the supreme height of greatness and power, as were Persia, Greece, Rome, at certain epochs in their history, so that no possible new achievement can destiny crown it with under its actual conditions of existence, then can a keen historical eye detect already, amid its luscious, stagnant ripeness, the taint of a decay that surely marks it for the grave in which so many nations have been buried, unless, by the graft of some fresh and healthier life upon it, it shall catch the electric vitality of a new purpose, and begin the growth of a new career. Italy, Germany, France (the latter as yet not quite so certainly), illustrate in their recent history the truth of this latter principle, —the arrest of the decay that follows naturally the completed maturity of national life, by the graft of a new and more invigorating political purpose. So nations, like individuals, are sometimes regenerated. Russia, and possibly England, to-day appear to have reached that ripeness in one stage of their national existence, from which decay is inevitable, unless they shall be touched with the magic wand of some new idea, which shall transform their internal economies, give larger individual opportunity, and so be to them the elixir of a new era of national life. Turkey is sinking to her national dissolution, apparently already past help, either external or internal. Greece is getting ready for a resurrection. But all the nations, whatever their condition or stage of national existence, are and have always been in a transition-period. They are and have always been either passing to something better or something worse; or if any seem to have absolutely stopped on the way, to have fully matured, so that no further growth or progress or ripening is possible with them, then that stage of stoppage of growth, or stagnation of the vital processes which bring increment and richness, is the pretty sure precursor of decay and death. The truth is, the collective life of human society, in whatever phase we view it, is, like the individual human being, a vital developing organism: and hence to be in a state of *transition*, to be passing from one stage or phase of vital activity to another that is higher and completer, is its normal healthy condition.

The only difference between periods, in regard to this matter of transition, is a comparative, not an absolute one,—a difference only of greater or less rapidity in the processes of change. In some eras, we are able to *see* the changes, so marked and conspicuous are they; and these we are apt to call specially *transition-periods*. In other times, the changes are so slow and obscure that the lifetime of an individual may not be able to measure them, or take any note of them, and these we are apt to call stable periods, and somehow to think them safer than the others; and yet they may not be safer in reality.

In our own time, it is evident, the changes are very swift and preëminently marked. There is hardly a subject, political, economical, social, religious, on which any conclusion regarded as sound and stable in the past, is not called in question to-day. The most venerable traditions are subjected to the scrutiny of an historical investigation that shows them no sympathetic mercy. The holiest and most ancient faiths are summoned to the bar of reason, to show cause why they should not be put to death as superstitions. Sacred books that have come down out of the dim mysterious past with the alleged stamp and seal of the special hand of God upon them, and that have become really sacred by the personal associations of domestic memories and human tenderness which have gathered about them, are taken down from their place of authority, brought under the same process of literary and rational criticism as are the most recent issues of the printing-press, classified as human productions, and put on the shelf side by side with the rest of the class. Science penetrates with its formulas for the generalization of knowledge into all the arcana of nature and man, and even into the Holy of holies of the Most High. In short, there is not a belief, nor institution, nor custom, nor law, nor opinion, nor intuition, with whatever lineage of high ancestry behind it, that is not liable at any moment to be dragged from its once reverently guarded enclosure, and confronted face to face with reason, with the demand that it give a good reason for its existence. Even the very basis of the moral law, and the origin and validity of conscience, are questioned; and social ethics as well as religious sentiment and faith are going a-begging for some philosophical theory that shall vindicate their right to be.

Nor as yet do any very clear intimations appear when and how this period of transition is to cease. At least, the intimations are not as yet grasped and understood by a sufficient number of leading minds to give to such minds a determining power in settling the future of institutions and beliefs. It is evident that at present the processes of generation and degeneration, with regard to religion especially, are both going on together, with a good deal more of apparent activity, however, in the latter than in the former. Few will venture to prophesy what is coming. More apprehend the worse. Among these various commingled and confused elements which are held by modern thought in solution, not many persons see as yet any tendency to precipitation into a solid substance, capable of furnishing a safe platform for the feet which have wandered from the old landmarks or from beneath which the old foundations of faith are slipping away. All the religions and all the sects are in this state of flux. Even the Roman Catholic Church, anchored though it be by the solid continent of institutions nearly two thousand years old, is yet partially afloat and dissolving. It, too, has its two parties, the fixed and the movable. All the leading religions—the Hebrew, the Christian, the Mohammedan, the Hindu, the Confucian—have been breeding in the last fifty years a race of souls too large or too free to stay within them. They all have their ex-members or those just ready to step out. And all the denominations are in commotion, a part of the membership going backward, a part forward, and a part trying in vain to stand still between the two parties.

As specimens of the confusion that exists in the religious realm, note a few facts of recent date; trifles that you may pluck any day out of the air, but which are the straws telling that the theological wind bloweth where it listeth. One fact is that you may hear in several of the Protestant sects, even those called Evangelical, all the faiths preached, and a good many of the *non-faiths*. Eternal punishment for a few, eternal punishment for many, the annihilation of the wicked, the ultimate restoration of all,—you may hear all these phases of the doctrine of retribution preached in different pulpits of the same denomination. You will hear likewise different views of the nature and mission of Christ, different views of the doctrine of the atonement and of the inspiration of the Bible, in several of the Evangelical sects that profess to have one uniform creed. You go into a Quaker meeting; and, if you have not been there of late or heard what is going on in that staid and sober body, you expect the quaint impressiveness of the old silence, to be broken only by the movement of the Spirit. But no. The performance of speech begins before the congregation is fairly assembled; and Scripture reading, with explanatory exposition, prayer, perhaps even singing, sermon, exhortation, and closing prayer follow in regular and close sequence, according evidently to previous arrangement among the speakers. A distinguished Professor in the Free (that is, Presbyterian) Church of Scotland has been on ecclesiastical trial for several years for heresy. The heresy consisted in his having, in an elaborate essay on the Book of Deuteronomy, taken the ground that the book, contrary to its purport, was not contemporary with Moses, but very much later, and that it was not therefore in all respects to be regarded as authentic history. The trial has had varying fortunes, *pro* and *con*, chiefly on technical grounds; but finally it has been closed (until some new charge shall reopen the controversy) by the decision,—reached, however, only by a majority of seven in a vote of nearly six hundred,—that the Professor should retain his chair and his pulpit, but be "admonished" by the Presbytery to be more careful in the future to express his views so as to avoid being misunderstood; an admonition which seems to have been needed, since the Professor claims that, though the evidence has clearly led him to the conclusion that the book is post-Mosaic, and therefore not wholly authentic, he yet has not intended to say anything against the Presbyterian doctrine of its special divine inspiration, in which doctrine he still professes to believe! Here, besides a specimen of the theological confusion of the time, is food for a lesson in intellectual integrity. In our own country, again, a so-called Christian land, the public lecturer who has had the last few years the greatest financial success, is an avowed antagonist to all the churches and all the creeds and all the old faiths in sacred books and divine revelations, and makes his religious disbeliefs the subject of his lectures. Yet ministers in Evangelical pulpits go to hear him, enjoy hearing him, and shake hands with him on the platform after the lecture.

Now, what do such facts as these indicate? And many more might be found similar to them, and in the Liberal sects (though they do not have so much significance there) as well as in the Evangelical sects. I know, indeed, of no denomination whose boundary line is more hopelessly confused than the Unitarian; a condition of things that would be all right, if it were not for the fact that they have tried to draw a line somewhere,—attempting to draw it between the man who is willing to call himself a Christian and the man who does not so call himself. But what do such facts, wherever found, indicate? Clearly this for one thing: that the old rigorous lines that once divided the sects apart from each other by their beliefs are vanishing away. And more than this. They indicate that the lines which have rigidly divided *belief* from *disbelief*

Digitized by Google

are getting confused and obliterated. In fine, they indicate that *religious belief as such*—what has been known as religious belief in the past, and clung to as the sheet-anchor of all man's hopes and the sole pledge of his welfare in the future world—is in process of degeneration. And it is no evidence against this statement to affirm that the Church as a whole is prosperous, that even those special institutions and administrations of religion which grew directly out of certain religious beliefs that are now vanishing away are still in active operation. The augurs in Rome went about the streets on their solemn office, laughing in the sleeve at each other as they met, long after the religious belief which appointed their service had died out from all the intelligent classes of the population. This insincere tenacity of the forms of religion is indeed one of the saddest proofs of the decay of belief; and there is not a little of it in our own day.

In addition to this mental insincerity, it is another evil result of this degeneration of religious belief that the churches are compelled to self-maintenance on a much less wholesome and invigorating diet. In the days a century ago when the old creeds were believed devoutly and fully, and even Calvinism with all its logical and horrible rigor was preached without flinching, there was a robust virility in the New England pulpit which stimulated intellectual activity in the pews, and furnished a discipline in logical thought that sharpened the wits of a whole parish. It was a severe ordeal, but the result was a mental masculinity in religion, which secretly fostered independent thinking and made strong character; and the after-results came in the patriots and soldiers of the Revolution, and in the energy that has cut down the wilderness and stretched a row of civilized, self-governing commonwealths across the continent from New England to the Pacific. Instead of these virile demands for thought and logic, will be found largely in the pulpit to-day appeals to sentiment. Christ's goodness and power to save are talked about, and people are urged emotionally to come to him, and find all their troubles removed; but we seldom hear any logical argument, such as the pulpits used to ring with, to prove the doctrinal points which must be believed in, to make him an efficacious Saviour. Evangelists of the Christian Associations are instructed to-day not to argue with an unbeliever, but to throw their arms about him and show him how they love him. Give me Calvinism, pure and unadulterated, with its stern appeal to logic, rather than this gushing sentimentalism, which tries to smuggle its converts into heaven, past the gates of their own reason, by the artifice of its whimpering tears! Under the influence of this degeneration of religious belief, and this consequent loss of intellectual treatment of religious themes, the churches, instead of places where people are to be mentally instructed in the saving doctrines of faith, are fast becoming social clubs. Sensationalism in the pulpit, the latest worldly fashions flaring in the pews,—these are among the modern dominant conditions of church-success. Sunday-school concerts, musical entertainments, strawberry festivals, lawn parties,—something weekly, and perhaps two or three nights in the week, to keep the church in the people's thought and make it the centre of their social attractions,—these are the methods now resorted to for filling pews and the church pocket-book. On some of them our grandfathers would have looked as the instigation of the evil one. Yet they are not for that reason wrong; and I only speak of them as indicating the change that has come in the internal policy and life of churches, since the substitution of sentiment and social satisfaction as the church bond, instead of the old creed with its five or thirty-nine articles, every one of them a problem for the intellect to settle. Such methods are wrong only, or chiefly, in that they slur over the intellectual side of religion, while they minister to its more subordinate wants. They furnish milk for babes, strawberries for young men and young women, but little meat for strong men; and thus they are in danger of doing irreparable harm to the religion of the future, by separating it from that alone which can keep it abreast with the age and vindicate its right as a necessary factor in the world's best life,—namely, rational thought. The church may flourish for a time on sentiment, its pews may be filled by its deftly advertised social entertainments; but only the power of thought can save it as a dominant instrumentality toward the higher civilization of the coming century. The final test of its success is not numbers, but the awakening of truer thinking and the inspiring of nobler character.

But amid this confusion of doctrines, this loss, so to speak, of the intellectual sense in religion, this confounding and obliteration of denominational lines, this sickening effeminacy of sentiment, this fevered strain after excitement and social entertainment, this reactionary movement, often running to the excess of theatrical and spectacular display, against the proprieties and dignities of the old modes of parish administration,—amid it all, may we not at least descry the generation of nobler forces that are in time to bring a worthier and more satisfying expression of religion? I believe that we can.

And, first, we may note the place that is beginning to be demanded for *reason* in religion. The demand is now largely outside of the Church: in the Church, it is as yet mostly ignored in the wasteful effusion of sentiment. But it is beginning to be heard even there; and the wise are coming to see that in no other way than by giving reason full hearing can that manly *virileness* be brought back to the public administrations of religion which shall make it important for men and women of cultivated intelligence and native intellectual strength to give them their countenance and support. Something must come to take the place of the religious beliefs which are surely vanishing. Sentiment cannot do it; social festivals cannot do it; theatrical demonstrations cannot do it, either in church-parlors, or pulpits. These beliefs, when vital, were an appeal to thought, and satisfied man's mental nature; and nothing can take their place, that does not equally demand and satisfy *thought*.

Now there is a kind of *knowledge* on religious problems which Science is unfolding and constantly extending, that is precisely adapted to perform this service, and will perform it, I believe, in the church of the future. It is knowledge concerning nature and man; knowledge of their relation to each other's being, and to the primal source of life, or unity of being, in which both are included. It is knowledge of the *modes* in which the mysterious vital cause of all things is manifested in the world of phenomena. It is knowledge of Power as revealed in the law, order, beauty, sequence, abounding life and energy of this material nature around, on whose bosom we live and draw our physical sustenance. It is knowledge of the same power and life coming into human history, as evidenced in the advancing intelligence and growing civilizations, and better moral order and higher ideals of happiness, which have marked the progress of the human race on this planet. It is knowledge of the various religions of man, as honest though often short-sighted attempts to express this human relation to a higher than human parentage and protectorship, and as linked together by a common ancestry and kinship to the common possession of the substance of the same ideas and sympathies and aspirations. In a word, it is knowledge of Divine Power, not as an *irruption* into the world of nature and humanity, but as the constantly pervading and vitalizing energy that each instant sustains and gives worthy law and aim and purpose to the being of both.

Again, amid all the confusion of the sects and the creeds, we descry, I think, a tendency to make more account of *character* as an element of religion,—as indeed the sum and substance of it, or the final *product* which all means and methods are to keep in view. This, however, is so constantly the theme of my discourses that I need not enlarge upon it to-day. When the mental force, the logical acumen, the elaborate argument which the pulpit once brought to bear upon the pews in behalf of the creed, shall be wholly released from this service and be put to use for the production of sound conduct and character,—in behalf, for instance, of integrity in business, justice in politics, kindness, benevolence, purity, temperance, magnanimity in daily life, noble living of every sort,—then will one of the safest and most durable planks be laid in the platform of the coming church; and one, too, for which we can find ample authority, if that be required, in all the Scriptures of all the faiths.

And, finally, we may descry signs that the coming religion is to be one more devoted to active deeds of humanity. All sects are beginning to work more efficiently in this direction. Some of the very efforts of which I have spoken, perhaps rather depreciatingly,—those for more social life in the churches,—are tentative experiments toward this end. They recognize, at least, the rights of enjoyment in religion, the needs of recreation and amusement; but they have not always been chosen judiciously, and have yet to be greatly amended, and their very purpose indeed, to a great extent, revolutionized. They are now too much adapted to the exclusive object of giving the membership of the church a good time, and of thereby baiting outsiders into the church to swell its numbers and its prosperity. But the more pressing object, and that which must enlist the full sympathies and the supreme devotion of the church that is to be, is to reach that vast multitude which is needing help *outside of all churches;* and, further, to carry the benefit to them without awakening any suspicion, or giving ground for any suspicion, that they are to be entrapped under any ecclesiastical cover. Not the entertainment of "my" church particularly, not to bless "my" church, but to carry some blessing to that outlying and lowlying portion of humanity which has not an opportunity to go to any church, or even as yet so much as an aspiration to go to any, or for any kind of noble living,—that must be the motive. The membership of the church must learn self-sacrifice for the good of the world outside the church. There are wrongs to be righted, rights to be vindicated, wretchedness to be alleviated, ignorance to be enlightened, suffering to be soothed, poverty to be lifted out of its dread necessities, oppressions and cruelties and vices, body-killing and soul-killing, to be fought against and overcome. There are vast sections of humanity to be lifted up out of their gross ignorance to the very capacity of an intelligent thought, out of their degradation and brutality to the very condition of a spiritual aspiration, out of their moral obliquity and obscuration of conscience to the very possibility of a sense of moral obligation. To meet with any adequate remedy these deep-seated disorders, not charity alone is needed, not alone the kind heart and willing hand, but the wise head, the well-grounded knowledge, the accurate adjustment of means to ends. Benevolence, working hand in hand with Social Science, is needed; working not only for alleviation, but for a cure, by searching out and eradicating the causes whence so many social evils spring.

The church that sets itself resolutely to this task of educating and humanizing humanity, and accomplishes the most work in the *practical* solution of the problem of evil in its own neighborhood, will, other things being equal, distance all competitors in winning in the coming century the genuine prizes of religious leadership. It may have no faith in the Hebrew story of the Garden of Eden six thousand years ago, and it may have little to say about saving the souls of men from torments in a future world; but it will give evidence of a better faith, by the fact of doing its utmost to make a paradise in human society here on earth and now. And such a church, working for the present practical improvement of human society, and giving full liberty to human reason, and aiming at soundness of personal character as the one essential condition of salvation whether here or hereafter,—such a church, with its trinity of reason, character, brotherhood, will be indeed a church of humanity; but, and because a church of humanity, it will be also a living church of the living God.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE ORIGIN AND GROWTH OF RELIGION AS ILLUSTRATED IN THE RELIGION OF ANCIENT EGYPT. By P. Le Page Renouf. New York: Charles Scribner's Sons, 743 and 745 Broadway. 1880.

This book by Renouf, on the *Religion of Ancient Egypt*, which the Scribners have wisely reprinted for American readers, consists of the lectures given by the author in London last year on the "Hibbert Foundation." A few weeks ago, we noticed here the *English Conferences* of Renan, which were lectures on the relations of the Roman Empire to primitive Christianity, given this year under the same auspices; and the two books show to what broad and valuable uses the Hibbert endowment is being put. Renouf's book, though perhaps less brilliant and less readable by great numbers of people than Renan's, is an equally valuable contribution to the literature of comparative theology.

Egypt holds, indeed, in the history of religious development, whether we consider the undoubted antiquity and genuineness of its records or the intelligence of the people who made them, a supreme place. Three thousand years before the Christian era, it had a civilization which, in some respects, was not

Digitized by Google

surpassed by the splendid civilizations of Greece and Rome. The relation of the people who founded and for a long series of centuries perpetuated that civilization, to other primitive peoples in the dim morning of human history, is one of the most interesting and pregnant questions at present in the whole field of archæological investigation. That in the purest days of their faith, they were monotheists, is plain. That they had a standard of morality which, without appearing to disadvantage, can be placed side by side with the moral code of the Hebrews, if not, indeed, with that of Christianity, is equally plain. One of their texts, put into the mouth of Supreme Being, says, "I am yesterday, I am to-day, I am to-morrow," which corresponds with the Hebrew's "Thou wast, and art, and art to come." In the following hymn, we can detect the resemblance, if not the close kindred, to some of the Hebrew hymns of worship, as well as their anthropomorphic ideas of Jehovah: "O God, architect of the world, thou art without a father, begotten by thy own becoming; thou art without a mother, being born through repetition of thyself. Thou drivest away the darkness by the beams of thine eyes. . . . It is by thine own strength that thou movest; thou art raised up by the might of thine own arms. Thou weighest upon thyself, kept firm by the mystery which is in thee. The warning of thy voice is in the cloud; thy breath is on the mountain-tops. . . . Heaven and earth obey the commands which thou hast given; they travel by the road which thou hast laid down for them; they transgress not the path which thou hast prescribed to them and which thou hast opened to them. Thou restest, and it is night. When thine eyes shine forth, we are illuminated. . . . Oh, let us give glory to the God who hath raised up the sky, and who causeth his disk to float over the bosom of the heavens, who hath made the gods and men and all their generations, who hath made all lands and countries and the great sea, in his name of 'Let-the-earth-be!' "

Notwithstanding the resemblance and sometimes even identity of thought and expression, M. Renouf does not think the Hebrews borrowed from the Egyptians, but that the same things originated independently among both peoples.

Another hymn, written, it is stated, for the harp, and applied to the worship of the Nile, runs thus: "Bringer of food! Great lord of provisions, creator of all good things! Lord of terrors and of chiefest joys! all are combined in him. He produceth for the oxen, providing victims for every god. He filleth the granaries, enricheth the store-houses; he careth for the state of the poor. He causeth growth to fulfil all desires: he never wearies of it. He maketh his might a buckler. He is not graven in marble, as an image bearing the double crown. He is not beheld; he has neither ministrant nor offerings: he is not adored in sanctuaries; his abode is not known; no shrine of his is found with painted figures. There is no building that can contain him. . . . Unknown is his name in heaven. He doth not manifest his forms. Vain are all representations!"

There are numerous hymns that show that this Supreme One was conceived as paternal and compassionate, especially such as were addressed to him under the name *Amon;* for example, the following: "Hail to thee, Lord of law, whose shrine is hidden, . . . maker of men, giving them life, listening to the poor who is in distress, gentle of heart when one cries to him, deliverer of the timid man from the violent, judging the poor, the poor and the oppressed! Lord of wisdom, whose precepts are wise, at whose pleasure the Nile overflows; Lord of mercy, most loving, at whose coming men live; opener of every eye, proceeding from the firmament, causer of pleasure and light!"

Corresponding to this character attributed to the Supreme Power of the universe, the most ancient of the Egyptian writings lay down ethical commands for mankind, which M. Renouf thus sums up: "These books inculcate the study of wisdom, the duty to parents and superiors, respect for property, the advantages of charitableness, peaceableness, and content, of liberality, humility, chastity, and sobriety, of truthfulness and justice; and they show the wickedness and folly of disobedience, strife, arrogance, and pride, of slothfulness, intemperance, unchastity, and other vices."

The story of the degradation of such a faith as this to the condition of a corrupt and an insincere idolatry, such as existed in Egypt in the early Christian centuries, would be a most interesting and instructive narrative, if we could by any means recover it. But the hope of such a thing seems almost in vain, as probably wholly in vain is the hope that we shall ever be able to discover the steps by which this remarkable people climbed to their eminence of moral and religious perception. Certain it is that not centuries merely, but decades of centuries, were required for either process. We commend M. Renouf's book to all who wish to learn what is now known about the religion of ancient Egypt.

"Unity Clubs," or Mutual Improvement Societies in Town and Church. By Mary E. Beals. Single copies, 5 cents; per dozen, 25 cents. Unity: 75 Madison Street, Chicago, Ill. 1880.

This little pamphlet of twenty-one pages is issued as No. 2 of *Unity Leaflets.* The matter came originally in the form of a report read at a meeting of the Western Unitarian Sunday School Society. But it contains nothing sectarian or even, in any narrow, technical sense, religious. Liberals of any class, whether living in the city or country, may find some excellent hints here with regard to organizing for mutual improvement or for public benefit. Two types of the club are given: "(1) The club for the individual culture or amusement of its members; (2) The club for the improvement and aid of town or city enterprises, either by raising money for the support of different charities, or the introduction of new schemes of improvement for the city population at large." Of each of these types, an illustration is furnished by a sketch of what has been actually attempted and successfully achieved; Janesville, Wis., offering an example of the first kind, and the city of Cincinnati one of the second. Practical suggestions are given by the writer for people who want to know how to begin such organizations, and a good deal of other useful information on the subject. We commend the *Leaflet* to all people who, now that the vacation season is over, are beginning to ask, "How can we set to work to do something better than we have yet done for the mental and moral improvement of ourselves and neighbors?"

Immortality, and our Employments Hereafter: With what a Hundred Spirits, Good and Evil, say of their Dwelling-places. By J. M. Peebles, M.D. 8vo, pp. 296. Boston: Colby & Rich, Publishers, 9 Montgomery Place. 1880.

This volume undertakes to describe, through the utterances of certain "mediums," the future homes, dwelling-places, occupations, features, dresses, marriages, journeys, communication with mortals, angels, and planetary spirits, and the manners and customs in detail, of deceased human beings. To give a single specimen of these details, the personal home of the martyr Giordano Bruno is said to be known as "Balmy Cot," at the foot of "Chastity Hill," in "Pure Love City," near "Sunshine River," which falls into "Angel Lake." Giordano Bruno informs us, among other things, that when he develops higher in the golden future he shall leave this home, where his next successor will be Hugh Latimer, who is now a devoted student in "Curiosity Museum."

The author seems to accept all these statements as perfectly trustworthy, and seems not to be aware, either for himself or his readers, that things intrinsically improbable demand minuteness, accuracy, and fulness of evidence, in proportion to their improbability.

The Vote Map, as it is designated, of the Congressional Districts of the United States, prepared by Mr. F. B. Perkins, and issued by James R. Osgood & Co. of this city, will be found a very ingenious and serviceable appliance at this time. It is designed to show the strength of the respective political parties in every Congressional District, State, and Territory of the country. This is done by a system of colored bars of one inch long for each twenty-five thousand votes, or one twenty-fifth of an inch for a thousand. The bars are colored according to the parties for which they stand. The red indicate Republican, the blue Democrat, while white is adopted for the various third parties. Accompanying marginal tables give in figures the exact vote in each District during the election of 1878, in every State and Territory of the Union. For those who are active participants in the present campaign, or are specially interested in politics, as well as for the intelligent citizen in general, this map cannot fail to prove very desirable.

The Atlantic Monthly for September lies on our table. Its contents so far as read and examined appear to be of more than average excellence. They are in the following order: "The Stillwater Tragedy," XXIII.–XXVIII. (which concludes the story), Thomas Bailey Aldrich; "Twoscore and Ten," a poem by J. T. Trowbridge; "Sir Walter Scott," Thomas Sergeant Perry; "Political Responsibility of the Individual," R. R. Bowker; "The Perpetuity of Song," a poem, James T. Fields; "Au Sérieux," Ellen W. Olney; "Unaware," a poem, Maurice Thompson; "Intimate Life of a Noble German Family," Part I.; "Woman in Organization," Kate Gannett Wells; "Each Side the Bridge," a Dutch painting (a poem), Alfred B. Street; "Reminiscences of Washington," VI.; "The Harrison Administration, 1841"; "Mrs. McWilliams and the Lightning," Mark Twain; "West Wind," a poem, Celia Thaxter; "Oxford and Cambridge," Richard Grant White; "Progress of the Presidential Canvass"; "Such Stuff as Dreams are made of"; "Music"; "Recent American Fiction"; "Goldwin Smith's Cowper"; "Mr. White's Books"; "The Contributors' Club."

MR. WEISS ON IMMORTALITY AND EVOLUTION.

To the Editor of the Free Religious Index:—

Is not this passage from John Weiss' *The Immortal Life* worthy of a place in the Social Science columns of the *Index?* "We want to teach society how to be more humane, and to make its inevitable distinctions opportunities for harmonic combinations, picked from the bottom to the top of the scale; we want, for instance, to engage the wisest brains to contrive, upon the basis of the law of coöperation, an adjustment of labor and capital. The law might have been suspected, if it were not already discovered. Like other laws, it dwells with men, and waits to be put to service. It will be a sublime day for religion, that shall dawn over a whole republic farmed, mined, forged, riveted, bridged, and aqueducted, shoed, clothed, and tinkered by coöperation." (p. 213.) And again: "Who is the statesman ambitious to put a late posterity into his fame, to outlast with it his country's monuments of stone and brass? Let him descend not lower in politics than some device to persuade the forces of the world to work in amity, so that tyranny shall be a mutual blunder, and concert a mutual success. . . . We want some system that shall press monopolies to find themselves unprofitable, at the same time that it checks unscrupulous competition." (p. 214.) And questions of this sort Mr. Weiss would not have allowed to be alien to the main thought of his book. It is the worth, the value of man, which on any other than sentimental grounds makes us even raise the question of immortality. Is there any such worth in selfishness and greed as to make it a matter of concern whether they survive the death of the body or not? And, that life may be immortal, must it not take hold of some principles worthy of immortality,—principles essential to the integrity and harmony of any society, whether here or hereafter? If so, if there is a subtle moral environment, as Mr. Weiss hints, according as we meet or fail to meet whose demands our souls live or die, then is our concern for justice and humanity, our resolute loyalty to them, though in connection with the humblest and most material ends of life, not merely suggestive of immortality, but that out of which alone any worthy immortality can come.

A word as to a question of language, though possibly involving clearness or obscurity of thought. Mr. Wasson in his preface speaks of Mr. Weiss as "a decided evolutionist"; and in your notice (of July 1) you say, "He accepted the theory of evolution." Does not "evolution" involve the notion of a strict continuity between the phenomena of one period of the world and those of the preceding? Evolutionists are not bound to deny that there are actually gaps in the evidence,—*e.g.*, as to the descent of man from the animal creation; but they are bound to say that, if all the facts were known (which yet may never be), their theory would be confirmed. But Mr. Weiss says, "That [*i.e.*, the consciousness of right and wrong] is an intrusion into the animal line, and *not an evolution* from it." (p. 37.) On p. 129, he exhibits some appreciation of evolution-ethics, but in his closing chapter urges strong considerations against its sufficiency, saying, "Logically [*i.e.*, according to the empirical method], that average is insurmountable; but practically it is constantly surmounted, and society is compelled to assume a higher average by men of a forlorn hope, who propose a conception of religion, of worship, of human rights and happiness, which nowhere exists,

Digitized by Google

and which could not therefore be suggested by empirical sensations." (p. 221.) And, again, he speaks of "a latent tendency of conscience to *repudiate inheritance and every experience of utility*, to fly in its face with a forecast of a transcendental utility that supplies the world with its redeemers," etc. (p. 226.) In another connection, he plainly says, "The double creature has arrived, by ascent from the animal and *descent from the spiritual*." (p. 46.) The essential idea of creation is, then, one which Mr. Weiss seems to have believed in, and the word occurs frequently in his pages; yet there is no idea (or word) which is more repugnant to a genuine evolutionist, involving as it does a radical change in his general method of thought,—namely, a concession that phenomena are not altogether to be explained by causes of their own order, *i.e.*, phenomena, but in part, at least, by ideal or transcendental causes. If we are going to be accurate in our use of words with religious associations, shall we not also in the use of philosophical terms? W. M. S.

Sept. 5, 1880.

LIBERAL ORTHODOXY IN BROOKLYN.

FROM OUR REGULAR CORRESPONDENT.

Rev. George C. Miln has been for some years the pastor of the East (Trinitarian) Congregational Church in our city. His affiliation has been with the more liberal wing of the Congregational body. He preaches to a society considerable in numbers, and evidently in sympathy, generally, with his views.

During the last season, he preached a series of sermons upon theological questions, the opening discourse of the series, which lies before me, "printed for the Church," being entitled "Shifting Lights, or Recent Changes in Theological Belief." It is this sermon which, in my last letter, I characterized as "the most noteworthy sermon ever preached in an Orthodox pulpit in Brooklyn." After re-reading, I am not inclined to qualify that statement. It is a sermon remarkable in many ways. Sentences could be culled from the discourses of Mr. Beecher, and others of our "Orthodox" preachers, perhaps equally emphatic upon every one of the points treated by Mr. Miln, but they would have to be chosen by a process of "natural selection," resulting in the "survival of the fittest."

Here, every word is frank, manly, and clear. There is no mistaking the meaning of the preacher, and there is no obscurity of language behind which to retreat in future explanations and apologies. Neither did Mr. Miln plant himself upon any alleged finality of belief beyond which he would decline to advance in the future. His outlook is progressive and hopeful. In an introductory note prefixed to this discourse, he says: "I cannot forego this opportunity of saying that the changes herein pointed out are, in my estimation, only prophetic of still greater changes in the near future,—changes, too, which will eventuate in clarifying human thought of divine things, and ennobling human nature."

This sermon is noteworthy also in its utter freedom from "damaged phraseology." The tone of "cant" is wholly absent from it. "Convinced as I am," says Mr. Miln, "that great and radical changes are constantly taking place, I cannot feel that it would be perfectly honorable for me to remain mute when asked to speak, or to continue the use of theologic phraseology out of which the very essence has evaporated."

Let us note the spirit in which he approaches his subject in a few of his introductory remarks:—

"There is a very wide divergence between the current theological beliefs of to-day and those of twenty-five years ago. . . . There is, with many, a very great difference between their *conventional and their actual beliefs*. . . . I believe that great numbers of the clergy to-day are restless beneath the restraint of dogmatic statements which no longer voice their sincere belief. . . . Recent theological discussion has been chiefly provoked by those outside the theological arena. Huxley, Spencer, the crusty Ruskin, the earnest and learned Darwin, as well as the sincere and painstaking John Tyndall, have acted the part of angels descending into the theological Bethesda, to stir its turpid if not stagnant waters! Thanks be to them, say I!"

He quotes and indorses the statement of a "New York journal of wide influence," that "the tables are turned upon the churches, and it is now in them that the real scepticism is chiefly found, whether it take the form of doubt of theological or evolutional creeds."

The first point of divergence from old beliefs which he notes is that "the current view of the divine character is a long way off from the view held in Orthodox circles twenty-five years ago." Instead of the "inexorable judge, . . . the features of whose face were stern, the tones of the voice judicial, and the light of whose eye was the flash of wrath," we have now held up the picture of a loving Father. "They are no longer sacrificing the Father in their attempt to exalt the Son."

He finds a no less striking divergence in the views now held concerning the doctrine of the Trinity. He quotes from the Athanasian creed, "So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods but one God," and comments thus: "Three times one is no longer three! . . . We are forbidden the privilege of recognizing the existence of three Persons of whose existence there is no possible doubt according to this statement itself. From any such view as this, there has been a decided departure. . . . The *tri-personality* of the divine nature is passed by as impossible in reason and unnecessary in faith. Men are willing to say that a whole may have three parts; but to affirm that each of these parts is a whole, and then say that these three are not three but one, is an idea to which the modern mind does not readily give hospitality."

In regard to past and present estimates of the Bible, he says: "An immense distance lies between that conception of inspiration which held that everything in the Bible is true and equally valuable because it is there and that discrimination which regards the truth of the Bible as inspired *because it bears on its face the birthmarks of truth*." He quotes Dean Stanley as saying that "the crude opinions which prevailed twenty years ago on the subject of inspiration have been so completely abandoned as to be hardly anywhere maintained by scholars. Of the eleven thousand English clergymen who set their hands to a declaration in favor of these crude notions fifteen years ago, probably there are not fifty who would do it again."

Doubtless, the progress of the new translation of the Bible, which has resulted in expunging entire and familiar passages as interpolations, and in the exposure of gross errors in the old translation, has done much toward giving the death-blow to the old notion of verbal inspiration. Surely, every liberal mind may give thanks that this long stride toward the principle of Free Religion—"Truth for authority, not authority for truth"—is being rapidly taken by the leaders of thought in all branches of the Christian Church.

Mr. Miln also finds that "the theory of the atonement as held to-day is widely different from the theories of the past. . . . The theory—shall I call it the *physical* theory?—of the atonement, which regards the work of Christ as the payment in physical pain of your debt and mine to God, is not so tenaciously held by any, and not at all by some. Salvation is moral and spiritual health, the harmony of man with God!"

Concluding with a notice of the great change which has taken place regarding future punishment, he says: "Men are now won by love. Penalty for sin is now held to be remedial in its end. The *Kolasin Aionion* —an *age-long* pruning—has for its end the ennoblement and purification of the pruned. In a word, it is believed by many that the doctrine of an everlasting hell side by side with an eternal heaven is a system of dualism which denies the sovereignty of God; and men now dare to believe in the divine sovereignty *to the full*."

"Your duty and mine," he concludes, "in view of these facts, is to keep our windows open toward the sky, that the light of heaven may flow in to enrich our lives. We may not at our own peril seek to stay the tide of thought. Progress demands a clear field and liberty. It must have it. It should have it. . . . Let us rejoice in all its changes. . . . If we refuse to do so, we shall be false to the traditions of our fathers, who made advances upon the thinking and convictions of their fathers,—false to all history, which is a record of continuous emergence from darkness into greater and greater light!"

The daily papers of yesterday intimate that Mr. Miln has resigned his pastorate "on account of changes in theological belief." His resignation is to be considered next Friday by his church. It is to be hoped that so frank and manly a teacher of religion may continue to speak the truth as he sees it from some free platform, wholly unhampered by the bondage of sect and creed. The world needs such men, and cannot afford to lose them. May we not hope to hear from Mr. Miln on the platform of Free Religion? J.

BROOKLYN, Sept. 8, 1880.

POETRY.

For the *Free Religious Index*.

NIRVANA.

HAIL, Nirvâna, sovereign, king!
Thou whose praises millions sing!

Light that, like a rising star,
Erst on Buddha shone from far!

Sun, beneath whose genial beams
All the smiling Orient gleams!

Toilers on the distant sea
Speak thy name on bended knee;

Toilers on the far-spread land
Hear it, and uncovered stand,—

Hear it not in fear and awe,
Forfeits of a broken law;

Broken in the ancient time,
Still imputed as a crime;

Not as conscious of offence,
But in love and confidence.

Nearer draws the close of life,
Nearer comes surcease of strife.

Nearer comes the day of rest,
In thy soothing presence blest.

When the final hour shall come,
Smooth the passage to the tomb;

Dissipate this earthly dream;
Bathe my soul in Lethe's stream,

Lethe's stream, whose waters bless
Mortals with forgetfulness!

As the infant sinks to rest,
Nestled on its mother's breast,

Let me on thy bosom lie,
Loved and only Deity!

Let me there a refuge find
From the motions of the mind;

From the strifes of men and brothers;
From a life all borne for others;

From night-vigils dark and lonely,
Shared with doubting demons only;

From the flames of passion's fire;
From the gnawings of desire;

From the tortures of despair;
From the black companion, care;

From the slumber couched with sorrow;
From the waking on the morrow.

What to me are pathways golden
In some heaven of legends olden,

Harps and crowns, and garish show,
Modelled on the life below?

Life, still life, however varied;
Still a burden to be carried.

Naught of this, Gautama, give,
If to share it is to live!

What to me are time-worn creeds;
Web of barbarous names and deeds,

Woven threads of childish story,
Far-descended, crude, and hoary,

Crimped to superstitious phases
In the infancy of races;

Born of fancies weird and elfish;
Nursing aspirations selfish;

Gilded with a specious learning;
Cankering life with futile yearning

For a destiny supernal?
Better, far, the rest eternal:

Rest untroubled, tranquil, deep,
Where no souls their vigils keep;

Rest in sleep that knows not waking,
Thirsting, hunger, or heart-breaking;

Where the pain to be shall cease,
In Nirvâna, perfect peace.

GEO. W. CHAPMAN.

MILWAUKEE, August, 1880.

Digitized by Google

The Free Religious Index.

BOSTON, SEPTEMBER 16, 1880.

THE FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, MRS. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, MRS. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and MRS. SARA A. UNDERWOOD.

WE are sorry to learn of the increasing physical feebleness of Mrs. Lucretia Mott. She has reached, indeed, a great age, and for several years we have had no right to expect that her slender body could do the work of her ardent spirit much longer. But we have grown so accustomed to see in her the soul overcoming all weakness of the flesh that we had almost come to think that she was to be spared to us perpetually as pure spirit, which had transfigured the flesh into its own likeness. Not least among the valuable lessons of her long life has been this: that she has shown how little of body we actually need, if we will only use it aright, in order to do life's work well.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass.*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass*	18.35
MRS. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo.*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass.*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10.00
DANA B. HUMPHREY, *New Bedford, Mass.*	25.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass*	5.00
SETH HUNT, *Springfield, Mass.*	25.00
Mrs. ELIZABETH CADY STANTON, *Tenafly, N.J.*	5.00
Mrs. BENJAMIN CUMMINGS, *New Bedford, Mass.*, 10th annual assessment on old *Index* stock	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

BOSTON'S TWO HUNDRED AND FIFTY YEARS.

Boston may be called one of the institutions of our country. She has been popularly supposed to furnish ideas to at least half the States of the Union. Some of the most momentous movements in our national history have certainly been born and nursed in her borders. She is sometimes sneered at for her literary pride, yet she is admired; is sometimes laughed at for her social reserve, yet is secretly honored; jokes are bandied on her claim to be the Athens of America, yet her opinion in all matters of culture is waited for.

And Boston is now becoming one of our antiquities. She is really growing venerable. On Friday of this week, she celebrates her two hundred and fiftieth birthday. And she will do it with the thoroughness, the good sense, the unstinted hospitality, the self-restrained enthusiasm, that are her habitual characteristics. Boston has reached the point where she is proud of her years. Two hundred and fifty years, to be sure, is not very old for a city. In Europe, it would be comparatively young. And in this country there are several cities and towns that are older. Even New York is older, though it may be doubted if many New Yorkers are aware of it. Manhattan Island was settled and had a governor several years before Boston was born. But we always think of New York with all the dapperness of youth. Apparently, she does not care when she was born. Her first settlers and all their ways and traditions were dead long ago. Present New Yorkers seem to have forgotten all about them, and live and act as if they themselves were the first occupants and governors of the island. But Boston forgets nothing. It would not much surprise us to learn that some of her first settlers are still living as active citizens, and will appear in the procession next Friday, and at the ballot-boxes at the coming Presidential election.

But Boston's two hundred and fifty years are full of a great history. No city of the Union has a greater. She is at once both conservative and radical. She is fond of the old, preserving it and revering it sometimes even when it is not the truest and best, yet she welcomes the new. No city has been quicker or bolder to champion new views of the demands of truth and justice. In the three great mental and moral movements of our country, she has stood among the foremost.

It may be doubted whether the Revolution would have come so soon by many years, if it had not been for Boston's conviction, pluck, unconquerable determination, and audacity. It was she that really nursed that great initial movement of our national life, and rocked its cradle; she that stood sponsor at its baptism in the blood of her best-born. She was magnificently radical then, and had the perfect courage of her convictions, yet in her most daring deeds showed the sobriety and staidness of her most conservative years.

Again, the anti-slavery idea found in Boston one of its earliest homes and best protectorates. At first, it was resisted and even mobbed; and yet it stayed. It had found strong friends, and had to be allowed to stay. Gradually, it came to be cherished, defended, adopted, and at last petted. Boston more than any other city was the head-quarters of the anti-slavery reform. Thence the abolition-sentiment went out in its moral struggle through the country, and to its triumph in the conflict of arms; and nobly again in that conflict did Boston defend its convictions with the valor of deeds.

But, prior to this, Boston had been the centre of another great reform, a theological and an ecclesiastical reform. It was the same spirit of liberty that nursed the Revolution and roused and fostered the anti-slavery movement which also, in the interest of the rights of the human mind, rebelled against the Calvinistic creeds of the old Puritan churches, and introduced a more rational theology and a freer form of church polity. The Unitarian movement, with its completing wave of Transcendentalism, had its source and chief strength in Boston.

In view of such a history, it would be interesting, and is logically in order, to inquire whether Boston, on its two hundred and fiftieth birthday, still holds its position of leadership in political, moral, and religious progress. On political and moral questions, it would not be difficult, perhaps, to make good the claim that Boston is in the van; that at least it has not yet lost the prestige of its old and honorable place. But, in matters of religion, we fear it must be admitted that the city has fallen into a reactionary era, and is not keeping its position as leader of the advance-guard. The best expression, in organization, of the most advanced religious views of our time, will probably not be found in Boston. Unitarianism barely holds its own here in the number of its churches; relatively to the increase of population does not at all hold its own. Nor do any other of the liberal denominations appear to be increasing. On the other hand, the Catholics, Episcopalians, Methodists, and Trinitarian Congregationalists have been making large gains.

Of Theodore Parker's grand work of fifteen years, so far as any organized representative of it is concerned, there remains a Hall indeed, erected to his memory (but laboring, we believe, yet under a mortgage), with a struggling society of almost invisible membership, compelled to grapple with the chronic question whether it is better to be or not to be. Of course we do not say that this is the whole result of Theodore Parker's work in Boston. That is one of the things which Boston has sent out through the country and around the globe. Yet we cannot help thinking that it would be more creditable to Boston's religious liberalism, and more in logical keeping with its history, if there were somewhat more of the results of Theodore Parker's work in visible, solid, organic, working shape in the limits of the city to-day. There are liberal and radical thinkers enough in Boston, but they seem to have sunk into indifference as to the spread of their views, and—what is worse—into scepticism as to there being any advance upon their views or any possible united organization for bringing them to bear constructively on the problems of society and life. After the birthday celebration is over, we would commend to these liberal and radical thinkers that they earnestly put to themselves the question, What kind of institution or society ought Boston to have, in the two hundred and fiftieth year of its existence, worthily to express the utmost advance of its religious thought and sustain its good repute of being at the same time the nursery of ideas and the conserver and organizer of principles?

MR. FRANCIS E. ABBOT has gone to New York, where he proposes to open, on the 20th of September, a private school for boys. He has secured, through the kindness of certain excellent friends, —who have interested themselves in his behalf, though heretofore strangers to him,—a most eligible school-room at 64 Madison Avenue. Several scholars are positively engaged, and more are expected. A peculiar feature of the school will be that it will be kept so small that all the pupils will come directly under Mr. Abbot's care, and the teaching be done wholly by himself. The special purpose is to fit boys for college, particularly for Harvard. Mr. Abbot is a born teacher. The gift for teaching is hereditary in his family, and he possesses it in a remarkable degree. He has already had experience

Digitized by Google

in the kind of teaching he now assumes as a vocation, and always with the highest success. His scholars have gone into college thoroughly prepared. His methods of instruction awaken mental ambition even in dull minds, and the personal magnetism of his fine character draws his pupils to him by cords of strong affection and holds them under the purest of moral restraints. The vigorous battle he has fought in the theological field will doubtless for a time stand in his way in securing patronage. But we are sure that New York parents of broad culture, in whatever denomination, who have ample means to devote to the education of their children, will not be long in finding out that, if they would give their sons the very best mental and moral discipline in preparation for college, they cannot do better for them than to put them under Mr. Abbot's care.

THE New York *Independent* gives, we think, better law than some judges. It says:—

The Supreme Court of Massachusetts has recently decided that if a man travels on Sunday, except for the purpose of going to or from church, he cannot recover damages for injuries which he may receive on the highway, owing to defective bridges or roads. If he were travelling to or from church, which is lawful, then he could recover such damages; but, travelling on Sunday contrary to law, he forfeits the right of such recovery in the event of injury by defective bridges or roads. This, with all due respect for the learned court, strikes us as not being good law. The traveller on Sunday in violation of law may be punished for his offence; but his offence ought not to excuse others for the non-performance of their legal duty. If it be the legal duty of a town or city to keep its roads and bridges in proper repair; and if, in the event of injury to the private citizen, by its omission to do so, a suit may be maintained for a recovery of damages, then we do not see why this duty and this right of recovery should not apply to Sunday, as well as to any other day. The fact that the traveller is violating a Sunday law should not withdraw from him the general protection of law, and surely cannot change the duty of a town to keep its roads in a good and safe condition for all travellers, and ought not to cancel its liability in any case, if it fails to do so. If a robber were to meet the Sunday traveller, and commit an assault and battery upon him, it would be a sorry excuse for his crime for the former to say that the latter was violating a Sunday law at the time of the assault and battery. The common-sense view of the case is to punish the Sunday traveller as the law directs, and hold all other parties responsible for their offences or omissions to perform their duty. The Sunday traveller, though an offender, is not *outlawed*.

THE speech of President Hayes, at the reunion of Ohio soldiers at Canton, elaborated the point on education made in his speech at Columbus, which we quoted at the time, and dealt rather more in facts and figures than the average of even the better class of political addresses. The President emphasized with especial force the importance of popular education to a country like ours, and presented some telling statistics upon this point. Owing to the neglect of education in the late slave-holding States, no less than four million persons of school age, and above that age, were growing up in 1879, unable to read and write; and there are more than a quarter of a million who will be unable to read their ballot at the approaching election. The latest available statistics show that in 1878 the total school population, white and colored, was 5,187,584, and that only 2,710,096 were, during that year, enrolled on the school-list; leaving 2,477,688, almost two and a half millions, of the young who are growing up without any provision for their education. The number of those in the Territory of New Mexico in 1870, of ten years old and upward, who could not read and write, was 52,220, or more than half of the population. The present school population is over 30,000, of whom but about one-sixth have their names on the school register. To the above estimate there may be added 200,000 Indians, almost all of whom are uncivilized, and for whom there is no other future than extinction or absorption into American citizenship.

The increase of our population by immigration from foreign countries is greater than ever before. Although a very large proportion of those who comprise this accession have been more or less educated in their native countries, there is a considerable number who have not shared in such privileges. It may be reasonably estimated that from twenty to twenty-five per cent. of this immigration belong to the latter class. It is quite probable that in the present decade we shall receive from abroad more than a million of people, of school age, and upward, who are unable to read in any language. When we reflect upon the important relation which education sustains to a republic, that intelligence is the essential guarantee of its stability and prosperity, we see that there is no greater interest in our keeping, nor end of more vital moment to the national welfare, than the advancement of education and the diffusion of enlightenment among the people. To this aim, Free Religion and freethought should lend all possible sympathy and support, since they thrive only in an atmosphere of intelligence. Superstition and dogma are the companions of ignorance.

"INSINCERITY IN THE PULPIT."

This is the title of an exceedingly readable paper by Rev. E. E. Hale in the September number of the *North American Review*, which most of our readers have doubtless already seen. Dr. Hale makes the sad confession that the modern pulpit is resting under public suspicion of more or less insincerity, which is growing more rather than less. He is apprehensive of the consequences. The only remedy he sees is for the preacher to speak out his honest conviction, fully and freely. "The danger for America," says he, "is that the pulpit shall be degraded even to a lower level, if the preachers do not bring and give the very best they have, know, and believe to the people. It may excuse me in conversation, from refraining to allude to the starvation in Libby Prison, that I am talking to a reconstructed rebel officer. But, when I am in the pulpit, it is not etiquette which is at issue. I am then to say what *is*, and I must not stop short. The whole tangle of authoritative creeds is, at the best, embarrassing. They lead a man to try to continue in a belief which he once thought he had. They give a fossil form to what should be pliant, elastic, and alive. But no matter what they do elsewhere, when the preacher ente s the pulpit, he is free, or he is nothing. *He is then to say what he believes, not what he wishes to believe or thinks it would be well to believe. . . . The preacher is to go as far with his congregation as he has gone with himself.*" The italics are ours. Such language from Abbot or Adler, or indeed any Free Religionist, seems commonplace enough; but, coming from a man who is pastor of one of the most respectable Unitarian Churches in most respectable Boston, it excites no little surprise and delight.

But it was not so much this article as an editorial commentary on it which appeared in the Boston *Sunday Herald*, of Aug. 29, to which we wished to call especial attention. It is but just to say that the usual contributor of the religious editorials of that paper is off duty just now, and his wise and witty pen has fallen into other hands. "It must be conceded," says this evidently Orthodox critic, "that there is a growing conviction in the community of the inefficiency, if not the insincerity, of preaching. The preachers of the day do certainly say on Monday what they do not say on Sunday; they hold opinions in regard to the inspiration of the Bible and a hundred other points which they do not freely discuss before everybody." Which, no doubt, is all true. But, instead of rebuking them for their moral cowardice, he proceeds to justify them on the ground that lawyers and doctors keep the same "befitting silence" and "reserve of opinion," etc. Admitting they do, have preachers got so low that they must sneak behind the insincerity of lawyers and doctors to overlook their own? "The preacher is supposed to know what to teach when he is ordained," continues our critic. Yes, indeed, "supposed" to know; but, unless he is a natural-born idiot, he is quite certain in these times to modify his convictions more or less. The simple question is, Shall he confess to his people frankly his mental changes? It is not safe, urges this writer.

The idea "that the preacher must make a clean breast of his mind to his congregation, that he must fearlessly preach what is, whether or no, hit or miss"! Why, "if Dr. Hale were to try this upon his own or any other congregation, he would scatter it to the four winds in less than three months." Whether Dr. Hale is guilty of the insincerity here imputed to him, he only can answer for himself: but we believe that it is because the Christian pulpit has taken counsel of just such timid time-servers as his critic that they have justly fallen under the suspicion of "insincerity in the pulpit."

One great reason why Robert Ingersoll is so popular with the honest-thinking common people in this country is not merely because of his eloquence, wit, and humor, and his straight, hard hits at the fables and follies of Orthodox Christianity, but because people have confidence in his absolute sincerity. He hates with all his soul hypocrisy, humbug, and holy shams; and he says so squarely and manfully, and the amphitheatre rings with the plaudits of his admirers.

Sincerity! that is what the age is beginning to demand of the pulpit, or nothing. Unless the clergy can rise to this demand, can come forward and stand square abreast with the age, can make themselves felt as public educators, grappling manfully and mindfully the newest vital problems of life and society, giving the results of their research and reflection to their people without fear or favor, then the vocation of the preacher will rapidly degenerate to that of undertakers and grave-diggers of a dying faith. We say a "dying faith," for the old religion is dying in the best minds of the age. What care we that they point us to their massive churches and great congregations! A religion does not survive in stone and brick and mortar. It lives in the heart; and, if sincerity is not there, religion then is dead.

And we may add here that the same hateful "dry-rot" which so infects, according to Dr. Hale, the modern pulpit, is also committing fearful ravages among the pews. Look at our modern churches! Take the largest and wealthiest in any city. What is the congregation? Are they people of conviction? Are they earnest seekers for more light on the great problems of civilization, education, and social amelioration? Far from it. The Christian Church is no longer a body of earnest thinkers, sincere believers, as once it was, but is rapidly degenerating to a mere social club for the men and boys,—"Our set, you know,"—a fashionable and "dress" circle for the ladies, and a make-believe "worship" on Sunday, with the chief attraction an operatic accompaniment, including a "sacrifice" to charity and for nursing the children in a faith called "holy," but which perhaps not one first-class man in the congregation believes in When this is so, and to a very large extent it is so, is it any wonder that there is a rapidly growing

Digitized by Google

feeling and conviction *outside* the Church, if not inside, that the Church, as a religious institution, is doomed, unless it be speedily baptized with the spirit of truth and truthfulness?

A grand "dress-parade" the Church may furnish on Sunday, but that is not religion. An occasion for social intercourse the Church may provide, but that, good as it is, is not religion. A patron of music and architecture the Church may be, but that is not religion. A provider of entertainment and amusement the Church may be, but that is not religion. A gossip-factory the Church may be, but that is not religion. A splendid opportunity for the mother to bring her blooming daughter out "in the market" the Church may offer, but that is not religion. If the Church, as an institution, is to live, it must stand for *religion* in the best sense of the word. Unless it does, it will surely go down before other competitors. For, as a "dress-parade," the opera and concert can outshine the Church. As a social club, the hundreds of "secret societies" in the community are clipping the wings of the Church. As a patron of music and art, the Church can no longer monopolize the honors; for special societies are everywhere springing up outside, devoted to this culture. As a provider of social entertainment and amusement, the Church can but poorly compete with special agencies in this line; while, in her chosen field as public almoner, the Church, at best, is but auxiliary to the State. She is making desperate efforts to stay her sinking fortunes by all these artificial props. But, one by one, they are weakening and giving way. The Church of the Future, if there is to be a Church of the Future, must rest on something besides musical, dramatic, or any other kind of social attraction and entertainment. It must rest on *conviction*, as it was first planted on conviction. It little matters how high she rears her shining steeples or how loudly she sounds her organ-notes, if *insincerity* is honey-combing her foundations, she will go down, and she ought to go down. We repeat, if the Church as a religious institution is to stand, she must teach and illustrate *religion;* and religion, in our opinion, means *character;* and, of character, the very heart and soul is *sincerity*. Rob a minister of that, rob a people of that, and they are rotten at the core, and little worth. If our churches are only to be saved at the sacrifice of the preacher's intellectual honesty, we care not how quickly the spiders weave their webs over the pulpit-cushions and the bats and hoot-owls take possession of the place emptied of that Holy Spirit.

"Scatter the congregation to the four winds in three months, if the preacher makes a clean breast of his mind to his congregation!" exclaims this critic of Mr. Hale. Be it so! Then the worst fate that can befall a congregation is not to be "scattered": a far worse than to be scattered is to incur the unpardonable sin of insincerity. If Truth scatters, Truth will bring together again on a higher moral plane, for a nobler purpose.

"Insincerity in the pulpit!" It trickles in the droppings of the sanctuary, overflows in the communion-cup, and runs out and poisons every channel of business life. A lie in the pulpit is a blood relation of the lie behind the counter, in store and shop and factory. The minister who palms off fictions for truths has no right to rebuke the merchant who sells fading colors for fast or shoddy for sound goods, or the operator who puts false rumors afloat or secretly waters his railroad stock. It is the same moral or rather immoral fibre running through society.

We grant that the minister's temptation to insincerity is simply tremendous. But the more merit, then, in resisting it. Let him be a man out of his pulpit, if he cannot be one in it. But a responsibility also rests upon his people. They should help him to be true, as he is trying to help them. Let them ask themselves: "Is our minister sincere? Is he trying faithfully to learn truth and duty, and to speak the one and do the other? Is he a man of intellectual and moral integrity?" If so, stand by him. This is the way the modern Church may make her ministers men of sincerity. Any other policy tends to corrupt them. Any other policy may perhaps fill a church, but it will be filled, not with serious believers, but largely, at least, with make-believers; not with earnest truth-seekers, but with shallow pleasure and "society" seekers. Any other policy may indeed fill the pulpits, but not with the highest type of men,—not with real truth-lovers and truth-seekers, not with grand prophets and intellectual leaders of the people; but it constantly tends to fill them with truckling time-servers, hypocrites, and social "goody-goodies," who have prostituted a high and holy office to the practice of a star-actor in a grand religious farce. Perish the pulpit, if it sinks to that! Demand sincerity there, or nothing. W. H. S.

THE SOCIAL SCIENTISTS AT SARATOGA.

The meeting of the Social Science Association, just held at Saratoga, if we may judge from the printed reports, was one of great interest.

A report upon the Kindergarten in Education, which appears to be pushing its way more and more into notice in this country, was submitted by Col. T. W. Higginson, at the opening session. It was maintained that Froebel's methods need many modifications, in order to adapt his system to American conditions and characteristics. Some difference of views was developed in the discussion that followed, as to the time when children should begin school. President Gregory, of the Illinois State University, claimed that children who were kept out of school until eight or nine years of age excelled those who began earlier. Col. Higginson remarked that some of the best scholars he had ever known went to school young. The tendency of leading educators seems to incline at present to the former view, which, if the true one, doubtless admits of exceptions. Moncure D. Conway gave some interesting information in regard to the progress of coeducation in England, which he reported to be steadily gaining ground through the example set by so many of our schools and colleges.

Mr. J. M. Gregory of the Illinois State University had a good word for the American newspaper, which he considered, with all its admitted imperfections, essential to the conditions of modern life, of immense practical importance to its manifold interests, and as an agent of popular education.

"Recreations for the People" were taken up in a forcible and interesting paper by Mr. G. B. Bartlett, of Concord, Mass., who noted with pleasure some of the signs of their growing appreciation. The annual vacation, now so common, of persons in almost all occupations, is a comparatively recent custom, and confirmed this. The improvement in physical health and strength, of which there is well-attested evidence, he thought should be largely credited to the greater attention given of late years to athletic exercises. In commenting upon the drama, he expressed the opinion that even the wearisome repetitions of "Pinafore" had been beneficial in turning the popular taste from pieces absolutely pernicious. "Let the play-wright," said he, "remember that his influence is often greater than that of the preacher, for many hear more plays than they do sermons; and let the public learn to encourage their efforts, now turned in the right direction."

The earnest and thoughtful paper of Miss Anna Hallowell, of Philadelphia, upon the "Care and Saving of Neglected Children," contained some valuable suggestions for those interested in this class of philanthropic problems. Miss Hallowell assigns the first place to the home in the work of reforming and training the young. The first step in this direction, she contends, is to improve the family life. This is the great insurance against vice, the safeguard of virtue. But even when the institution, as an asylum or for reformatory purposes, becomes indispensable, homes by adoption should be found, so far as possible.

Dr. Walter Channing, in his paper on "Insanity," observed that, notwithstanding the moral and intellectual progress of our day, insanity is on the increase, and that cures result less frequently than formerly, and even when made are more apt to end in impaired mental faculties. Dr. Channing recommended to physicians special attention to psychology, and in the treatment of the insane, as the only hopeful or effectual mode of dealing with such maladies.

Among the other papers of special interest were those of Mrs. Julia Ward Howe on "Changes in American Society"; of Frederick Law Olmstead on "Public Parks"; of George T. Angell of Boston, on "The Adulteration of Foods" (provoking one of the most animated discussions of the session); and, in the department of charity, that of Mrs. F. B. Lockwood, of New York city, on "Volunteer Service, or the Distinction between Volunteer and Official Service in such Work, and their Respective Merits"; the Rev. Oscar C. McCulloch, of Indianapolis, Ind., on "General and Special Methods of Operations in Associations of Charity"; and Robert Treat Paine, Jr., on "Visiting the Poor."

President Gilman, of the Johns Hopkins College of Baltimore, in his address on "The Purposes of the Association," urged the formation of local societies for the promotion of the study of social science,—a suggestion which we especially commend to Liberal or Free Religious Societies as a work which may be very legitimately included in the sphere of their interests and aims.

The following persons were chosen as officers of the Association for the ensuing year: Francis Wayland, of Rhode Island, *President;* Prof. Benjamin Peirce, Cambridge, first *Vice-President;* F. B. Sanborn, Concord, Mass., *Secretary;* and F. B. Kingsbury, Waterbury, Conn., *Treasurer*. Moncure D. Conway, of London, was elected one of the foreign corresponding members. D. H. C.

ANOTHER WITNESS.

The editorial in last week's issue on "The Good of Missions" is refreshingly clear and most timely. I have a little fact that came to me a few days since, illustrative of what is said therein of the low morality of many Christian converts from so-called paganism. In the anthropological section of the Association for the Advancement of Science, which held its meetings here in Boston a few days since, Mrs. E. A. Smith, who had read several papers upon the Iroquois Indians, one day spoke of the games of chance to which the Indians were very much given, as passionately as their white brethren at Baden-Baden and elsewhere,—"that is," she said, "the unconverted ones." The Christian Iroquois gave up all their national games. Toward the close, however, she very quietly remarked that these converted Christian Iroquois were not considered as of much account in the community. Their morals were not good, and they were not to be trusted. Whether in this case dogmatic conversion took possession of the meaner sort only, or whether in the process of change the old standard of morals was lost and no new one supplanted it, did not appear. F. H.

Digitized by Google

SCIENCE AND RELIGION.

A FEW weeks ago, we gave some account of the trial for heresy of Dr. Robertson Smith, of Scotland, who, although cleared upon his first trial, seemed to have "put his foot into it" again,—"providentially," as his accusers believe,—by the publication of another heretical article in the Encyclopædia Britannica. Since our last mention of the affair, the Free Church Commission (the word "free" has a strictly limited signification here) met at Edinburgh, and reopened the case of Professor Smith. No less than fourteen presbyteries sent up memorials asking the Commission to reopen the case; and, after a warm discussion, a motion to appoint a committee to consider the matter and report at a special meeting, October 27, was carried by a vote of 210 to 139, which looks bad for Smith. We are sorry to observe that Professor Smith's friends assert in his defence that the objectionable article was written long before his former trial, and that since the trial he has cancelled his engagements with the editor of the Encyclopædia. In other words, Professor Smith is willing to eat humble pie, and write no more heresy. Scotch Presbyterians must be terribly bigoted, indeed, to ask more than this. With us, as is well known to-day, the most successful denominations allow their ministers to believe what they please, if they will only "keep quiet about it."

"SCRIBNER'S" has been discussing the vivisection question; an article entitled "Does Vivisection Pay?" in the July number being followed by "The Value of Vivisection" in the September number, the latter being written by Dr. H. C. Wood. The question has recently excited a great deal of attention in Germany and England. Its agitation, in fact, seems to be periodical, the last occurring, we believe, some five or six years ago. In this country, it has been brought to public notice more than once by Mr. Bergh and other sentimentalists. We use the word "sentimentalists" in this place with reference only to the mental methods of the objectors to vivisection, and with no lack of respect for Mr. Bergh and his associates, to whom we cheerfully admit a great indebtedness. But we cannot allow this feeling of indebtedness for a good work courageously done to persuade us into acquiescence with a fancy, which, if carried out, would be productive of infinite harm. Mr. Bergh's "humanity" is in danger of degenerating into a mischievous fanaticism. It is the welfare of humanity which demands the continuance of vivisection, and no details of cruelty on the part of vivisectors, or painful descriptions of flagrant abuses by demonstrators before classes, can justify the namby-pamby sentimentalism which would stop vivisection, or even subject it to that panacea of the incompetent,—government control. We agree with the poet: we would not number on our list of friends the man

"Who needlessly sets foot upon a worm";

but we heartily respect the man who sets his foot on worms or any other animals, when needful. And vivisection is needful, so long as the origin and cure of some of the worst diseases which afflict mankind are unknown, but may be discovered by experiments upon living animals. Vivisection is the foundation of nearly all we know of physiology. It has already revolutionized some medical methods. It has given us our only accurate knowledge of the nature of many diseases; and to it, moreover, we are to be still more indebted hereafter. Let any one, whose feelings may have been outraged by stories concerning the cruelties of vivisectors, read the temperate paper of Dr. Wood, or that of Dr. Dalton published a few years ago, in confirmation of what we have said.

MARSH-FEVER has long been supposed to be of fungus origin, and proof of this supposition seems at last to be furnished by Professor Klebs: "This, it appears, was ascertained by him and Professor Tommasi, after several weeks of research and inquiry, during the spring season in Agro Romano, a locality notorious for the prevalence of this particular kind of fever. They examined minutely the lower strata of the atmosphere of that district, as well as its soil and stagnant waters; and, in the two former, they discovered a microscopic fungus, consisting of numerous movable shining spores of a longish oval shape. This fungus was found to be artificially generated in various kinds of soil. The fluid matter obtained was filtrated and repeatedly washed, and the residuum left after filtration was introduced under the skin of healthy dogs. All the animals experimented on had the fever with the regular typical course." The cause having been ascertained,—(and will objectors to vivisection please observe that demonstration of the cause would be impossible without the sacrifice of dogs or other animals?—the remedy will in due time follow; and, if the great curse of malarial fever can be removed from the catalogue of human ills, who would not be willing to sacrifice every dog in Italy? No shivering or burning victim of malaria, we venture to assert, will utter a word in condemnation of this sentiment. R. C.

THE Hornellsville free-thinkers' meeting of last week, it is claimed, was a "grand success." Of course there are different ideas of what constitutes a grand success. The principal speakers were T. B. Wakeman, Elizur Wright, R. G. Ingersoll, the Rev. Geo. Chainey, and Parker Pillsbury, all of whom are now appearing to the world as allies of the Bennett and Heywood type of liberalism.

SOCIAL SCIENCE AND PHILANTHROPY.

Chippings; Mostly about Uses of Sunday.

THE *Christian Leader* urges the poor to stand out against the turning of Sunday into a day of amusements, because the next step will be to turn it into a day of labor. They will then have the whole seven days instead of six for a week's work. But this is not the first question. Fairly stated, the question is, Shall the people be as free on Sundays as on Mondays?

WHAT shall happen to the day-laborer, if Sunday loses its legal authority and Christian significance is, nevertheless, a question of real importance. It is well known that there are very many people whose earnings are so scanty that six days of toil do not make their seventh day's idleness a very enjoyable thing. Such people may be led to decide that, if they can't get more pay, they must add more time. They "*can't afford*" once every seven days to take a vacation.

YET one day of seven, at least, *ought* to be reserved for play. All work and no play makes a dull time of it for everybody. There should be such a recurring day when all people, instead of delving for the means of living, could have a chance simply to *live*. It should be a day sacred to social life, free from burdens and cares. It should be a let-up, a halt, a rest, a frolic, a revival of good cheer, and the flow of good spirit. People dragged down and tired out forget that they are spirits. They go about as dray-horses, and not to doff their harness of a Saturday night would indeed be a sad and perilous thing. But to be shut up in a church all these blessed summer Sunday days—alas! Or go about with cautious feet and solemn faces, feeling that it is God's day, not theirs'—alas! No: what they need is to be let loose with never so much joyous freedom as on this very day.

HOW LITTLE chance most people get for knowing what manner of souls they are! Children know, when they start, and that without ever thinking about it. But the sorry part is, as soon as they are grown up a little, they are "disciplined" into the ruts of a traditional propriety, therein to go jogging, if they are to prosper and go to heaven, the rest of their mortal lives. Whereas, before, they were natural and free, now they are artificial and proper,—*so* "proper,"—that is, so bereft of their proper selves. And, when the Sabbath comes, it is, "Fix yourselves for church." That is the *proper* thing. This sort of discipline, however, has much less force now than formerly. The children, and also the grown-up people, break away from it. Says the Rev. Mr. Newton in the *Independent:* "The churches are deserted, services are dull, church work languishes. Excursion boats and trains and eligible seaside resorts are crowded." And the picture this gentleman sketches is as sad as it is true: "Weary, tired artisans, who have one breathing-day in seven; shop-girls and mechanics, who stand all the week behind counters and in factories, with never a week's vacation to lighten the load of life, with tired nerves and systems depressed by our excessive heats; and poor mothers with sick and languishing infants,—have to choose between a Sunday spent in the boarding-house or the tenement-house and the cheap and winning Sunday excursion." All along, it has been thought the *proper* thing for such people to suffer either at home (?) or in church. But human nature invents ways of relief, and, denying that there are only two possible things to do, cries: "*This is the way. Walk ye in it.*" And now it is discovered by the Church that it must "go to the mountain." In plainer words, it must follow the crowd. It is observed by a late reading of the Scriptures that "Christ welcomed them [the crowds] in places where there was 'much grass'"; and so a "new religious departure" is made to Manhattan Beach, where there is much sand. "The proprietor of the hotel, in his large-hearted way, enters thoroughly into the spirit of the movement," which "has already secured that verdict of approval which is so hearty, and is in the best sense so American." Now, no one can object to such a "movement" on the part of the Church. It is a clear right and privilege. The only thing to be said is, Let the Church thrive on Manhattan Beach, if it can; but let it not assume that the day is in any special sense its own, that it has any private mortgage on it. Other things are just as legitimate. Ingersoll may go there. The people may stroll by themselves where they list, let the waves and the winds preach for them. The Church may *use* Sunday, but it can't any longer *own* it. For our own part, we would say, No Church for us in the early spring, summer, and the early fall,—none, from May to November. Out of doors, when we can get out, during all that interesting season.

BUT I hear some doleful, unbelieving voice crying: "It will never do. So much freedom! The common people must have the restraints of well-ordered religious society, or they fall into excess and run to riot." And thou, excellent and right-meaning friend, what is it that keepeth thee straight? I query if the thing which startles thee, and which thou callest "excess," be a real grievance, or has only the fault of being *unusual*. There's the old saying, "It's *nothing* after you get used to it." And it has much significance for these days. Last Sunday, I saw somewhat *unusual*,—boats, filled with gayly dressed, merry youth and maidens, rippling the waters of the pond in the Public Garden. Hitherto, when I had passed along there over the bridge of a Sabbath evening, they had all been fastened to their moorings, seeming to say: "This is the Lord's day. We mustn't stir." But now they were let loose, all unmindful of any competition with the pulpits, by which they were keeping children away from their souls' Sabbath meal of "Thoughts for the Young." And the children didn't seem to mind it. Like the flowers and the birds, they were quite oblivious of the solemnity of the day; yet they did conduct themselves as though they thought it a very *sacred* day—for fun! I had a premonition on the way of what was happening. I heard an urchin cry: "Hurry up, and let's git a boat. You can have more fun there 'n anywhere else in the city." And on he scampered from his less excited chum. Fun! Yes, and very innocent fun for this special day of all the week. A sight very grateful to the eyes of older children gazing from the earth, or gazing from the heavens, if in some upper realm there are eyes viewing the scenes here below.

FOR the benefit of the church-goer and Sunday-school believer, I must report as near as I can a conversation I could not well help overhearing, as it took place between two young people, sitting in such close proximity to my own seat that their words would fall on dullest ear. I could just distinguish in the darkness of evening that they were two young men, probably newly launched into their twenties. My attention

Digitized by Google

was attracted when one asked the other in a loud, brusque manner:—

"Have you seen any of the picnickers?"

"Not a one. Have you?"

"No, not since. I went down to the church this morning, and saw a few. Not one of our class was there but the teacher. I tell you, she's nice,—good-looking, and as good as she looks. Besides, she knows something."

"There you're right. She's just boss."

"I was ashamed, to tell the truth, to see her there deserted. And she felt it. She said she didn't know as she should come again in the fall. But I told her, if she didn't, we'd never forgive her. If she'd come, we'd all come again, and get more fellows. I smoothed it over to her about the picnic,—told her some were out of town and others had to work, which was my case."

"And mine."

"And she felt better, and said she would be there in the fall, if she thought any two or three or even *one* took an interest. I told her I knew *one*, yes, *two*, that did. Ain't it so, Jack?"

"Yes, that's so. It isn't so much the Bible lessons as it is her. She's a saint, if ever there was one."

"That's the truth. We must brace up and go this fall regular, and begin and try and make something of ourselves."

"There you're right."

"Well, I'm a d——m sight better'n I was 'ain't I? Haven't I improved in the last six months? I don't drink. I've quit *that square*. And I don't smoke as I used to. *Dang* it! I wish I could get rid of the weed!"

And he gave his cigar a toss into the grass.

Then the other:—

"There goes mine! I'm with you. Here's a shake. And let's stick to it now, old boy, and in the fall tell her we did it of ourselves, and just from thinking about *her*."

"Well, we'll tell her we did it because we made our minds up we ought, and thought afterwards it would please her to know it. We don't want to get spooney, you know, Jack."

"No, of course not."

"Where'll I see you to-morrow night?"

"Oh, here in the garden as well as anywhere."

They rise and turn out of the gateway near by, and I catch these words as they disappear:—

"It's a bargain?"

"*Sure!*"

And, left to my own thoughts, I said: "What a mending world it is! Everybody in their own way. May the teacher and her class prosper!"

As to the poor people losing their day of rest, the remedy is to create so great a revolution in public sentiment that the poor—the industrious poor—shall have ceased to be "with us alway." In other words, ought not a time to arrive when all working people can *afford* to live? "Worth the living?" Oh, yes: just give one another a chance! S. H. M.

PERSONAL ITEMS.

A new edition of the speeches of Wendell Phillips is soon to be published.

Mr. B. F. Underwood has recovered from his recent illness, and is filling lecture engagements in the West.

Miss Sarah Brown is a county school superintendent in Kansas, having been elected as an independent candidate.

Mrs. Anna Garlin Spencer gave two interesting addresses last week, in Boston, upon Woman Suffrage in Education.

The Rev. Dr. E. H. Chapin, the eminent Universalist preacher, is in so feeble health that there seems to be but little prospect of his recovery.

Andrew D. White, our Minister to Germany, it is reported, will resume his duties as President of Cornell University during the coming year.

Miss Helen Gladstone, the daughter of the Premier, is one of the successful candidates in this year's class list of Cambridge University examinations.

John Banvard, the veteran artist and traveller, has painted a picture of the obelisk as it appeared when standing in its glory in old Alexandria. He intends to repeat the work on a larger scale.

Rev. M. J. Savage will sail for America on the 16th. He has travelled extensively in Great Britain and on the continent; and the *Home Journal* says, "He has gained in might and grown his beard, and looks fierce as an Italian bandit."

Gambetta, by general consent, is given the first place among the orators of France. His greatest enemies intently listen to him, from pure love of art; and hesitating friends find all scruples swept away by the torrent of his demonstration.

Epes Sargent is about to publish a new work on Spiritualism, considered from a scientific stand-point. There are those who may question whether Mr. Sargent is the person for such a treatment of the subject, but this makes no material difference to those who are wedded to a theory.

Moncure D. Conway, while attending the meeting of the Social Science Association at Saratoga, was gracefully complimented by Col. T. W. Higginson for useful labors in England. An invitation was also tendered to him to participate in the discussions of the occasion, which he accepted.

Mr. C. C. Hazewell writes as follows of Indian matters in the Boston *Traveller:* "The Southern Utes have signed the Treaty. What the terms of the Treaty are we do not know; but this we do know, that the Treaty is formed to be broken. Indian treaties are like glass; for they can be seen through, and they are made to smash.

Herbert Spencer, the English philosopher, is sixty years old. Having been privately educated, he was at first a civil engineer. His forehead is high, and he is quite bald. His face is long; and, although his features are not small, he has an unpractical and almost effeminate appearance. His portraits represent him as resting his head against his hand, in the Washington Irving style.

It is said that it was the worry and long anxious nights spent in the House of Commons over the Irish disturbance bill which brought on Mr. Gladstone's illness; and there is no doubt but that this was one of the causes, if not indeed the main cause. But now comes the other and curious side. When the lords were to vote on this same bill, Miss Gladstone was despatched to the peers' chamber to watch progress and come home and report. When she reached her father's bedside, about three o'clock in the morning, and communicated the fate of the bill to him, Mr. Gladstone turned on his couch and almost immediately sank into a sound sleep; and from that moment there was no longer any doubt as to his recovery, although the rapidity with which it has proceeded has been such as to take even his medical advisers by surprise.—*London Letter in Troy (N.Y.) Times.*

FOREIGN.

The unveiling of the statue of Spinoza at the Hague has been fixed for the 14th of September.

A new issue of the revolutionary paper, *Will of the People*, dated September 3, has been put into circulation at St. Petersburg.

Herr Bennigsen, the German national liberal leader, has been designated minister of the interior and vice-president of the Bundesrath.

An international postal Congress will meet in Paris on the first of October, to complete certain matters left unfinished by the Congress of 1878.

William Thompson, *alias* "Bendigo," once a prize fighter, and of late years a revivalist preacher, died on Monday at Beeston, Notts, aged sixty-nine.

The banquet annually given at the Mansion House in honor of Her Majesty's Ministers has been abandoned for the present year in consequence of the recent illness of the Premier.

A Limerick paper records the miraculous appearance in mid-air of the figure of the Blessed Virgin, which was witnessed by two hundred children in the convent grounds of that city.

Mr. Gladstone is about to leave London on a short sea trip round the English coast in one of Donald Currie's African mail steamers, the "Grantully Castle." Mr. Gladstone will be accompanied by Mr. Currie, and they will touch at some of the most interesting ports in North Britain.

The Cobden Prize at Cambridge.—The Cobden Prize, founded by the Cobden Club, and awarded triennially for the best essay on a subject connected with political economy, has been adjudged to be equally divided between Mr. Alfred Caldecott, B.A., scholar of St. John's, and Mr. Joseph Shield Nicholson, B.A., scholar of Trinity, the merits of whose essays are declared equal by the examiners.

Nihilism not Dead or Sleeping.—A St. Petersburg despatch to the London *News* says: It must not be supposed that the revolutionary spirit is exorcised. A large proportion of the Nihilist leaders have been captured or driven abroad, and the intelligent classes are more hopeful and contented under Gen. Melikoff's wise and liberal rule; but the roots of the social malady are deep-seated; and that the Nihilists have not lost either hope or energy is shown by the appearance of a new number of the Narodnia Volia newspaper, covering six pages of close double-columns octavo.

Cardinal Manning has issued a circular explaining the rules of the Roman Catholic Church in reference to mixed marriages. When a Roman Catholic and a Protestant are married, it is requisite not only that they should have the ceremony performed by a Roman Catholic priest, but that they should abstain from subsequently going before a Protestant minister, such an act being denounced as "mortal sin," "illicit," and "sacrilegious." The logic by which that conclusion is arrived at is thus stated: A Romanist, in going before a non-Catholic minister, as a minister of religion, and making the marriage contract before him, thereby unites him to a heretical ritual, from hence would arise an implicit adhesion to heresy.

The miracle season at Lourdes sets in about August 10, and lasts five or six weeks, terminating toward the end of September. Miracles may be achieved at other times, but they are generally of secondary quality. Miraculous centres vary with fashion. Formerly, La Salette and Paray le Monial were in favor; but now Lourdes is all the rage. A Spanish paper lately complained bitterly that France has almost the monopoly of miracles, and that Spaniards go to the shrine of Lourdes, whereas native saints—St. James of Compostella, Our Lady of Atocha, and the Black Virgin of Pilar—amply sufficed during centuries for their fathers. Lourdes, however, has a small rival in Saint-Bertrand-de-Commingues; and last Sunday a party of Toulouse pilgrims at the Montryean station came into collision with the populace, from words proceeding to blows. M. de Lacroix, the leader of the pilgrimage, and several of his companions, were locked up all night.—*Parisian.*

The British Association opened its annual meetings at Swansea, on Wednesday, August 18, under the presidency of Dr. A. C. Ramsay, the Director-General of the Geological Survey of the United Kingdom. The subject of the president's address was the recurrence of certain geological phenomena, his object being to show that all known geological formations have been produced under physical circumstances closely resembling, if not identical with, those with which we are now more or less familiar. Through the various geological epochs, he traced this identity of operations in respect to the metamorphism of rocks, the products of volcanoes, the upheaving and denudation of mountain chains, the deposit of great inland areas of salt, the recurrence of fresh-water conditions in lakes and estuaries, and glacial influences. His conclusion was that, from the Lauretian epoch down to the present day, all the physical events in the history of the earth have varied, neither in kind nor intensity, from those of which we now have experience. Nearly all the sections commenced work on Thursday morning; but in one or two cases the proceedings were deferred for a day, as a very attractive excursion was arranged to visit the Dowlais iron-works, near Merthyr Tydvil.—*Lloyd's Weekly.*

JESTINGS.

The tramp question: "Madam, will you please give me some old clothes? I am so hungry I don't know where I shall sleep to-night."

"How dare you say 'damn' before me?" severely inquired a clergyman of a loafer. "How did I know you wanted to say 'damn' first?" retorted this bad man.

It is suspected that the three-cent piece was invented to deceive the deacons. It can be slipped into the contribution-box as ostentatiously as a dime.—*Boston Transcript.*

A good brother in a recent prayer-meeting, not a thousand miles from Boston, spoke of po-ig-nant grief, to the quiet amusement of the young people. It is

Digitized by Google

sometimes well to consult Webster, even before taking part in meeting.

A GENTLEMAN, just returned to America from a tour in Europe, was asked how he liked the ruins of Pompeii. "Not very well," he replied: "they were in such shocking bad repair!"

THE explanation given by an excited Celestial in Vicksburg: "Me playee poker with Melican, alle same me glettee flo aces: me bettee ten dollar, nobody clum in. Me glettee flo flushee: me bettee fifteen dollar, evly son of glun clum in. Me cleanee out."

CLERGYMAN (to newly wedded pair): "The marriage state imposes various duties. The husband must protect the wife, while the wife must follow the husband wheresoever he goes." *Bride:* "Lor', sir, can't that be altered in our case? My husband is going to be a letter-carrier."

THE Buffalo *Courier* has this heading over an article: "From Buffalo to Heaven; Sufferings and Death of Jacob Terwiliger; the Kick of a Mule, and its Final Results." That settles it. The mule that can kick a man from Buffalo to Heaven is the champion long distance kicker.—*Boston Post.*

THE baker's cart was standing by the door, minus the baker. Little cherub climbed up, and, looking into the boxes, feasted her eyes on cookies and jumbles innumerable. "Oh! I'se a good mind to take a cookie!" "But that would be very wrong," said nurse, reprovingly. "The baker won't see me." "But God will," solemnly. "I know, but He'll never tell the baker."

REFUGE OF SUPERSTITION.

A NEW poet has appeared, who has discovered a use to which to put Niagara. He is going to confound infidels with it. He calls himself "The American Poet." His name is R. Rice, and he lives in Cambridge, N.Y. His poem (?), entitled "Cataract of Niagara," is dedicated to Bishop Simpson, and closes thus :—

Ye blood-bought, and Hell-bound Infidels! by
This Cataract God is speaking to you.
These tones of thunder, and all the dirges
Of nature, call for your belief in God!
But something more warns your souls to action!
It is the stable,—the manger, and the
Crucifixion! More, it is the Son of
God in Joseph's tomb! his ascension to
Heaven, after giving up the Ghost on
The cross, and his cries for your Salvation,
At the right hand of God. Why then reject
The Saviour, and make sure the wails of the
Lost! where no mercy shall ever greet the
Ear! and no Jesus set free the pris'ner.
Awake from your slumber! run for life! and
The bonus of the Crucifixion share.

THE miraculous in Ireland has changed its base from the parish church of Knock to the Church of Mount St. Vincent, in the suburbs of Limerick. On the western side of the building is a large figure of the Blessed Virgin, carved in Caen stone; and underneath is a window which gives light to an oratory of Our Blessed Lady, situate in that part of the convent. This statue is thirty feet from the earth, and in front of it are the play-ground and an open field extending to the boundary wall, the land thus enclosed being quite level and including about one acre or more in extent. On the feast of Our Blessed Lady, says the local chronicle, the weather was fine, yet the thunder pealed with crashing sound and the lightning flashed with startling vividness. On the evening of that day, the orphans left the convent to play in the grounds in front of the new buildings; and they were told not to be alarmed by the thunder, but to pray to Our Lady of Succor, should they be frightened. With whole faith of Our Lady's protection with which the little ones, like their elders, are possessed, they passed into the grounds, and proceeded in their innocent amusements in the usual manner. Soon children at once piously offered up their prayers for after, the thunder rolled along the sky, and the safety to the Blessed Virgin. Then they raised their voices and sang the touching hymn, "Look down, Mother Mary"; and, while the beautiful music of their young fresh voices was ascending, one of the children suddenly called out, "Oh, look there!" And instantly the eyes of two hundred others, her companions, were turned toward the belt of trees to the north of the convent, and in the air above them the figure of the Blessed Virgin was beheld by all, attired in a white robe, with a blue sash around her waist. The infant Saviour was borne on her right arm, and a rosary depended from her left. She seemed to rest on a white cloud, upheld by two angels who carried in their hands branches of some description covered with foliage. The children were spellbound, and involuntarily offered prayers to the Blessed Virgin. After they had gazed at the vision for about ten minutes, some of them ran to the convent to acquaint the nuns; but before the good ladies had arrived at the spot the Divine Apparition had gone, the Virgin disappearing in the heavens. So much for Sunday evening, but on Monday evening the manifestation was still more decisive. While the children were again at play, one of their number called out to look at the Blessed Virgin, and instantly almost fainted. All eyes were directed toward the statue on the top of the building, and above it in the air the children saw the Immaculate Mother vested altogether in white, her hands raised as if in the attitude of invoking or expressing a blessing or prayer, her eyes cast down, and a silvery light surrounding the beatific figure. Some of the children again hastened to the convent to communicate what they saw, and one of the nuns who arrived first on the spot beheld the Virgin also. These details are of course given by the sisters of the convent.—*New York Tribune.*

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Miss FITZ'S SCHOOL FOR GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils received at any time. For particulars, send circular.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,— why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $5.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, 1879, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 561.
VOL. I., NEW SERIES.—NO. 13.

BOSTON, MASS., THURSDAY, SEPTEMBER 23, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WHEN any one identifies his interest with those of sanctity, virtue, country, parents, and friends, all these are secured; but, whenever he places his interest in anything else than friends, country, family, and justice, then all these give way, borne down by the weight of self-interest. For wherever *I* and *mine* are placed, thither must every living being gravitate. If in body, that will sway us; if in our own will, that; if in externals, these. If, therefore, I rest my personality in the will, then only shall I be a friend, a son, or a father, such as I ought. For, in that case, it will be for my interest to preserve the faithful, the modest, the patient, the abstinent, the beneficent character; to keep the relations of life inviolate. But, if I place my personality in one thing, and virtue in another, the doctrine of Epicurus will stand its ground, that virtue is nothing, or mere opinion.—*Epictetus.*

WHERE your treasure is, there will your heart be also.—*Jesus.*

THERE is a treasure that man or woman may possess, a treasure laid up in the heart,—charity, piety, temperance; a treasure secure, impregnable, enduring; the one treasure that will follow man after death. —*Buddhist.*

THERE is a class of men who indulge in error,—who indeed receive the law, but in some peculiar and erroneous sense. They wrongly say: "The law commands us to keep our hearts pure from pride, envy, hatred, anger, and dissimulation; but this is a thing which it is impossible to do,—for the soul has been created with these qualities and affections, and human nature cannot be changed. It is just as impossible to make a black material white by scraping it as for the human heart to be free from these qualities." These ignorant men do not know and understand that the law does not command that these qualities should be entirely effaced and expelled from the heart, but rather requires that they should be brought under subjection to the heart and the reason, to the end that they may not act presumptuously, go beyond the limits set by the law, and indulge in mortal sins. It is possible even to change these qualities by doing only what reason requires, and by respecting the restrictions of the law. Many devout men in past times have secured this change of the affections of the soul.—*Ghazzali* (*Mohammedan*).

THE higher feelings, when acting in harmonious combination and directed by enlightened intellect, have a boundless scope for gratification: their least indulgence is delightful, and their highest activity is bliss. They cause no repentance, leave no void, but render life a scene at once of peaceful tranquillity and sustained felicity; and, what is of much importance, conduct proceeding from their dictates carries in its train the highest gratification to the physical propensities themselves, of which the latter are susceptible. At the same time, it must be observed that the sentiments err, and lead also to evil, when not regulated by enlightened intellect; that intellect in its turn must give due weight to the existence and desires of both the propensities and sentiments, as elements in the human constitution, before it can arrive at sound conclusions regarding conduct; and that rational actions and true happiness flow from the gratification of all the faculties *in harmony* with each other; the sentiments and intellect bearing the directing sway. —*George Combe.*

CURRENT TOPICS.

ONE of the famous "characters" of the fashionable ecclesiasticism of New York has vanished,—Sexton Brown, of Grace Church. It is said that he is sketched in George William Curtis' *Potiphar Papers.*

G. P. PUTNAM'S SONS, New York, announce among their fall publications new and cheaper editions of O. B. Frothingham's *Life of Theodore Parker* and *History of Transcendentalism in New England.*

THE Pan Presbyterian Assembly meets this week in Philadelphia. It consists of stalwart Orthodox representatives from all parts of the world, eager to defend and perpetuate the faith,—their faith,—and will continue into October.

A SECTION of the National Liberal party in Prussia refuses to be beguiled any longer by Prince Bismarck, and proposes to organize by itself, on the original principles of the party platform, prominent in which were the Falk laws, restricting the power of the Church in matters of State and education.

THE result of the Maine election has been a surprise to both parties, and leaves things in that State about as much mixed morally as they are politically. Partisan newspapers on both sides throughout the country claim, too, that it is going to stimulate *their* party to renewed vigor, so as to make victory sure in the presidential election.

BOSTON'S birthday celebration was a triumph, as it must needs be, being Boston's. Judging from the glowing descriptions in the daily press, not only the Hub, but all its spokes, to the utmost perimeter of the globe, were thoroughly alive that day. Now the question is in order for Liberal thinkers which we propounded in our leading editorial last week.

THE Archbishop of Canterbury recently entertained at his palatial residence six hundred of the poorer class at Lambeth, and sent each visitor away with a bunch of beautiful flowers. That was certainly very kind and generous on the part of his grace. But it was a good deal easier for him than it would have been for many of his brethren, since he has, we believe, an income of some $20,000 a year, more or less.

THE difficulty of regulating the weather by prayer has been recently illustrated in Arkansas. A congregation of colored people in one locality was praying for rain, while at the same time a congregation in a neighboring town was praying for sunshine. The minister of the wet district wrote to the people of the dry: "You folks oughter be ashamed of yourselves. This cross-cut prayin' is enough to get the Lord so bothered that he don't know what to do."

THERE are a good many people in this world, and no doubt it is rather hard for all to find useful outlets for their energies; at least, this may be inferred from the useless ways in which so many, with more piety and zeal than wisdom, expend theirs. One of the most notable examples of this is the foolish effort which still continues to get the name of God in the Constitution. A convention for this purpose is announced for next month, at St. Johnsbury, Vt.

Dr. DEXTER, in his *History of Congregationalism*, recently published, reconstructs Pastor John Robinson. He thinks that the famous sentence in Pastor Robinson's farewell sermon to the Pilgrim Church at Leyden, wherein he prophesied that "more light would yet break forth from God's Holy Word," does not refer at all to doctrines, but solely to the inferior questions of church polity. With all due respect for Dr. Dexter's learning in this field, and his patient investigation of his subject, we do not think the context bears out this new interpretation of the Pilgrim pastor's claim to honor.

THE opponents of Sunday concerts find their way easier in Canada than in the United States. The judges of the Court of Queen's Bench at Toronto have unanimously sustained the decision of a police magistrate who had prohibited the concerts. A manager of an Opera House, who had been committed for violating the Sunday law, appealed to the court, on the ground that the law was an ancient English one, and had been superseded by Canadian legislation. But the court declared the law still in force. What honesty and humanity alike now require is the repeal of such laws.

THE Christian Church appears to be quarrelling over dividing the spoils of its missionary triumphs in Madagascar. The Jesuit priests who are there in force have been intriguing, it is reported, for the possession of valuable property, and have even resorted to violence against some of the Protestant societies, breaking up their schools, interrupting their worship, flogging their teachers, and in one case even pulling down a chapel. Altogether, the example of the converters is not a wholesome one for the converts, and is not calculated to make very clear to the simple mind of the natives what is meant by discipleship to the "Prince of Peace."

IT is sometimes said that radicals want to throw away the Bible. We have yet to meet with the first competent representative of this class who entertained any such desire. But, be this as it may, it is certain that some radicals have a very intimate acquaintance with the book. As an illustration of this, we recently sent to a delinquent subscriber a notice of the fact. A few days after came a postal with the following message: Card received, see St. Matthew xviii., end of verse 29. We may mention for the information of those whom the Bible Society has not yet visited that the passage reads: "Have patience with me, and I will pay thee all." Of course we had patience; and our friend, true to his assurance, has since paid us all. And thus the words of Scripture were fulfilled in the treasury of the *Index.*

Digitized by Google

For the *Free Religious Index.*

CONCORD SCHOOL OF PHILOSOPHY.

BY MRS. ELLEN M. MITCHELL.

Aside from its historic and literary fame, Concord would attract the lover of nature. Its quaint old houses whose coloring harmonizes with the landscape, its elm-shaded streets, its soft green meadows and undulating hills, and above all its sleepy river, which dreamily suggests, "There is no joy but calm," make up a picture that will linger long in the memory of many visitors. The main street of the town is nearly parallel with one branch of the river, and the gardens and back-yards of the houses that face it slope to the water. Over this picturesque highway glide the boats of the villagers, and picnic parties frequently voyage to romantic spots along its shores. I did not wonder that Concord poets should sing its praises, or that, gazing into its lucid depths, one should grow uncertain as to whether the water floated the land or the land held the water in its bosom, so mirror-like it reflected the above in the below; though it perhaps required, as Thoreau thought, a more free and abstracted vision to see the reflected trees and the sky than to see the river bottom merely.

"A man that looks on glass
On it may stay his eye,
Or, if he pleaseth, through it pass,
And the heavens espy."

Once, at early dawn, I saw a vision never to be forgotten,—myriads of water-lilies, kissed by the sun, flash open their snowy petals, their breasts aglow like stars. Was diviner miracle ever wrought by love? Another time, at sunset,—"so rich a sunset as would never have ended but for some reason unknown to men,"—I floated with the current, Tennyson's words in my thought:

"How sweet it were, hearing the downward stream,
With half-shut eyes ever to seem
Falling asleep in a half-dream."

Concord is hallowed ground; its hills, woods, and river are sacred to genius; a mystic sense of the past blends with the present, and invests its natural charms with fresh significance. From its river port, Thoreau sailed, the last day of August, 1839,

"New lands, new people, and new thoughts to find."

What need to cross the seas in search of adventures? Thoreau's *Week on the Concord and Merrimack Rivers* is a voyage of discovery. Touched by his thought, the most familiar object is suddenly set in a frame of ideal remoteness and perfection. If he but climb the banks for a glass of water, there is a suggestion of Arcadia in the New England dwelling at whose door he knocks, a faint breath of the Orient in the Yankee housewife, "whose small-voiced but sincere hospitality, out of the bottomless depths of a quiet nature, has travelled quite round to the other side, and fears only to obtrude its hospitality." So, too, when far in the night he hears some tyro beat a drum, these sounds relate him tothe stars, and he stops his habitual thinking, "as if the plow had suddenly run deeper in its furrow through the crust of the world.

"Then idle Time ran gadding by,
And left me with Eternity alone:
I hear beyond the range of sound,
I see beyond the verge of sight."

Other memories are linked with Concord River. Here in this secluded spot are the hemlocks that Hawthorne describes in his *Mosses from an Old Manse*, "declining across the stream with outstretched arms, as if resolute to take the plunge." Many have fallen to make room for the new railroad, against whose unsightly intrusion artist and poet have actively protested by planting willows to hide the desolation wrought. Half a mile farther is a lovely spot, shut in like a lake, consecrated to "Floating Hearts," by the pen of a Concord poet.

But not only the river, the very stones in Concord are eloquent. Along this Lexington road marched the British soldiers on that memorable day in April, 1775, when the first faint tide of war rolled over the country. Here, by the "rude bridge," since swept away, but now replaced,

"The embattled farmers stood,
And fired the shot heard round the world."

A bronze statue of the Minute Man, face and figure expressing heroic vigor and an ideal beauty of character wholly American, commemorates this event.

One is not surprised that the serene atmosphere of Concord has been conducive to literary and artistic activity. The din of the world is shut out; the material pursuits of life do not distract attention from its higher interests; man can step here to the measure of the universe. A gracious geniality characterizes social intercourse, a hospitality that includes not only persons, but ideas. Toward Mr. Emerson, all hearts are turned with reverent affection; and it is beautiful to see how the scattered seeds of his wisdom have sprung up and blossomed into fruitful deeds. Scarcely less honored is Mr. Alcott; and the names of Hawthorne and Thoreau are guarded with jealous love. So, too, the poet Channing, though living in hermit-like seclusion, finds here that "audience fit, though few," who can appreciate the delicate, elusive charm of his genius. Other Concord celebrities are the author and philanthropist, F. B. Sanborn; Judge Hoar, of national reputation; G. P. Lathrop, whose genius as poet and author is marked with rare sincerity; Miss Elizabeth Peabody, widely known through her literary labors and unselfish devotion to the cause of kindergarten education; Miss Louisa Alcott, beloved of children; O. C. French, the young sculptor, whose Minute Man and bust of Emerson reveal new possibilities for American art; F. M. Holland, author and scholar, known to readers of the *Index;* George Bartlett, active in various departments of literature and philanthropy; and many of whom space forbids mention.

But, leaving unnoticed other Concord attractions, the subject of this article claims attention. It was a unique experiment, that of founding in the summer of 1879 a School of Philosophy in Mr. Alcott's orchard. But its institution is a solid fact, not to be gainsaid. Last year as is known, its sessions were held in the library of the Orchard House; this year, in an unpretending little structure a few yards distant, called "The Chapel," the gift of Mrs. Elizabeth Thompson to the school. Rustic seats are placed under the trees, and shady paths lead to the hill-top. The term lasts five weeks, the method of instruction is by lectures and conversations. The subjects treated cover a wide field of thought, art and literature being touched upon as well as philosophy. No direct teaching in physical science is given; but its relation to philosophy is indicated, the one being employed upon the outer, the other upon the inner, of the universe.

In 1868, Prof. Wm. T. Harris wrote in the *Journal of Speculative Philosophy*, "All past systems of philosophy are true now, if we seize them as *ratios*. When we change one term of the ratio, we must likewise change the other; when we substitute one national life for another, we must likewise change the form of solution, or the other term of the ratio. This substitution is only possible to him who knows the *constant* or the index value of the ratio, for by this he is able to make the requisite change in the consequent term. The *constant* in human history is the activity which has for its aim the production of rational self-consciousness."

In a later number of the same journal, he wrote: "The depth of a system of thought has an infallible test in the manner it disposes of institutions. When one man, or set of men, get up on the house-tops and proclaim a new doctrine for all mankind, civilization answers back, 'What do you make of my creations,—the institutions of realized intelligence,—the family, society, the state, and religion?' If the answer comes again, 'Try my experiment of doing away with all these or of substituting contrivances of individualism for them,' no heed is given to the pseudo-prophetic voice. For the forms of civilization—the laws and usages which constitute the warp and woof of its institutions—are not the vain thought o fabstract theorists, but the grim necessity in which the human will has made possible the exercise of its freedom. For necessity and freedom are harmonized in institutions alone, and without institutions man is a savage and nothing more. The form of freedom is to the child and uncultured adult a constraining necessity; to the partly cultured man, it becomes an ethical or a moral law; to the clearest insight and highest culture, it becomes spontaneous independent choice and volition, what Spinoza and the Mystics call Love."

These utterances are introduced here to answer in advance those who object to the subject-matter of speculative thought, asserting that it has no bearing upon practical activity. "Let us turn our backs," they say, "to the problems of God, Freedom, and Immortality; let us give up all vain inquiry into the why, whence, and whither of the universe; let us keep to the logic of facts, and leave to idealists the realm of pure thought." But how are we to accept the facts upon which they so confidently rely, how discriminate between the essential and the unessential? Facts are not of equal significance: science neglects one and preserves another. What is the ultimate test of truth? "The verdict of consciousness," says Lewes. The final appeal is to thought. There all men are idealists, and only vary in the amount of insight they possess, what is partial to one being whole to another. The simplest fact comprehended in its entirety reveals the secret of the universe.

Dr. Maudsley, in his *Physiology of Mind*, alludes to the little favor in which metaphysics is held at the present day, and the very general conviction that there is no profit in it, dividing those who cultivate it as a science into three classes: professors in colleges, whose business it is to do so, who have little occasion for observation, and much leisure for introspective contemplation; ambitious youths, who, like children with the measles, go through an attack of metaphysics, and escape similar affections thereafter; and metaphysical philosophers, who, never having been trained in the methods and work of a scientific study of nature, have not submitted their understandings to facts, but live in a more or less ideal world of thought. In what world, then, do the physicists live? Have they not dissolved the universe into ghostly abstractions, ideal forces and laws? Are they not holding asunder dead results, instead of grasping all together in one living organic unity? "Truth," they say, "cannot be known: a science of universals is impossible." Yet the very statement presupposes the identity of subject and object in a universal, the Ego. The "I" in every moment is "I," that is the ground which connects everything in it universally. Otherwise, two representations which I have in different points of time can never be the same.

"The thinking thinks itself," says Aristotle, "through participation with that which is thought by it: it becomes this object in its own activity in such manner that the subject and object are identical. For the apprehending of thought and essence is what constitutes reason. The activity of thinking produces that which is perceived: so that the activity is rather that which reason seems to have of a divine nature. Speculation (pure thinking) is the most excellent employment. If, then, God is always engaged in this, as we are at times, He is admirable, and, if in a higher degree, more admirable. But He *is* in this pure thinking, and life, too, belongs to Him; for this activity of thought is life. He is this activity. The activity returning into itself is the most excellent and eternal life. We say therefore that God is an eternal and the best living being. So that life and duration are uninterrupted and eternal; for this is God."

To this quotation from Aristotle, I add another from Emerson's Plato: "Having paid his homage as for the human race to the Illimitable," says Emerson, "Plato stood erect, and for the human race affirmed, 'And yet things are knowable!'—that is, the Asia in his mind was first heartily honored, the ocean of love and power, before form, before will, before knowledge, the Same, the Good, the One; and now, refreshed and empowered by this worship, the instinct of Europe, namely, culture, returns; and he cries, 'Yet things are knowable!' They are knowable because, being from one, things correspond. There is a scale; and the correspondence of heaven to earth, of matter to mind, of the part to the whole, is our guide. As there is a science of stars called astronomy, a science of quantities called mathematics, so there is a science of sciences,—I call it Dialectic,—which is the Intellect discriminating the false and the true. It rests on the observation of identity and diversity; for to judge is to unite to one object the notion which belongs to it. . . . I announce to men the Intellect. I announce the good of being interpenetrated by the mind that made nature; this benefit, namely, that it can understand nature which it made and maketh. Nature is good, but intellect is better, as the lawgiver is before the lawreceiver. I give you joy, O sons of men! that truth is altogether wholesome, that we have hope to search out what might be the very self of things."

Thus, in Plato, in Aristotle, are found the truths taught in this summer School of Philosophy. *Old* do you call them? They are not of time: they are forever old, forever new, the Eternal Verities that underlie all philosophy and all religion. Because the Concord School—recognizing this—seeks to dissolve into its own thought the solutions of the world's great thinkers, it has been called a backward movement. But surely, if we would approximate to absolute truth, we cannot

Digitized by Google

ignore the thoughts of other men, which are objective phenomena demanding explanation as much as physical facts. The past must be studied, that we may find the permanent beneath the transient in human history, the ideal manifested in its constant succession of changing forms. The philosophy of to-day must include in itself all past systems and phases of thought, recognizing more and more the whole universe, spiritual and material, as its mirror.

Some account of the lectures and of the method pursued at the school may be interesting to readers of the *Index*. Come with me, then, this morning to Hillside Chapel, and I will attempt a faint reproduction of the scene. Here at the gate is the barge, the euphonious name of the vehicle that conveys students to and from the village. Exchanging friendly greetings, we pass up a winding path that leads through Mr. Alcott's grounds. The dream of a life is realized here: faith has wrought its own fulfilment. Under the trees, students are loitering, engaged in earnest discourse, or absorbed in meditation, or enjoying simply the beauty and freshness of the morning. From a window of the Orchard House, occupied this summer by Prof. Harris, the face of a fair-haired, blue-eyed little girl looks out shyly. Has Mr. Alcott laid a spell upon us, or does her wise little smile seem to say that she has mastered all philosophies? We must discipline fancy: we have reached the chapel over whose gabled porch Mr. Alcott's favorite grape-vine wanders. Entering, we are in an oblong room, with an open fireplace at one end, and a platform in the centre, occupying an alcove with a convenient door for exit. The walls are unplastered, but brackets are attached here and there, holding busts of Plato, Pestalozzi, Emerson, Thoreau, etc.; and behind the speaker's table hangs an engraving of Raphael's "School of Athens." The plainness of the interior is further relieved by occasional festoons of evergreen and vases of flowers. The seats are pine chairs and benches, strictly logical in every sense of the word. No yielding to sentiment here: the stern relentlessness of duty is rigidly enforced. Many of their occupants are women,—hence bodily discomfort is soon forgotten in the pursuit of ideal truth. At the right of the platform sits Mr. Alcott, the Dean of the Faculty, dignified and benign; at the left, Mr. Emery, the director of the school, a true descendant of the old Greeks. He came to Concord over a year ago, sacrificing to his love of philosophy and literature a flourishing business in Quincy, Ill. His words are pertinent and to the point whenever he speaks, which is but rarely. Other members of the Faculty present are Dr. Jones, Prof. Harris, Dr. Kidney, Mr. Sanborn, and Mr. Snider. Mr. Alcott is the lecturer: his subject is Boehme. This lecture is the fourth in a course of five upon Mysticism. Though eighty years old, the spirit of eternal youth is in his face and voice. A mystic among mystics, he dwells in a serene but stimulating atmosphere, influencing others through his high discourse and moral purity even more than through his writings. Of his lecture, I can give but an imperfect outline.

Boehme's first principles are light and darkness; for all production depends upon the harmonious strife of two contraries. These two principles dwell in God from eternity. In a state of union, they constitute an infinitely perfect good; separated, they manifest two worlds, one of which is evil. The evil world exists in God potentially, not actually. The separation of the two principles does not impair the unity of the divine essence. God is the sum of the universe, the original nothing and all. But nothing to us, and nothing in itself, are different things. Bring a lamp into a dark room, light is manifested; extinguish it, darkness is manifested. To hell, God is nothing, as light to darkness, as life to death. "Everything," says Boehme, "*longs* after the other,—the upper after the lower, the lower after the upper; for they are separated from each other. Thus the earth is full of hunger after the constellation and *spiritus mundi*, so that she has no rest." Or, in other words, the unresting succession of the universe is the struggle to express the infinite in finite facts. Boehme saw clearly that, in thinking God, the identity of two contraries must be thought. Boundless affirmation is a dead, unconscious nonentity. Limit is necessary to the realization of extension, negation to that of affirmation.

An interesting conversation followed. Prof. Harris traced the historical descent of theosophy as distinguished from philosophy. The mystic or theosophist uses poetical tropes and metaphors, brings up matter into spirit, and makes the highest realities correspond with those below. His peculiarity is freshness of insight. Theosophy is the test of philosophic knowing: the philosopher should be able to penetrate the mystic's hidden meaning, and translate it into his own technique.

Prof. Harris then explained the nature of evil clearly and forcibly. I do not recall his words, and can give but an adumbration of their meaning. Evil must be ascribed to passivity. There is no such thing as a created perfect in so far as it is merely passive. Material things are passive, negative, limited from without: spiritual things are active, positive, self-limiting. Fate prevails everywhere in nature: each natural thing is constrained to be what it is by surrounding circumstances. Man is a twofold being, natural and spiritual. So far as he belongs to the world of nature, he is limited from without, constrained by animal impulses and appetites. But, as a spiritual being, he is self-determining, able to rise into the realm of freedom through his own activity. He can negate animal selfishness, abdicate the natural self, and realize the rational self,—an image of God,—the self that lives through participation with mankind, each for all and all for each.

Mr. Alcott, Miss Peabody, and others joined in the discussion. Mr. Snider alluded to the difficulty of accounting for the negative. Whence does it come? Was God the author of evil? He compared the Eastern and Western philosophies on this point, and showed how the Hebrew differed from other Oriental theories, as it begins with life, although chaos existed before. He considered the matter to some extent incomprehensible. Prof. Harris had one word to offer in reply to an intimation that his view of the Absolute was deficient in love. He affirmed that, on the contrary, it presents love from beginning to end. God stands self-loving, and all things and beings that he creates in space and time stand related to love as the final cause. Love is the ideal, the result even of the coldest philosophic thought.

An effort was made to induce the ladies to contribute more freely to the conversation. Mrs. Thompson, of Indianapolis, wittily responded that, since philosophy enjoins self-restraint, silence on the part of those who are accounted so fluent and willing to talk indicates the practice of the highest virtue. A brilliant speaker herself, Mrs. Thompson might safely disregard the practice of such virtue. For, though dulness in a woman is as respectable as dulness in a man, it certainly inflicts a greater hurt on the sensibilities of an audience. The world styles woman the weaker sex, but does not like to be taken at its word, and bored by this weakness. Parenthetically, it may be mentioned that, notwithstanding the chivalrous homage paid to woman in this school, there was more than one indication that man finds a distance drawn across his way, difficult to pass, when he seeks to fathom the secrets of her nature. The higher ground upon which he meets her intellectually implies mutual recognition, a tacit rather than expressed acknowledgment of her peculiar excellences.

To this slight sketch of a morning's work at the School of Philosophy, I will add that of an evening's, the evening of the day described. Prof. Wm. T. Harris, of St. Louis, is the lecturer. The subject is Aristotle. A steady rain is falling, but the audience room is crowded as usual when he speaks. Nor is this remarkable. For what American university gives in its course of study so comprehensive an exposition of speculative philosophy as Prof. Harris's? The present course includes lectures on Plato, Aristotle, Kant, Fichte, and Hegel. An earlier course treated of Philosophic Knowing, Philosophic First Principles, Immortality, and Philosophy in its Relations to Art and Religion. The lecturer's clearness and depth of insight illuminate the abstrusest topics. He leads his listeners up the dizzy heights of thought, so that rays of light grow visible where the path seems darkest, and inspiration is given to follow and persevere. To a winning manner, a pleasant voice, and the real humility of genius, he adds wonderful patience,—a patience so untiring that he forgets himself, his physical well-being, in his willingness to help others.

Before attempting an outline of the evening's work, it may be interesting to give, so far as I am able, his explanation of the first principle of the universe, starting from the idea of dependence. A being is either dependent or independent. If it is dependent, it implies another being upon which it depends, and to which it belongs as a part to a whole. To say that something is independent is to say that it is a whole. Reciprocal dependence makes an independent including whole as a system. But independent being must have determinations (*Bestimmungen*), otherwise it would be an empty void, a pure nothing. If its determinations are from without, external, they are limitations and modifications. An independent being cannot have external modifications. Yet it must have determinations. Hence it must be self-determined. Self-determination implies that the constitution or nature be self-originated. Thus it exists dually, as subject and object of itself. How is the contradiction solved? Each side becomes identical, returns into itself: as determining or active, it acts only upon its own determining; and, as passive or determined, it is the self-same active itself. To comprehend self-determination, one must be able to seize identity and difference, and annul both. Its movement is a movement of self-recogniiton. Hence the true first principle of the universe is self-conscious being. Its activity must be in accordance with its own nature. Activity is expression. The activity of self-consciousness would tend to express itself in the object, to assimilate the object more and more to itself. If the first principle of the universe is free and personal, nature, emanating from such a source, must close its series in a final product that will transcend nature, and reflect the highest principle through its own self-activity. Self-recognition, on the part of the Absolute, implies the existence of immortal beings. "God, as self-conscious reason, separates Himself from Himself in the act of knowing Himself as object, thereby creating all forms of chaos and the chaotic; and in the recognition of Himself as object annulling the chaos and chaotic, creating the rising spiral of nature, and resting from creation with the contemplation of His image,—self-conscious intelligence in man." To accuse such an idea of anthropomorphism is misapprehension. The absolute perfection or infinity of God is not in any way limited by attributing to him personality.

With this imperfect statement, which I hope will be found intelligible, I pass to the subject of the evening's lecture, Aristotle. Even had I space, I could not hope to do justice to its profundity of thought,—the result of long-continued study and research.

Introductory to the theme, the lecturer briefly reviewed his preceding discourse on Plato. Socrates was the first great thinker who discovered firm ground for speculation in the universal and necessary ideas of reason which underlie all thought as its logical condition. These ideas are objective as well as subjective, not an attribute of the individual, but the constitutive nature of all individuals. All other principles go down in the dialectical process, but these remain firm. What Socrates began, Plato completes. He recognizes only the universal,—the idea,—the good as the essential. The true is not the sensuous existence, but that which is self-determined. The intellectual world is therefore the true, the eternal, potentially and actually divine.

Plato would call the whole year the "total form" or the "idea," and he would speak of a day as participating only one three hundred and sixty-fifth in the year. So, too, he would say that spring participates in the year. The totality of the phases of a being is unfolded in its history. If a being were to realize all of its potentialities at once, you would have Plato's Absolute idea, or an eternal being, because it could not change by realizing some new potentiality. Differences are not what endures, but what exists only in a state of change. The Absolute of Plato is a movement which returns into itself, in itself one and self-identical.

Plato and Socrates expend their strength on the world of man instead of on the world of nature. A new spirit with regard to nature begins with Aristotle. He is the discoverer of almost all the sciences. He clearly saw chief elements or principles, giving them their technical names which hold to this day. According to his view, the totality of the possibilities of any one thing involves other things, perhaps all things; hence natural science will be synthetic, and continue to trace out the unity not only of particular things in a common process, but also of entire departments of nature. When science exhausts the potentialities of a thing, it will possess a definition of the "idea" of that thing,—its eternal archetype, its essential nature. "Whoever assumes an accidental origin of things denies," says Aristotle, "in so doing, nature and the natural order of things; for the natural involves the possession of a principle in itself, by means of which a continual progress is made until the attainment of its end or aim." Leaves, blossoms, roots, are produced by the plant, and it by them. They produce the seed, and yet they presuppose the seed as their own origin. The changes of a thing will circle forever within the round of its possibilities, and the final cause of the whole process will be revealed in the definition of its "idea." The circle of its potentialities includes the entire circle of its dependence, and hence of its moving principle and resulting motion. Thus the "idea" must be a self-determining form. Aristotle here comes into formal accord with Plato and Socrates.

The necessary existence of each idea in its reality as an individual is either a system of interdependent things, or the soul of an organized living being. Substance is, therefore, not an abstraction: it is concrete and individual; it is the union of matter and form (ideal totality); it can possess true individuality only because it contains the total of potentialities, and hence is identical under all changes that fall within it.

Aristotle's doctrine of first and second entelechies is an important thought. Neither is mere potentiality: first entelechy is a being who has the "idea" with-

in itself, and *can* realize it, but has not done so; second entelechy is a being who *has* realized it through its own activity.

The lecturer explained with remarkable force and clearness Aristotle's distinction between the *active* reason and the *passive* reason. But as Christendom, with the assistance of Mohammedanism, devoted two centuries toward obtaining an insight into this thought, I cannot hope to make it intelligible. I shall therefore leave Aristotle, and attempt a brief description of other work pursued at the school.

A course of ten lectures on Platonism, and its Relation to Modern Civilization, was delivered by Dr. H. K. Jones, of Jacksonville, Ill. Having studied Plato patiently and minutely for many years, he is able to speak with authority on the topic, and to apply the insight more toward a solution of the problems that meet us to-day. Plato, he affirms, is yet master of the world's thought. Humanity is one through all its æons. The only absolute primordial is spirit. Nature is the mere panorama of the supernatural. The secret of matter is well-nigh divulged in the light of modern science. It justifies the proposition that there are no ponderable, fixed, alternate particles or atoms. All matter is resolvable into force. Different forces are but manifestations of one persistent force, which creates and destroys its particular phases or determinations. The so-called creation, the genesis of nature, is a perpetually fresh evolution of the central power of the universe. Human society must have two priesthoods,—one in the temple of nature, the other in the temple of spirit.

But any adequate presentation of his doctrines would be impossible in the space at my disposal. Nor can I hope in what follows to indicate more than the general drift, perhaps not even that, of the lectures noticed.

The Rev. W. H. Channing, in a series of four lectures on Oriental and Mystical Philosophy, gave a sympathetic interpretation of Buddhism and the earlier religions, and explained his own peculiar doctrine in regard to the law of ascension by the spiral. This he considers the divine mode of action everywhere, revealed in the sap of the plant and the dust of the highway as clearly as in spiritual development. Man's being is fourfold, bringing up always the three into the One.

The Philosophy of the Beautiful and the Sublime was ably treated by the Rev. Dr. Kidney, of Minnesota. Beauty is visible to reason alone. Its existence is an express acknowledgment of rational mind. Why should we be affected by vapor, color, space, and extent? The facts are inadequate to explain the impression produced. Beauty is the sensuous manifestation of the infinite. "Nature," says Carlyle, "is the time-vesture of God, and reveals him to the wise, hides him from the foolish."

Mr. F. B. Sanborn, Secretary of the School, presented the Philosophy of Charity, its nature and ground, in a brief but interesting discourse. Charity in its essence is nothing less than love, a thought beautifully illustrated by Mr. Sanborn. "In charity," says Lord Bacon, "there is no excess: neither can angel or man come to danger by it." Why, then, has the term "philanthropist" become almost a reproach? What do we mean by the evils of charity? These questions led from its theoretical ground to its practical aspects, which were discussed in the conversation that followed.

In the department of literary criticism, Mr. Denton J. Snider, of St. Louis, gave a course of five lectures on Shakspeare. He is the author of *Snider's System of Shakspeare's Dramas*, a work commended by Prof. Harris as containing "a scientific method of criticism, a profound system of ethical philosophy, a science of æsthetics, an insight into the literary method and intellectual and moral point of view of the greatest literary genius that has yet appeared in human history, and a view of the reasons why criticism has pronounced Shakspeare to be the greatest of literary men."

Discriminating between the criticism of form and the criticism of content, Mr. Snider interprets Shakspeare chiefly through the latter. "Why is Shakspeare the greatest of poets?" he inquires. "Not because of his language, or of his imagery, or of his constructive ability, or even of his characterization. These are all very wonderful indeed; but they have been reached by lesser minds. His supreme greatness lies in his comprehension and embodiment of the ethical—that is, institutional—world. Its profoundest collisions he penetrates with his inevitable glance. He knows too their mediation and final solution. . . . The importance of the institutional element is not confined to the study of Shakspeare. It is the deepest moving principle of that which is vital and permanent in all literature, from the Homeric epos to the modern novel. Men will cherish and hold on to what is highest in themselves; and the work of art must adumbrate something which is of eternal interest. Such are the conflicts of the family, state, society, and institutions generally."

To prove that Shakspeare was a philosophic thinker, Mr. Snider cites the drama of *Troilus and Cressida*, wherein Ulysses insists upon subordination as the primal law of institutional life. Take but "degree" away, and the realized world of right would crumble to ruin.

> "Strength should be lord of imbecility,
> And the rude son should strike his father dead:
> Force should be right,—or, rather, right and wrong,
> Between whose endless jar justice resides,
> Should lose their names, and so should justice too.
> Then everything includes itself in power,
> Power into will, will into appetite,
> And appetite—an universal wolf,
> So doubly seconded with will and power—
> Must make perforce an universal prey,
> And last eat up itself."

The whole philosophy of sensualism is here burnt to ashes. Man is resolved into appetite, a universal wolf, that must of necessity make a universal prey, till it finally comes back and eats up itself. The negative result is precisely drawn, and, strangest of all, in the very manner of the Hegelian dialectic.

One may protest against Mr. Snider's interpretations, but it would be difficult to find a flaw in the chain of logical reasoning by which they are supported. To justify dissent, one must appeal to another standpoint.

A unique feature in the way of criticism was an imaginary conversation on "The Literary Art," between a poet, artist, and philosopher, by Mr. John Albee. There was an element of the unexpected in it that added to the delight of those who listened, charmed by its unobtrusive eloquence, its quaint mixture of wisdom and simplicity. It is to be hoped that Mr. Albee will add other conversations, and publish all in a book, that may take its place by the side of Landor and *Friends in Council*. He is one of the few who have succeeded in this difficult but delightful style of composition. I quote a few passages:—

Artist.—Poetry deals in the self-evident, in things no sooner said than seen to be true. Philosophy assumes the self-evident, and employs itself in proving it, picking up on the way many truths. I value it, not so much for its noble intention as for the freedom and light which have ever unawares accompanied its exercise.

Philosopher.—Let us not claim too large results for any species of intellectual activity. We ought to feel that there is no work of the reason or imagination which is yet complete and perfect, and not content ourselves with writing their biographies.

Poet.—Are there not perfect models in poetry?

Philosopher.—There may be, but no one is permitted to follow them. One of a kind, not two, is the rule in the ark of the arts. Do you not see what room and hope this leaves, instead of exclusion and despair? One ought to be deeply thankful that he is not permitted to repeat himself even, without loss of reputation.

Poet.—How can he help it, if he gives himself to one kind of work?

Philosopher.—*By choosing the right kind.* The path by which you enter literature or art is as important as that by which you enter life. It has as deep moral significance and results. Begin so that you can

> "Obey the voice at eve obeyed at morn."

The literary art will come swiftly to your aid. How much can you hold? Of certain things, you may fill and refill yourself, and become no greater; of others, if you fill, you become continually enlarged and more and more productive. It is not now as in former ages, when men unconsciously absorbed the ideas and images of their time and country, and spontaneously reproduced them. But with us there is no longer simple faith, positive symbol, and prescribed form to direct the artist and assure public attention. For us there is absolute freedom in choice of subject and manner of treatment. Hence the importance of the choice, and the dangers of caprice and *dilettanteism*,—the danger, while we reject ancient models, of forgetting the fundamental principles on which they were based, and on which we must be based to be secure of rightly interesting and delighting mankind.

Both Mr. Albee and Mr. Snider unite poetic to critical insight: both are poets as well as critics. One embalms the memory of the Indian race: the other interprets the Delphic oracle. But their fresh and spontaneous verse betrays no conscious art: they apparently sing, like Goethe's bard,

> "Wie der Vogel singt,
> Der in den Zweigen wohnet."

The spiritual significance of the poetic thought of the East was interpreted with rare force and beauty by a lecturer whose Oriental scholarship is well known to readers of the *Index*, Mr. C. D. B. Mills, of Syracuse, N.Y. "Loose the knots of the heart," says Hafiz. Then thou shalt learn that the soul in thee is the soul of all, that the sounds thou oughtest to hear vibrate from East as well as West.

Of the remaining lectures, I can give the titles only: Aristocracy, by Ralph Waldo Emerson; The Personality of God, and the Relations of Religion and Philosophy to Christianity, by the Rev. Dr. Elisha Mulford; The Philosophy of History, by Mr. D. A. Wasson; Color, and Early American Art, by Mrs. Ednah Dean Cheney; Modern Society, by Mrs. Julia Ward Howe; Ghosts, by the Rev. Dr. Hedge; Conscience and Consciousness, by Prof. Andrew P. Peabody; God in Nature, by the Rev. Dr. Bartol; and a reading from Thoreau's manuscripts by his friend, Mr. H. G. O. Blake.

Outside of the school were genial gatherings, where one might drink tea in the shadow of the Old Manse; or hear Mr. Alcott recount "The Chase" with youthful ardor; or some poet talk of Greece, with the sunlight flickering between the trees; or listen to reminiscences of Brook Farm Community, of Hawthorne or Thoreau or Margaret Fuller,—an element of the ideal blending with the actual, and broadening life's horizon.

But here this record of the school must close. Inspiration and help have flowed from its teachings into the lives of many. It has given an impulse to thought that must inevitably express itself in action. So far as I might in a sketch like the present, I have sought to render its spirit faithfully. I leave to others the task of criticism.

THE REV. LYMAN ABBOTT tells of Puritans who wouldn't eat an egg laid on Monday; "for presumptively, in the order of nature, the hen had prepared it on the Sabbath day."

AN ANSWER TO THINON'S QUESTION:

What is done with the Income of Trinity Church, New York?

1104 L STREET, WASHINGTON, D.C.,
Sept. 8, 1880.

Dear Mr. Editor:—

Your issue of July 1, 1880, contained a question which I have tried ever since to find time to answer. But, as it is a standing question in certain circles, I hope you will let me answer it partially now. Your New York correspondent, estimating the value of the property owned by Trinity Church Corporation at $60,000,000, asks: "What is done with the great income of this great estate, that can justify public policy in permitting such dangerous ownership of property? Some one can tell, but who?"

It occurred to me, as I should think it might to "Thinon," were his charity as fervent as his zeal, that the "who" in this sentence referred either to the Comptroller of Trinity Church Corporation or to the Rector of Trinity Church. To one of these I wrote, therefore, and received the *Year-Book of Trinity Parish for* 1879. I found an amount of work recorded therein which would gladden your correspondent, for I respect his anxiety for the beneficent use of property.

According to the Comptroller of Trinity Church Corporation, its property is worth not $60,000,000, but $7,000,000. Its income is about $500,000. It pays the city of New York about $100,000 in taxes; and it gives to eighteen poor parishes, outside its own limits, about $50,000 a year. Trinity parish includes seven churches, of which the chapels of St. Chrysostom on Seventh Avenue, St. Augustine on Houston Street between the Bowery and Second Avenue, and St. Cornelius on Governor's Island, are entirely free. St. John's Chapel, on Varick Street above Beach, is also almost entirely free; and St. Paul's Chapel, on Broadway between Fulton and Vesey Streets, is free, with the exception of a few pews owned by individuals, which are not under the control of the vestry. Besides six or seven other charitable organizations and guilds, each of these seven parishes, save the military chapel, St. Cornelius, contains an industrial school and a daily free school. I do not find the cost of each of these given. I find that the industrial school of Trinity Church employs sixteen teachers, and receives two hundred and thirty-five scholars, and expends $1,000 a year in purchasing materials and paying for their make. Trinity parish school has six teachers and three hundred and thirty-one scholars; "is maintained by the vestry at an annual outlay of $6,000. Boys are taught all the ordinary English branches; also, if it is desired, Latin, French, German, and instrumental music. There are no charges whatever."

St. John's Chapel has three teachers and two hundred and thirty-eight scholars, maintained at a yearly cost of $3,300. It holds, every Saturday, an industrial school, open to children of all religions, with forty teachers and about one thousand scholars. The daily free school of Trinity Chapel has three teachers, one hundred and thirty-seven scholars. Annual cost, $2,770. Like St. Paul's, St. Chrysostom's Chapel maintains a free school for girls. Teachers, two; scholars, one hundred and forty-eight. Annual cost, about $1,500. St. Augustine's industrial school has forty teachers and five hundred and fifty-four children. They are taught hand-sewing, machine-sewing, crocheting, and embroidery. The Corporation of Trinity maintains, at an annual cost of $7,200, an infirmary for the sick poor of the parish, and as many more as they can make room for. Of the one hundred and forty-five in the house, December, 1877, there were, by December, 1878,—

Discharged, well,		85
"	improved,	32
"	unimproved,	7
Died,		9
Remaining in the house,		12

All the deaths were from incurable diseases. The infirmary garden "is an unfailing source of delight and gratitude, which can be understood only by those living in this section during the heats of midsummer. Once, the old women from Trinity Home for the Aged came to spend the afternoon among the flowers. Another day, some of the children from St. Mary's Hospital were brought down; and it was touching to see the delight of the little ones, even of those who could only lie under the trees and watch the rest."—(*Report of Sister Eleanor, Superintendent.*)

The infirmary is in charge of the "Sisters of St.

Digitized by Google

Mary"; for thus these bands of disassociated women like to enroll themselves in alliance with the benign departed. If you would like to know what sort of women they are, here is a short sketch of one of them:—

"At the infirmary, the memory of Sister Ruth will ever be sweet and precious. She had been there for about a year; and, in addition to her duties inside, she visited the outside sick. She was loved by all who knew her. One summer afternoon she gave a little party in the garden, to the poor children with whom she had become acquainted in sick calls. Observing others from the street looking wistfully through the railings, she went out, and fetched them in to her little feast. . . . In August, when the awful news came from Memphis, and the Sisters there sent for help, she volunteered to go. She left the infirmary August 31, and on the 18th of September a telegram came, announcing that she was dead of the pestilence."

The Corporation of Trinity gives $2,000 a year to provide beds in St. Luke's Hospital.

I am encroaching upon your time; but, if you will glance at the year-book of Trinity Parish, you will see that its some sixty educational organizations, guilds, sisterhoods, brotherhoods, and various reliefs, must require a great deal of money to carry on their works, as well as an incalculable amount of energy, thought, and solicitude. It would be felt in New York, were all these quietly flowing little fountains of purity and healing, comfort, and intelligence, dried up.

I have dwelt especially upon Trinity's physical charities, knowing well that you do not consider her spiritual work acts "directly and wisely for the ameliorations of" men's low estate. But this view is that of the minority of the servants of humanity, and you could not consistently ask the majority to be ruled by the convictions of the minority. You may think D. L. Moody too wild a fanatic to be able to tell the truth, when he says to the anti-church men of Baltimore: "You know that, if all the churches in Baltimore were abolished to-morrow, you would take your business, your wives and your families, and get out of Baltimore, as quickly as Lot got out of Sodom."

But you will not accuse Hippolyte Adolphe Taine of raging fanaticism, even though he says: "Whatever be the religion of a country, church is the place to which men come, after six days' toil, to freshen in themselves the sentiment of the ideal." How real and valuable is this office of the church, they only know who have entered by deep sympathy into hard and dull lives, especially of the young.

I trust to your sense of justice and love of humanity to give space to this most imperfect record of the good works of the accused Trinity Parish.

Yours truly, MARY STACY WITHINGTON.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

REMINISCENCES OF REV. WM. ELLERY CHANNING, D.D. By Elizabeth Palmer Peabody. Boston: Roberts Brothers. 1880.

It is never too late to recommend the reading of a good book. And these personal reminiscences of Dr. Channing which Miss Peabody has given to the public—though printed at the time of the centennial celebration of Channing's birthday last April—are certainly sufficiently good to find readers for many a month and year to come.

Indeed, so long as Dr. Channing is a subject of biographical study, or his name has an interest as a representative one in the progress of religious ideas, will Miss Peabody's book have a special value. For the last twenty years of Dr. Channing's life, she probably had better opportunity of gaining a personal knowledge of him and of the workings of his thought than any other person beyond the circle of his immediate family,—a circle, however, it should be added, which included his nephew and biographer, Wm. H. Channing. Miss Peabody, at this time, was carrying on her school in Boston; and the daughter of Dr. Channing was for seven years her pupil. From this relation grew the intimacy between the father and the teacher. Dr. Channing was much interested in Miss Peabody's methods of education. But, from problems of education, they progressed to the discussion of philosophical, religious, and philanthropic questions. The teacher became a pretty regular visitor on afternoons in the Channing family. She read to him, and after a time became a copier of his sermons for printing, he reading philosophy to her while she copied his manuscripts. She brought him news from the intellectually active circle in which she moved, but from which he was mostly detained by his chronic invalidism,—news of new-comers into the circle, of topics of conversation there, of the intellectual work individuals of note were doing, etc.; and thus she had unusual facilities for getting within the boundary of that personal reserve which Dr. Channing permitted few to pass, and for studying his character and mental methods.

It must, however, be admitted that, if Miss Peabody had not been so much of an intellectual force herself, if she had been a less original and independent thinker, these exceptional facilities might have enabled her to give a more trustworthy report of Dr. Channing's intellectual attitude and ways. She was at this time in a state of intense mental activity. Her vigorous mind was at a period of exuberant development and growth. She was a speculator in all the realms of thought. And she had already her mental and moral theories to maintain. At any period of her life, moreover, her mental temperament has been of too subjective a cast for a good biographer. She is not able sufficiently to separate her own consciousness from the objective facts she reports upon. Dr. Channing had occasion to warn her against the danger of mistaking her own impressions or inferences for outward facts. And where in the *Reminiscences* she reports his conversations, which she often does at length, from notes written out in her room afterward, it is evident, though she may give perhaps most of his prominent words, that it is essentially *her* style, and not *his*. And so we cannot help questioning whether the *thought* was not, to some extent, transformed also in passing through the medium of her own active brain.

Nevertheless, this consideration does not detract from the great value and interest of Miss Peabody's *Reminiscences*, though, of course, it diminishes their value as absolute testimony. But, properly, it should be taken only as a caution not to depend too exclusively on them in a biographical estimate of Dr. Channing. They must be used with other sources of information. With this proviso, Miss Peabody's book will have lasting worth to the student of Dr. Channing's life and work. It should be said too that the book itself gives ample evidence of the perfect honesty and sincerity of the author in her effort to portray Channing. She does not "star" his letters to escape publishing his occasionally depreciative opinion of herself.

And the book derives additional interest from the fact that of necessity it is, to considerable extent, autobiographical, and also from its many glimpses of persons and events of note that made a part of the intellectual life of New England during a period teeming with the germination and growth of many new ideas. Miss Peabody herself was one of the historical figures of the Transcendental movement, and still survives to advocate its essential truth. And we can but thank her that, in her reverent attempt to set Dr. Channing before us as he appeared to her vision, she has given us also a portrait of no small value of herself, and lifelike sketches of that important thought movement in New England of which she was herself no small part.

THE October *Atlantic* presents a rich assortment of entertaining and valuable matter. The poetry includes a poem from Whittier and also one from Aldrich, and there are four more from authors of less distinction, all good, and one or two of special excellence. There is no serial story in this number; but instead two finely written sketches, entitled "A Florentine Experiment," by Constance Fenimore Woolson, which occupies nearly thirty pages, and "Deodand," by W. H. Bishop, the author of "Detmold." The article with the title "Business Issues of the Presidential Canvass" is very timely, and discusses in a clear and forcible manner the perils incident to the success of some of the financial theories which are advocated and the overthrow of the existing national policy. The article by Dr. William James, brother of Henry James, Jr., will be especially interesting to radical minds. Though professedly in harmony with the doctrine of evolution, it indicates in a way that affords much food for reflection what seems its limitations and inadequacy to account for a large amount of phenomena, or the occurrences of the world. A paper bearing the title "People of a New England Factory Village" presents an impressive picture of the growing evils of our industrial system. James Henry Haynie reviews "Socialistic and other Assassinations," and alludes to the peculiar influences, in connection with the unsettling of the present European political systems, that conspire to engender crimes of this nature. "The Intimate Life of a Noble German Family" affords an interesting insight into the life of the upper classes of Germany, seldom so fully obtained in ordinary accounts of this country. Richard Grant White shows in his article, "A National Vice," the deplorable extent to which intemperance prevails in England. The "Reminiscences of Washington" continue as good as the preceding.

Several notable recent books are discussed in the concluding pages of the magazine, among which is Miss Peabody's late one on Channing. The view advanced in respect to this eminent man corresponds with that of Mr. Frothingham in his allusion to him in the last number of the *Free Religious Index*,—that his worship has gone far enough, and will now admit of some modification.

The Contributor's Club possesses the usual interest and vivacity.

THE *Journal of Speculative Philosophy* for October contains two lengthy articles about Kant. The first is a criticism of some of his fundamental positions by Hutchinson Stirling; and the second is a defence, in which Sterling is combated. The third article is by Dr. H. K. Jones, and is one of the lectures he gave in the summer to the Concord School of Philosophy. He calls it "Philosophic Outlines," but it is an interminable rhapsody of very little real value. The only other article is one by Geo. S. Bowers, on "The Philosophical Element in Shelley." It is a very readable and interesting account of the growth of Shelley's philosophical conceptions from materialism to a profoundly intellectual idealism. Mr. Bowers claims that Shelley was a philosopher as well as a poet, and that he was capable of equally great results in either field of effort.

THE great earthquake at Smyrna on the 29th and 30th of July seems to have been especially anti-religious, judging from the number of mosques and churches it destroyed. One Turk was killed in his oratory; and at Menemen all the religious edifices, both Mohammedan and Christian, were thrown down. At Horokeui, where Orthodox Greek pilgrims are wont to resort, the havoc was very great, and many pilgrims were killed. So impartial, however, was this convulsion of mother earth that it seems it will be impossible for either the disciple of the camel-driver or the follower of the carpenter to point to the earthquake as an illustration of God's preference, and as an evidence of the true religion. Had matters been so fairly conducted when the world was young, it is probable that Cain would never have invented and used the first shillelagh.—*Secular Review.*

POETRY.

For the *Free Religious Index.*

THE EARTH AND MAN.

The theatre in space and scene
Of human struggle grim with fate,
The old earth rolls unchanged, serene,
Since Clio penned her earliest date.

The heaven's azure still roofs o'er
Her rolling orb with blue unworn;
Her oceans heave from shore to shore,
As fresh a surge as in her morn.

Man, whom through space she swiftly buoys
In bright gyration round the sun,
Ideal longing urges on
From change to change; him old truth cloys,
And ever new truth must be won;
Still Freedom claims him for her son,
And waves her banner bright to lure
Him up to Reason's daylight pure.

From Superstition's orgies wild
And brutal force she weans her child,
With gradual enticement mild:
Her final triumph is secure.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, SEPTEMBER 23, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBERSON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass*	10.00
CHARLES NASH, *Worcester, Mass*	18.35
Mrs. D. R. GREENE, *New Bedford, Mass*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10.00
DANA B. HUMPHREY, *New Bedford, Mass*	25.00
ELIZABETH S. MILLER, *Geneva, N.Y.*, 10th annual assessment on old *Index* stock	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass*	5.00
SETH HUNT, *Springfield, Mass*	25.00
Mrs. ELIZABETH CADY STANTON, *Tenafly, N.J.*	5.00
Mrs. BENJAMIN CUMMINGS, *New Bedford, Mass.*, 10th annual assessment on old *Index* stock	10.00
Mrs. E. D. CHENEY, *Jamaica Plain*	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

LIBERTY UNDER LAW.

Hon. Robert C. Winthrop, in his interesting and graceful address at the meeting in Faneuil Hall on the evening previous to Boston's birthday celebration, quoted the saying of his famous ancestor, Governor Winthrop, that, in dedicating the Massachusetts colony to liberty, it was "liberty to do that only which is good, just, and honest." The saying is a good text for some considerations that are applicable to the cause of Liberalism at the present day.

The sentiment of liberty has been proclaimed almost as a gospel in this country. The word "liberty," by itself, without any defining phrase, is so often on the lips of American citizens, and so deeply engraven in their hearts, that there is some danger that the true relations between liberty and the objects of human life may be overlooked. It is well, therefore, to be reminded of old Governor Winthrop's added clause, that liberty is not to be sought for its own sake, but for ends beyond itself.

What, then, precisely, does liberty signify, when we speak of it as the natural right of human beings? Is it liberty of animal passion, liberty of appetite, liberty of material acquisition, that is meant? It will be said at once that these are low and grovelling meanings (however in a sense they may be included) for a conception so central and grand as that which has been preached for a century in this country as the gospel of human liberty. It need hardly be asked, then, if it is liberty of revenge, liberty to aggrandize one's self at others' cost, liberty in any way to harm one's neighbors; for with indignant promptness the response would come from the mouth of every sane person that the bare suggestion of such a possibility is blasphemy against the fair word and its idea. Is it, then, liberty of life and limb, liberty of the body from all slave-owners in human flesh of whatever sort? Yes: it is this, but more. And so we come to those defining phrases that are oftenest heard, "liberty of thought," "liberty of conscience." Yes, and more quickly, is the reply, this is what it means: it is liberty of these finest, highest functions of our natures, the moral and the intellectual, so that these shall guide and control all the rest. And this answer is so near right that we might stop here.

Yet, on reflection, we remember that intellect has sometimes ignored the natural and rational demands of the body, and that conscience has not infrequently been a tyrant, a bigot, a persecutor, enslaving mind and body and soul to its fanatical behests. And so we must say more exactly, that what is meant is liberty for human beings to grow and develop according to the full intent of their natures, morally, mentally, physically, to the stature of perfect manhood.

That is, liberty is not an object in itself, but a necessary condition for reaching an object; and that object is rightness of living. Mere liberty of action is intellectually and morally meaningless. The action must be for a purpose. And the purpose, as we have already seen, must not mean malice to any creature: it must not mean any pleasure that is harmful to one's self or others: it must not mean any form of vice or injustice or dishonor. The purpose must be beneficent and right, a legitimate object of human nature and human living. There is no other liberty permissible for man than liberty of action for such a purpose. Man ought to be free in body, mind, heart, and soul, but free only because this is the best condition for doing the service and attaining the measure of a true man.

Liberty, therefore, is under law. It is not a condition of reckless and lawless activity, but it is ability to acquire and to keep a condition of activity which is directed by rational intelligence toward a beneficent end. Liberty is duty. Liberty is obligation. Liberty is moral necessity. Liberty is active, unrestricted loyalty to truth and virtue. Liberty is the unfettered service of reason and humanity.

A noble locomotive, clamped safely to its solidly bedded track, guided by the skilled intelligence of an engineer with his hand at the throttle-valve, and thus carrying in triumph its freight of passengers or merchandise to their destined goal, aptly illustrates the true conception of human liberty. The same locomotive off the track, with full steam on and no engineer, rushing recklessly over the ground, to the certain destruction of whatever it comes in contact with, and finally of itself, is an illustration of human liberty when it becomes mere freedom of action, with no principles to guide its action. Liberty under law is order, development, growth, successful accomplishment, peace. Liberty without law is anarchy and ruin.

The liberty, too, that is mere activity, that is not held inflexibly to any worthy aims, degenerates into mental and moral bondage. The liberty that runs to habitual indulgence in low pleasures and vices soon binds its victims to certain grooves of thought and emotion, felt to be degrading and ruinous, yet from which they find it almost impossible to escape. Their liberty ends in the most pitiable and hopeless of slaveries. Liberty under law is mastery of the highest realms of life. Liberty without law is enslavement to life's lowest impulses.

MR. RICHARD GRANT WHITE has been writing in the New York *Times* a most extravagant tirade against our public schools. The public schools are by no means perfect educational institutions. We have of late years been spending too much time in boasting of them: time that would have been more profitably spent in improving them. But they do not at all deserve the castigation which Mr. White gives them. He has entirely overshot the mark. The public at large will feel the injustice of so sweeping an indictment, and give no heed to his really just criticisms. And just at this time the Catholics will make skilful use of such a Protestant judgment, however unfair it may be, to push their scheme of establishing parochial schools and gathering all Catholic children into them. The *Catholic Review* reprints Mr. White's article entire, and calls special attention to it as notable testimony that the American public school system is a "hollow sham." It says, "Nothing can be more emphatic and decided than Mr. White's trenchant exposition of the complete failure of our American common schools to make good citizens, honest workingmen, or just employers."

WE not only think it fair, but we are more than willing, to print the vigorous defence of Trinity Church, New York, printed in another column; and we are glad that "Trinity" can make so good a showing in humane works, even though they be subordinated to the ecclesiastical idea of infecting the beneficiaries with a certain theological faith.

THE annual meeting of the National Liberal League just held at Chicago appears to have been the scene of stormy discussions, resulting in another split. At least, Col. Ingersoll, first on the list of Vice-Presidents, and Mr. H. L. Green, Chairman of the Executive Committee and most active officer of the organization, are reported to have announced that they should leave the League, if a certain resolution was adopted; and it was adopted. Whereupon, Col. Ingersoll resigned his office, and withdrew; and it is to be presumed Mr. Green also did, if the report

Digitized by Google

of what he had said be true. But the telegraphic despatches we have seen are meagre, and we wait for a more complete report before making farther comment.

"THE POLITICS OF REFORMERS."

How Woman Might, Could, Would, or Should Vote, Secondary Questions to whether she has the Right to Vote at all.

In the *Index* of Sept. 2, in an article on "The Politics of Reformers," the writer lays down many propositions in which all reasonable men and women must agree, such as: "Political parties cannot be based on special reforms"; and "Special reforms can only be carried by adhering to one well-defined purpose."

The one objectionable feature in the article is the comparative estimate of the importance of woman's enfranchisement with other reforms. And here the writer makes two points that demand consideration.

1. He places the civil and political rights of one-half the citizens of this Republic on a par with temperance, greenbacks, and theological abuses,—the inalienable rights of the individual on a par with what he shall drink, what kind of money he shall carry in his pocket, and what religious superstitions he shall defend or deny!

Religion is a blind sentiment, whose vision grows steadily clearer in the wake of science and civilization; temperance is a question of heredity and dietetic; finance, a riddle, a cunningly devised system of legislation, by which nine-tenths of the human family are doomed to endless labor and taxation, that one-tenth may enjoy ease and luxury. But the political rights of woman involve the acceptance or denial of every fundamental principle on which our republican institutions rest.

My right to doubt or believe the Christian religion, to drink wine or refuse it, to accept or decline the silver trade-dollar, are minor questions to my inalienable right to protect my person and property, my life, liberty, and happiness under government, by having a voice in making the laws and choosing the rulers under whom I live. The founders of our Republic said, "No *just government* can be formed without the *consent* of the governed"; but who would have the audacity to say that no just government could be formed without a temperance pledge, a gold basis for our currency, or faith in some theological dogma?

Though all questions of political economy are important in carrying on a government, the primal question is, WHO constitute the government,—the people, all men, and women, or a male aristocracy? And this is the so-called woman question, the most momentous and far-reaching ever under consideration.

2. The writer refers to the oft-repeated assertion that, "if women were enfranchised, their influence would be thrown against the secular nature of our government," in favor of rigid Sunday laws, God in the Constitution, the Bible in our schools, and the exemption of church property from taxation, etc.

It is a legitimate question for women to ask, Who made the laws by which all these abuses exist to-day? Men! Who uphold them by pen and tongue in every pulpit and legislative hall and popular journal in the nation? Men! Who go to Washington year after year, urging a sixteenth amendment recognizing God and the Christian religion in the Constitution? Men! By what process of logical reasoning, then, is it proposed to keep women in political slavery, because it is feared that in freedom they would do precisely what their fathers, husbands, and brothers have already done? Men have been the spiritual guides and teachers of women: they have written, interpreted, and expounded the Bibles, the creeds, the confessions of faith, the catechisms longer and shorter. All women know of the eternal past and future and of the great first cause they have learned from the lips of men. And now, having connived with the priesthood and played upon the religious element in her nature, to her own complete subjection and degradation, in all ages and under all forms of religion alike, would men in the advance-guard of liberal thought in this day perpetuate her spiritual bondage by denying her political liberty? How often in conversation with a husband, when, expressing the most liberal sentiments on religion, suddenly hearing his wife's footsteps, he will say, "But I never talk on this subject with Mary. I think religion is a good thing for women and children. A wholesome fear of something keeps them docile and virtuous. Mary is happy in her faith. I would not unsettle her." To keep woman in ignorance has been the policy in the long past, and we are reaping the evil results to-day. If the husband's love for Mary were not sufficiently strong to rouse him to try and lift *her* out of her superstitions, his duty to *his children* should have impelled him to the effort.

Let liberal men remember that fanatical mothers, all over our land, are insidiously training the minds of the Johns and Josephs in their own false ideas; and these sons will bear the scars, all their lives, of the cruel theologies they are instilling to-day. Woman's influence is not less dangerous because it is permitted no expression at the ballot-box, but infinitely more so; for, by denying her all interest in politics, you intensify her enthusiasm for the Church,—the only outlet, outside the home, now vouchsafed, on which she can expend her forces.

In the education of woman, let thinking men now substitute patriotism, the most exalted of all virtues, for religious devotion. Recognize her duty to the State as well as the Church, and she will readily learn the new lesson,—that the affairs of this life which we can comprehend and control are as sacred and important as those of the life hereafter, of which we can have no positive knowledge whatever.

Over the barren deserts of the past, down to the valleys of darkness and death, woman has ever followed the footsteps of fanatics and bigots, earnestly fanning the fires of persecution by the way, though ever bearing the heaviest burdens of superstition on her own shoulders; and why will she not, by the same eternal law of her being, as readily follow the lead of wise men to the promised land of light and liberty, of religious freedom? where there is no funeral pyre for widows, no sacred crocodiles to feed on the flesh of her newborn children, no car of Juggernaut to grind their bones to powder; where women are not hung for witchcraft, and where no Sir Oracle from sacred altars shall dare to say, "I suffer not a woman to speak in the churches," "Wives be in subjection to your husbands," "As Christ is the head of the Church, so is the man the head of the woman." It will not take much liberalizing to induce the women of this Republic to repudiate all such religions.

E. C. S.

OUR LIBRARY.

III. The Germans.

Here we enter so large a region that we can notice only a few of the most striking points.

Goethe towers up above his neighbors, like a lofty peak. His *Faust* shows all the mental brilliancy of scepticism and all its moral dangers. It is wonderful to see Margaret forced by the keen, cold intellect of Mephistopheles and the fiery fervor of Faust himself to grow up from a mere child into a tragic heroine. How could a girl fail to be ennobled intellectually by a lover, who, when she asks if he believes in God, answers?—

> "Who dare express Him?
> And who profess Him,
> Saying: I believe in Him!
> Who, feeling, seeing,
> Deny His being,
> Saying: I believe Him not!
> The All-enfolding,
> The All-upholding,
> Folds and upholds He not
> Thee, me, Himself?
> Arches not there the sky above us?
> Lies not beneath us, firm, the earth?
> And rise not, on us shining,
> Friendly, the everlasting stars?
> Look I not, eye to eye, on thee,
> And feel'st not, thronging
> To head and heart, the force,
> Still weaving its eternal secret,
> Invisible, visible, round thy life?
> Vast as it is, fill with that force thy heart,
> And when thou in the feeling wholly blessed art,
> Call it, then, what thou wilt,—
> Call it Bliss! Heart! Love! God!
> I have no name to give it!
> Feeling is all in all:
> The Name is sound and smoke,
> Obscuring Heaven's clear glow."

Who can fail to see that this view is grander than that to which Mephistopheles does simple justice, when, personating Faust, he tells the young student, who thinks he is asking the latter's advice about studying theology, that it contains too much poison, and that this is scarcely to be distinguished from the medicine, so that the best way is to hear only a single teacher, and then swear by every word of his, for by such a gate may we enter the temple of certainty!

Another remarkable passage is that near the close of the much undervalued Second Part, where the hero, just before his death and redemption, says:—

> "The sphere of earth is known enough to me;
> The view beyond is barred immutably:
> A fool who there his blinking eyes directeth,
> And men above the clouds to find expecteth!
> Firm let him stand, and look around him well!
> This world means something to the capable.
> Why needs he through Eternity to wend?
> He here acquires what he can apprehend."

These extracts show how well worth study is the whole poem, of which we have several excellent English versions, one of the best being that of Bayard Taylor, from which I have taken the above quotations, changing only a single line for the sake of greater literalness.

Among the *Minor Poems*, translated by John S. Dwight and his friends, are two versions of that on *The Godlike*, in which Goethe declares that Nature is unfeeling, and that Man alone is able to reward the good, punish the guilty, and perform what is useful. And in Tyndall's *Fragments of Science* there is a grand rendering of the *Proœmium* of the series of poems entitled *God, Soul, and the World* and dedicated

> "To Him who, seek to name Him as we will,
> *Unknown* within Himself abideth still!
> Strain eye and ear till sight and sense be dim,
> Thou'lt find but faint similitude of Him.
> What were the God who sat outside to scan
> The spheres that 'neath His finger circling ran?
> God dwells within, and moves the world, and moulds,
> Himself and Nature in one form enfolds!"

Schiller is much less advanced; but in *Don Carlos* there is a fine passage, where its real hero, Marquis von Posa, bids Philip II. to grant freedom of thought, and among his *Votive Tablets* there is the famous couplet, which Bulwer translates thus:—

> "What thy religion? those thou namest—none?
> None why—because I have religion."

The same vigor with which Lessing attacked bigotry and superstition, and revealed the real value of the Bible and the laws of human devel-

Digitized by Google

opment, subjects fully treated of in his *Replies to Goeze* and his instructive and inspiring account of *The Education of the Race*, under a series of religions each of which has led to a better, forms the main charm of his greatest poem. This is the famous drama which presents the Moslems, Jews, and Christians who met at Jerusalem, during the reign of Saladin, as ennobled by philanthropy and tolerance or else degraded by bigotry.

The hero, Nathan the Wise, on being required by the sultan to pass judgment on the three rival religions, tells this story. A ring which has the property of making its wearer beloved of God and men comes, after being handed down for ages from father to child, into the hands of a man who has three sons equally dear; so that he promises the jewel privately to each in turn, and is finally obliged to have two fac-similes of the original made in secret, that he n ay appear to satisfy all expectations. The dying father gives each son a ring in private, and the holder of each gift claims that his own is genuine. The rings are so much alike that there is no way of telling who is in the right. At last, the case comes before a wise judge, who bids each claimant behave as if his own ring was genuine, and prove its value by winning what love he can from his fellow-men.

Among many other German poems on our side must be mentioned Heine's satires,—for instance, the *Songs of Creation* and the *Disputation*, which shows what disgraceful arguments and epithets rabbis and monks are able to launch against each other.

Better service to our cause than that of such poetry has been rendered by novelists like Auerbach. His romantic biography of Spinoza paints, on a dark background of Jewish and Christian bigotry and superstition, the glorious figure of the young philosopher breaking every yoke and giving up wealth, kindred and love, in order to achieve freedom of thought and knowledge of his own luminous philosophy, which shines above him like a guiding star. And, in *The Black Forest Village Stories*, we find *Ivo, the Divinity Student*, with his rich, vigorous soul so cramped in the seminary that he can save himself only by flight. *Villa Eden* contrasts clerical and secular education, to the latter's decisive advantage. Most remarkable of all these novels is *On the Heights*, where the beautiful and high-spirited countess expiates fully the greatest of sins, without any help from Bible, church, or priest, but by years of lonely toil and meditation, so that finally her soul is saved through its own unaided strength.

And then we have Freytag's *Lost Manuscript*, a romance whose popularity has been compared to that of *Uncle Tom's Cabin*, and whose hostility to all despotism is no less uncompromising, though less manifest. A German professor, strong and happy in his reverence for the order of nature and the moral laws, while searching vainly for a lost codex of Tacitus, wins the heart of a devout country girl, whose vigorous intellect, aided by the silent influence of his character, ultimately brings her into complete harmony with his views, much as these astonish her, when during their early acquaintance he replies to her expressions of sympathy with human suffering:—

"We might almost doubt whether the terrible doom of such millions is a divine judgment, or a proof that there is no God who cares for mortals. But we are able to live under this cloud, and feel such fresh strength as neither the heathens nor the Christians before us could possess. It is the greatest happiness of man, and the most indestructible, to have power to look with trust on what is going on and with hope on what is to be. Amid all that is weak and perishable grows an endless fulness of new strength. The roots of our national life are sound,—devotion to the family, reverence for justice and morality, diligent labor, mighty activity everywhere. That is our joy and honor in these modern times."

The stories of Mrs. E. John, better known as Marlitt, are interesting on account of the art with which the rigor and ambition of Puritanical pietism are put in contrast with the philanthropy and love of culture natural to Liberal views. This comparison is nowhere made so prominent as to repel the readers, but it is all the more likely to impress them on this account. Thus, *The Old Ma'amselle's Secret* is such a fondness for music and such a treasure of rare manuscripts as must be kept concealed from the stern, scheming bigots around. So the under-plot of *Gold Elsie* shows what cruelty to a fallen sister can be indulged in by a woman who has the Bible ever on her lips, and who nsists on taking her little children to church, despite the death of her infant son resulting from her keeping him there a couple of hours in the cold.

These seven writers, Marlitt, Freytag, Auerbach, Heine, Lessing, Schiller, and Goethe are among the most accessible of all Germans to people who read only English, and they form a constellation whose brilliancy will lead the student on to galaxies which lie more remote. The recent poetry is, indeed, rather scanty and tame compared with that of England; but, in novels, Germany takes a high place, though lower than that which she holds in philosophy, science, and Biblical criticism. F. M. H.

SCIENCE AND RELIGION.

WHILE the treatment of questions of party politics is rapidly degenerating into the acrimonious forms which it regularly assumes before presidential elections, it is pleasant to find a recent speech by the President which may be considered from a strictly statesmanlike or scientific point of view, and the subject of which is not at present involved in party politics. Upon the subject of education, the President furnished the following facts: (1) In the late slave-holding States, in 1878, nearly one-half of the school population—that is, children of school-age—were unable to read and write. These numbered nearly two and a half millions out of a total of over five millions of children. Again (2), in the Territories of the United States, there are over two hundred thousand uncivilized Indians. (3) The people of the Territory of New Mexico, moreover, have never been publicly provided with the means of education. In 1870, there were in New Mexico over fifty thousand children, of ten years of age and upwards, who could neither read nor write,—much more than one-half the entire population of the Territory. And (4), last, there will be added probably to the population of the United States during the current decade, from immigration alone, nearly or quite five millions of people. Possibly, one-fourth of these are illiterate. After giving these facts, Mr. Hayes spoke of the necessity of universal education, mentioning the truism that, in our country as everywhere else, "ignorant voters are powder and ball for the demagogues." But the conclusion of the address, and in fact its assumption all the way through, that "in the present condition of our country universal education requires the aid of the general government," we are by no means ready to subscribe to, not at least until we are furnished with weightier reasons than any which appear in the presentation of the above facts. The illiteracy mentioned is undoubtedly a wretched fact, and public attention cannot be called to it too strongly; but, if the general government ever undertakes to furnish and control public education, we may find ourselves soon in so hot a fire that, in comparison, the illiteracy to be cured would be a very comfortable frying-pan. We are heartily glad to record a President's speech on a vital and non-partisan subject, but sorry that he could not suggest for the trouble a better remedy than government subsidy.

"NATURE" gives an account, from a German publication, of a new investigation of the influence of sewage on drinking-water, by Mr. R. Emmerich. Daily, for a long time, he has drunk nearly a quart (from a half to one litre) of water from one of the Munich brooks which receives sewage of every kind. He has satisfied himself that there were cases of typhoid in some of the houses draining into the brook; but, no bad effects having followed the drinking of this delectable beverage, he now invites other experimenters to pursue similar investigation. Perhaps "other experimenters" might wish to know, first, with what other drinks Mr. Emmerich modified the effects of his wholesome soup. A small quantity of Mr. Emmerich's "broth" produces death in rabbits, when injected subcutaneously. He proposes (a proposition which no consistent opponent of vivisection can consider for a moment) to test suspected water by injecting a specified amount under the skin of a full-grown rabbit. If only a very slight rise in temperature occurs, or if death does not quickly follow the injection, the water would probably not be injurious to human beings drinking it.

AS VIVISECTION is alluded to in the above paragraph, we may mention here—a fact forgotten when writing before on that subject—that Mr. Gladstone has been "memorialized" against vivisection, the paper being signed, among many others, by Cardinal Manning, Prince Bonaparte, Mr. Froude, Mr. Ruskin, Mr. Burne-Jones, the artist, and the poet Tennyson. It is safe to say that not one of these eminent men knows anything whatever about vivisection, and that, of necessity, they must consider it from a purely sentimental point of view.

OF importance to all persons interested in the discoveries now making in America with regard to the ancient races which once peopled it is the announcement by the St. Louis *Republican* of the discovery of some remarkable remains in Franklin County in Missouri. Some iron miners unearthed, at a depth of eighteen feet, a human skull with some ribs, the vertebral column and collar bone, and with these were two flint arrow-heads of very primitive type and some pieces of charcoal. Some days after, at a depth of twenty-four feet, were found a thigh-bone and part of the vertebra, these bones apparently belonging to the first-found skeleton and some charred wood. Both "finds" rested on a fibrous stratum, supposed at first to be the remains of a coarse matting, but subsequently supposed to be a layer of twigs or rushes used as a bed. The second "find" was in a sort of cave formed by two large boulders of hard iron ore, standing on edge at an angle of forty-five degrees, the upper ends leaning against each other, thus forming a cavity which was filled with blue specular and hard red ore and clay, resting upon a floor of solid red hematite. "The ore bed in which the remains were found, and part of which seems to have formed after the period of human occupation of the cave, lies in the second sandstone of the Lower Silurian." Dr. R. W. Booth, the owner of the mine, fully aware of the importance of the discovery, endeavored to preserve all the remains as found; but the skull crumbled into dust, and some of the other bones

Digitized by Google

broke or crumbled, but enough was preserved to prove their human origin.

We are glad to observe in the English *Nature* a warmly commendatory notice of some government reports upon the meteorology of Alaska made by Lieutenant W. H. Dall. It is not too high praise to say that "Mr. Dall is evidently one of the most valuable scientific servants of that [the United States] Government." The report comprises an abstract of all accessible meteorological material relating to Alaska, widely scattered through numerous annuals, proceedings, and transactions of learned societies, and difficult of access because in the Russian or some other foreign language, and also collected from the United States Coast Survey, the Medical Department of the Army, the Signal Service, and from private sources. The list of charts, maps, and publications relating to Alaska and the neighboring regions, and occupying something like two hundred quarto pages, is spoken of as "a wonderful piece of well-arranged work." We do not wonder that *Nature* calls attention to the first sentence in the letter of transmission accompanying these reports, in which Mr. Dall coolly informs the Superintendent of the Survey that he has "the honor to *turn in* the results of an inquiry into the meteorology of Alaska and the adjacent regions," and adds, "The results of which Mr. Dall speaks in this irreverent manner must have cost him stupendous labor; indeed, they might very well have taken years of research by a small international staff of inquirers." R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Moral Education.

Under this general title, though with a specific meaning, *there* is a modern movement which deserves serious attention. Its distinctive aim is to stay the tide of sensual license and social corruption that has been setting in upon the community. Associations bearing the name were formed about eight years since in Boston and Washington, and subsequently in Philadelphia, New York, Brooklyn, and elsewhere. They are composed of women of all classes, maidens, wives, and mothers; among whom, on the boards of officers particularly, are quite a number of educated physicians. They are, moreover, frequently and freely assisted by earnest men sympathizing with their purpose. These associations, two of them certainly,—probably all of them, directly or indirectly,—owe their existence to the efforts of a noble woman, Mrs. L. B. Chandler, who called her sisters together in private parlors and in church vestries, wherever she could get an opening. In these familiar circles of friends and neighbors, she laid open the social evils frankly and simply, and called on them to labor for their removal and especially for their future prevention. One of these meetings was held in the house of the writer, then a resident of Washington. This was quickly followed by others in different parts of the city. A few weeks before, similar meetings had been held in Boston. Out of these gatherings came, at about the same time, the organization of a society in each of the two cities. The others followed not long after. The original object and present aim of these societies is so well expressed by the Washington society, whose first and eighth reports lie before me, that I quote from the latter a statement which may be taken as correctly representing the views and purposes of the whole.

"This society was established by a few women in the interests of purity, who were shocked by the revelation of the efforts being made to educate school children and others in the direction of impurity and depravity, by the sale and distribution to them of obscene literature, pictures, chromos, etc. Desiring to learn to how great an extent this evil existed, we organized ourselves into a society for that purpose. In endeavoring to control and counteract its effects, and to meet the necessity for a proper instruction to children whose inquiring minds are early questioning in regard to their physiological nature, and the elaborate and beautiful structure of the human mechanism, we were led into a sphere of work much beyond our original conception,—that of endeavoring to instil into the minds of men and women the responsibility of parentage to so carefully and conscientiously, through *prenatal* as well as later influences, imbue their children with the instincts of purity that it will be impossible for impure thoughts or acts to find lodgement."

The closing words of the foregoing statement clearly affirm the emphasis of the present effort. The Washington society has sought and secured the passage of laws prohibiting the sale and circulation of obscene literature in the District. Indirectly and collectively, it has protested with persistent zeal against repeated attempts to enact laws to "*regulate* the social evil," energetically coöperating with others elsewhere for the same purpose. It was represented in the "International Congress on Public Morality," held at Geneva, Sept., 1877, where an able paper was read by its president, Dr. Caroline B. Winslow, on the "Attitude of the Medical Women of America" to such laws, their earnest and unqualified opposition to them. It has spoken frequently and searchingly of the influence of current fashions and social practices in promoting impurity. But the stress of its endeavor has come to be laid, more and more, on what may well be called the "Previous Question." It has seen very clearly that education does not begin at birth. The germs of character are implanted before that event takes place. By both voluntary and involuntary action, the parents determine the proclivity or direction of impulse, in the very begetting of offspring. Its chief work, therefore, has been to enlighten men and women to the fact, and to impress them with the sense of the responsibility of parentage. And this not merely for the training of character, but even more for its original implanting. In its first report, it quotes with earnest commendation such words as these:—

"Society mourns over vice, but takes no means to prevent the growth of the vicious. . . . What is wanted is a higher endowment of the race at birth. . . . Attend to the generation, and we may let regeneration alone. . . . The greatest of all reforms, then, will care primarily for the birth of the individual. . . . It will endeavor to procure good lives rather than numerous ones."

In a memorial setting forth some of the ideas which the society desires to disseminate, it says:—

"The history of humanity reveals the law of transmission of qualities by parentage. . . . The first obligation of man and woman as partners in parentage is to make the best possible conditions for the child. The first necessity is that the child shall come because desired. . . . The mother has the inherent right to control the parental function, as she alone is responsible for the safety of the new life, her own life being pledged to its successful arrival, and her entire energies to its safe conduct through the perilous stages of infancy. . . . The right of the child to be invoked by parental love, and to be well born, is the key to human progress, to a release from 'dangerous classes.' . . . The first duty of the husband and wife to-day is to conform selfish desire to the welfare of the coming child, as the only possible guarantee of further progress and improvement socially, and a diviner human life."

Through such enlightened, elevated, and mutually respectful exercise of their partnership of love and duty are parents to give birth to healthy and pure offspring, fitted to perform the duties and to withstand the temptations of life.

No *remedial* measures—no regulative or prohibitory statutes, no seizure and destruction of corrupting literature—can effect the result which such *preventive* work will eventually accomplish.

These views, which later physiological science has been developing, this society has undertaken to bring home to the convictions of all whom it could reach. Equally removed from prudish silence and reckless vulgarity of speech, its tone has been clear and cleanly, fitted not only to instruct, but to elevate; to give not only more correct, but more respectful views of life's highest functions. Its methods of dissemination have been mainly meetings, such as those out of which the society originally sprung, and publications. Five years since, it commenced the issue of a monthly journal, significantly called the *Alpha*. This bore at first the motto "The Basis of Moral Education is Loyalty to Truth"; more recently the double legend, "Human Rights before all Laws and Constitutions," "The Divine Right of Every Child to be Well Born." In its pages, all the various phases of the work have been discussed. A number of valuable papers have appeared in it from N. E. Boyd, Augusta Cooper Bristol, F. A. Hinckley, and others, and been subsequently circulated in pamphlet and book form. That recent work *Prenatal Culture* by A. E. Newton, favorably noticed in the *Index* and other public journals several months since, was first published as a serial in the columns of the *Alpha*.

The society has also held itself ever ready to extend protection and relief to the young and friendless.

We have given so much space to the Washington society because of its central position, its national influence, and also its typical character. It stands for the rest. What it has done, they have also, to some extent, attempted, except that no other has undertaken a periodical. Coeval with, if not prior to it, was the Boston Association. This cherishes kindred purposes, and works by similar methods. Year after year, it keeps up its parlor and hall meetings, at which essays are read by some of the most thoughtful and earnest women and men; and free conversation is had on all questions pertaining to education and life in its earlier or later stage. It holds an annual meeting during Anniversary Week in May, when report is made of its doings, and words of explanation, counsel, and encouragement spoken by its members and friends. In the same line of effort and by corresponding methods, the societies in Philadelphia and New York pursue their work.

The general purpose recognized by these organizations and labored for with various degrees of interest and effect at different points is one that challenges the attention of the true philanthropist. Its importance is to be estimated, not by the small number of its active adherents, the inconspicuousness of its meetings, the quietness of its usual methods, or its slowly attained results, but by the magnitude of its aim and its penetrating insight. It is a profoundly radical yet eminently constructive movement. It reaches to the root of the matter, and proposes to start from first principles. Its work is slow, but thorough. It accepts no palliation for social evils. It asks of human law little more than that it shall give no measure of encouragement or sanction to them. It finds their source in the inborn propensity, the native instincts, which ignorance and indulgence have transmitted, and which corrupting influences have fostered and increased. To enlighten the young as to the laws of their being, especially as to those functions which come to their only legitimate and safe uses in a true and loving marriage, a wise and regulated begetting of children; and to inspire them with the holy ambition to make the best of themselves and to bequeath the legacy of their own purity and goodness increased to their children,—this is the profound and far-reaching purpose of this movement. Like begets like. Only from the pure fount flow forth living streams of purity. So it would purify both fount and streams, that the latter shall have no attraction for the corrupting agents that would pollute their waters. F. H.

FROM OUR REGULAR CORRESPONDENT.

New York, Sept. 10, 1880.

It is a piece of pleasant information to all who are interested in the Society for Ethical Culture, and especially to those who listen to Dr. Adler's eloquent words and thoughts, to be notified, as was your correspondent to-day, that the regular meetings of the society will be resumed on Sunday, October 18. Chickering Hall is again to be occupied. A pleasant feature of the renewal of intercourse and teaching is the fact that Dr. Leopold Damrosch, the well-known conductor and composer, is to be conductor of the music for the next year. The choir will be greatly strengthened; and the musical part of the services will without question be equal, in its way, as fitting accompaniment to the earnest harmony of Dr. Adler's speech and thought.

The work of the society has scarcely been intermitted during the recess. Its larger activity commences at once, and will be steadily enlarged. The scope of labor has greatly improved; and, during the heated season, the system of district nurse visiting and care, which has grown out of the Ethical Society's training hospital, has been found very valuable in alleviating much distress, and oft-times in preventing suffering among the poorest classes. There is great heartiness of support, and I may fairly say that Dr. Adler and the active members all feel greatly encouraged in the work of secular righteousness

Digitized by Google

which they have so devotedly undertaken. The Ethical School, it is announced to members, will admit all children from the age of twelve upwards, for whom application is made by October 1. In many ways, it is apparent that the large sweep of Dr. Adler's influence is becoming more distinctly apparent; and we may expect to find that even Chickering Hall will be too small to hold those who may desire to hear him.

Recently reading the *Free Religious Index*, as I faithfully do, my attention was attracted to an editorial on socialism, in which the note was pitched upon the idea that what is so expressed is, after all, the struggle for equality. May I make a suggestive comment, which will in part not be out of tune with what further I design to say in this letter? As a close student of the socialistic discussion of this and past days, I am constrained to put its aim in different language. I say that it is not, after all, equality that is so desired: it is equity. The competitive system, as now organized, is so grossly unjust that keenly sensitive and suffering minds and souls grow bitterly indignant, and would, in their desire to right wrong, perhaps seem to tear down and destroy. The socialists in this land place themselves at a disadvantage by using the revolutionary terms, when in reality it is an evolutionary purpose they desire to attain. I therefore think that it is not equality, but equity, they seek. A law of equitable distribution in economics is as much a necessity at this day as the law of political equity or just distribution of political power was at the time of the adoption of the Declaration of Independence. Let us use the word "equity," and not that which misleads. Men are not specially seeking the latter: they are striving for the former. More than that, society is going to obtain it. I recently had the pleasure of again meeting Mr. Thomas Hughes, whom I last saw as presiding officer of the Co-operative Conference held at Manchester in the year 1867. He has grown considerably older since then, and his subsequent visit to this country. The enterprise in which he is now engaged—that of building up an English colony in the eastern part and high table-lands of Tennessee—does not commend itself to my judgment as one likely to succeed, but that is with the men who undertake it. Like most Englishmen, however liberal, even wise, as is *Tom Brown*, Mr. Hughes has little real appreciation of the startling sociological differences wrought through the institution of slavery between the people of the North and of the South. Mr. Hughes and his associates are in no sense "radicals." He is a liberal,—not even as pronounced, on the political side, as, taking a French type for illustration, we should regard the Girondists to have been. On the socio-benevolent side of Mr. Hughes, as of Abou Ben Adhem, it could be written,—

"He loved his fellow-men."

As a sturdy worker for coöperation, two forces have operated on him, one being his keen sense of the inequities that prevail as competition now exists, and the other—and perhaps his keener sense—is the conviction that, unless some evolutionary remedy is found for the accumulating ills of poverty, there will quite likely be brought about some revolutionary process of throwing off the burdens. Mr. Hughes is far in the sunshine, out of the sombre hues of Carlyle's pessimism, but not far enough to escape the chill the shadows make. He is near enough to clasp hands with Ruskin, in both his sweet power and its limitations of temperament and insight. Mr. Hughes is a fine combination of "sweetness and light," largely altruistic in character and action; but he is, after all, an exclusive,—not an equal dispenser, but a bestower and a patron. There is little of genuine democracy—the undeniable divinity of human life—in Tom Brown's mental expression, though there is a great deal of it in his acts. I should not be accused of misjudging, for I have elsewhere and more permanently spoken of him in terms of high eulogy, as he deserves. He believes in the King Man. I believe in *Men* who are kings, equal with all and with each. So, as to his English colony, he cannot see, except by experience and at cost of some failure, that the South is nowhere in this generation an appropriate place for the thriving of such an experiment; nor is the creation of a farm tenantry a desirable experiment.

By the way, it seems not to have struck our economic writers and statists that there is a remarkable series of changes occurring in emigration and its methods. Emigration is no longer so fully individualized as, from twenty to fifty years since, was the rule. A large body of the laboring men, especially, who travel on the ocean in the steerage, are mere birds of passage. In this city, for instance, the building trades, when active, are supplied with labor by men from Scotland and the north of England, who return hither as the snow flies. Of course, a considerable proportion of our new residents come here to become one with us; but there is not so much as of old of that aspiration for a freer life which once animated—however rude the expression and narrow the vision—the larger majority of the emigrant people who came here between, say, 1830 and 1870. Another curious fact is the increasing proportion of Southern Europeans who are coming. And, to the north and east of us, along your New England lines, the French Canadians are pouring in, drawn by the prospect of better work and that dumb spirit of change which is the mark of an aspiration for better things that everywhere touches the heavy soul of the toilers. Is it observed also that the Anglo-Canadian is finding his way to the far West, by Detroit and Chicago, in great numbers? By the way, following the civil war and the beginning of reconstruction, there was quite a movement of Canadians of the middle class toward Virginia and further south. If I am not misinformed, they soon found that there was no congenial social life in the States selected. The white South was as inhospitable as to actual nearness and contact toward the Canadian as to the Yankee. Nothing but the regenerative influences of education—school, artistic, social, moral, and political—will change the generations affected by slavery and war. It was Mrs. Cheney, I believe, who first called a large attention to the need of Southern regeneration. This reflection has been called out by the Hughes colony movement.

But, returning to the change in the character of emigration from the Old World, I say nothing of Chinese migration. That is only the swarming of hungry bees to find the means for the honey they cannot extract at home. It is purely migratory in spirit, eating, and moving on, like the swarming of locusts. Mr. Hughes and his colony recall the fact that it is by no means the first effort of its kind. The National Miners' Association of Great Britain, of which Mr. Alexander Macdonald, M.P. for Stafford, is president, has, through its leader, successfully inaugurated at least two important and thriving farm and village communities, one being in Central Illinois and the other in Southern Kansas. Several thousand families have been taken from the English and Scotch collieries, and planted on the prairies as farmers and workers. There has been no fuss about it either. Of course, the Mennonite colonies are remembered. They are, however, *sui generis*. I think that the Mormon emigration, with its remarkable and well-adapted organization, has not been unnoticed by other sacerdotal agencies in Europe. Within the past four years, I have several times met, here and in the West, the agents of the Catholic hierarchy in Ireland and Belgium, inquiring for land suitable for colonies. A large body of land was purchased at one time in Virginia by agents of Cardinal Cullem and the Archbishop of Tuam. The intention was to remove and place thereon a large body of the better class of tenant farmers, planting Catholicism, with priest, chapel, and school, in their midst at the same time. I do not know whether this project was or not pushed to any success. If it has been, there is wisdom in making no fuss about it. I know of other tracts—eighty thousand acres in one body—bought in Kentucky. An agent of a Belgian banking-house was here two years since, and in conversation stated that his principals were acting for the order of Jesuits in that State, who had determined to organize an associated migration to the United States. By this, they expected, of course, to extend Catholic influence here; but, more than that, they anticipated relieving the labor market at home,—reduce the bitter competition, and so, by making the workers more contented, prevent the present rapid growth of ultra-socialistic and radical views and tendencies. I learned of large negotiations; but, whether they were consummated, I do not know. The Church of England influence even has not been idle. About the same time a Mr. Boyle, of England, was purchasing lands in Tennessee for the avowed purpose of planting just such a colony in character and membership as that of Mr. Hughes, under Anglo-Episcopal patronage and influences. Has the author of *Tom Brown*, who is a devoted Broad Churchman, aught to do with this? Are not these signs of the times—the bringing together the ends of the earth—worth noting? THINON.

PERSONAL ITEMS.

MR. WILLIAM DENTON is about to sail for Australia to lecture there.

PROF. ALEXANDER AGASSIZ'S summer residence at Newport has been burned. The loss is said to be $20,000.

DR. B. W. RICHARDSON, the eminent English Physician and scientific writer, is president of the British Medical Temperance Association.

REV. GEO. W. COOKE has nearly ready for the press a book which he has had in preparation for some time. It is a study of the writings and genius of Emerson.

A STATUE of Burns, by Sir John Steele, which has met with special praise in Scotland, has arrived in New York, and will soon be placed in Central Park.

SARAH E. STARR, the aunt of Thomas Starr King, of revered and beloved memory, has just died at Lynn, Mass. She was much esteemed, a hearty and active sympathizer with the cause of reform and philanthropy.

MR. EDWIN D. MEAD, whose lectures upon German religious thought were so well received in Boston last spring, will accept engagements for the delivery of his popular lectures upon "The British Parliament," "Gladstone," etc.

MAYOR PRINCE always acquits himself well on public occasions. His anniversary address at the Old South last week is acknowledged on all hands to have been an exceedingly able, scholarly, and eloquent production, every way worthy of the event and the renown of Boston for such forensic efforts.

MR. GEORGE BANCROFT expects to complete his *History of the United States* (which is to close with the beginning of the constitutional period, in 1879) in October of the present year. He began work on the history in 1825, at the age of twenty-five. The venerable Dr. John G. Palfrey, now in his eighty-fifth year, is at work on the fifth and last volume of his *History of New England*.

ONE time last winter Col. Ingersoll came very near changing his views on future punishment. He roomed on the same corridor with a young man who was learning to play the cornet; and he said one morning there were some things in the Old Testament prophecies and denunciations that were full of the sweetest comfort to a man of a revengeful nature, who had suffered greatly, and he would not deny it.

A PASTORAL letter from the archbishop was read at the Basilica in Quebec recently, deploring the continued emigration from the province to the United States, and appealing to the generosity, charity, and patriotism of the people to take steps to check the movement. Of course it is better that the Roman Catholics of Canada should remain there, subject to consequent impoverishment and pecuniary disadvantages, than the church should become weakened in that region by the loss of its members.

MISS ELIZABETH ANDREWS has brought suit against the Rev. Edward James Warmington, rector of St. Albans, Dengie, for refusing to administer the sacrament to her. Some difference as to a school had occurred between the rector and his parishioner; and the former read the rubric against persons coming to partake of the sacrament who were not in a proper frame of mind, and used the feminine instead of the masculine pronoun, from which people naturally inferred that he meant Miss Andrews. When that lady presented herself for communion, the rector deliberately omitted to administer the bread and wine to her. Such an incident needs no comment.—*Woman's Journal.*

FOREIGN.

THE Parisian freethinkers have a weekly journal, which is called *La Pensee Libre*.

HENRI ROCHEFORT is to publish the collection of *lanternes* which he wrote under the Empire.

THE manager of the *Evenement Parisien* has just been condemned to six months' imprisonment and a fine of five hundred francs for the publication of a grossly immoral article. The announcement of the verdict was greeted with loud applause.

THE Jesuit schools in France were closed on Wednesday, Sept. 1, as establishments belonging to the religious order in question, in pursuance of the March decrees. Generally, the authorities found no

Digitized by Google

difficulty in carrying out their orders. The Jesuits had gone, and left the schools to laymen and civil societies. At Poitiers, however, and at Marseilles, some resistance was offered; and at the latter place force had to be exerted to eject the occupants of the building from the chapel, the closing of which they resisted. The remaining unauthorized congregations, according to a statement in a Bordeaux paper, are likely to make their submission.

A DECLARATION was published at Berlin, on Monday, Aug. 30, signed by twenty-eight members of the German Parliament or Prussian Diet, announcing their secession from the ranks of the National Liberal party. They declare their intention to uphold the political liberties already achieved, and to adhere to the principles of freedom of commerce and reform of the Imperial system of taxation, rejecting unnecessary burdens and indirect taxes, especially those which press heavily upon the poorer classes. They also insist upon ecclesiastical and religious freedom being guaranteed by independent State legislation, protecting the inalienable rights of the State.

A NEW law on education has been promulgated in the Grand Duchy of Luxembourg, which, while permitting religious instruction to figure in the list of studies, forbids the masters, in a special article, from teaching any subject which might wound the feelings and sentiments of the members of another community. This act of justice has greatly incensed the Ultramontane journals, one of which, in the midst of its lucubrations, remarks: "So the teachers may no longer speak of the crucifixion of the Lord by the Jews, because the Israelites will feel offended. In this manner, many leading points of the Catholic religion will have to be banished from the curriculum of instruction."

THE Paris Socialists held, Aug. 24, a formidable meeting at the Salle d'Arras, to bring, as was stated, the notorious "affair Marceron" before the people of France, M. Marceron being a certain police commissary, whose name is associated with the repression of the Commune, and who has been a kind of scapegoat with the Communists ever since. An idea of the tone of the meeting may be obtained from the order of the day. It was as follows: "The citizens gathered in the Salle d'Arras, their hearts rent by the cries of the tortured women and children, cannot refrain from expressing their despair in the presence of a government that, in the face of Europe, proclaims its solidarity with hangmen by shamelessly proscribing their accusers. A curse on the hypocritical assassins who get themselves borne in triumph by imbecile dupes, and shame on the imbecile dupes who so bear the hypocritical assassins. They call on their fellow-citizens to multiply their meetings and hold up to public scorn the complicity of the Government."—*Weekly Times.*

JESTINGS.

THE members of the bicycle club always date their letters "B.C." This will astonish future antiquarians.—*Punch.*

PORTER, pounding on the door: "Get up, right off, I say, or you'll be too late. The train's been gone this last half-hour."

MISS FENNELL says her minister's sermons are "a little obscure"; but, she says, "I do love to set and watch the lineages of his face!"—*Andrews' Queen.*

A CRITIC, in noticing a discourse on "The Sayings and Doings of Great Men," remarks: "It is sad to observe how much they said and how little they did."

AT a recent Western funeral the clergyman more pithily than pleasantly began his address with, "Our esteemed brother, who last Tuesday exchanged his winter flannels on a treacherous spring day for an April shroud, was—"

A CREATURE who respects nothing, not even the Pentateuch, observes that if, instead of listening to the "blarney" of old Abraham, Agar had been married to Ferdinand de Lesseps, she would still have had an *isthme à elle.*—*Parisian.*

VOITURE and Arnauld were one day amusing themselves in guessing the profession of the passers by their dress and bearing, when a carriage passed, the occupant of which was oddly attired. Quoth Voiture, "That's a Councillor of the Court of Aids." Arnauld wagered that the passer was not; and, to decide the bet, Voiture approached the carriage, and, explaining to the gentleman the circumstances, asked if he were not such a functionary. "Monsieur," said the gentleman, coldly, "go round and bet that you are an ass. You will never lose. Drive on, coachman." The bet was decided a draw.

A CONFIDENT talker in Sunday-schools, wishing to illustrate the difference between fiction and history, once came to sudden grief. He told in a graphic style the story of Jack and the beanstalk, to the great delight of his youthful audience. It didn't trouble them at all that the story was not true, and when he asked them, "Boys, do you believe the story?" they cried out with one voice, "No, sir; no, sir." Being pleased with his success, he went on to tell the historical story of David killing the huge Goliath with his sling. The boys listened with equal delight,—it was a mission school,—and when he asked confidently, "Do you believe this story, boys?" the answer came as promptly as before, "No, sir; no, sir." An explosion of laughter was inevitable, even from the grave superintendent and teachers, and the eloquent speaker was at his wits' ends.

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM;

—OR—

PHILOSOPHY OF KNOWLEDGE.

BY JEAN STORY.

Perceiving the oneness and continuous interchangeability of substance as essence and as form, the author discards the use of the term "spirit" and "matter," and substitutes therefor the term "essential substance," whose intrinsic elasticity or vitality is alike intact, whether condensed as form or expanded as essence or spirit; all the innumerable qualities of substance being solely the result of its spacial modifications. Viewing the phenomena of nature, the only source of positive knowledge, from this new stand-point, which differs from that whence any other system has been idealized, and accepting the exact sciences as the bases of speculative science, the author claims to present for public consideration a New System of Philosophy. Unarmed by other aid than its own intrinsic merits, it has been launched upon the stormy sea of public opinion to battle single-handed for its right to a voice in the general sentiments of the age.

The book is in cloth, 12mo, 784 pages. It can be obtained first hand at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON. Price $1.50 at retail.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25 "	. . .	8c.	" "
" 26 " 51 "	. . .	6c.	" "
" 52 "	. . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

Cornell University Library

INSTITUTES ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index.* Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✦ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 562.
VOL. I., NEW SERIES.—NO. 14.

BOSTON, MASS., THURSDAY, SEPTEMBER 30, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE soul is its own witness. The soul is its own refuge. Offend not thy conscious soul, the supreme internal witness of men.—*Hindu.*

THE life of every one is such as his love is. What any man loves is to him good. In heaven, by loving the Lord is not meant to love him as to person, but to love the good that is from him.—*Swedenborg.*

HE who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.—*Coleridge.*

TRUTH is congenial to man. Moral truth is then most consummate, when, like beauty, it commends itself without argument. Man is apt to gravitate when he does not aspire. Whatever each man worships inwardly is his God, whether he knows it or not. The righteous not only does right, but loves to do right.—*F. W. Newman.*

THE letter killeth, but the spirit giveth life.—*Paul.*

ASK not me, as Muftis can,
To recite the Alcoran.
Well I love the meaning sweet:
I tread the Book beneath my feet!
Lo, the God's love blazes higher,
Till all differences expire.
What are Moslems? What are Giaours?
All are love's, and all are ours.
I embrace the true believers,
But I reck not of deceivers.
Firm to heaven my bosom clings,
Heedless of inferior things.
Down on earth, there, under foot,
What men chatter know I not.

—*Persian.*

THERE are many words. Take the pith of them. Put a check on the tongue. Speak not much. Associate with the wise. Investigate the words of the teacher. He who knows what life is will seize his own: such as it is now, we will not possess it again. The travellers are hurrying on, expecting a purchase where there will be neither trade nor market.—*Kabir (Hindu, sixteenth century).*

BE true to thyself. Let no forms of business, no conventional arrangements of society, seduce thee into falsehood. Above all, be true to thyself in religious utterance, or remain forever silent. Speak only according to thine own genuine experience; and look well to it that thou repeatest no phrase prescribed by creeds or familiarly used by sects, unless that phrase really conveys some truth to thine own soul.—*Lydia Maria Child.*

SEEK only to be true, and you will hear truth speaking from heaven and from the earth and in your own being. Every one that is of the truth heareth her divine voice.—*W. H. Furness.*

HARMONY is the grand secret of universal being. There are no jarring chords in the music of the spheres. The laws of truth are severely simple, and refuse to assume the theatrical attitudes by which men would enhance their naked sublimity. The needle of human reason trembles violently on its centre at the deflections of error, prejudice, and passion; but its vibrations move through ever lessening arcs, and perpetually approximate to a final equilibrium. Philosophy has not achieved a fixed point of departure and a faultless method of advance; but, when these shall have been attained, she will vindicate her own transcendent nobility, and assume her rightful rank as the science of sciences.—*F. E. Abbot.*

CURRENT TOPICS.

AGASSIZ used to say, "The pupil studies nature in the school-room, and when he goes out of doors he cannot find her." So we might say of too many people,—that they study religion in the church, and when they go out into life cannot find it.

TRENTON, N.J., has got ahead of Boston. They celebrated there, Tuesday of last week, the *five hundredth* anniversary of the translation of the Bible by Wycliffe. Nowhere but in New Jersey does the fact seem to have been remembered.

THE Civil-Service Reform Association in New York, of which Rev. Dr. Bellows is President, and which has had a nominal existence for four years, is, we are glad to hear, about to reorganize for active work, with more encouraging prospects than hitherto of being able to work effectively.

THE REV. MR. CHAMBERLAIN, of Cambridge, preached a vigorous as well as a Broad-Church sermon at an "Episcopal convocation" at Newton Lower Falls last week. With other good things, he said: "In creeds, the facts formulated are vaster than the formula. No man can spell out the Infinite with three letters into the Saxon word God."

MEMPHIS has been having a "Health-Jubilee," to celebrate its escape from the yellow fever this year. This is much wiser than the fasts that were appointed in some places two years ago, to supplicate Heaven against the spread of the fever. Yet we trust the citizens did not forget in their jubilee to give thanks for the special Providence of Colonel Waring's sewage system, which has doubtless kept the health of the city through the past summer.

A NEW ministry has been formed in France, under Jules Ferry as premier, in the interest of a stricter construction and a more rigid execution of the recent laws secularizing the public schools. M. de Freycinet, the head of the late cabinet, was disposed to compromise in the execution of these laws, —the terms which the religious orders (other than the Jesuits, already expelled) had offered and he had signified his willingness to accept, having, it is said, been drafted at Rome. Hence his downfall. M. Ferry was the author of the laws in question.

WE are not sorry to have Dr. Tanner defended, as he is by a correspondent in another column, even against some of our own innuendoes. We incline now to think what we doubted at first, that he honestly maintained his fast. Nor are we at all disposed to deny that there is some scientific value in such an experiment. But the benefit to science from the experiment is only to be gained on the principle of *human vivisection;* and, even if it were a settled question that this is allowable, what we should object to is the making of a public exhibition of the process.

ACCORDING to the following statement in an English journal, some of the Protestant missionaries in Persia have been trying to turn the famine to good ecclesiastical account: "Archbishop Cliozel, the head of the Catholic mission in Persia, states that at Ourmish there are twenty to thirty deaths daily from the famine. He complains that many Catholics are ostensibly becoming Protestants, in order to obtain relief from the Protestant mission, which, he says, receives seven thousand francs to ten thousand francs a week, but accords no help without a written adhesion to Protestantism."

IN the *Christian Register's* column of "Brevities," we find this paragraph: "Mr. Lecky comes very near to making a confession of faith in Christ, when he uses these words: 'It has been reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love'; and again, when he writes, 'The brief record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists.'" These extracts show a belief in *Jesus* and a reverence for his character which are creditable to Mr. Lecky's discernment. But they neither say nor imply anything about his "faith in *Christ*."

IN the sessions of the Liberal League after the split, the tragic and the comic were inextricably mingled. Tragedy reached its climax when the Convention rose in a passion of indignation against Mr. Spencer, of Milwaukee, for wickedly making fun of it in a satirical resolution, and summarily expelled him by unanimous vote, Mr. Spencer voting with the rest for his own expulsion. And the tragical and the comical came to the surface together, when a gentleman from Michigan rushed upon the platform with his coat wrapped around his head, and, throwing it off began to harangue the audience in the style of a madman. He continued through his ten minutes of incoherent raving; and yet, a reporter says, "the joke of it was that the Convention did not appear to notice that he was as crazy as a loon."

DR. SUNDBERG, of Philadelphia, writes to the *National Temperance Advocate* of temperance in India thus: "In the July number of your journal, you mention, under the above heading, that drinking habits are fearfully on the increase among the educated and higher classes of natives in Calcutta. This is unfortunately too true as regards those who have received an English education or whose business brings them constantly in contact with Europeans, while the learned Brahman is as temperate as his forefathers were. For the introduction of the vice of drunkenness among the natives of India, the English are, in my opinion, altogether responsible; and, as they are all regarded by the natives as Christians, you will see the justness of the following suggestive remark, which I once heard a respectable Hindu make about a dissipated youth of his own race: 'He drinks and swears like a Christian.'"

Digitized by Google

For the *Free Religious Index.*

MORALITY AND RELIGION.

BY E. D. STARK, ESQ.

Examples avail little to show the worth of religion or morality as practical regulators and motives of conduct, unless we shall first have defined the characteristic quality of each, and pointed out the line of demarcation between them. For any useful purpose of such a discussion, no definition can be given, except one implying a rational theory of their genesis. The origin implied in the familiar characterization of these faculties as "Gifts," "Endowments," *etc.*, does not help. Whether I am correct or not in counting the *facts* of subordination and mutuality in our social race-history as the external factors of these two sentiments respectively, at least, the view which regards them as *products* is all there is left to us, when supernaturalism has become an untenable hypothesis. There are but two great classes of theories as to how things began, one rational and the other irrational. To the latter belongs supernaturalism, for it repudiates nature and reason.

If our theory of the genesis of these sentiments as in previous papers expounded is correct, religion is the older. Time was when it was substantially the only force compelling social order. This primacy is shown also in the history of the individual. That form of duty known as obedience comes to the child before regard for the rights of his equals. Where, and to the extent that, the relation of subordination exists, there is the duty of obedience; and being duty, in the large, loose sense of the word, it is "moral." Still, strictly and technically, in my view, the sense of duty which is constituted of obedience is at bottom religious, and all religion is essentially submission.

Inasmuch as there will forever remain subordination in the form appropriate to the filial relation, forever giving scope and action to its appropriate sentiment, the religious sentiment in this sense cannot lapse utterly. Still, when we consider how family government is becoming more and more republican, —less autocratic,—and obedience itself is modifying accordingly, and assimilating to the form of mutuality and equality, it follows that, even as a provisional stage appropriate to childhood, the sentiment is comforming to and becoming more and more what I call technically *moral.*

It results from my reasoning that this force is at best only a scaffolding in character-building, and that, even as provisional, its character is changing in the direction of morality.

The externalization of the religious sentiment into cults is, in this view, secondary. Cults are but remnants, crusts of custom, shells, the *form* which the sentiment took on during the period of its dominance as the practically controlling force in government.

I shall no doubt be considered as floundering beyond my depth in speculations on origins, and not advancing my thesis, that morality is a more evolved and higher ethical stage than religion. But I aim chiefly at my definitions; and, whether these two sentiments, or faculties, divide precisely on the line I am drawing or not, it is the only subdivision of that part of conduct comprised under *duty* I am able to make, —that is, of any practical value. I count acts technically moral to be those embodying the sense of duty arising from their perceived inherent quality as conducing to human well-being generally, and not at all deriving their coercive force from command; and I call those acts religious which, also embodying the sense of duty, arise as submission and obedience to the command of a superior will.

Conduct, in the large, loose sense of the word, called moral, comes of so many motives that, even with definitions and theoretical distinctions accurately established, there is yet much difficulty in giving to each motive its due proportion of credit in a particular case. The looseness of the general thinking is well exemplified by the fact that our chief word—namely, moral—means so many different things. It may mean, first, a large realm as distinguished from the physical; second, a lesser domain, comprising voluntary conduct; third, that part of voluntary conduct that is commendable, whether the motive to it be strictly moral or religious; and, finally, the narrower sense I give it,—namely, conduct inspired simply by regard for human rights and adjusted to the rule of human well-being.

Of course we can make no progress in determining the relative value of these two sentiments or forces, unless we shall define them in terms that are mutually exclusive. The usual treatment of the subject neglects this logical preliminary. The theological notion is that the entire field of voluntary conduct is covered by religion, that its office is to impart to the natural faculties a new quality. The divine spirit prompts and stimulates every action, and we thus get a superhuman aid. The observed facts, however, will hardly sustain so large a claim. Besides, no theist will explicitly deny to any form of actual goodness a divine influence, but will, I think, on the contrary, affirm it is everywhere and always, inspiring all pure human love and high aspiration and endeavor, as indeed their sole source and support. Being then a constant, universal, and uniform external factor or condition, we may for all purposes of my comparison leave it out of the account.

Human character and conduct must, after all, be analyzed by reference to the natural faculties as we find them manifesting themselves in society in this life; and, since the progress of opinion has vacated the divine character of fickleness, partiality, and capriciousness, the forces called the divine spirit, instead of being regarded objectively,—that is, as something acting outside of human nature,—are more profitably studied as reactions of the human faculties. The theological notion is that the natural moralities, by being incorporated into the religious code, and the "mere morality" being taken possession of by the spirit of true religion, the entire body of conduct has progressed to a higher quality and to an advanced order of duty; and that, poor human nature being reënforced in this way, there is a better guarantee of moral observance; while, in my view, such a change is a retrogression to a primitive, rudimentary, and less evolved stage, wherein the moral code becomes distorted and degraded by being made subordinate to rite, and the motive to duty, if in the particular instance made stronger, is so because the religious stage has not been *fairly* outgrown.

The popular notion that natural morality is improved by the religious sentiment is very easily shown to be error, if that sentiment shall be made to conform to my definition. No *will*, however supreme, can, in the nature of things, add sanctity or spiritual coerciveness to what is perceived to be inherently true and right. Still, it is claimed that in practice we do get additional motive to duty by considering it as divine command.

In popular discourse, the word "religion," like Christianity, instead of meaning anything distinctive and precise, is made to include everything that is of good report. The moral rules that guided good men before Christianity was invented are all accounted constituent parts of it. And the disavowal of it is in the popular estimation a denial of all moral obligation.

My contention is that there are two modes of entertaining the highest spiritual verities, so far as they relate to or influence conduct. One is their reception as from the authority of a superior person, the other as impersonal truth. Whether I am correct or not in accounting the former as characteristically religious and the latter moral, the immeasurable superiority in quality of the latter is to me plain. I cannot identify or make them coalesce. The extent to which one respects the truths of arithmetics on authority is the measure of his failure to appropriate and assimilate them. The same must be said, only more emphatically, of the truths that pertain to our spiritual being. They must come to us solely on their own merit or not at all.

I must insist that history and experience, not less than theory, show that the gradual transformation of obligation, or the sense of duty, from the religious stage to unreligious morality, is a necessary progress from a lower to a higher and better. The "Thou God seest me" stage, useful and necessary as it is, is not the resting-place of the moral sense. Those who do not outgrow it are victims of arrested development.

I instance a conspicuous example in support of my thesis in the want of intellectual honesty (that most exquisite and highest form of morality) shown in religious literature. Not referring to current pulpit utterances whose offence in that regard is rank, I contrast the stately and dignified volumes of apologetics, modern and ancient, with the literature of science. To my thinking, not the Gospels and Epistles, not even the lofty morality of Job, who excels all other Bible characters, can compare in simple love of truth for its own sake with the leading unreligious scientific literature. Even the genius of Christianity, which we account the best of all special forms of religion, is incompatible with that moral quality which resolutely subjects its dearest hopes and sanctities to critical analysis, and is content with simple truth alone. Business honesty is born and bred of the commercial spirit, and not otherwise; and *its* end is accumulation of wealth. That form of honesty cannot be developed where poverty is accounted a blessing. There cannot be intellectual honesty where the scientific spirit is not; and who will cultivate it that believes the "poor in spirit" are blessed? The mysticism and vagueness of words and phrases in which religion delights is, in the scientific code, a cardinal vice. Theology cannot abide science with her "instruments of precision."

Religious martyrdoms will probably outnumber,—at least, they have been made more conspicuous in history,—than unreligious ones; but that unbeliever in God and a hereafter, who, resisting entreaties of wife, children, and friends to recant his unbelief, replied, "No, it is better to tell the truth," went from the stake into non-existence, attained a higher morality than the martyr who expects to be born from the flames into paradise. Of course, that heroic virtue possible to a denier of all the forms of religion comes to him only in societies where religious profession is in the line of social advancement, and opens the door to all careers. I do not doubt a careful analysis will discover in all communities more moral courage among sceptics than among believers.

I instance Harriet Martineau. The impression I have of her, gathered from her writings, the biographies of her, and especially from her autobiography, is that no woman, ancient or modern, ever trod with firmer step and more womanly dignity and modesty the high pathway of integrity and intelligent beneficence than she. With strong religious biases in youth, as she approached the maturity of her wonderful moral and intellectual powers, she rapidly grew out of all religious beliefs and modes of thought; but, simultaneously with that progress, her character took on a morality of such massiveness and high ethical quality as left her alone among women.

I instance Charles Sumner. We have his moral diagnosis in a letter from his own hand so far back as 1833. The letter betrays earnestness and acuteness of self-study, and mental analysis of a high order. In it, he says: "I do not think I have a basis for faith to build upon. I am without religious feeling. I seldom refer my happiness or acquisitions to the Great Father. . . . Of the first great commandment, . . . I live in perpetual unconsciousness, I will not say disregard, for that perhaps would imply that it was present in my mind." Yet out of that soil grew a character and career that, in point of devotion to human rights, in stainless and uncompromising integrity, eclipses all our "Christian statesmanship." I only give the general verdict when I say that, among men in affairs, practical morality in him touched high-water mark in this age and country.

Such examples, and multitudes less conspicuous, all pointing in the same direction, confirm me in the opinion that, with the decay of the beliefs, modes of thought, and motives known as religious, there will grow a better code of conduct, a greater regard for human rights, and an increased volume of realized morality.

THE following is a list of the daily political journals at one sou published in Paris: *Le Petit Journal, La Lanterne, La Petite Republique Française, Le Petit National, Le Petit Parisien, Le Petit Journal du Soir, Le Nouveau Journal Republicain, Le Citoyen, Le Journal à un sou, Le Petit Moniteur, La Petite Presse, Le Petit Caporal, Le Petit Republicain.* The circulation of all these journals put together is more than a million copies a day. All these papers prosper and pay dividends. The circulation of the *Petit Journal* is six hundred thousand, the largest in the world; that of the *Citoyen*, a Socialist and Communist organ, founded only a few months ago, is already sixty thousand. Newspaper property in Paris pays well. The *XIXe Siècle* pays a dividend averaging from 58 to 70 per cent.; *L'Univers*, a Catholic organ, pays 20 per cent.; last year, the *Republique Française* paid 100 francs dividend on 1,000 francs shares; *Petit Journal* shares of 250 francs are quoted at 3,000 francs; *Lanterne* 250 francs shares are quoted 900 francs; the *Petit Republique* pays 26 per cent.

Digitized by Google

For the *Free Religious Index.*

CONSCIOUSNESS CONSIDERED AS A SENSE.

BY D. S. GRANDIN, M.D.

From the days of Plato and Aristotle to Descartes, and from Descartes to Sir William Hamilton, and from Sir William until now, metaphysicians have been asking and trying to answer the question, "How comes man by his knowledge?" And the conclusions of all have been equivalent to the declaration that we do not in *reality know anything*, and that there is no certitude of knowledge, our best condition being rest in feeling or in belief without a doubt.

In an essay so short as the pages of a weekly paper will allow, it will be impossible to treat such a subject in an exhaustive manner; but we must condense an argument into the smallest possible dimensions consistent with the importance of the question. We will endeavor to be as clear and explicit as the use of simple and intelligible language will permit, so as to be understood by the common reader, who may not be disposed to rack his brain to determine what is intended to be understood by the obscure and often totally unintelligible language of writers of books for the learned, who leave their readers to find out their meaning as best they can.

We commence by answering the question we have named; namely, "How comes man by his knowledge?" And we reply in brief, By the joint action of sensation and intellection, confirmed by CONSCIOUSNESS as the *sense of realization*, which is the end of all controversy and the certitude of knowledge.

It is an undisputed and indisputable axiom in logic that "nothing is in the understanding which was not first perceived by some [or at least one] of the senses." Yet Dr. Reid of the Scottish school, in his painful effort to meet the question, lays down the following doctrine: "There exist in the mind of man various ideas or conceptions, both physical and metaphysical, which we have never derived either from sensation or reflection,—*i.e.*, as these two terms were and are defined by metaphysicians generally."

"There must therefore exist somewhere or other in the animal frame or in man a third percipient principle, from which alone such ideas can have been derived.

"From this additional principle *there is no appeal.* It is higher in its knowledge and surer in its decisions than either the senses or the reason. It compels our assent in a variety of cases in which we should otherwise be left in the most distressing doubt, and gives us an assurance, not only that *there is an external world around us*, but that the primary and secondary qualities of bodies exist equally and uniformly in the bodies themselves, or, in other words, that everything actually is as it appears to be."

If, then, there are only five senses, the axiom above quoted,—namely, "Nothing is in the understanding that was not first perceived by some of the senses,"—does not hold good; for neither of the five senses can take cognizance of the operations of the intellect or of moral sensations or of moral truth, or subjects of any kind except its own individual physical impressions, nor even of these without the aid of consciousness to confirm them; and Dr. Reid's third percipient principle remains an unsettled matter to this day. For although the Doctor and his coadjutors said it was common-sense and tried to prove it, yet Dr. Good showed conclusively that they were wrong, without being able to show what it was, any more than he could show whether instinct proceeded from matter or from mind, while he insisted that it could not be derived from both. Now the ideas or conceptions mentioned by Dr. Reid are recognized by CONSCIOUSNESS *as the sense of realization.* If there is another sense necessary to the fulfilment of his proposition, we must search for it and find it.

CONSCIOUSNESS has never been defined by any of these writers, although they felt its importance and gave it a name and tried to define it; but they never succeeded in driving the pin at which they aimed. Some have come near a definition, yet the nearest have just missed it. All, however, have recognized it as an intuitive operation.

Dr. Reid called "consciousness an operation of its own kind which cannot be logically defined"; *i.e.*, it cannot be defined at all. Again, he says, "The greatest sceptics admit the testimony of consciousness, and allow that what it testifies is to be held as a first principle."

Again, he says, "It is an immediate conception of the operations of our own minds, joined with a belief of their existence." Certainly, this is not a logical definition. Descartes called it "the innate idea of thought"; but this definition needs itself to be defined.

Locke says it is "the perception of what passes in a man's own mind"; but he does not make it an attribute of man, either of mind or body. Again, he makes it synonymous with conscience, which he says "is our *opinion* of our own actions, and consciousness is the same." Hedge says, in his *Logic*, "Consciousness, or reflection, is the *notice* which the mind takes of its own operations." So we have *consciousness, conception, innate idea of thought, perception, conscience, opinion, notice, reflection, and operation*, all synonymous terms so far as this word is concerned, and all in the attempt to define what Reid says cannot be *logically* defined; and, if we were compelled to stop here, we should conclude that the Doctor is right.

Sir William Hamilton defines consciousness to be a "*cognition* or *knowledge* of what is, *now and here*, present to the mind"; and he comes as near as, if not nearer than, any of his predecessors. Bowen nowhere attempts a definition of it in his book, but in a note on personal existence he says: "Properly speaking, consciousness is not an attribute of mind, but of *me*"; and adds he is "indebted to some excellent articles on the *Philosophy of Consciousness* in *Blackwood's Magazine* for 1838."

These writers and others all seem to know what consciousness is better than they can tell, and they all agree that its testimony is ultimate; and yet Sir William Hamilton in his book (pages 36, 37) says, "We are not compelled by a blind impulse to believe in the external world as in an unknown something. On the contrary, we believe it to exist only because we are immediately cognizant of it as existing. . . . If asked, indeed, *how we know* that we *know it*" (here is the bite), "—*how we know* that what we apprehend in sensible perception is, as *consciousness assures us*, an object external, extended, and numerically different from the conscious subject,"—*i.e.*, from myself,—"*how we know* that this object is not a mere mode of mind, illusively presented to us as a mode of matter, then, indeed, we must reply that we do not in propriety [*i.e.*, properly, really] *know* that what we are compelled to perceive as *not self* is not a perception *of self;* and that we can only *believe* such to be the case in reliance on the original necessity *of so believing* imposed upon us by our nature." "Distressing doubt," as Dr. Reid would say. We don't in "propriety" *know* whether we are awake or dreaming, the testimony of consciousness and all our other senses and faculties to the contrary notwithstanding.

Here Sir William Hamilton might have laid down his pen; for he gives up the certitude of knowledge of an external world, and places himself fairly and squarely by the side of Hume and Brown, the first of whom said, "There is *no evidence* of an external world, but we cannot help believing in its existence," while the latter exclaimed, "We *must believe* in the existence of an external world, but yet there is no evidence of it." Hamilton is not essentially better off in his effort in the same direction. He need not therefore have dragged us through the remaining five hundred pages of his book to tell us in the end that "we philosophize to escape ignorance, and the consummation of our philosophy is ignorance: we start from the one, we repose in the other." And yet he tells us that philosophy is the science of sciences, the knowledge of ourselves, which, according to his own testimony, is only the knowledge of our own ignorance; a fact we might learn without toiling through more than five hundred pages, much of which is unintelligible verbiage to all but the initiated.

Sir William is certainly a man of immense erudition, who seems to have read all the books in the world upon metaphysics, and comes out of the inquiry with the same success as did Lord Launfall in his search after the Holy Grail.

The whole difficulty rests in a defective definition of *consciousness*, which is *not* conception, perception, or cognition, opinion, notice, or reflection, but an *automatic susceptibility*, or *capability*, lying deeper, and upon which our conceptions, perceptions, or cognitions depend. It is that whose operation enables us to cognize, perceive, or know. It is the SENSE OF REALIZATION. Therefore, in answer to the question, *How do we know?* we reply, We know by the operation of our CONSCIOUSNESS, which is an unimpeachable witness.

To illustrate, I copy from Bowen:—

"A cause can never be confounded with its effect, even though it be the real or efficient cause, and not a mere invariable antecedent or concomitant event. Suppose that some uninformed person (observing that heat was always evolved whenever one body was rubbed against another, or when it was burned, or when it was condensed from a fluid to a liquid or from a liquid to a solid state) should say that the problem was solved, and that heat was unquestionably nothing but friction or combustion or condensation. A chemist would say that he did not understand the question, for to know that friction *produces* heat was quite a different thing from saying that friction constituted heat."

Nothing can be plainer than that it is by *consciousness* that we are able to realize the operation of all the other senses and of every physical and intellectual operation; and nothing is more manifest than that all men, whether philosophers or not, automatically and involuntarily use and speak of it as a sense, and can give no intelligible definition of it which does not correspond to what is meant when a sense is spoken of. In using it as synonymous with perception or cognition, an effect is taken for a cause; but how can man or mind perform the operation of cognition or knowing without a faculty, capability, or susceptibility to that end? If it be said that CONSCIOUSNESS and cognition or perception are simultaneous, that on the instant we are conscious *we cognize*, and that we can have no *consciousness of consciousness* until we are cognizant of a fact, we answer that every effect must be the result of an antecedent cause; and, although we can distinguish no difference in time, the operation of CONSCIOUSNESS must be antecedent to its consequent.

The recognition of CONSCIOUSNESS as a sense obviates all the difficulty under which all these writers have labored, and completely answers the want of Dr. Reid's third percipient principle: while the axiom, "Nihil in intellectu est, quod non fuit prius in senso," still holds good.

Hamilton says, "The Greek tongue was for a long time destitute of any word to express CONSCIOUSNESS, and so it was expressed by '*sense inmost, sense interior, sense internal,*' also by '*intuitions, intuitive cognitions,*' etc. 'I know a thing to be true because I *feel* and cannot but *feel* it to be so; because I *feel* that I believe.'"

Here we perceive they were unable to form any conception of the THING now called CONSCIOUSNESS except as a sense.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

SCOTCH SERMONS, 1880. London: Macmillan & Co. 1880.

Signs of the disintegration of Christian orthodoxy and supernaturalism are multiplying upon every hand. Hardly a day goes by that we do not hear of some man of force and culture, here in the United States or elsewhere, who has been compelled by the force of his convictions to break away from theological and ecclesiastical moorings, at which he has long been swaying, restlessly enough in many instances, and set his face toward the open sea. And every man who thus emancipates himself reports a great body of men in the communions he has left, who only need the courage of their opinions to do as he has done. True, the opinions of those who have such courage are not in the majority of cases entirely rational; and, for that matter, whose opinions are? We cannot too seriously deprecate the impatience of many, who consider themselves thorough-going rationalists, with the halting and imperfect rationalism of those who are, in such numbers, breaking with the old systems of belief. Emerson says, "The new man always hates the newest, and the seceder from the seceder is as damnable as the pope himself." There is a great deal of truth in this; but it is hardly less true that the newest entertain for those who are on the move, but have not come up with them, a cordial detestation. This ought not so to be. The rationalists, pure and simple, if any such there be, ought to rejoice in every sign of the development of rational ideas. They have not themselves attained to their own standing at a bound. Or, if they have, the fact may be significant of evil rather than of good. The healthiest rationalism is that which comes by

Digitized by Google

gradual evolution, not that which comes of sudden and violent reaction.

These remarks have been suggested by a volume of *Scotch Sermons*, 1880, the outward appearance of which is a pleasure to the eye, so sumptuous is the printed page, the subject-matter of which ought to delight every rational thinker, however it may fail in many instances of conformity with his own standards of rationality. No more significant volume has been published since the famous *Essays and Reviews* of twenty years ago. Indeed, that publication was less significant than this. It involved a type of rationalism much less free and bold, and it was addressed to a scholarly class, where this is addressed to men of average culture and intelligence. Then, too, the *Essays and Reviews* originated in the Church of England, where there had been many previous signs of theological disintegration. But Scotch Presbyterianism has been regarded until very recently as the strongest citadel of Christian orthodoxy. Triumphant comparisons were frequently made between it and its Anglican neighbor. But within the last few years these comparisons have lost their point. The development of rationalism in Scotland has been immense. And it has not been confined to the Established Church of Scotland. Prof. Robertson Smith, whose rationalistic treatment of the Bible in the Encyclopædia Britannica and elsewhere has excited a more general interest than all the rest of the development, is a member of the Free Church. Fergus Ferguson and David Macrae were ministers of the United Presbyterian Church, till it was made too narrow for their breadth. The leaven is everywhere at work, and it is working powerfully.

The sermons in this volume number twenty-three in all; and they represent about a dozen different men, the most of the sermons being in pairs. Some of the writers are well known in America; best of all, Principal Caird, whose philosophy of religion has been recently noticed in the columns of the *Index*. The two opening sermons are his. The first on "Corporate Immortality" is an impressive statement of the noblest truth which Positivism has taught on its religious side. Another name, well known among us, is that of Prof. Knight of St. Andrew's, whose cordial relations with Dr. Martineau made his situation very hot and uncomfortable a few years ago. His sermons on "Conservation and Change" and "The Continuity and Development of Religion" are the most thoughtful in the book. They are at the same time the most conservative; or, rather, they furnish a connected and elaborate statement of the spirit in which all the writers gathered here are well agreed. This spirit is characterized by a distinction between dogmas and institutions. Of dogmas even the most venerable, it is critical and destructive; of institutions, it is conservative. Prof. Knight argues the matter with much ingenuity; but he will not convince the less biassed and more candid, and his position must be regarded as only a convenient subterfuge that breaks the force of the transition from ecclesiastical to rational religion. The theology of Prof. Knight and his fellow-thinkers is not that of the Confession of Faith. It is radically divergent from that Confession. Either that Confession must be radically transformed, or Prof. Knight and his companions must venture forth into fresh woods and pastures new.

Two of the most interesting and valuable sermons in the book are by Rev. William Leckie M'Farlan of Lenzie. The subjects are "Authority" and "The Things that cannot be shaken." It is easy to discover by what writers Mr. M'Farlan has been most deeply affected,—Matthew Arnold and J. Allanson Picton. Their names do not appear, but their influence is unmistakable; and once we have a trout in the milk,—a direct quotation from Picton, its foreign origin confessed by quotation-marks, but its personal source not indicated. The sermon on "Law and Miracle" by Rev. D. J. Ferguson is one of the frankest and boldest in the collection. The causes that have contributed to a decline of the belief in miracles are set forth with admirable clearness.

Everything which has heretofore been most distinctive of Scotch theology is here remanded to oblivion or disgrace. Buckle's terrible indictment of that theology in the second volume of his History is an amusing commentary on these discourses, which he could have read with general approval. Here is Christianity and, after a fashion, Orthodoxy. But it is Christianity and Orthodoxy without an infallible Bible or a Bible anything but purely human, without any authority external to the rational perceptions of the mind, without total depravity or election or reprobation or eternal hell, without miracles, without vicarious atonement. The sermons are freest and clearest in their treatment of the Bible, most timid and vague in their treatment of the nature of Christ. Here refuge is taken in a miserable obscurantism, where phrases take the place of ideas, where words are used to conceal the writer's meaning. Dr. Edwin A. Abbott of the English Church is a conspicuous victim of the same dangerous and misleading habit of speech. With one hand he sweeps away the last vestige of the miraculous in the New Testament, and with the other attempts to establish Jesus, in some Pickwickian sense, as the peculiar Son of God or as "Very God of very God." How much wiser is Emerson when he declares, "The Soul knows no persons." The spiritual laws disdain all singular and isolated application. And certainly the New Testament record is too remote from the actual life of Jesus to establish any such enormous predicate concerning him as that he was in any special sense a manifestation of the Infinite and Eternal. All this is "transitional teaching." It has no "staying quality." The sooner it evaporates, the better.

The October number of the *North American Review* contains articles: by Emery A. Storrs, on "The Democratic Party Judged by its History"; by Thomas A. Edison, on "The Success of the Electric Light," which he expects publicly to demonstrate in the course of a few months; by Désiré Charnay, on "The Ruins of Central America, Part II."; by Rev. Dr. Leonard Bacon, on "The Observance of the Sabbath"; by Judge D. Thew Wright, on "The Campaign of 1862," with a conclusion unfavorable to Gen. McClellan; by Rev. Dr. A. W. Pitzer, opposing "The Taxation of Church Property"; and by Prof. E. S. Holden, giving details of "Recent Progress in Astronomy." We will make brief comment upon the fourth and sixth of these articles, speaking first of Dr. Leonard Bacon's argument for observance of Sunday as a Sabbath.

All essays of this sort, put forth from the standpoint of Orthodox dogma, and claiming a Sunday-Sabbath as a *Christian* institution, abound in assumptions which are not only unproved and unprovable, but are susceptible of thorough refutation from the book to which they appeal as the rule of life and the authoritative and *sufficient* standard of duty. Dr. Bacon writes in the interest of one of that group of sects which call themselves "Evangelical," and which agree in insisting that the Bible is an authoritative rule, and a *sufficient* rule, in regard to Christian duty. Nevertheless, having undertaken to defend a dogma of Orthodoxy, and being accustomed professionally to assume that Orthodoxy is founded on the Bible, he boldly begins with an assumption that Sunday is the *Christian* Sabbath, though neither of his infallible Scriptures gives a particle of evidence in support of that claim. The Old Testament appoints a day for sacred observance, which Dr. Bacon does not observe. The New Testament not only appoints no day, and recommends no day, but expressly leaves Sabbatical observance to the free choice of each individual disciple. Elaborate demonstration of this can be found, by those who seek it, in the writings of Dr. Whately, Archbishop of Dublin, and in the Bampton Lectures of Dr. Hessey, entitled "Sunday." Dr. Bacon, then, upholds the Church to the support of whose dogmas he is pledged, in trying to manufacture a Christian duty in addition to the duties enjoined by the authoritative and *sufficient* written laws of Christianity.

In another particular, however, rationalists will heartily agree with Dr. Bacon; namely, in the desire to keep one day in seven free from ordinary labor and traffic, and to choose Sunday as that day.

Dr. Pitzer's apology for the exemption of church-buildings from taxation rests upon his assumption that the Church is "an institution of reform, of education, and of charity"; and we admit that, in each of these particulars, his assumption is partly true. But as, in considering Darwin's allegation of the "survival of the fittest," we must keep in mind the equally obvious fact of an immense and a constant survival of the unfittest, so, before accepting Dr. Pitzer's conclusion in favor of the churches, we should take into account the following unquestionable opposing facts:—

1. As to reform, the Church strongly opposes those vicious habits which are unpopular in its neighborhood. It is certain that a church-member is less likely to get drunk or to gamble or to steal than he was before becoming such. The alliance positively helps him in those particulars, and in others of that sort. As to cheating in trade, the immunity may be less perfect, because a certain amount of disregard of the golden rule is admitted, and expected, in mercantile circles. The distinction still exists which was defined in the old story of Deacon X. One man inquired of another, "What sort of man is the deacon?" "Do you mean Godward or manward?" "I want to know about his character and reputation." "Well, Godward, no doubt, the deacon is all right; but, manward, he is reputed to be rather tricky." In *popular* vices, however great, the Church is as likely to be on the wrong side as the right. While the slave-system was predominant in this country, the American Church, in *all* the great denominations, was not only the bulwark, but the active defender, of American slavery; and, in this country and in England, the influence of the clergy has always gone in favor of such wars as the governments of their respective countries chose to make, including the most unjustifiable wars of aggression. In the English House of Lords, the Bishops are to be counted on as the firmest opponents of reform of every kind.

2. As to education, admitting that sundry details of good principle, moral and religious, are taught in the pulpit and the Sunday-school, we must yet insist upon the fact that there is a vast amount of *mis*-education in both, which must be unlearned in future life before its receivers can become either intelligent (upon the matters in question) or rationally religious. The false notions taught in regard to God and man, and the relation between them, in the catechisms, sermons, and prayers of both Catholics and Protestants, probably do as much harm to the hearers, young and old, as the other ministrations do good. Many sermons have been apologies for the worst of vices, as in the cases above mentioned, of slavery and war. Much of the teaching in both pulpit and Sunday-school applies itself to the manufacture of sins out of acts innocent or praiseworthy, as in their prohibition of recreation on Sunday, and of various harmless amusements on other days; and much of that teaching deludes the hearers by false representations of duty, affirming that God requires attendance on their sermons, sacraments, and prayer-meetings, and pecuniary contribution to the expensive process by which their missionaries offer Christian errors as a substitute for heathen ones.

3. As to charity, the Church helps its own poor, just as the Free Masons and the Odd Fellows do. We know no other charity with which it is to be credited, apart from its system of propagandism, which has no right to be so called, and which needs much purification before it can claim to be good on the whole; *i.e.*, to do more good than harm.

It seems to us that Rev. Dr. Pitzer fails to make out his case.

It cannot fail to gratify the readers of the *Popular Science Monthly* to find the two most notable papers delivered at the recent meeting of the American Association for the Advancement of Science in the October number. We refer to that of the retiring President, Prof. Geo. F. Barker, on "Modern Aspects of the Life Question," and Prof. Bell on "The Production of Sound by Light." Both of these have already been referred to in the *Free Religious Index*, and of themselves give special interest to this number of the magazine.

There are, however, several other papers which no one will be disposed to pass who is accustomed to read this most valuable monthly. Among these may be specially mentioned "Fashion in Deformity," an illustrated article by Prof. W. H. Flower, showing the abuses to which the body has been subjected by savage people, and is still by the most civilized, through a perverted sense of beauty or personal attraction. Mr. George Iles' "Co-operation in England" presents a very interesting account of the results of this movement, and affords much material for study to those whose attention has been drawn to the general subject through recent enterprises of this nature in the United States. Herbert Spencer's criticism of his critics is always vigorous and subtle, and leaves him, to the mind of most readers, apparently with the best of the argument. Certainly, such seems to be clearly the case with respect to his "Criticisms Corrected" in this issue. "The Mysterious Sounds of Nature," by Robert Springer, supplies an intelligible basis or solution to much which has been hitherto consigned to the fabulous. The series of articles on "The English Pre-

Digitized by Google

cursors of Newton" is devoted in this number to Robert Hooke, a person of great eccentricity and wonderful genius. Then other articles are an illustrated one on "The Australian Ornithorhynchus," a strange member of the Australian fauna; "India Rubber Industries," by Thomas Bolas; "Education as an Aid to the Health of Woman," by Elizabeth Cumings; "On the Destruction of Infectious Germs," by Dr. A. Wenrich; "Possible Efficiency of Heat Engines," by Prof. W. A. Anthony; a "Sketch of George Boole."

The "Editor's Table," "Literary Notices," and "Popular Miscellany" are as usual of the highest excellence.

Messrs. George P. Rowell & Co. of New York have kindly forwarded to us their *American Newspaper Directory* for 1880. This is the twelfth annual issue of this very useful work. It needs but a glance at its contents to see that they could not have been made up without very great labor and expense. It is a neat, substantially bound, and handsomely printed volume of over one thousand pages, giving the names, general character, and amount of circulation of every newspaper in the country. These are arranged in alphabetical order in respect to states and towns, places in the United States and Territories, the Dominion of Canada, and Newfoundland, in which newspapers and other periodicals are published. There is, in addition to this, a condensed description of all the principal towns, the county seats and cities, including their location and principal distinctions, population, railroad and other connections. A supplement at the close contains much valuable information correlative to the general purpose of the compilation. It is an indispensable volume to the newspaper office and the advertiser, and so nearly perfect as to afford no opportunity for competitors.

DR. TANNER DEFENDED.

To the Editor of the Index:—

I have noticed for several weeks short articles in the *Index* on Dr. Tanner, that seemed to imply both in matter and manner that he and his experiment were humbugs, not worthy the attention of sensible people. I think this is a great mistake. Let me take your time for a few minutes to tell you why. An eminent chemist of New York City, P. H. Van Der Wyde, vouches for Tanner's honesty, and claims that several very important scientific deductions can be drawn from the experiment. No less a paper than the *Scientific American* also expresses a belief in his honesty, and in the importance of the experiment. The *Scientific American* is always crowded with valuable matter, but it spared room for an editorial and a long article upon the subject. Dr. Hammond, as you know, I suppose, conceded Tanner's honesty, and admitted that *something* had been learned; a remarkable admission from an old school physician. There is a radicalism in medicine, hardly less important than that in religion, and closely allied to it in principle. In both, the motto is to be your own "Saviour."

George Francis Train wittily puts it that there is a trinity, the world, the flesh, and the devil, represented by the lawyer, the doctor, and the priest, from which we are to labor to be delivered.

Dr. Tanner is, I believe, a religious radical, but that is not my reason for writing. I have some faith in his experiment, and a strong dislike to anything like dogmatism in the *Index* on any subject. In most other papers, I expect it.

Yours, Warren Griswold.

WHAT GEORGE JACOB HOLYOAKE THINKS OF AMERICA.

After all I had read or heard, it seemed to me that there were great features of social life there unregarded or misregarded. New York itself is a miracle, which a large book would not be sufficient to explain. When I stepped ashore there, I thought I was in a larger Rotterdam; when I found my way to the Broadway, it seemed to me as though I was in Paris, and that Paris had taken to business. There were quaintness, grace, and gayety, brightness and grimness, all about. The Broadway I thought a Longway, for my first invitation in it was to No. 1455. My first days in the city were spent at No. 1 Broadway, in the Washington Hotel, allured thither by its English military and diplomatic associations, going back to the days when an Indian war-whoop was possible in the Broadway. At that end, you are dazed by a forest of tall telegraph-poles, and a clatter by night and day, that no pathway of Pandemonium could rival. Car bells, omnibus bells, dray-horse bells, railway bells, and locomotives in the air, were resounding night and day. An engineer turns off his steam at your bedroom window. When I got up to see what was the matter, I found engine No. 99 almost within reach of my arm, and the other, 98, had been there that morning before I awoke. When one day at a railway junction I heard nine train-bells being rung by machinery, it sounded as though disestablishment had occurred, and all the parish churches of England were being imported.

A wholesome distinction of America is that industry alone is universally honorable there, and has good chances. There are no common people there, in the English sense. When speaking in the Cooper Institute, New York, I was reminded that the audience would resent being so addressed. Every man in America feels as though he owns the country, because the charm of recognized equality and the golden chances of ownership have entered his mind. He is proud of the statues and public buildings. The great rivers, the trackless prairies, the regal mountains, all seem his. Even the steep curbstones of New York and Boston, which brought me daily distress, I was asked to admire, for some reason yet unknown to me. In England, nobody says to the visitor or foreigner when he first meets him, What do you think of England? The people do not feel that they own the country, or have responsible control over it. The country is managed by somebody else. Not even the members of Parliament know when base treaties are made in the nation's name, and dishonoring wars are entered into, which the lives and earnings of their constituents may be confiscated to sustain. All that our representatives can tell us is that that is an affair of the crown. In America, there is no crown; and the people are kings, and they know it. I had not landed on the American shores an hour before I became aware that I was in a new nation, animated by a new life which I had never seen.

If young Englishmen could be sent a couple of years to take part in American business, they would come back much improved. An eminent English professor, whom I lately asked whether it would not do this country good if we could get our peers to emigrate, answered, "No doubt, if you could smarten them up a bit first." Everywhere in America you hear the injunction, "Hold on!" In every vessel and car there are means provided for doing it; for, unless a man falls upon his feet,—if he does fall,—he finds people too busy to stop and pick him up. The nation is in commotion. Life in America is a battle and a march. Freedom has set the race on fire,—Freedom with the prospect of property. Americans are a nation of men, who have their own way, and do very well with it. It is the only country where men are men in this sense; and the unusualness of the liberty bewilders many, who do wrong things in order to be sure they are free to do something. This error is mostly made by new-comers, to whom freedom is a novelty; and it is only by trying eccentricity that they can test the unwonted sense of their power of self-disposal. But as liberty grows into a habit, one by one, the experimenters become conscious of the duty of not betraying the precious possession, by making it repulsive. Perhaps self-assertion seems a little in excess of international requirements. Many 'citizens' give a stranger the impression that they do think themselves equal to their superiors, and superior to their equals; yet all of them are manlier than they would be through the ambition of each to be equals of anybody else.

The effect of American inspiration on Englishmen was strikingly evident. I met workmen in many cities whom I had known in former years in England. They were no longer the same men. Here their employers seldom or never spoke to them; and the workmen were rather glad, as they feared the communication would relate to a reduction of wages. They thought it hardly prudent to look a foreman or overseer in the face. Masters are more genial, as a rule, in these days; but, in the days when last I visited these workmen at their homes in Lancashire, it never entered into their heads to introduce me to their employers. But, when I met them in America, they instantly proposed to introduce me to the mayor of the city. This surprised me very much; for, when they were in England, they could not have introduced me to the relieving officer of their parish, with any advantage to me, had I need to know him. These men were still workmen, and they did introduce me to the mayor, as "a friend of theirs"; and in an easy, confident manner, as one gentleman would speak to another, they said "they should be obliged if he would show me the civic features of the city." The mayor would do so,—order his carriage, and with the most pleasant courtesy take me to every place of interest. To this hour, I do not know whom I wondered at most,—the men or the mayor. In some places, the mayor was himself a manufacturer; and it was a pleasure to see that the men were as proud of the mayor as they were of the city.

However impetuous Americans may be, they have one great grace of patience: they listen like gentlemen. An American audience, anywhere gathered together, make the most courteous listeners in the world. If a speaker has only the gift of making a fool of himself, nowhere has he so complete an opportunity of doing it. If he has the good fortune to be but moderately interesting, and obviously tries, in some humble way natural to him, to add to their information, they come to him afterward and congratulate him with Parisian courtesy. At Washington, where I spoke at the request of Gen. Mussey and Major Ford, and in Cornell University at Ithaca, where, at the request of the acting president, Prof. W. C. Russell, I addressed the students on "Moralities of Coöperative Commerce," there were gentlemen and ladies present who knew more of everything than I did about anything; yet they conveyed to me their impression that I had in some way added to their information.—*Nineteenth Century.*

Minister Noyes expresses his faith in the French republic in this fashion: "I am not able to see but the republic is growing stronger all the time. It is a government that represses the people in nothing, and it is difficult to show what they could rebel about. They have more liberty than they have ever had, and as much protection. Improvements are going on; new buildings are as plentiful as in Napoleon's best days. The shop-keeping class and the foreign society in Paris may pine unreasonably for the gilded days of the Second Empire, yet even there very little is heard. The government is sincere, and I think its leaders are all honest men."

POETRY.

IN TWOS.

BY W. C. GANNETT.

Somewhere in the world there hide
Garden-gates that no one sees
Save they come in happy *twos*,—
Not in ones, nor yet in threes.

But from every maiden's door
Leads a pathway straight and true;
Maps and surveys know it not;
He who finds, finds room for two!

Then they see the garden-gates!
Never skies so blue as theirs,
Never flowers so many-sweet
As for those who come in pairs.

Round and round the alleys wind:
Now a cradle bars their way,
Now a little mound, behind,—
So the two go through the day.

When no nook in all the lanes
But has heard a song or sigh,
Lo! another garden-gate
Opens as the two go by!

In they wander, knowing n t:
"Five and Twenty!" fills the air
With a silvery echo low,
All about the startled pair.

Happier yet *these* garden-walks;
Closer, heart to heart, they lean;
Stiller, softer falls the light;
Few the twos, and far between.

Till, at last, as on they pass
Down the paths so well they know
Once again at hidden gates
Stand the two: they enter slow.

Golden Gates of Fifty Years,
May *our* two your latchet press!
Garden of the Sunset Land,
Hold their dearest happiness.

Then a quiet walk again:
Then a wicket in the wall;
Then one, stepping on alone,—
Then two at the Heart of All!

—*From "Unity."*

Digitized by Google

The Free Religious Index.

BOSTON, SEPTEMBER 30, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*....	50.00
JOHN C. HAYNES, *Boston*.....	200 00
Mrs. C. P. CURTIS, *Boston*.....	10 00
Mrs. C. A. TUCKER, *New Bedford*.....	10.00
JACOB HOFFNER, *Cincinnati*.....	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock.....	10.00
GEO. W. ROBINSON, *Lexington, Mass*.....	100.00
Rev. PHOTIUS FISK, *Boston*.....	100.00
JOHN CURTIS, *Grantville, Mass*.....	25.00
WM. LLOYD GARRISON, JR., *Boston*.....	25.00
THEO. ALTSCHUL, *New York*.....	2.00
MATTHEW LUCE, *Boston*.....	100 00
A. FRANKFIELD, *New York*.....	10.00
Mrs. M. T. STEVENS, *North Andover, Mass*.....	10.00
CHARLES NASH, *Worcester, Mass*.....	18.35
Mrs. D. R. GREENE, *New Bedford, Mass*.....	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge.....	100.00
M. B. GREENSFELDER, *St. Louis, Mo*.....	25.00
Miss A. B. BUFFUM, *Lynn*.....	7.00
T. H. MATHEWS, *New Bedford*.....	5.00
EDW. GREENE, *New York*.....	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass*.....	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*.....	10 00
DANA B. HUMPHREY, *New Bedford, Mass*.....	25.00
ELIZABETH S. MILLER, *Geneva, N.Y.*, 10th annual assessment on old *Index* stock.....	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass*.....	5.00
SETH HUNT, *Springfield, Mass*.....	25.00
Mrs. ELIZABETH CADY STANTON, *Tenafly, N.J*.....	5.00
Mrs. BENJAMIN CUMMINGS. *New Bedford, Mass.*, 10th annual assessment on old *Index* stock.....	10.00
Mrs. E. D. CHENEY, *Jamaica Plain*.....	5.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock.....	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years...	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years....	10.00
S. G. MORGAN, *New Bedford*, annually for 5 years..	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock.....	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock.....	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years....	100.00
JOHN L. WHITING, *Boston*.....	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly).....	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years.....	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

THE NATIONAL LIBERAL LEAGUE.

The brief paragraph in our last issue, concerning the annual meeting of the National Liberal League, held in Chicago, September 17, 18, and 19, is more than borne out by the reports in Chicago papers since received. Not only as then stated, did Colonel Ingersoll withdraw from his office as first Vice-President and from membership in the League, but Mr. H. L. Green of New York and Mr. Robert C. Spencer of Wisconsin, who were among the most prominent and active officers of the League and of the Convention, also withdrew; and it is said that many others, probably nearly a third of the delegates in attendance, would go out with these seceders, although there was no combined action among them at the time. In short, there is another split in the League, and, it would appear, of nearly the same proportions as that which occurred two years ago at Syracuse.

And, what may seem more strange, the split occurs on the same question that caused the former division,—namely, the abolition of those portions of the United States postal laws, commonly known as the Comstock laws, which were enacted to prevent the use of the mails for the spread of immoral literature and merchandise: only this year the conflict came openly and directly on a resolution reported regularly from the Committee on Resolutions in favor of the entire and absolute repeal of these laws, and was not concealed under or involved with, as it was two years ago, a proposition for a change of officers or any other indirect movement. This direct and successful attack on these postal laws at this meeting we should think would serve to open the eyes of those who sympathized with the views of the seceding minority at Syracuse, but who yet remained with the old League, under the delusion that the question of the repeal of this legislation was not involved in the election of a new set of officers. But, however this may be, there can be no longer any reason, good or bad, for misunderstanding the position of the League on this question. And the local Leagues and their members will range themselves unmistakably on the one side or the other of it, according as they stay with or withdraw from the National League.

It had been supposed that there might be a heated discussion, and very probably a division on the question of nominating a Presidential candidate the present year, or of pledging the League to the support of one of the candidates already in the field. But, though several violent political speeches, chiefly against Garfield, were insinuated into the proceedings in spite of interrupting and, to say the least, not very complimentary nor brotherly protests, the political issue, so far as the resolutions and votes were concerned, was peacefully disposed of by a compromise, which deferred all action with regard to a Presidential candidate for another four years, the Leagues in the mean time to be effectively organized for that end. So other questions that came before the Convention were passed upon without much troublesome division of opinion. But this one question of the postal laws kept intruding itself from the start, was manifestly the one question uppermost in the minds of the majority, and, even after it was decisively settled, remained to give color and tone—and not always a very pure color nor very musical tone—to the proceedings of the subsequent sessions. It is quite evident that the majority from the outset were determined to force their opinion of this issue upon the League, and knew that they were strong enough to do it in spite of the vigorous and influential opposition of Colonel Ingersoll.

The subject was, as we have said, squarely introduced by the Committee on Resolutions, through T. B. Wakeman, Esq., of New York, chairman of the committee, who was undoubtedly the author at least of this portion of the series of resolutions presented; and the presentment was in the form of a square declaration that the postal laws in question should be totally repealed, and that the legal check of the immorality they were framed to prevent should be left to State legislation. (A vain resort, we may here say, since the States have nothing to do with the carrying of the mails, that being one of the rights they have constitutionally given up to the general government; and with the transfer of this right they have also imposed on the national government the obligation to see that the right is not criminally abused.) As soon as the resolutions were read, Colonel Ingersoll moved to substitute for those declaring for the abolition of these postal laws a resolution appointing a Committee of Defence, who should examine every case of arrest under the laws, and, if they were satisfied the arrest was wrong, should render in behalf of the League all the legal and financial aid possible. He very forcibly argued that the League could have no legitimate interest in defending the free circulation of obscene literature; that its only interest was to save freethought, decently expressed, on religious and scientific matters, from being wrongfully classed as obscene by ecclesiastical bigots, and thus stricken down under the forms of law; and this end his substitute, he contended, would secure. And from this time on, through the greater part of the afternoon session and through the whole of the evening session of Saturday, lasting to nearly midnight, he fought, with a few helpers, the resolutions of the committee tooth and nail. His first amendment being voted down, he substituted others declaring for various measures looking to a reform of the laws; and finally one, "inspired" probably by him, though introduced by another delegate, which waived "for the time being" the main question, and asked meantime that the laws be so "modified as to remove all ambiguity as to their meaning," and their "execution be surrounded by such checks" as to prevent the abuses legitimately complained of. But all in vain. Mr. Wakeman and his majority as vigorously resisted. And, within a few moments of midnight, the final amendment was voted down, and the original resolution passed by a vote of a little more than two to one. Colonel Ingersoll thereupon resigned his office, and retired from the meeting. And then came an action which disclosed the full significance of the proceedings. The Convention elected in his place as first Vice-President a woman whom the *Religio-Philosophical Journal* describes as an "ignored and discarded Spiritualist" of most unsavory reputation.

We have given larger space to this matter than we intended, and more, perhaps, than it deserves; yet it is a subject demanding some serious consideration, as showing the tendencies of a certain section of the large and undefined movement of Liberalism. It may be mentioned incidentally also that certain very radical communistic sentiments, and certain, in our view, very wild theories of government, found utterance on the platform, somewhat to the annoyance of the more prudent managers. In numbers, the Convention was not large. It is claimed that there are two hundred local Leagues. But, on the most favorable counting, there were but one hundred and thirty-eight delegates present. And this must have included many who had no credentials and did not appear in the votes; for the highest aggregate of the votes reported was but eighty-eight.

What will be the result of this new secession remains to be seen. As at present advised, we are not sure but that the best result would be the burial of the Liberal League, under all its forms and

Digitized by Google

phases and names, fathoms deep under ground, that the soil may be left unencumbered for the springing up by and by of an organization that shall more worthily fulfil the hopes which this had originally at heart.

KEEPING THE COMMANDMENTS.

It is said that it is well to have a good opinion of ourselves, irrespective of what others think of us. The *Catholic Review* seems to exemplify this principle. It has an exceedingly high idea of its Church,—a very much better one, we think, than history or facts warrant. In speaking recently, for example, of the reactionary movement in the English Church, it says: "The influx of English converts into the Church does not seem strange, when we reflect that she offers the one sound rock amid the deluge of iniquity. The Church alone claims the right of guiding men toward God, and of helping them to keep the commandments."

It is common to imagine that things are going to the bad, if we have lost or are losing the control of them we once possessed. The Catholic Church is like human nature in general in this respect. We do not believe there is so much of a "deluge" as the *Review* thinks, certainly not the same kind of a one. There are few persons, we presume, who will contend that the times in which we live are what they ought to be. But yet there have been those far worse, when war and crime, brutality and coarseness, and unseemly deeds of every sort were very much more prevalent,—indeed, were well nigh all-engulfing. Unfortunately, too, this was the very period when the Roman Catholic Church, which it is claimed is so effectual in enabling men to "keep the commandments," was almost omnipotent. We do not say the Church did not afford in some degree a barrier to this tide of corruption, but it was for the most part but a very feeble one. The simple truth is that it very largely shared in the existing evil, if it was not in fact greatly responsible for it.

And how is it at present? Do Roman Catholics excel all others in the virtues? Are they more noted for industry and thrift, more temperate, peaceable, truthful, law-abiding? Do they as citizens here in America tend to render less necessary the almshouse, the prison, and the policeman? What answer do these institutions give? How is it of Roman Catholic countries,—of South America, Ireland, and Canada? Pass through the Roman Catholic quarters of our great cities, and what evidence do we get of the assumption referred to? Not to mention the mobs and scenes of violence that occur every now and then in Canada, in which Roman Catholics invariably take a leading hand, and the recent ones in Dungannon, Ireland, we may cite a still later specimen of the way that Roman Catholics "keep the commandments" in that country.

We allude to the unprovoked assault, just reported, upon the Rev. Neville Sherbroke, a prominent minister of the English Church, and Mr. Parkenham Law, Queen's Counsel, of Dublin, and one or two Irish-Protestant clergymen, while journeying through Connemara lately. According to the London *Telegraph*: —

> These gentlemen had done nothing more than visit a Protestant school in the extreme west of Ireland, and were returning, when they were assailed with showers of stones, first by young girls, then by boys and men, apparently in an organized crowd, who followed them for nearly a mile, pelting them with missiles. The tourists escaped unhurt, thanks to the speed of their horses; but Mr. Law declares that their lives were in "imminent danger." This outrage had not even the poor excuse of being agrarian,—it was not a cruel bailiff, a process server, a caretaker, or a tenant who had stepped into another man's farm, who was attacked,—it was purely an explosion of religious bigotry, which must have been stimulated by some of the fanatical priests of the district on the ground that the travellers were friends of the "soupers."

Verily, the Church does offer a "rock," if the above may be received as the meaning of the term. But it may be objected, it is of too small a kind, and there are too many of them. D. H. C.

Lee & Shepard announce among their forthcoming publications Mrs. John T. Sargent's *Records and Reminiscences of the Radical Club of Chestnut Street, Boston*,—a book the promise of which excites, in various ways, the interest of a good many people; also *Gleanings in the Field of Art*, by Mrs. Ednah D. Cheney —a field in which the author, both by natural taste and diligent culture, can speak with authority.

It is announced that a new system of submarine cables has been perfected, which is destined to revolutionize that now in use. The inventor, Mr. S. F. Van Choate, has been engaged for a considerable time in experiments which have led to the result. He is already distinguished for his inventions in telegraphy and as an electrician. Mr. Van Choate has the indorsement of the most eminent scientists in the country, who express entire confidence in the success of his system. A company has already been formed, composed of prominent capitalists in the United States and Europe, for the purpose of putting his improvements into operation.

It seems that Charles Bradlaugh was once a Sunday-school teacher. The *Sunday School Times*, in calling attention to this fact as deserving most serious consideration, which it does twice in the same issue, almost shudders over it as if a pit had opened under Sunday-school teachers everywhere. It asks: "How many such teachers as Charles Bradlaugh are now included in the 'withheld statistics' concerning the 1,500,000 teachers which our centenary rejoicings make a boast of? How many of those 1,500,000 are preparing to be infidel lecturers?" The *Sunday School Times* evidently suspects there are wolves in sheep's clothing in the fold. The same paper, on the authority of an English Wesleyan minister, gives the following account of the conversion of a brother of Charles Bradlaugh: "The name of Bradlaugh will, I presume, be well known to you: I mean the infidel lecturer. His brother William, who was never an infidel, attended one of the Moody and Sankey services at the Agricultural Hall, after which he sought Mr. Sankey in the inquiry room. Mr. Sankey questioned him for a time, and then requested him to read John iii., 16, inserting his own name in the text. He first read it to himself, thus: 'God so loved William Robert Bradlaugh, that he gave his only begotten Son, that if William Robert Bradlaugh believeth in him he shall not perish, but have everlasting life.' While thus reading the passage, he believed unto salvation."

A petition numerously signed by American Catholics has been sent to the Pope, asking for aid in paying Archbishop Purcell's debts. The petitioners say:—

> The evil consequences of the failure are far-reaching and wide-spread, there being, on the average, five or six persons dependent for support or assistance on each one of the creditors. Hundreds of families have been reduced to destitution. Men and women who carefully, year by year, put away their savings for old age, now that they have grown old and feeble and can work no longer, find themselves utterly penniless and helpless. People who deposited their earnings in order to accumulate enough to buy a home find the fruits of their labor lost, and that their industry has been thrown away, that their strength and energy have been spent; and they are not only left without homes of their own, but without the means to pay house-rent. Some have been reduced to beggary, some have lost their reason, many have lost their faith. The effect is incalculable. They scoff at religious teachers who preach honesty and retribution, while resting quietly and indifferently under the calamity which has fallen on a multitude of people, in a great measure on account of their trust and confidence in the Catholic Church. In the interests of good faith, of charity, of religion, adequate measures ought to be taken to liquidate the debt. The creditors would willingly coöperate in any practicable plan, and by making a liberal deduction from their claims facilitate a settlement. They, therefore, respectfully appeal to your Holiness, as head of the Catholic Church, to take their case under consideration, feeling confident that, if you will undertake to aid them, you will be enabled to effect a speedy and satisfactory settlement of the debt, and thereby put an end to litigation and the many evils resulting from the failure, and restore peace and happiness to thousands of distressed families.

Catholics ought to learn from this experience that, however valuable archbishops may be in other ways, they are not necessarily good managers of a Savings Bank.

THREE PHASES OF FREE RELIGION.

We may recognize these three forms of Free Religion: I. The Sympathetic, which affirms *the best religion to be the broadest*. Interpreting this statement to mean that all faiths have in them something that calls for agreement and response, it contents itself with keeping up friendly relations with them all; comparing their several utterances and influences, and taking the good of each and all, without hesitation or hindrance. II. The Antagonistic, which accepts *that religion as truest which is most aggressive toward the false*. It holds all narrowness of sect, all claim made by any system to monopolize truth or to be the sole agent of present or future good to man, as making such sect or system the legitimate and deserving subject of ceaseless condemnation and assault. In such aggression is its force continually spent. III. The Constructive, whose idea of the best religion *that which accomplishes the most good for man*, individually and socially. It discriminates the essential substance, the living principle of religion,—vital and universal,—from the overlying dogmas, forms, worships, institutions, that characterize the special religions, and not only separate their adherents from each other, but turn their thoughts aside, and prevent them from rendering a present practical service to humanity. It wields this religion as the instrument of individual perfection, social justice, and human progress, accepting all science, philosophy, and experience as its honored helpers.

One man, born and bred under liberal influences, and finding himself ever broadening therefrom, naturally gravitates toward the Sympathetic. To him, the purpose of Free Religion is sufficiently answered in the free conference and helpful counsel of all faiths with each other. Another, cradled in bigotry, coming up under the shadow of narrow and debasing views which darkened, depressed, and agonized his early life, having broken away from their influence, and realizing the years of loss and suffering thus experienced, cannot restrain his indignation at the teaching which caused it. So he joins the ranks of the unflinching and sometimes undiscriminating antagonists of sects and systems, engaging in incessant and unqualified onslaught upon them all. While a third, in whom the moral sense dominates, tends at once to the vital, the essential. To him, religion is the recognized ideal of life, to be realized and made actual. To the working out of that result, he is consecrated by the very impulse of his nature. He will work with all, of whatever name or faith,—or those making no claim to either,—who have this central practical purpose

Digitized by Google

at heart. He has little interest or sympathy in efforts not thus impelled. The drifting of each of these into their several channels of exp ession and action is as natural as the flowing of a stream from its source in the general direction first given to it, or the product of an effect from its antecedent cause.

Now, it is not impossible that these three forms of Free Religion should meet in the same person,—very rare, very difficult, perhaps, but certainly not impossible. Thus meeting, they would give us the perfect individual impersonation of Free Religion; that is, so far as conception and purpose are concerned. Each tendency would of course modify and tone, while it would not utterly exclude the others. As such combination in the individual is so difficult, the next best thing is to effect this union by bringing into a common organization these different tendencies; giving each its place, its unhampered word, its unrestrained action, except so far as the mutual respect and courtesy, begotten of their intercourse and acquaintance, shall inevitably and properly determine. This is precisely what Free Religious Societies and, in a larger way, the Free Religious Association, has attempted, and to some extent accomplished. It is what they are still to keep in view and realize more fully hereafter, if they are to occupy any important place in the history of religious progress.

So the journal which is to be a worthy expression of the aspirations and purposes of Free Religion will give voice to each of these conceptions, making the full tone of each to be distinctly heard, that ultimately these may blend in the higher harmony of attained freedom, truth, and right. So shall it prove itself indeed an organ of varied notes, all resolving themselves at last, not into the "still, sad," but the glorious and triumphant "music of humanity,"—humanity enlightened, purified, perfected. F. H.

SCIENCE AND RELIGION.

Now that prayers for rain are pretty thoroughly "tabooed" among people whose reasoning faculties are not allowed to lie dormant, and meteorological prophecies are made from ascertainable data, the question begins to be discussed, May we not in time partially control the weather? An affirmative answer was prophesied,—without any reasons being given, however,—in a peculiar story which recently ran through several numbers of the *Atlantic Monthly;* and now the *Scientific American* approaches the same theme by permitting its correspondents to propose plans for the artificial production of rain. One of these suggests the construction of a huge hollow tower, fifteen hundred feet in height, through which a column of saturated air might be blown into the upper atmosphere, there be condensed, and fall as rain,—a reversal of the draught in the tower producing an opposite effect; that is, dispersing clouds, when rain is not desired. Admitting, for the sake of argument, the possibility of the erection of such a tower, the *Scientific American* easily proves that it would be of no practical value, but goes on to show that we are now unconsciously changing the weather in some parts of our country by a practical modification of this theory. In the once rainless districts of Colorado and Utah, for instance, several hundreds of locomotives are now discharging daily into the air at least two hundred and ten millions of cubic feet of steam, enough to make a very respectable little cloud; and rainfalls, the *American* believes, have in consequence become more frequent. Again, a correspondent of the New York *Tribune* states that at the time of the first settlement of Kansas. in the vicinity of Topeka, attempts to sink wells were generally unsuccessful, no water being found. The soil, moreover, during dry periods, became baked three feet down, "almost as hard as and more impervious to moisture than common bricks," while such rains as fell came in the shape of devastating floods, arising, as supposed, in the equatorial regions of the South Pacific Ocean. Now, however, water is found everywhere at a depth of from fifteen to twenty-five feet, and the rainfall is equally distributed throughout the year. He ascribes this great change to the ploughing of the land. "Formerly, the floods of water rolled from the grass-bound surface, as from a cake of tallow. Now, the gentle showers are absorbed by mellow loam, and are held as in a dish by the compact clayey subsoil"; and Eastern Kansas is no longer dependent "upon the foreign supply of rain." These two theories, taken together, are certainly worthy of some consideration; and even the crude plans for controlling weather, which now tempt to ridicule, may prove to be the first ineffectual reaching out after that which may some day be firmly grasped as one of man's greatest triumphs.

It seems, from a paper by Mr. Radau, in the *Revue des Deux Mondes*, translated in the *Popular Science Monthly*, that the physical characteristics of the centre of the earth are still unknown, and cannot at present be ascertained. Our ignorance on this point, however, does not result from any lack of attempts on the part of scientific men to solve the problem. On the contrary, every department of science has been searched for a solution. Astronomy, physics, chemistry, mathematics; the action of volcanoes and earthquakes and the geysers; arguments from the tides, from the heat of the sun, from theories regarding the formation of the solar system, the rotation of the earth, the precession of the equinoxes, the rings of Saturn,—all have been employed, thus far in vain. It is generally conceded at present that volcanoes and earthquakes are caused by the intense heat of the interior of the earth, and the generation of steam which ensues from the contact of water with this intense heat; but water, nevertheless, is not supposed to exist very far below the surface of the external crust. Whether the centre of the earth is fluid or solid or a *pasty* mass is an open question. It is very easy to reach an indisputable conclusion on this point, if we confine ourselves to the predictions of any one science at a time; but, unfortunately, some other science, followed with equal rigor, will furnish a different conclusion. The explanation of this paradox is, in brief, that none of the sciences are so far developed that they are competent to deal with the immense forces and unusual conditions which admittedly exist at the earth's centre. Our sciences, wonderful as are some of their generalizations, only hold good within certain limits; and some of the essential factors in this problem are beyond these limits. In the words of Mr. Radau, "What is the action of molecular forces, in solids or fluids, subjected to a pressure of several millions of atmospheres, and at the same time to a temperature of some thousand degrees? What *is* the solid or the liquid state under these conditions? Data on this point are absolutely lacking, and anything advanced thereon must be purely hypothetical."

We wish to call attention to the excellent opportunity for the formation of new and startling theories afforded by the unsatisfactory conclusion of Mr. Radau's paper. We wonder, indeed, that the ground—no, not the *ground* exactly, but the solid or fluid or paste, or whatever it may be at the centre of the earth—has not been occupied sooner. Orthodox theologians, for instance, have had more recent trouble in hanging on to hell than any other doctrine. Only let them be willing to make it small enough to be packed away in the centre of the earth, and they may yet save their precious treasure for many generations. There is good authority for this advice, moreover. Some of the ancient fathers believed that hell was in the centre of the earth. Why not put it there again? We wish, too, that some kind friend would carry the news to Joseph Cook that there is yet a spot of considerable dimensions which the telescope cannot look into nor the microscope probe, where the physicist's scales will not weigh, and the chemist's fires are "nowhere," where protoplasm is perhaps the unknowable, where everything indeed is *perhaps*, and where nothing has been logically catalogued. There is a good field here, too, for well developed "mediums." Cannot some spirit from the vasty deep tell us something about the very vast and very deep mass on the crust of which we are tumbling about? Spirits surely need not regard the known laws of matter. Mr. Jules Verne, in his *Journey to the Centre of the Earth*, foolishly confined himself to prolongations of facts. Some spirit should be able to "see" Verne's book, and "go" him several points better. This great riddle should be solved. Scientific men are confessedly confounded. Now, therefore, is everybody else's chance. We should appeal to the Concord philosophers, but their balloons unfortunately always soar toward the ether. We fear that it is useless to appeal to Orthodox theologians, for they are too busily engaged just now in saving Scripture texts from the deluge of criticism. We fall back, therefore, with trembling hope, upon Joseph Cook and the Spiritualists. The former has now exhausted the known universe, and could at least manage to fish out from this new unknown a course of lectures and another book; and any revelations which the latter might make could not possibly be discredited by scientific dogma. Let somebody improve the opportunity. The theologaster's chances are lessening every moon.

Ill-luck is proverbially asserted to run in some families; and the proverb is one of that kind, born of popular belief, frequently found to possess a certain basis of fact. There is no reason why a particular nervous or muscular or functional deficiency, not distinct enough to be easily apparent, but sufficient to keep a man continually in the rear in the struggle for existence, may not be passed down from father to son during several generations. Adversity and ill-health are undoubtedly often conjoined in individual experiences, and "the health-cure" may transform business depression into prosperity. The London *Lancet* suggests an application of the same remedy to those members of a family who may seem to have inherited the family ill-luck. A practical difficulty is that the "unlucky" person is the last to admit his own deficiencies, and no physician's diagnosis of his case is likely to meet with any credence.

SOCIAL SCIENCE AND PHILANTHROPY.

Vacation Schools.

Is a long summer vacation good for all the children in a city? is a question which many people, with most knowledge of the matter, have for some time answered in the negative. But how to remedy the evil, since many of the children go out of the city, and ought to go, for the summer weeks, and the teachers certainly need their vacation, has been a practical difficulty. The ordinary routine of the public schools, of course, could not be continued. One woman, by a simple experiment of her own devising in one of the wards of Boston the past summer, has solved the problem; and the

Digitized by Google

"Bulletin-Committee" of the Associated Charities of Boston thus announce her plan. Cut it out, and save it for possible use next summer:—

A vacation school has been held this summer in Ward 9, all the particulars of which cannot of course be given to the public; but the value and success of the undertaking have been such that it is felt the community should be informed of what has been accomplished. A lady, a teacher in one of our public schools, went early in the spring to the secretary of the committee for Ward 9, saying she wished to teach a free school for the poor children of Wards 8 and 9 during the two months of midsummer vacation. She had become convinced that the long summer vacation was very demoralizing to children between the ages of five and twelve years, and especially hard for their mothers, who could not keep them from the streets, where they often find wrong companions and become ill from eating bad fruit. This lady, Miss V., said she would gladly teach such a school three hours every morning, if the expenses could be paid. The secretary expostulated, trying to convince her that she needed rest; but the only reply was that she had determined to do it, and pecuniary assistance was all that was required. Application was then made to a member of the school committee for the use of the school-house at the corner of Pinckney and Anderson Streets, which was not only granted, but every possible aid was given by the gentleman to whom the appeal was made. His friendly co-operation made the whole labor comparatively easy of accomplishment. All the money needed ($100) was raised among the residents of Ward 9; and, when we consider the good that was done, we feel sorry that the secretary was obliged to work so hard to raise this in very small sums, when projects for one day's amusement for children, or the giving away of soup in winter, both plans of questionable efficacy, should cost the community of Boston three and four thousand dollars each. Sewing, music, and oral instruction were the occupations of the children.

The school opened July 6, with twelve children. The next day, forty-four came. One day, there were ninety. At last, the average attendance proved to be sixty children; and the names of two hundred and *eighty*-five stand on the record-book as the whole number of those who came once or oftener. There were both girls and boys, and one-half were colored children. There were several volunteer teachers, all working with a will, and two paid assistants, one for the sewing department and one for the school.

A good strict rule was made that the children should come clean; and one point at least was gained by the vacation school, that all the children who came to it were washed once a day. The only study required from the pupils during the summer was the committing to memory of pieces of poetry or dialogues to be spoken at the exhibition of the school on the last day, when the parents were to be invited. But the singing was the great feature. The voices of the children could be heard as soon as one turned into Pinckney Street, and their enjoyment in it was unbounded.

The exhibition was held August 27, in the vestry of the church for colored people (the Rev. Mr. Hunter's), on Charles Street. Every seat was occupied. Seventy of the children were present, and behaved remarkably well and spoke well. Twenty-five pieces were given, including five dialogues. The next morning at 10 A.M., sixty-five children, to whom tickets had been given, came to the school-room for their parting gifts. The children seemed perfectly happy, and had a feast of good things. Several of the mothers expressed their gratitude. "I can only say," writes the lady upon whom the whole labor hinges, "it has been the happiest vacation I have ever had. I did not do the *hard work*. [This probably refers to the necessary begging.] Surely, I have had everything to help me."

We can but wish that another summer may see vacation schools in every ward. Surely, they ought not to be taught by the regular teachers, because very few persons could bear the strain. This experiment proves that young women could be found, however, who would be glad of the occupation and a small salary. The idea that long vacations are bad is often formed by other parents beside the very poor, and little summer schools for the wise occupation of children are growing up at the seashore and among the hills. What a necessity they must be then for those children whose only recreation is to be found in the hot streets, among the reeking smells and unhealthy fruit!

Among the papers read at the recent national convention of the Eclectic Medical Association, held in Chicago, was one of exceptional interest by Dr. MacMaster, of Michigan, on "The Influence of Inebriety on Vital and Criminal Statistics." He states, as the result of extended inquiry, that forty-two per cent. of men in this country, and sixty per cent. of women, are total abstainers; that of the prisoners in the penitentiaries, seventy-eight per cent. were freely addicted to liquor-drinking before their imprisonment. It was shown from eminent insurance authorities that total abstainers were "the best risks," that liquor-drinking increased the social evil, and disqualified many for productive labor. "The paper throughout," says the Chicago *Inter-Ocean*, "was an unusually able presentation of the temperance side of the question." It is an encouraging sign of progress, when members of the medical profession take hold of the drink problem with the discriminating intelligence and earnestness shown by Dr. MacMaster in the treatment of his chosen theme. May his praiseworthy example be followed by many others in kindred medical and scientific bodies!—*National Temperance Advocate.*

FROM MRS. DALL ON A JOURNEY.

San Francisco, Cal., Sept. 4, 1880.

Dear Index:—

I wonder what your young people would like to hear of all this wonderful journey that I have taken? Shall I tell them of the Egyptian lotus blooming in the Calumet River, and sold by children in Chicago streets? Who dropped the seed just there, and nowhere else in this wide land? How is it possible to tell of it, and not recall the Egyptian head-dresses, and calm Osirian face of the finest Peruvian terra cottas, to be seen to best advantage in the museum at Ithaca, or in the superb collection of Walton Evans at New Rochelle? Shall I talk about the great pillared cacti of Arizona, rising fifteen and twenty feet, whose snowy capitals are alive with fragrance and beauty? Shall I tell how the ten stone toes of Atlas, protruding from the soil of Glen Eyrie, are nothing less than just such cacti turned to stone, or how the whole country is filled with mimetic ruins, Egyptian tombs, like those at Abou Simbel, with visionary giants leaning back like Ramses; old castles of the Rhine, with arches and portcullis; with mighty walled cities or fortresses a thousand feet up in the air, for which the country finds no grander name than *"wash-outs"?* Shall I tell how the decreasing herds of antelope still flash across the plain; how the bison are no longer seen, although their heads are nailed to many a frontier wall; how the lazy Indian still loiters round "the track," and shows her pappoose gladly for two bits, while away in mountain fastnesses, not out of sight of the mountain coach, the wild-cat and the mountain lion still dispute the pass with the rattlesnake?

Shall I tell how I saw a little child pass through one of the wildest and wickedest crowds in Leadville, leaning on the shoulder of her tiny jackass, whom she half-caressed and half-punished with her baby hand; or how, in the "Garden of the Gods," a snowy rampart from the Jura springs suddenly from the soil, and confronts the bloody sandstone of the Trias, with mysterious significance? Or shall I tell them how we climbed the Sierras, and with jaded eyes saw Lake Douner two thousand feet below, and at last gladly caught the first sea breeze at Sacramento, and floated down by its broad waters, till at last the white bosom of the mighty Pacific shone and throbbed for us beyond the Golden Gate? Shall I tell how the rocky steeps of San Francisco rise over hills too perpendicular for horses, with a climate whose coolness veils a burning heat, whose summer warmth scarce hides the winter's breath? Will they hear how, when I ask a question on the street in English, it is answered in a dozen different tongues? How the marvels of all lands lie in the windows of pawnbrokers' shops; and how the pleasantest place I have seen since I left home is the Grammar School on Rincon Hill, where Miss Clercland and Miss Stowell, with their score of assistants, preside in the old New England way, and half cheated me into believing I had not crossed the Rockies at all? From my window, I look down over China-town, where there is hidden the terrible traditionary refuse of a past faith and a past civilization, taking forms unintelligible to any but the student of Aristophanes. Among the coolies who trot by, smoking opium twisted in brown paper, and on a yoke across their shoulders, carrying baskets of fruit, vegetables, or meats, there is a worse slavery than that our civil war has hardly yet exterminated. I am not so afraid of the leper who drags his weary length along, a little behind, as of the legacy China-town,—yes, China-town,—even when broken up, demolished, and *burnt clean*, is yet to bequeath to this Western coast.

For the fortnight that I have been here, the sun has never once risen or set. He finds such a heavy breakfast of Pacific fog that it takes him all day to devour it, and the meal is followed by such throes of indigestion that he dare not lift his head from its gloomy sheets. Yet the market is full of peaches and pears and plums and grapes, of nectarines and apricots, of figs purple and figs white; so there is a sun somewhere, and he shines! Do all these things *taste* good? Not a bit of it. They bewilder the eye with their lovely colors; but one Northern peach is worth them all, and is a better hint of the infinite love and beauty. But there are less lovely things in the market. There are shrimps, those ghosts of shell-fish who bear the same relation to crabs and lobsters that May-flies do to the devil's darning-needle. There are cray-fish, with a wicked, uncanny look; and, since not only the Chinese, but all the foreign residents eat them, there are *cuttle-fish*, whose tentacles drop down from their small bodies like ropes of flesh, with small polyp-like blossoms all along. I saw one this morning with six arms, dropping down nearly seven feet each in length! And, all the years our respected fellow-citizens have been breakfasting on these gelatinous curiosities, our scientific friends across the water have been gravely wondering whether Victor Hugo did not *invent* the devil-fish! And that reminds me to say that one thing a traveller must learn on this Western trips and that is greatly to distrust the definite conclusion; of scientific men. No one who has seen a sudden storm undo the work of a century, an alkaline plain turn into a hay-field in one short month, or a lake thirty-five miles long by sixteen wide drained by a year's irrigation, can feel at all sure that into scientific chronology all the conditions have been entered.

Yesterday, I went to see the wonderful Park California has made out of six square miles of sand-dunes. I went to get my first view of the Pacific and the rocks where the seals still clamber; but, on the way, the fog the trade-winds bring—brown fog that could be cut into slices and toasted—shut me in. The seals wisely retired to private caverns, and I—took a remedial glass of lager instead of my first glimpse of the Pacific. This afternoon, I was carried off to Woodward's Gardens, not knowing in the least what I was to see. Glad indeed was I that I went, for nowhere in the world can one see so much for "two bits." It occupies two blocks of land,—one a pretty verdant slope of landscape gardening, the other supplied with swings for children, goat carriages and donkey drives, zoological dens, and a camera. There are four museums, menageries, and conservatories, an art gallery, and a vast audience-hall. It was impossible to see all these things in one afternoon; and I went to the regular entertainment, which was half over before I arrived. My part of it began with incredible feats by a flying acrobat, who always did what he undertook, but did it so clumsily that he kept me in perpetual terror. Then "California's greatest singer" stamped about the stage, and imitated very sadly the freaks of "delirium tremens." He was followed by a Rose Julian, who went through posturing feats in so little clothing that I could not have endured it, if she had looked in the least like a woman; but she was only a tangle of legs and arms that seemed to change places, and might have belonged to a cuttle-fish. The saddest sight of all was a dear little child not six years old, who danced skilfully to a tambourine, but with a pale face which told what she had suffered in learning. Comic songs and a comic pantomime were followed by a concert, and all these I left to go in search of something which delighted me extremely. I mean the subterranean aquarium, in which all sorts of fishes and shell-fish live in great tanks of sea-water, some dozens of which are set into the walls of a dark grotto. The light falls on the top of the tanks, and comes through them into the grotto. You see the fishes just as they see each other, vivid with iridescent color, darting with graceful play of fins or tails, half-transparent and altogether lovely. Aladdin must have inspired the whole thing. Then there are conservatories full of wonder, and a tank with a rockery for four gigantic seals. A seal is the ugliest creature in the universe. I wish it had not such a soft, intelligent eye; for it looks like an antediluvian snail strayed out of its cav-

Digitized by Google

ernous shell, or lumbers over the rocks like an unwieldy leech. Now, dear *Index*, I have talked to you for a good hour; and not a word have I said that I wanted to. I should like to write about Salt Lake City, some things that I think you have never heard before. I want to speak of the open vices of San Francisco. I can't help being glad that in dear New England vice still pays to virtue the homage of hypocrisy. If you care to hear, just let me know.

CAROLINE H. DALL.

PERSONAL ITEMS.

SHAKESPEARE had only fifteen hundred words in his vocabulary. But he knew how to arrange them.

GEORGE W. CURTIS is to deliver the address at the unveiling of the statue of Robert Burns in Central Park, in October.

MISS DICKINSON has written a four-act comedy entitled "An American Girl," and Miss Fanny Davenport will personate the heroine.

CARLYLE is reported to be busily engaged in revising and correcting a new edition of his works and in collecting materials for his biography.

THE owner of Swedenborg's summer-house proposes to tear it down, unless somebody will buy it for $1,300. It is proposed to bring it to this country for a relic.

A RUSSIAN publishing firm has entered into negotiations with Mr. Darwin for the exclusive right of translating his new work on natural history into Russian.

THE statue of Governor Winthrop set up in Scollay Square, Boston, on Anniversary Day, the 17th inst., is one of the best of such artistic memorials in the city.

MISS MARY GREW, of Philadelphia, a friend of the Free Religious Association, whose voice has been occasionally heard at its gatherings, is on a visit to Boston.

MR. AND MRS. WILLIAM FLETCHER, distinguished English spiritualist lecturers, have arrived in this country, where they will address audiences upon their favorite theme.

MRS. GLADSTONE has opened a home for business girls in London. The establishment will accommodate twenty-five young women, who will be expected to pay according to their means.

ANNA DICKINSON'S new play called "*An American Girl*," in which Fanny Davenport impersonates the heroine, has been performed at the Fifth Avenue Theatre, New York, and is pronounced a success.

MISS JESSICA LANDSEER, a sister of the late Sir Edwin, the great animal painter, died at Folkstone, England, on the 29th ult. Miss Landseer had also won much reputation as an engraver, and in other lines of art.

MRS. MILLER, wife of Rev. Mr. Miller, of Shelburne Falls, Mass., supplies his desk during his vacation. Mrs. Miller preaches original sermons, it is said; and her choir is reinforced by a detachment from the brass band of the village.

MISS A. C. FLETCHER, who has been an enthusiastic student of American antiquities for years, has prepared a course of lectures upon the subject for next winter. She has investigated the mounds of the Ohio and Mississippi valleys.

FREDERICK DOUGLASS spoke recently in an Indiana town where thirty-seven years ago he had been beaten by a mob and left for dead. There were men there who had seen the murderous assault, and the woman who dressed his wounds after the mob had left him. The people wept as he recalled the story.

LARKIN G. MEAD, the sculptor, has just shipped from Florence, Italy, to America, the models for the two remaining bronze groups for the Lincoln monument at Springfield, Ill. He is now engaged on studies for a statue of Gen. Sutter, the California pioneer, at whose mill gold was first discovered in that State.

THE trustees of the University of Wooster, Ohio, have elected a woman as lecturer of modern literature. She is Miss Irish, the translator of several volumes of German literature. It is stated that Miss Irish has had entire charge of the foreign correspondence of Secretary Carl Schurz during President Hayes's administration.

MR. BROWNING is never so great as when he is solving in some form the old mediæval problem, How many angels could stand on the point of a needle? and yet solving it so that a certain fervor of passion flashes through and kindles into a white heat the needle on the point of which angels are expected to stand. —*London Spectator.*

CAMILLE FLAMMARION, the French astronomer, has been making several balloon ascents of late, one of them with his wife. He started from Paris, travelled all night, and came down near Rheims. He says that he did not feel any giddiness, but that he felt a vague desire to fling himself out of the car. "Although convinced of my immediate death," he says, "I felt a gentle temptation to let myself fall; and my own death became indifferent to me. But, happily, it is one of those temptations which can be resisted."

PROF. EDWARD S. MORSE delivered an interesting and instructive lecture upon "Household Art in Japan," before the Parker Memorial Society of this city, last Sunday. Mr. Morse is a distinguished scientist, and possesses the somewhat rare gift among scientific men of rendering expositions of science in popular language. He was for three years a resident of Japan, as professor of the University of Tokio; and his lectures upon that country are the result of personal experience there. Such a lecturer is sure to have something to say, and should have all he is willing to do in that line.

COL. INGERSOLL got out of bad company Saturday night, and is to be congratulated on his escape. He stated the exact truth when he said: "This obscene-law business is a stumbling-block. Had it not been for this, instead of the few persons voting here—less than one hundred—there would have been a congress numbered by thousands." Believers in Christianity may rejoice that the stumbling-block is there, but they may also agree with Col. Ingersoll in recognizing its existence. The Liberal League will never be a cause of alarm so long as it is the avowed champion of obscene literature.—*Chicago Tribune, Sept.* 20.

FOREIGN.

ON Saturday, Sept. 4, the Rev. Mr. Loyson celebrated, in the Gallican Church of the Rue Rochechouart, the marriage of one of his vicars, the Abbé Laine, with a young widow lady of Le Mans.

AT its last sitting, the Academy of Sciences decided that a subscription should be opened in its bureaux for the purpose of striking a medal commemorative of the celebrated naturalist, Mr. Milne-Edwards.

MME. BOTTA, of New York, has given 20,000 francs to the Académie Française, the accumulated revenues of which sum during five years are to be given to the best work on the condition of women which shall have appeared within that period. The prize will be awarded for the first time next year.

MODERN industry and liberal laws have democratized travelling by rendering it rapid and cheap. One hundred years ago, it used to cost at least a thousand francs to cross Mont Cenis. From Paris to Calais was, one hundred years ago, a journey of thirty-two hours; to-day, it is a journey of six hours. From Paris to Lyons was a journey of forty-nine hours instead of nine hours as it is to-day; and from Paris to Bordeaux, seventy-one hours instead of nine.

THE States of the Island of Jersey do not want the Jesuits. Hearing that some of those from France were about to come to the Island, a project was introduced in the States, of which the following is the first article: "Every Jesuit or member of the Company of Jesus is prohibited from settling himself in the Island, or founding any institution whatever under the style of school, seminary, college, or community, or brotherhood, under penalty of being summarily banished from the Island, together with his associates.

A SHORT time ago, Dr. Inowraclaver, a Jew, was appointed by the Presbytery of the Court Church at Breslau Teacher in Ordinary at the Friedrich Gymnasium. The appointment was, however, after a lengthy debate, quashed by the Provincial School Board; and, although the Presbytery claimed the right — under a statute of 1764, which opened the Gymnasium to members of every religious creed — of retaining Dr. Inowraclaver, its claim was rejected on the plea that the statute refers to pupils, and not to teachers.

THE majority of the Luton School Board is composed of churchmen; and they have recently given proof positive of the manner in which churchmen would, if it lay within their power, pervert the whole spirit of modern elementary education, by setting apart one hour a day to religious instruction, and appointing two examiners to test the children's acquaintance with the Bible. We are informed that this zeal on behalf of religion—which was certainly zeal without knowledge, inasmuch as it overshot the mark — gave rise to much exasperation in Luton, where the fact that the Scripture lessons usurped time set apart in the time-table for secular instruction was strongly commented upon. Two hundred and fifty children were, by means of the Conscience Clause, withdrawn by their parents from the Bible-drill; and an indignation meeting was afterwards held to emphasize their protest. Now, however, the Education Department has had its attention called to the matter, and the action of the School Board has been declared illegal. Such an example is well worth remembering, as it shows how the children of England would be educated, if churchmen could regulate their instruction.—*Secular Review.*

CULTIVATING INFECTIOUS DISEASES AMONG INFANTS.—At a recent meeting of the Orrell Local Board, near Wigan, in Lancashire, the clerk, in illustration of the difficulties which beset the control of infection, mentioned a practice which exists in that district, of mothers deliberately exposing their young children to the infection of scarlet fever and whooping-cough, under the belief that it was better that the children should have the disease while young. He designated the belief as a "superstition." We would rather term it a tradition arising from the imperfectly understood results of experience. The practice described is by no means confined to the part of Lancashire under consideration. Our own knowledge of it is somewhat extensive; but the exposure, so far as we have met with it, has been invariably limited to the obviously mild cases of infectious disease, and two elements entered into the practice. First, there was the practically universal belief that the infectious diseases of children had to be undergone by every child, and the sooner they were got over the better for the child, both as to its chance of recovery and its subsequent welfare; and, next, there was the belief that, if a child contracted the disease from a mild case, it would have a mild attack. Hence mild cases were selected to catch the disease from. In both these elements there was a substratum of truth, which long experience and common observation had shown, and which was unchecked by the more precise observation of the medical man.—*London Lancet.*

THE POLITICAL CREED OF THE FRENCH DEMOCRACY. A "returned exile" writes to an English journal that on the whole, apart from the pretty universal disgust of violent or sensational politics which he considers one of the healthiest symptoms in Paris democratic life, it would be hard for the present to discover any predominant or even strong leaning in the proletarian world. French workmen, for the most part, may be said to be tired of systems, and to have drifted to a kind of socialistic eclecticism. Their creed is gathered from what is most rational and practical among the teachings of the first half of the century: from Saint-Simon, his conception of an industrial and administrative epoch, that must be substituted for the military *régime;* from Fourier, his admirable views on the education and development of man; from Auguste Comte, his morals; from Lassalle, his "Volkstaat." The epitome is ruled by a wide-spread notion that individual property must for the present be accepted as a fact, but that the fact is a relative one, with nothing permanent in its essence, and that by successive and gradual transformations the use of accumulated capital ought to be, and must be, in process of time universalized; practically, and in the immediate future, a growing conviction that the working classes have to expect only from their own endeavors any advance in the social scale, and that their first duty is to secure a hearing in Parliament. This is sure to be the *mot d'ordre* at the general elections of 1881; and it may be safely expected that, at least by the great cities, an aggregate representation of a dozen working men will be sent to the Chamber of Deputies. It remains to be hoped that these will be of a conciliatory, not an eccentric or a sensational turn of mind. If such be the case, they will bring to the young Republic what she seems to have sadly lacked up to the present,—deep sympathy for the humble and care for those who are, after all, her most devoted and uncompromising supporters.

Digitized by Google

JESTINGS.

"Now THIS is what I call business," remarked an undertaker, as an unfortunate gentleman stepped into his store and died.

"Go OUT, young man. She's not here!" said a preacher in the midst of his sermon to a youth whom he saw standing hesitatingly at the portal.

BRIDGET: "And how shall I cut the poie, mum?" *Lady of the house:* "Cut it into quarters." *Bridget:* "And how many quarthers wud I cut it into, mum?"

THE last valse but four; time, 2.35 A.M.: Wife of his bosom: "Don't keep looking at your watch, Algy! One would think you were in church!" — *London Punch.*

A MISERLY, rich old man, on being rebuked for his parsimony, replied: "True, I don't give much; but, if you only knew how it hurts me, when I give anything, you wouldn't wonder." That's just what's the matter with all misers. Giving hurts them.

AN enterprising American shipped some wheel-barrows to Rio de Janeiro; and the natives filled them with stones and such, and carried them on their heads. They said it was a capital contrivance, and wondered how they managed to get along so many years without it.

GOING home from church, she remarked to her husband, "Did you notice that bald-headed man in front of us, and how young he looked? I never saw any one so young before with a bald head." Then he shut her up by replying, "My dear, I was bald-headed before I was a year old."

A LITTLE boy, in turning over the leaves of a scrap-book, came across the well-known picture of some chickens just out of their shell. He examined the picture carefully, and then with a grave, sagacious look slowly remarked, "They came out 'cos they was afraid of being boiled."

AN ENGLISHMAN related that, being at Naples, while taking tea with his wife, a thunder-bolt entered the chamber, and the poor woman was reduced to dust. "Ah, mon Dieu!" cried one of his auditors, "what did you do, what did you say?" The Englishman replied coldly, "I rang, and said, 'John, sweep up your mistress.'"

A LADY taking tea at a small company, being very fond of hot rolls, was asked to have another. "Really, I cannot," she modestly replied. "I don't know how many I have eaten already." "I do," unexpectedly cried a juvenile upstart, whose mother had allowed him a seat at the table. "You've eaten eight. I've been countin'!"

A CURATE who had adopted a monotonous whine in his prayers, on being remonstrated with by his diocesan, pleaded that such a tone was proper to acts of supplication, because beggars always assumed a whine when they asked for alms. The bishop replied, "Yes; but, when they do, I always know that they are impostors, and give nothing."

REFUGE OF SUPERSTITION.

THE following resolutions on Sunday observance were introduced in the Weirs' Landing Methodist Camp-meeting by President Durgin, of Hillsdale College, Mich., and we presume were passed:—

WHEREAS, The people of these United States have widely departed from the customs of our fathers in their observance of the Sabbath; and

WHEREAS, We have a great army of men on our railroads, steamboats, and street-cars, in our telegraph offices and post-offices, and in our manufacturing establishments—a great army of men who are compelled to toil seven days in a week, or lose their places and wages; and

WHEREAS, Many Christian people and ministers of the gospel have come to believe and teach that the fourth commandment has been abrogated, so that the law of God no longer requires men to abstain from secular labor on the Sabbath: therefore

Resolved, That in the opinion of this Conference, the fourth commandment *has not* been abrogated, and that the law of the Sabbath (as interpreted by the words of Jesus and the practice of the Apostles) does still bind the human race to abstain from secular labor on the first day of the week.

Resolved, That we earnestly recommend to our ministers to preach faithfully and plainly on this subject, and to our *churches* to make persistent Sabbath-breaking a matter of church discipline and exclusion.

Resolved, That we recommend to our people everywhere the formation of Sabbath societies, in which (imitating the spirit of the fathers in their struggle against slavery) we also struggle against the destruction of God's Sabbath,—struggle until every railroad, engine room, and office shall, on the Sabbath, be as silent as a graveyard; until every toiling operative shall have the Lord's Day for worship with his family; and until even the animals shall no longer be robbed of the rest which God in his decalogue has commanded us to give them.

An exchange says:—

"In Brooklyn, a child five years old, who has been suffering three years with a horribly diseased ankle, has recently been cured by the application of mortar from the chapel of Knock, County Mayo, Ireland, where have appeared the apparitions of the Virgin Mary and Saints James and John. The mortar was dissolved in water before applying. The Pope is to investigate the matter to see whether or not it is a miracle."

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

By MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM;

—OR—

PHILOSOPHY OF KNOWLEDGE.

BY JEAN STORY.

Perceiving the oneness and continuous interchangeability of substance as essence and as form, the author discards the use of the term "spirit" and "matter," and substitutes therefor the term "essential substance," whose intrinsic elasticity or vitality is alike intact, whether condensed as form or expanded as essence or spirit; all the innumerable qualities of substance being solely the result of its spacial modifications. Viewing the phenomena of nature, the only source of positive knowledge, from this new stand-point, which differs from that whence any other system has been idealized, and accepting the exact sciences as the bases of speculative science, the author claims to present for public consideration a New System of Philosophy. Unarmed by other aid than its own intrinsic merits, it has been launched upon the stormy sea of public opinion to battle single-handed for its right to a voice in the general sentiments of the age.

The book is in cloth, 12mo, 784 pages. It can be obtained first hand at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON. Price $1.50 at retail.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . .		10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00

No. 4.—**Christian Propagandism,** by F. E. Abbot, **is an exposure of the weakness,** costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 563.
VOL. I., NEW SERIES.—NO. 15.

BOSTON, MASS., THURSDAY, OCTOBER 7, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

ALL that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage.—*Buddhist.*

ALL that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.—*Buddhist.*

EVERY man reaps as he tills. Who lay up goodness have gladness; who lay up evil, sadness. The upright fear no thunderbolts. Would you know what you were, see what you are; would you know what you will be, see what you do. If one be not enlightened within, what lamp shall give him light? If his purpose is evil, what prayers shall he repeat?—*Chinese.*

KEEP thy heart with all diligence, for out of it are the issues of life. As a man thinketh in his heart, so is he.—*Hebrew.*

OUT of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things.—*Jesus.*

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—*Paul.*

WRAP up yourself in your own virtue, and be independent; for a rational mind, that acts always with justice and integrity, is sufficient to its own happiness, and will enjoy a perpetual calm.—*Marcus Aurelius.*

MEN are not made truly religious by performing certain actions which are externally good; but men must have righteous principles in the first place, and then they will not fail to perform virtuous actions.—*Luther.*

IF you would create something, you must *be* something.—*Goethe.*

THE true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves. Their *task*, be it ever so glorious, is historical and transient: the majesty of their *spirit* is essential and eternal. Goodness, beauty, truth, acquired by others, are original to them; hiding behind the eye, thinking on the brow, and making music in the voice. Such beings live simply to express themselves; the soul not being with them the servant of action, but action rather the needful articulation of the soul.—*J. Martineau.*

THAT regal soul I reverence, in whose eyes
Suffices not all worth the city knows
To pay that debt which his own heart he owes;
For less than level to his bosom rise
The low crowd's heaven and stars: above their skies
Runneth the road his daily feet have pressed;
A loftier heaven he beareth in his breast,
And o'er the summits of achieving hies,
With never a thought of merit or of meed;
Choosing divinest labors through a pride
Of soul, that holdeth appetite to feed
Ever on angel-herbage, naught beside;
Nor praises more himself for hero-deed
Than stones for weight or open seas for tide.
—*D. A. Wasson.*

CURRENT TOPICS.

A CABLE despatch from London, October 1, reports Thomas Carlyle dangerously ill, and not expected to survive many days. Mr. Carlyle is within two months of eighty-five years old.

THE *Christian Statesman* appears to think that the employment of Col. Ingersoll as a campaign orator by the Republicans in Maine was one of the causes of the Republican failure there; and it bids the party to take warning therefrom.

REV. E. P. ADAMS of the Presbyterian Church, who during last winter and spring kept Western New York agitated by his heretical preaching against the doctrine of eternal punishment, has had an ecclesiastical trial, and been deposed from the ministry by the Buffalo Presbytery.

AFFAIRS have looked very warlike in Turkey within the last week; but, at the time we write, the prospect is brighter for a peaceable solution of the perplexing problem which the other powers in Europe have taken in hand,—namely, to coerce the Sultan into carrying out the Berlin treaty, by the merely moral pressure of a naval fleet in the waters adjacent his territories.

A PROMINENT lawyer in New Jersey arose in court the other day, and expressed his contrition for having obtained excessive damages in a case he had once advocated before the court, and also asked pardon for any discourtesies he might have been guilty of at any time in the heat of discussion. The judge was evidently surprised, but spoke in appreciative encouragement of this rare awakening of conscience. His legal brethren of the bar, however, have put in a plea of "temporary insanity"; and they back their opinion by alleging, as sufficient cause of the mental aberration, dyspepsia and zeal for religion and temperance.

ONE result of the "miracles" at Knock, Ireland, has been the conversion of an obscure little hamlet into quite a town, with thriving hotels. The dividends, too, on the railroad passing near the place, have largely increased. And, now, another village, with the euphonious name of Ballyraggett, has started wonderful apparitions. These ghosts evidently mean business. The Catholic ecclesiastics who have been appointed to investigate the phenomena at Knock are acting with the shrewd caution habitual with the Papal Church, and have not yet reported on their validity as miracles. We would recommend to this committee that they search out any land speculators there may be in the vicinity of these Irish villages, and subject them and the directors of the railroads to a course of cross-questioning.

THE Radical Club of Ithaca, New York, appears to us to present an example to Liberal Leagues and similar societies that is worthy of imitation. It does not confine itself to the class of subjects that are so apt to run into windy discussions, but includes those quite largely of a local and practical character. As an illustration of this, it may be mentioned that the one considered at its first meeting this fall was "Drainage in Ithaca." "The club herein," says the *Daily Journal*, "follows its custom of directing attention chiefly to themes of practical interest. Since its reorganization last spring, the questions of church-taxation, license-laws, the Bible in the public schools, and independent voting have been discussed on its platform by some of the ablest men among us; and the brilliancy of these debates is still fresh in the minds of our readers. We predict an equal success for the coming season."

HOLLAND at last has a monument to the greatest intellect the nation has ever possessed and one of the grandest characters in the history of all countries,—Benedict Spinoza. He was shunned and cursed in his lifetime, and more than two centuries have passed since his death. But the world has now come to know him better; and those who have come to know him best have learned to reverence him. The monument has been erected at The Hague, where he lived and died, by the loving contributions of special students of his philosophy in many countries. It supports a statue of the philosopher, which was unveiled with appropriate ceremonies and addresses on the 14th of September. Various attempts are now being made to revive the philosophical systems of the great thinkers of the past. But, among all the philosophies, we know of none more worthy to be revived or more replete with material for fruitful study than that of Spinoza. And in moral character he came about as near to perfection as any human being of historic fame has ever reached.

THE Unitarians evidently had a very good time at the meeting of their National Conference at Saratoga. The attendance was large,—so large that the absence of the mysterious "other Christian Churches," which give such a long name to the Conference, was not felt. (We incline now to think that this phrase must have been added to the name, in order to make another opportunity to define Unitarian Societies as Christian.) The deliberations are described as having been "remarkably harmonious." From the hurried reading—the only one we have yet been able to give—of the solid report printed by our neighbor, the *Christian Register*, we judge that the proceedings were strongly denominational, and that some new signs were disclosed of the ecclesiastical tendency which we have felt quite sure would be one of the results of the conference system of organization. The traditions of liberty, however, in the body, in spite of the dividing lines it draws, are so strong that this tendency cannot as yet make much headway; and no little difficulty will be found in drawing into any proper ecclesiastical orbits some of the eccentric Unitarian Societies in the West that have got used to all the freedom of the prairies.

Digitized by Google

For the *Free Religious Index.*

PRISON ETHICS.

A Discourse before the Free Religious Society of Providence, R.I.

BY FREDERIC A. HINCKLEY.

I approach my subject to-day, friends, from the stand-point of Free Religion. If there be anywhere among us a belief that God is a stern, cruel, inhuman task-master, that the estate of mankind is one of sin and misery, that the human being is conceived in sin and born in iniquity,—*that* belief can surely have no place here. The Evangelical idea of original sin and total depravity naturally ultimated in a very distinct separation of the saints from the sinners, and naturally subjected the sinners to harsh, often barbarous treatment. It was inevitable that, however much Orthodoxy might do to break down caste-distinctions, it should give its own tone to all the institutions around it. The divine plan, in its conception, included unrelenting punishment to the offender. Nothing but the fear of hell could save depraved, unregenerate humanity; and such as even that would not warn to the paths of virtue were consigned to endless torment. I should be sorry to do Evangelicism injustice; but, look at it as I may, I find punishment the central point in its conception of divine and of human rule. Fear has been the attribute to which it has in all cases appealed. And when the warden of one of our New England State prisons said to me the other day, "Our great object is to show the offender that the way of the transgressor is hard," he gave me the legitimate summing up of the Evangelical plan.

But we meet here to-day in the name of a new gospel. Striving to deal somewhat with problems of social science, we have discovered that the most melancholy fact with which the reformer has to contend is the division of the world into classes, alien to each other, ignorant of each other's needs, indifferent to each other's welfare. Tracing these distinctions back through past history, we find they have been much greater than they are to-day: that every step in the line of progress has been a lessening of class feeling and an advance toward a truer unity of the human family. So, to-day, the highest and purest forms of religion recognize, not simply in profession, but in practice, the brotherhood of man. If the lessons of this platform teach anything, they teach that. They affirm that no man liveth to himself alone; that, in a sense to be neither rejected nor despised, each man is his brother's keeper. The brotherhood of man never meant anything more than the brotherhood of a caste, until the idea of individual freedom was fully developed; and individual freedom never means anything more than freedom of a caste, until the idea of brotherhood is understood and accepted. We therefore, whose mission it is to stand for the new faith, can no longer consistently regard ourselves as the saints, and a body of men outside and beneath us as the sinners. We must needs rather look upon all human beings as members of one great family, in whom, as Seneca says, Nature has implanted mutual love. The father and mother in that family is the power we cannot comprehend, but which men call God. The laws by which the children are governed are always and universally applicable; but their design is simply to help the weak, to inspire the strong, to win all to that which is good and beautiful and true. The family bond, the bond of humanity, is therefore the strongest bond we know. It is with this golden chain of kinship, binding me not less to the crucified robbers than to the crucified Jesus, that I speak to-day. The links at one end may be darkened by sin and shame, at the other very bright with the lustre of virtue; but they are all golden still.

I think the alleviations in prison discipline and life, which are constantly going on, are caused primarily by this growing sense of human brotherhood. The world feels to-day as it never felt *before*,—that it cannot separate itself from any of its children, even though they be branded murderers and thieves. Our convicts are a part of us. Right in our midst to-day, meeting us on the street, mingling with us in business life, holding positions of trust and honor, are the boys and the men, and, alas! too, the girls and the women, who are to be the future inhabitants of our jails and prisons. We, the most virtuous of us, are inextricably interwoven with them in the great social fabric. We cannot shift the responsibility of fellow-citizenship from our shoulders. We are helping to make the institutions and customs which shall make or unmake them. The little boy who is the off-spring of physical drunkenness in more than one direction—whose cradle is a brothel, whose nursery is a dram-shop, and whose school is a gambling hell—becomes qualified to enter the reform school, thence to pass on to the jail, the State prison, and possibly to the scaffold; but he is a small sharer in the responsibility for the final result, compared with the parents who begot him and the good people who allowed the brothel, the dram-shop, and the gambling hell to take possession of their highways, while they were either wrapped in lazy luxury or engaged in a desperate struggle to save their souls for the kingdom of heaven. Pure birth in love and freedom, and healthy and virtuous surroundings,—these are the right of every human being; and the lack of them will account for almost any sin.

Well, that is a new idea. In its presence, many of the practices of the past could not stand. In its presence, many of the customs of the present will not long stand. Under feudalism, prisons were often, says Harrison, excavations in the earth, encased with solid masonry, or dug out in the living rock; and men were dropped into them as into huge bottles, or placed in recesses in the sides and built in with stone and mortar, to drag out a miserable and sometimes protracted existence, death offering the only hope of relief. In despotic countries, the policy has often been to cut off all facilities for the identification of prisoners. That all seems severe and inhuman, as it was. It has largely passed away. But the central idea of punishment, of working through fear, still remains. After making all allowance for difference in the severity of the treatment, it is *still* unhappily true that very much of the old spirit prevails. It could have been said as correctly during the reign of Louis XIV. as it can be now, and as correctly now as it could be then, that the object, the *great* object, of all prison discipline, is to show the offender that the way of the transgressor is hard.

Now, the advanced thought of the hour, seeing that the criminal is the product of causes frequently, if not always, beyond his own control, sees the transgression not in him alone, but in those who had to do with these causes; and, not to trace it still further back, it sees at *once* a divided responsibility. It concludes, therefore, that it can reach but one out of the many transgressors in a given case. Then it takes another step, and discovers that crime generally results from ignorance or lack of self-control rather than from deliberate evil intent, and concludes again that what an ignorant man needs is education, what a passionate man needs is power to govern himself. And so by a course of argument absolutely unanswerable, based on the deepest and broadest philosophy, it reasons punishment out of existence. It is with great unanimity, therefore, that the best thought and the finest instincts of the human heart unite to-day in condemning the idea of punishment as *the* important feature of prison discipline. The sentiment of human brotherhood, in view of all the facts disclosed by social science, cannot tolerate the thought that the *great* object is to show the offender that the way of the transgressor is hard. The great objects are to protect society and to reform the criminal, and the surest way, and the only way, to protect society in the long run is by reforming the criminal.

Of course, confinement is in itself punishment; but what I mean to say is this: it is not confinement for the sake of punishment, it is confinement for the sake of reform: it is not confinement for the purpose of showing the hardship of the way of the transgressor, it is confinement for the purpose of making *him* into a good and law-abiding citizen. The test questions, then, to be applied to every system of prison discipline, are these two:—

1. Does it protect society?
2. Does it reform the criminal?

The task I have set myself to-day is to show that our present system does neither of these things, and to indicate the general principles of a system which I think will do both.

Now, in examining our present prison system, I want to be perfectly fair and impartial. I might begin by showing you how much abuse may take place under it, unauthorized by law, and yet unrebuked. I might refer you to a case such as I know of in a New England State (and I am informed they are very common), where there is a man awaiting trial on a charge of perjury. In the theory of our law, he is supposed to be innocent until proved guilty, and is confined in jail in the absence of bail, simply to insure his presence when the time of trial comes. In this case, the man not yet convicted, and who may prove to be entirely innocent, is not only placed under the same roof with men under sentence of crime, and thus associated with the general reputation and influence of such company, but he is compelled to occupy the same work-room with them day after day, until it please the authorities to bring him to trial: not because the law requires it, but because for economical reasons the only rooms in this prison kept habitable during the day in cold weather are the work-rooms. That, we shall agree, is a very grave abuse,—a condition of things well calculated to demoralize a weak man, and an indignity to which an innocent man, weak or strong, ought never to be subjected. If I were speaking as a friend of the present system, and wanted to perfect its administration, I could multiply such and similar cases. But that is not my object. I want to convince you that the system itself is radically wrong; and, in order to do that fairly, I must pass over errors of administration, and try it at its best. The counts in my indictment are these:—

First. The system encourages the idea of antagonism between the prisoner and society.

Second. It usually groups prisoners of all degrees of guilt together.

Third. Where it avoids this, it adopts something as bad or worse in the solitary system.

Fourth. It is unnecessarily severe in mere conventional matters, greatly exaggerating their importance.

Fifth. It is based on definite terms of imprisonment.

Sixth. It generally includes capital punishment, and always the life sentence, which is but another form of the death penalty.

Seventh. It discharges the convict upon society without having secured his reformation.

Let us examine very briefly each of these points.

First. The encouragement of the idea of antagonism between the prisoner and society.—The person who has committed some crime against social order naturally feels that he has raised his hand against his fellows, and that *they* have raised their *hands* against him. They are henceforth enemies to each other. Now, the first question we ask, or should ask, when such a one is taken into custody, is, What must be done for the immediate protection of *society*? The answer is, He must be deprived of his liberty. That being accomplished, our second question, the more important of the two, is in order; namely, What shall we do to reform the criminal? And the answer of the most enlightened experience is that the very first step toward reforming him is to convince him that society is not his enemy; that it does nothing with him for the sake of punishment, but that it orders all the arrangements by which he is surrounded with a view to returning him to the active world where he really belongs. Is this the impression produced upon the mind of a prisoner by our present system? I answer emphatically, No! There is a very elaborate effort to produce just the opposite result. The spirit of the management of nine out of every ten of our criminal institutions is that of fear. Over the doors of most, if not all, of them might be fittingly inscribed the words, The Way of the Transgressor is Hard. How true this criticism is may be seen in the frequent selection of military men as prison wardens. I do not mean simply men who have fought for a great idea in some emergency, but men who are naturally full of the fighting spirit at all times. I would not be understood as reflecting upon the soldiers of liberty, but I do think that military glory is too often considered a certificate entitling the holder to a monopoly of all the virtues. I incline to believe that the less we have of the soldier in civil concerns, the better. The poet does well to sing of the general who turned defeat into victory by riding from Winchester, forty miles away; but he might as well celebrate the cannibalism of the savage as to embalm in song the same general's dealings with the Indians. War is always an evil, and its methods are justly obnoxious off the battle-field. Certainly, the last place for them is in the management of a State prison.

Miss Carpenter says, it seems to me with great comprehensiveness, that the will of the prisoner should be brought into such a condition that he will wish to reform: that his hostility to divine and human laws must be subdued: that his feeling of antagonism to society must be destroyed. And, she adds, this can never be done by fear, never wholly by suffering. Only by sympathy, only by making the convict understand that all to which he is subjected has in view his restoration to society as an honest member of it,—

Digitized by Google

only thus can the desired end be accomplished. That our present system grievously fails in this will become more apparent as we examine other features of its administration. This brings me to my second point of criticism, the grouping together of prisoners of all degrees of guilt. In the dining-room and in the workshops, the murderer and the forger, the man sentenced for one year and the man sentenced for life, sit and stand side by side, holding no communication with each other, it is true, but still aware each of the other's presence. Some, perhaps all, of us know what it is to be sensitive to atmospheric conditions. In a company of congenial spirits, we can feel an inspiration, though no word is spoken. There is an influence of character which language fails to express, which indeed is often expressed without language. What must be the moral conditions in the atmosphere of a room of twenty-five, fifty, or a hundred men, representing all shades of crime from murder to theft, repressed by the unyielding rigidity of a harsh military system? Not such as any one within the sound of my voice would recommend as conducive to personal improvement. The very principle of association, which, under a system calling out the better impulses of its subjects, would be so desirable and beneficent, becomes, under our present system of permanent, artificial herding, a means of degradation and wrong.

But the solitary system prevailing in the Eastern Penitentiary of Pennsylvania, often regarded as the only alternative, is equally unwise and injurious. As a punishment, solitude is undoubtedly more severe than silent association with fellow-criminals; but the great object of prison discipline, as we are viewing it, is or should be to fit the convict to reënter the world in a condition to hold right relations with his fellow-men. It was his lack of such ability that brought him to the felon's cell; and, so far as his reform is concerned, it is just that faculty of association which needs development in him. How a man is to be fitted to live and work with his fellow-men by being placed in a cell seven to eight feet one way by from fourteen to sixteen feet the other, in which he is to eat, work, and sleep, and with a yard adjoining eight by fourteen feet for his exercise, is something I cannot understand. I am aware that very philanthropic people differ widely as to the results of the congregate and solitary system, I am aware that the Pennsylvania prison has some very commendable features; but that it can teach men how to live in right relations with their fellows by absolutely depriving them of those relations, under proper restrictions, I do not believe. When Charles Dickens visited this country in 1842, he investigated quite thoroughly the prison at Philadelphia. In those much maligned *American Notes*, he speaks thus of the solitary feature:—

"I believe that very few men are capable of estimating the immense amount of torture and agony which this dreadful punishment, prolonged for years, inflicts upon the sufferers. I am convinced that there is a depth of terrible endurance in it, which none but the sufferers themselves can fathom, and which no man has a right to inflict upon his fellow-creature. I hold this slow and daily tampering with the mysteries of the brain to be immeasurably worse than any torture of the body. It is my fixed opinion that those who have undergone this punishment *must* pass into society again morally unhealthy and diseased."

I doubt if any one who has much conception of the character of the human mind will dispute this statement of Mr. Dickens. Just imagine, friends, for a moment, what effect such a course of treatment for a year, for six months, aye, even for one month, would have upon us; then tell me, if you can, that it is not a system calculated to crush and demoralize its victim.

But this element of solitude, absolute only under the system bearing its name, prevails in a limited form in all prisons. I refer now to what is accomplished by unnecessary severity in conventional matters. There is a room, say, with fifty men at work side by side. They are to stand there day after day, without uttering a word or looking up at a human being. If they do either, they receive punishment for it. There is solitude, you see, right in the midst of one's fellows,—solitude which can have no value whatsoever as a means of reforming the criminal. In my judgment, its only tendency is to *deform* him more and more. I have myself heard a prison official sternly rebuke a man for answering a question which he thought was addressed to himself, when in reality it was addressed to another. If our aim is to unfit the convict for the use of language, and to destroy what remnant of self-respect he may possess, this is a singularly successful invention for its accomplishment. If we would teach him how to associate with his fellows, how to speak respectfully and purely, if we would arouse within him the spirit of a man, then this method is an absolute failure, and deserves to be branded as brutal to the last degree. In the list of rules, a copy of which is placed in each cell of the Pennsylvania Prison, I find this: "You must not make any unnecessary noise, either by singing, whistling, or in any other manner." The idea underlying this rule, as also those previously quoted, is not reform, but punishment. Crush the evil spirit out of him, stamp on it, grind it to powder, do anything and everything that can be done to show the offender that the way of the transgressor is hard. It is an inhuman system, wrong in its aim, wrong in its philosophy of evil, and of course therefore wrong in its methods.

I come now to my fifth criticism, that of definite terms of imprisonment. And here again the old idea of punishment and the new idea of reform come into immediate and irreconcilable conflict. The wise parent whose child tells lies wants him placed under truthful influences, not for a specified time, but until his bad tendency is overcome and replaced by the opposite virtue. In other words, he desires not so much to punish as to reform him. I should like to see it shown that the reform of criminals can be best secured by definite terms of imprisonment, based not upon the character of the individuals, but the character of the crime. It is an absurd proposition, apparent without argument, that every man sentenced for six years needs just six years, neither more nor less, in which to reform. Who can sum up in a moment the differences in character and of treatment required between two men convicted of the same crime and sentenced for the same term? It is a matter for close observation and study,—a matter which only the daily deportment of the individual, when placed under the proper influences, can settle. It is infinitely more dangerous to release some men at the end of five years than it would be to release others, guilty of the same offence, at the end of two. It may be said, the object of reform in this direction is secured by the exercise of the pardoning power. The pardoning power is, at its best, a very poor way of doing a good thing, and it is exceedingly liable to abuse. The governor, or the governor and council with whom it sometimes rests, are political officers. Their interests often, their lack of intimate knowledge of individual cases always, will interfere with their reaching wise conclusions. Besides, the pardoning power must be exercised all at once, if at all; and, since no man can reform in a moment of time, no man ought to be unconditionally released in a moment of time. His reform *must* be gradual, therefore his restoration to society should be gradual.

What is true of all definite terms of imprisonment is true in an intensified degree of the life sentence. I have coupled this with the death penalty, with deliberation. Capital punishment can have no place in a true prison code. It is not only condemned as a doubling of the sin of murder under the forms of law, but it certainly is unnecessary as a protection to society, so long as escape from incarceration is, comparatively speaking, impossible; and it certainly cuts off all opportunity for reforming the criminal. But the sentence for life is only a refinement of cruelty from the scaffold. Did you ever think, friends, what must be the effect upon a human being of becoming settled in the conviction that hard labor, prison fare and discipline, and a felon's cell are all there is left for him so long as he shall live? Do you, can you, realize what it is to have the last ray of hope go out of the human soul, and nothing left in its stead but the very blackness of despair?

I have read recently a very touching story of a young man wrongly suspected of murder, who was arrested, tried, convicted, and sentenced, despite all the efforts of his friends to overcome the government testimony, which indeed seemed overwhelmingly conclusive, and who spent three years in prison before the error was discovered. During that three years, what a change had gradually come over him! An unnatural, severe calm, submission and desperation, melted into one, now characterized his every look and act. And when his friend brought him the news of the discovery of the real murderer and his own release, he received it as one in a trance. For hours he was silent and apparently lost to human interests and relations, so terrible had been the influence upon a mind once active, buoyant, and clear. Finally, in one of his reveries, his friend, who was a physician, said to him, "Well, this has been a very long fever; but we are all through it at last." Passing his hand over his face, he looked up to the doctor, saying dreamily, "Let me see! Is it all true?" and then, with a grave, wistful look, added, "It was not I who did that thing, then?" To such a condition had three years of imprisonment and suspicion brought an innocent man, that he really was not quite sure of his own freedom from guilt. It is only a story, but it is often duplicated in real life. The loss of hope, of ambition, of desire for progress, which results from the loss of all opportunity to better one's condition, means mental and moral, if not physical, death. Harrison, in his work on *Prison Economy*, says of imprisonment for life: "It is utterly and manifestly inconsistent with the idea of reformation as the object of penal detention. It cuts off at once all hope, all stimulus to effort, all motive for self-denial or self-control."

My seventh and final criticism of the prevailing system has been already suggested, indeed is the natural outcome of the fifth, the definite terms of imprisonment. It is the discharge of the criminal upon society without having first secured his entire reformation. It is precisely because of this fatal error that so many men serve more than one term in our penal institutions. We never ask,—under the law, we have no special right to ask,—Is a man reformed? He has served out his sentence and obeyed the rules, and that is the end of it. So he goes forth, in many cases incapacitated for earning his living, with the shadow of the prison darkening his pathway, and with few, if any, friends to help him regain his position in society. The statement made by the old Englishman aptly represents many a one thrown thus unprepared upon the world, and by it only hardened in crime. "I have been told a thousand times," said he, "to go and get work; but it was never said to me during twenty years, while in or out of prison, 'I'll give you work.' I was sent to jail for two months when a boy for stealing a loaf of bread, and no one cared for me. I walked to the seaports, but in vain. I tramped, sore-footed, thousands of miles when I was a lad, in order to get honest employment; but it did not answer. I was tempted to steal. I stole. I was imprisoned. Since then, I have learned the trade of a professional thief; and I intend to follow it." This plain scrap of autobiography shows not only that prison life never reformed its subject, but it shows also that, had it thoroughly reformed him during the time of his first imprisonment, and secured him, as it ought always to do, an opportunity to earn an honest living, he would have become an honest man and a safe citizen. That we deprive so many men of their liberty, keep them in custody for a term of years, and give them back to society no better and often worse than when first they came under our charge, is terrible evidence of the inadequacy and failure of our prison methods. "Prisoners discharged," says a modern writer, "without reformation, have taken their doctor's degree as teachers of crime." Think of that; every State prison a college in which every year some one finishes his education as a professor in crime!

The more one looks into this subject, the more one realizes the character of the philosophy underlying it, the more will he wonder that so little is said by liberal people against it. But there is a growing sentiment, oftener felt than expressed, before which these relics of barbarity, so long sustained by the old theologies, must give way. In that sentiment lies my hope for the future. It already sees the necessity for ruling out punishment for its own sake, it already condemns the spirit of fear and hate. Let us, with the poet,—

> "Thank God that we have lived to see the time
> When the great truth begins at last to find
> An utterance from the deep heart of mankind,
> Earnest and clear, that all revenge is Crime!
> That man is holier than a creed, that all
> Restraint upon him must consult his good,
> Hope's sunshine linger on his prison wall,
> And love look in upon his solitude."

But I must not stop with this criticism of the existing system and its methods. I want to suggest, if indeed you may not have seen them hinted in what I have already said, a few principles without which no prison discipline can be complete or even partially successful. Preliminary to that, let me sketch briefly three very remarkable experiments. They have all

Digitized by Google

been made within the last fifty years. One was that of Col. Montesinos in the prison of Valencia in Spain, another that of Herr von Obermaier in the Criminal Prison of Munich, and the third that of Capt. Machonochie on Norfolk Island. Montesinos aimed to excite his prisoners to industry by allowing them small portions of their earnings. He enabled them to raise their position by good conduct; and, after they had won his confidence, he gave them errands within and without the prison walls. If under his treatment, the central point of which was to encourage reformation, he became satisfied that a convict had really reformed and could say no to temptation, he secured his discharge before the expiration of his sentence. Under his charge, the annual recommitments, which had been 35 per cent. of the whole number, were reduced to 2 per cent.,—a most astounding, but after all very natural result.

Herr von Obermaier was governor of the Criminal Prison of Munich in 1854. His convicts were of a desperate class, some under sentences of eight and twelve years, some for life. They were largely murderers. Yet he had no separate cells, no stern discipline, and exercised no perceptible restraint except the prison bars and walls. They were daily using tools with which they could easily effect an escape, but they never did. Each prisoner on his entrance was summoned before the governor, asked if his father and mother were alive, if he had a wife and children, brothers or sisters, etc., told that Von Obermaier was his friend, and given to understand that the aim was to reform and improve him. A constant and successful effort was made among the prisoners to create a public opinion favorable to good deportment, and unruly conduct in a new convict was sure to be condemned by the old ones. Von Obermaier maintained that criminals cannot be improved by severity, and that an enlightened spirit of humanity, emanating from the governor and from him passing to every individual in the prison, will supply the most perfect guarantee of obedience, diligence, and individual morality which can be procured. "If once," said he, "the prison is pervaded by a sound public opinion, and the desire for improvement has gained the ascendency, then the reformed penitents [he declined to call them convicts] become such powerful instruments of further improvement that complete security is established.

Captain Machonochie's system was possibly more severe, but was based largely on the same philosophy as the systems of Montesinos and Von Obermaier. The Captain held that the prisoner should be taught submission and self-command through a fixed period of probation. He looked upon punishment as a benevolent means instead of a vindictive end. His process of treatment was divided into two parts, specific punishment for the past and specific training for the future. In the latter stage, he grouped prisoners in associations made to resemble ordinary life, subdivided into smaller parties or families, as might be agreed to among the men themselves, with common interests, and receiving wages in the form of marks of commendation, exchangeable at will for immediate gratification, but a fixed accumulation of which should be required before the recovery of freedom. The Captain said, "My prisoners behaved well with me, because they were reasoned with, not bullied,—because they were sought to be raised, not crushed,—because they had an interest in their own conduct,—and because they knew, if they behaved ill, they would incur the censure of their companions, and be otherwise vigorously repressed."

The three experiments which I have most imperfectly depicted are well worth study. No man in their presence has a right to say that prison reform is a dreamy sentimentalism. That Montesinos, Von Obermaier, and Machonochie were geniuses in this line is undoubtedly true; but there must be others in the world that is and the world that is to be. Besides that, there was real genius in the systems. The spirit inspiring all was the spirit of humanity; and that is just what most of our systems lack, but what every good system must have. Captain Machonochie expressed this tersely, when he said, "You cannot recover a man except by doing justice to the manly qualities which he may have about him, and giving him an interest in developing them."

Now, what we ought to do, as it seems to me, is to follow in the footsteps of the makers of these experiments, not blindly, but intelligently and wisely. We must admit in the first place, of course, that the safety of society requires the confinement of the criminal: but we must recognize the fact that the moment society deprives a man of his liberty, which it can only justly do for its own protection, its first duty is to adopt such a course toward him as shall soonest thoroughly fit him to regain and exercise that liberty. The safety of society, the reform of the criminal,—these are the points, and the only points, to be considered. With this work of reform in view, I hold that a graded system is indispensable. That is to say, each prisoner must have the power gradually to better his condition, and ultimately to regain his freedom, not by working out a time sentence as now, but by real and thorough reform. There must be, to accomplish this, something similar to the mark system of Captain Machonochie. Place the convict at first, if you please, as he did, in a state of utter poverty and degradation, but let him understand that he can raise himself by his own efforts to the better conditions from whence he has come, and that he can be raised in no other way. To carry out such a plan to the best advantage, I believe a series of prisons to be a necessity. This is one of the vital points in the Irish system. Beginning with incarcerating in cells, it passes the prisoner from one condition to another, until in the last stages he appears to an outside observer like any free laborer working with his fellows. This series of prisons, in which in the last stages the word "prison" should be exchanged for a milder term, could easily be made to secure, indeed would of themselves secure, another most important rule; namely, that the final discharge should be when the man, penitent and reformed, is fitted to resume his place in society. And, lastly, it should be the duty of the State to see that such a one is not turned loose upon the world with nothing to do, but is placed largely above temptation by being provided with a congenial employment as a means for obtaining an honest living.

That the adoption of these fundamental principles, and the selection of officials calculated to administer them, would greatly diminish the amount of crime, is to me as certain as anything not already accomplished can be. It is because we live in such indifference to and ignorance of what is going on all about us, that the demand for these methods is so slight. They are only another way of recognizing the brotherhood of man. Surely, we who gather within these walls from Sunday to Sunday believe in that. To us there can be no sadder sight than some, perhaps all, of us have witnessed, when a human being has been brought to prison, to remain within its walls two, five, twelve years, or perhaps until the silver cord shall be loosed and the golden bowl broken. There he stands, a failure, his life once full of promise, an almost hopeless wreck. Perchance, friends, if you and I had been as badly conceived and born as he, we should be there too. I am sure we ought to hold him up. I am sure we ought to labor for him with an infinite patience. I am sure we ought to surround him, wisely, but constantly, with influences prompted by sympathy and love. The old theology with its rule of fear may doubt, and cry, "Visionary." But, for us,

> "Oh, never yet upon the scroll
> Of the sin-stained, but priceless soul,
> Hath Heaven inscribed despair."

We stand for faith in human nature. It is in the name of that faith that I criticise the prison discipline of to-day as a flagrant denial of it, and ask the adoption of a system which shall be guided by the human reason and respond to the warm pulsations of the human heart.

BOOK NOTICES.

NOTE.— It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HINTS FOR HOME READING. New York: G. P. Putnam's Sons. 1880.

Perhaps no work is carried on with less economy than is reading for self-improvement. And yet, in reading as elsewhere, it is economy or the lack of it that brings success or failure. How to get from books the greatest amount of information in the least time and at the least expense is a problem whose solution is of great importance to multitudes who have no time to win that solution through self-search. It was therefore a happy thought that led to the publication in book form of a series of articles on the Art of Reading, from several well-known writers, which originally appeared in the *Christian Union*. The work, which appears under the above title in the neat uniform of Putnam's Handy Book Series, comprises a dozen or so articles, a list of whose titles and authors is their best recommendation. We note among them: "Why Young People read Trash," Chas. Dudley Warner; "What to Read" and "Plans of Reading," Fred. B. Perkins; "Plans of Reading," H. W. Beecher; "The Choice of Books," E. E. Hale; "How to preserve the Results of Reading," Joseph Cook; "Hints for People who do not read," Lyman Abbott; "Suggestions for Household Libraries," G. P. Putnam.

At the end of the volume are given three lists of books with prices attached. The first contains five hundred volumes of the most essential works; the second, five hundred of the next most desirable; the third, one thousand volumes supplementing previous selections. The lists are intended to meet the needs of ordinary readers rather than of special students, but are made with much care and discrimination, and comprise the cream of English writings in history, biography, travel, fiction, poetry, and general literature, together with those masterpieces of foreign authorship, which exist in good translations.

The book meets a real want, and deserves to be widely read and used. The articles are simply and easily written, and full of practical, sensible advice. Special attention may be directed to Mr. Perkins' course of reading, to Mr. Hale's wise and happy suggestions about methods of reading, as well as to Joseph Cook's hints concerning the preservation of the results of reading. We believe the practice of marking important passages while reading, and afterwards learning them, to be better than any abstract or extract making. To put a passage on paper is dangerously apt to put it out of the memory. This part of the subject deserves to be handled more at length.

These articles were written for the assistance of people who want to read, but would not call themselves distinctively literary. It is, however, not improbable that many who consider themselves learned in books would, after reading this volume, be seized with something very like a conviction of ignorance. This conviction is so edifying that the chance of attaining it should not be lost.

ULTIMA THULE.—Houghton, Mifflin & Co. give us the latest songs of Mr. Longfellow, in dainty dress, with a picture of the poet in his silvery old age to grace the book. The collection includes the tributes to Bayard Taylor, R. H. Dana, and Robert Burns, the graceful responses to the children's present of "The Arm-Chair," made from the wood of the "Village Blacksmith Tree," and to the giver of the "Iron Pen," with other verses already endeared to Mr. Longfellow's admirer's, but not before gathered into a volume. Mr. Longfellow's sweet nature finds expression in these as in all his songs, and his catholic sympathies are most beautifully shown in his tribute to the poet of Ayer.

THE same publishers issue another attractive little volume, larger in size and stronger in poetic thought, the latest words of our beloved Dr. Holmes. He sings of old age, with the pathetic humor, the tender fun, that mark his verse. The opening poem, "The Iron Gate," convinces us that the Doctor is not so young as his still jaunty style would persuade us, for it is his response to the ovation given him by the *Atlantic Monthly* on his seventieth birthday. Nothing could be more delicate in its autumnal mingling of brightness and sadness than is this poem, our favorite in the collection. The world-wide pity of the gently satirical poet, a pity that is all the deeper for its keen shrewdness in detecting the shams of his fellow-men, throbs in the lines,

> "Ah, while around us rosy youth rejoices,
> For us the sorrow-laden breezes sigh,
> And through the chorus of its jocund voices
> Throbs the sharp note of misery's hopeless cry.
>
> "As on the gauzy wings of fancy flying,
> From some far orb I track our watery sphere,
> Home of the struggling, suffering, doubting, dying,
> The silvered globule seems a glistening tear."

He says truly that he has

> "Never deemed it sin to gladden
> This vale of sorrows with a wholesome laugh."

Many of us owe Dr. Holmes gratitude, which he with reverence disclaims as he sings:—

> "If hand of mine another's task has lightened,
> It felt the guid mee that it dares not claim."

Many occasional and friendly poems of compliment

Digitized by Google

are here, all bearing traces of that broad tolerance and cultured sentiment that have made Dr. Holmes a liberalizing element in our literature. Long may it be ere his lyre breathes only "Silent Melody" at his command!

THE Associated Charities of this city have prepared and A. Williams & Co. have published *A Directory of the Charitable and Benevolent Organizations of Boston*, which will be found convenient for reference and serviceable by way of suggestion to those in quest of such information. It includes classified lists of all societies or institutions that partake of this character, industrial, reformatory, humane, mutual benefit, educational, and religious, and tells the officers, the headquarters, and special peculiarities of each. It contains also legal suggestions, health hints, and other good advice to those engaged in philantlropic labors of various kinds, which much enhance its value.

THERE are some remarkably interesting and well-written articles in the *International Review* for October. This review is a great credit to American enterprise, and it appears to be well sustained. The editors and publishers seem determined to give it a superior character, and it certainly compares most favorably with the very best of the English magazines and reviews. J. Brouder Williams has a good article about Emile Augier, a French dramatist of the modern school. Geo. E. Ellis sketches, in his usually successful manner, the story of "John Cotton in Church and State." In a paper full of thrilling interest, M. LeB. Goddard gives an account of the wrongs of the Ponca Indians, and tells us what is being done on their behalf. Carroll D. Wright displays his great statistical knowledge in a valuable paper on the Census, and justly says that the census just taken, when its results shall have been reached, "must stand not only as the model in its kind, but as the noblest contribution which any country has ever made to statistical science." There are also valuable articles on our Railroad System, on the Philosophy of the Presidential Election, the Political Situation in France, and about James A. Garfield. Rev. Julius H. Ward writes very well about the Concord School of Philosophy; and there are reviews of Bundy's Garfield, Ward's English Poets, and Tuckey's Joan of Arc. This number has not a single dull article, but all are of first-class merit and by the ablest writers.

THE CATHOLIC WORLD for October is intensely sectarian. Every article is in some way distinctly devoted to the maintenance of the Catholic idea. In the first article, it attempts to show that "The Changes at Oxford" have led toward the Roman Church; and from the same sectarian position there is an article about Austro-Hungary. The diplomatic correspondence of the United States is severely criticised by John McCarthy, but from the church outlook. Of the same character are the articles about the Vatican Library manuscripts, the Genesis of the Catholic Church, and the early missions in California. Even the novel and the articles of travel and literary discussions are tinctured in the same manner.

FICHTE'S IDEA OF MARRIAGE.

To the Editor of the Index:—

Mrs. Sherman's eloquent article on Fichte reminds me that, of all the German philosophers, he had the truest insight into the heart of woman and the sanctity of the marriage relation. Kant, a cool, methodical old bachelor, makes one shudder when he approaches the subject. Hegel treats it ethically, but not from a standpoint so lofty as that of Fichte. Fichte alone fathomed the mystic secret of love, with its twin roots in earth and in heaven.

It is idle, he tells us, to ask the question as to whether woman has a right to woo. We might as well ask if a man has the right to fly. Let us wait with our questions until men fly and women woo. It is her own nature which will not permit woman to make wooing as such her aim. A woman gives herself to a man, not for her own sake, but for his, to satisfy her heart, which is the aim peculiar to her that she fulfils as a law of nature. Love is the only form in which the satisfaction of natural desire is perfectly harmonized with womanly self-consciousness. In this love, nature and reason are really one: it is their innermost and only point of union. The pure surrender of the woman is necessarily exclusive, unconditioned. Otherwise, love would not be love. It is a beautiful expression of this relation that the wife no longer bears her own name, but that of her husband.

How will the man, if he acts conformably to his nature, receive this surrender? He must first recognize the love of the woman in its whole extent, must see how she has given herself of her own free will into his power, all her external destiny, the whole inner quiet of her soul. He must be worthy of her love, or her misery, like her surrender, will be complete. He must look through this relation, must understand what she wishes, that she may really satisfy her heart, the inmost and deepest impulse of her nature, that the surrender to him may be perfectly fulfilled. This cannot happen, if, blinded by passion, he subdues himself to her, and lets her rule. Even as little can he oppress her, and use his authority against her, as though she were his willess tool. There is nothing more opposed to genuine manliness than to play the master, nothing that appears more contemptible to a woman.

The first form of manly sentiment which receives and returns the sacrificing love of the woman is generosity (*Grossmuth*), which springs from deep emotion. The husband wishes to be the one whom the wife makes her sole aim in life, to whom she surrenders herself wholly and for ever. He recognizes and looks through her will, and with full consciousness makes it his own. Thus, the two wills are blended in perfect unity, the husband receives into himself the soul of the wife, the generous sentiment becomes more and more tender, and love's completest triumph is achieved.

This relation is the real development of the whole man: it is the perfect union of two persons, grounded upon natural desire, an exchange of hearts through a unity of wills, in which the wife as perfectly fulfils the true conditions of the womanly nature as the husband those of the manly nature. In marriage only does the whole man exist. Therefore marriage is not a means for anything else but its own end. Natural desire is its ground; the love of the wife, the generosity of the husband, the whole inner soul-life based thereupon, its content. It unites one man to one woman. Hence its only form fitting to personal dignity is monogamy. Marriage contains the force in itself to make men not merely noble, but capable of sacrifice: there lives in it the natural impulse to virtue. Hence there is one natural motive to morality, and one only,—marriage. "Thus is the problem solved," says Fichte. "How can one lead the human race from nature to virtue? I answer, Merely by establishing the natural relation between both sexes. There is no moral education of humanity outside of this point."

ELLEN M. MITCHELL.

"REMARKABLE ANSWER TO PRAYER."

Mr. Hawker was walking one day on the cliffs near Morwentstow with Rev. Mr. W., when a gust of wind took off Mr. W.'s hat and carried it over the cliff. Within a week or two, a Methodist preacher at Truro was discoursing on prayer, and in his sermon he said: "I would not have you, dear brethren, confine your supplications to spiritual blessings, but ask for temporal favors. I will illustrate my meaning by relating an incident that happened to myself ten days ago. I was on the shore of a cove near a little insignificant place in North Cornwall, named Morwentstow, and about to proceed to Bude. Shall I add, my Christian friends, that I had on my head at the time a shocking bad hat, that I somewhat blushed to think of entering that harbor town and watering-place so ill adorned as to my head? Then I lifted up a prayer for covering more suited to my head. At that solemn moment, I raised my eyes, and saw in the spacious firmament on high—the blue ethereal sky—a black spot. It approached, it enlarged, it widened, it fell at my feet. It was a brand-new hat by a celebrated London maker. I cast my battered beaver to the waves, my Christian friends, and walked into Bude as fast as I could with a new hat on my head." The incident got into the *Methodist Reporter* or some such paper under the heading of "Remarkable Answer to Prayer." "And," said the vicar, "the rascal made off with Mr. W.'s new hat. There was no reaching him, for we were on the cliff and could not descend the precipice. He was deaf enough, I promise you, to our shouts."—*Chambers' Journal.*

THE Church of the Sacred Heart at Montmartre has already cost seven and one half million francs, and is scarcely further advanced than the foundations.

POETRY.

For the Free Religious Index.

DISCIPULUS.

Weary of books and the vain strife of creeds
That darken knowledge to the fiery brain,
And mock the suffering spirit in its needs
With war of phrases on a shadowy plain,—

Sick of the shallow ripple of the pools
Which men call ocean, in their blind conceit,—
Tired of the harsh polemics of the schools,
Thirsting for living truth,—I cried with heat,

"O man of Calvary! O martyred Christ!
Do these thy followers offer cup and crust
To wayside wanderers, hungry and despised,
Whom bitterness hath robbed of hope and trust?

"Do they bear comfort to a stricken soul,
Dumb, blind with grief, upon a lonely hearth?
And bid the wave of anguish backward roll,
And lift the pall of death from a blank earth?

"Do they teach patience to the sorely tried?
Hope to the hopeless? Love to loveless ones?
Wisdom to the unwise? And all beside,
That sets fair flowers amid the barren stones?"

I joined the throng within the city's gates,—
Gaunt, hungry throng, with wolfish, gleaming eyes,
Madmen and murderers,—not their fau't, but fate's,—
Wan mothers crazed by little children's cries;

Pale cheeks that never felt the thrilling beams
Of one free hour, in God's rich gift of days;
Dull, sickled eyes, that only shone in dreams
When "hopeless fancy" on the heart-strings plays.

Famine and pitiless pestilence came near,
And swept them earthward like the sickled grain;
Haunting the stricken homes with hourly fear,
Darkening the streets, a ceaseless burial train.

Vainly I looked to see the saints of God
Pass through the crowd with holy, healing gifts,
With garb of faith, and feet in mercy shod,
To speak the word that strengthens and uplifts.

But they, in selfish terror, girt their loins
Closer and fled, lest plague should seize the hem
Of that seamed robe which feigned saintship joins
In many parts, to cover deeds of shame.

Was this the lesson of the Nazarene.
Dropped from his lips, in shade of olive boughs?
Was this the essence of that light serene
Which moved his smile and slept upon his brows?

And, lo! a man with countenance radiant
Stepped from the slums, and offered up his life
To save his brothers'. Free from priestly cant,
Untouched by bigot's chain or schoolmen's strife,

His only creed the creed of sacrifice!
He ministered to suffering and to dearth,
Till from the brassy arch of burning skies
Rain fell, and fever passed from the spent earth.

Then he who crucified his needs to give
His crust and cup to lips unsatisfied,
Who watched and toiled that fellow-men might live,
Sickened and sank, heroic smiled, and died.

Back to my tomes of centuried learning then
I went in wrath, and cast them on the flames.
What worth were they to succor tortured men?
What healing lay within their idle names?

For bread, a stone! For truth, a saintly lie!
Compared to these, one look that stays a crime,
One pitying heart, one throb of sympathy,
Shall vibrate to the end of circling time.

Whether the mystic "Light of Asia" shines
On India's hills, or reflex from the Cross
Or Crescent, hearts of gold shall blend the lines
Which fainter grow, nor Truth shall suffer loss.

H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, OCTOBER 7, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100 00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass*	18.35
Mrs. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo.*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass.*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10 00
DANA B. HUMPHREY, *New Bedford, Mass.*	25.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass.*	5.00
SETH HUNT, *Springfield, Mass.*	25.00
Mrs. ELIZABETH CADY STANTON, *Tenafly, N.J.*	5.00
Mrs. BENJAMIN CUMMINGS, *New Bedford, Mass.*, 10th annual assessment on old *Index* stock	10.00
Mrs. E. D. CHENEY, *Jamaica Plain*	5.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
GEO. W. STEVENS, *Boston*	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

LIBERAL LEAGUE OBJECTS.

Now that the Liberal League movement is attracting public attention again, we wish to state our position clearly with regard to it. Of the recent annual meeting of the League at Chicago and of what happened there, we gave our judgment last week, and as yet we have heard nothing that would lead us to modify that judgment. We understand that after the meeting there was some consultation among the seceding members as to their future action; and it has since been publicly stated in Chicago and Milwaukee papers that the withdrawing minority had resolved on organizing a new League, with Colonel Ingersoll as its president, which should keep clear of all side issues, and devote itself strictly to the one object of the secularization of the State. From their point of view, this may be wise, especially if the old League remains active; but, from our point of view, it would seem better for the liberal cause if all the national organizations for Liberal League work should, at least temporarily, disappear, and the local Leagues, under changed names, should reorganize for active enterprises of local benefit.

If, however, the seceding minority at Chicago should determine on organizing another National League, we would call their attention to the fact that the association formed by the seceders at Syracuse two years ago still remains in existence, now under the name of the American Liberal Union, and that possibly a combination of the two sections of seceders might be effected in one organization. The American Liberal Union, though attempting no active work, has kept its organization intact, and represents no inconsiderable class of influential Liberals in the country who had no delegates at the Chicago meeting. We hold a minor nominal office in the Liberal Union; but we have no authority to speak for it, and do not know in the least what would be the opinion of those of its members who were most prominent in forming it, on this question of a junction of forces here suggested. But since the secession in both cases has taken place on essentially the same issue, and if we may assume that the two minorities acted with equal sincerity of purpose and are now agreed on the theoretical and practical object of a national organization, there would seem to be no good reason why they should not now unite in one body. But this question we leave to those who are most specially concerned in its solution, if they shall deem it important to entertain it at all.

For ourself (for whom only we can speak), we presume, even if such an organization were to be effected, we could give it only our indirect sympathy and support; and this not because we should not indorse its object, the complete secularization of the State, but because we could not indorse the means which, in all probability, it would adopt,—namely, distinct political action. Before the separation occurred at Chicago, a resolution was passed, apparently without any division of opinion, recommending active political organization in the local Leagues with reference to bringing forward in 1884 a Presidential candidate expressly and distinctively as the candidate of the National League. So, too, before there was any separation at Syracuse, in the Annual Convention of the old League at Rochester, N.Y., in 1877, a resolution was adopted looking to the organization of the League as a distinct political party at no remote future, though the machinery to this end was to be left for the time being in abeyance. It is evident that a strong majority of the membership of the League, perhaps from the start, has been in favor of separate political action; and, as the years have gone on, this opinion has increased, until at Chicago it took very definite shape,—the Wakeman and the Ingersoll factions apparently being equally eager for the adoption of distinctive political machinery. What would be the opinion of the American Liberal Union, we have no means of knowing definitely. We think it might incline the same way, though not, perhaps, so strongly. Now, our judgment is decidedly opposed to turning the Leagues into a political organization. We have always doubted the wisdom of such a policy, whenever the question has been broached. After the passage of the resolution at Rochester, we seriously considered whether we should not withdraw our name from the list of Vice-Presidents of the League and from membership, and only allowed it to remain because of the proviso by which any active steps toward political action were deferred to the future; for we were not ready to say that political action might not, at some time, be called for. But we certainly do not think that time has yet come. We think it is even further off than three years ago. The history, indeed, of the League for the last three years has made us even more decided in our judgment that it does not deal with questions that can be most effectively advanced by a separate political organization. For the present, and for a good while to come, wise and wide discussion of its questions is needed, in order to form the public opinion, which in any event will be necessary worthily to sustain a political party, and which may, when strong enough to do that worthily, accomplish the desired reforms without a distinctive political organization. *We deem it the part of wisdom to avoid the division of political parties in this country by any lines of religious belief or non-belief, so long as any other way is open for securing the principles of mental liberty.*

Personally, we believe in all the "Demands of Liberalism," as they were formulated by Mr. Abbot and kept by him standing in the first column of the *Index*, during all the last years of his editorship. These demands together constitute what is meant by the "Secularization of the State" in this country; and they are the legitimate objects of Liberal League work. We believe that there is need, whether in special organization or in other ways, for earnest and vigorous effort for attaining these objects. But we also believe that the desired reforms are to be accomplished piece-meal, through the gradual enlightenment and liberalization of legislators of all parties rather than by a political crusade exclusively for them; and that they can be more safely and securely accomplished in this gradual way than if they were to be made a bone of contention between two parties, the victory passing alternately from one to the other. Let there be a zealous and systematic moral agitation for the "Demands of Liberalism." Let it be aggressive, if you please. Liberals may initiate action for the reform of obnoxious statutes without an organized political party. Especially let Liberals be on the alert to resist any new legislation attempted in the interest of sectarian opinion. Let them agitate persistently, vigorously; but let them keep their agitation off of the plane of partisan politics. Above all things, let them keep it clear and clean from the studied indirection, chicanery, and low expediencies of partisan political methods.

AS MR. WAKEMAN SEES IT.

We mean to be fair to all, and most especially to those whom we feel it our duty to oppose. Hence we most willingly give to our readers Mr. T. B. Wakeman's interpretation of the issue between the two parties in the Chicago meeting of the National Liberal League. We should have printed it last week, in the same number with our own article on the subject, had it come into our hands in season;

Digitized by Google

but, the letter not being directed to us *editorially*, we did not see it until our paper was about to go to press. Mr. Wakeman writes as follows:—

The case of the majority is not given in the newspapers at all, and I hope you will not be influenced by them.

The League and Col. Ingersoll do not differ about immorality. There is no issue as to that, as you will see by the fifth resolution, which is all *his*, except the guarantee to put it [obscenity] down, which I added and stand to fully.

The issue and difference is:—

1. That the League will not consent that the churches, through Comstock Societies, shall administer or control the secular criminal laws of our country, either in the States or the general government.

2. It will not consent that the general government shall make a postal censorship as to the *meaning* of mailed matter, nor that the post-office be used as a detective or decoy bureau for those Comstock Societies.

In forming our opinion of the proceedings at Chicago, we made due allowance for the disposition to exaggerate and ridicule in which the newspaper reporters may have indulged. We did give some weight, in judging the general tone of the meeting, to certain sentences and phrases alleged to have been uttered by some of the speakers, which were of such a nature that the reporters could hardly have invented them, and which sometimes they put in quotation-marks. But, in our judgment of the main issue, we confined ourselves to the resolutions and proposed amendments, which were given *verbatim*, and to the arguments of Messrs. Wakeman and Ingersoll, the leaders of the two sides, who appear to have been very fairly and impartially reported.

Mr. Wakeman, in his statements above, seems to us to obscure and draw attention away from the plain point at issue. This point is: Shall the United States, because they have constitutionally assumed the postal service of the country, be compelled to carry by mail criminally immoral literature and criminal articles of merchandise, or shall the United States, while giving all due protection to freedom of opinion and the press, have the power to prevent the postal service from thus being abused for criminally immoral purposes? On this question, Mr. Wakeman and the National Liberal League take the former side. Colonel Ingersoll and his friends at Chicago, the seceding minority two years ago at Syracuse, and the *Free Religious Index*, take the latter side.

What "the churches, through Comstock Societies," may be doing in administering or controlling "the secular criminal laws of our country," is another question. We were not aware that the United States had given to any churches or societies such jurisdiction. If such jurisdiction has been usurped, that is something, certainly, to be summarily suppressed. The United States government has made Mr. Comstock an agent of its postal service, with special duties for carrying out its laws against the abuse of the postal service for criminally immoral ends.

Mr. Comstock may not be the most judicious man for this office. We strongly incline to think that he is not. The methods he uses for detecting violations of the postal law, though common enough in the criminal detective system of the country, are not always, in our opinion, such as a very strict conscience can approve. That he has in some cases abused his trust, and procured, through a misinterpretation of the law, the conviction and imprisonment of persons who ought never to have been punished or even arrested for the offences charged, we have no doubt. But all this pertains to the execution of the law, and not to its purpose, and is argument for such amendments of the law as shall securely guard the sacred right of all innocent persons to liberty, and prevent similar abuses in the future. The *purpose* of the law, we must ever keep in mind, is not to make these abuses possible, is not to crush liberty of opinion and the press, but to break up a postal traffic in criminally immoral literature and merchandise. And this is also to be borne in mind in favor of Mr. Comstock and the "Comstock Societies" that give him their moral and financial support,—that, while there have been some half dozen, possibly a few more, of abuses of personal liberty in the execution of the law, there has been an enormous mass of this criminal literature and merchandise discovered and destroyed, and the manufactories of it broken up,—stuff which would tell its own foul and criminal character at once to any jury wherever summoned, and which Mr. Wakeman and Mr. Elizur Wright and all other decent people in the National Liberal League would denounce, as quickly as anybody, as fit only to be burned.

A SPIRITUALIST SPASM.

There occurred among the "Personal Items" in the *Index* of the issue of September 16 the following little six-lined paragraph:—

Epes Sargent is about to publish a new work on Spiritualism, considered from a scientific stand-point. There are those who may question whether Mr. Sargent is the person for such a treatment of the subject; *but this makes no material difference to those who are wedded to a theory.*

Of course, we might have known that it would need but to catch the eye of a spiritualistic editor to throw him into a paroxysm sufficient to put to flight all the guardian spirits hovering in his vicinity. Both the *Banner of Light* and the *Religio-Philosophical Journal* contained in their very next numbers what was intended, no doubt, for very withering comments. These are the *Banner's*:—

The above is from the *Free Religious Index*, which, as some of our readers may be aware, is a weekly journal published in Boston. The whole animus of the paragraph is contained in the part we have italicized, and amounts simply to this: "Mr. Sargent is not the proper person to treat the subject of Spiritualism scientifically, inasmuch as he accepts the spiritual hypothesis." Is not this prejudging the whole subject with a vengeance?

We should like to inquire just here whether this may be considered an average specimen of the logic and conscience of spiritualists. Certainly, it does not require a particularly keen intelligence to perceive that our words do not imply any such construction as that which is given to them. The question in respect to Mr. Sargent's qualification to discuss spiritualism was not raised because he is a spiritualist, as is obvious, but because he is not a scientist, or person of known scientific attainment. Mr. Sargent has some literary reputation, but he has no scientific reputation. We simply insist that any one who proposes to examine spiritualism scientifically shall be competent for the undertaking.

As to whether a spiritualist is the most reliable person to whom one could apply for sound conclusions as to his belief admits, to say the least, of a doubt,—for the very same reason that the editor of the *Banner* thinks he is better able to pass judgment on the reasonableness of Orthodox theories, such as those of the Seventh Day Baptist's, Roman Catholic miracles, and the like, than those who hold them; on the principle of common consent and practice that, in a case of difference of opinion, the interested person or partisan on either side is not the best one to refer to for an unbiassed decision.

The editor of the journal of longer name is even more out of temper. These are his remarks:—

No doubt "there are those who may question," but no one is competent to "question," unless familiar with Mr. Sargent's qualifications for the task. Evidently, the *free religious* chap who penned the above seeks to vent a little spleen against spiritualism by this implication against the attainments of a gentleman whose literary, scientific, and philosophical knowledge would fill the heads of a regiment of *Index* paragraphers.

If the power of the author of the above lines to see a point were equal to his power to evade it or ardor for his adopted theory, he would readily observe that the issue between us is not in respect to how much the "chap" of the *Index* knows, but whether Mr. Sargent has any real claim to represent science in dealing with spiritualism.

But so long as the editors of spiritualist papers are thus disposed to fly into a rage when the exponents of spiritualism are rightfully questioned, and to pervert the simplest statements of common-sense because they do not chime with their undiscriminating and extravagant laudation of such persons, it is not to be expected that there can be rapid progress in clear and rational thinking among those they aspire to lead and exercise their influence upon.

The foregoing running comments upon the recognition of us by our editorial friends, to which we have adverted, were written for the last number of the *Index*, but upon afterthought put aside, because the whole matter seemed to us of too small moment for so extended a notice. But, finding on opening the next issue of the *Banner of Light* that the editor was still boiling over, and had returned to the charge in an article levelled at us to the extent of three-fourths of a column, we reversed our former decision.

In regard to the insinuation that the *Index*, either under its present management or previous one, is unfriendly to spiritualism, we pronounce it, so far as we have authority to speak on the subject, utterly without foundation. If it has seemed to be thus, it has been for reasons already indicated.

It has always had spiritualists among its subscribers and contributors to its columns; for all spiritualists, we are happy to know, are not so narrow and absurdly touchy as some of the editors of their journals. It is the custom of the *Index* to publish so far as practicable, all communications to it that are written with creditable literary skill, or from those of due moral claims for such reception, always reserving to itself the right to dissent from whatever may be regarded insufficiently sustained or inconclusive. It aspires to secure an exchange of ideas and opinions, and as a consequence is opposed to a sectarianism in liberalism, such as that which spiritualistic editors as a rule seek to foster, and spiritualism, or *spiritism*, for the most part represents. Its aim is defined in that of The Free Religious Association,—"the scientific study of man's religious nature and history." It is not strange, therefore, that it should have been, in common with the greater portion of the best thinkers of the time, slow to accept, on testimony as questionable as is much of that adduced in support of the spiritualistic theory, what is apparently so contradictory to the course of things in this world, and largely intermingled with crudeness of mind, charlatanism, and an uncertain ethical standard.

D. H. C.

It is not often that the liberal ministry gets so distinguished an accession from the Orthodox pulpit as one recently announced from England,—that of Rev. Stopford Brooke. Mr. Brooke has been one of the most effective preachers of the Broad Church wing of the Church of England. He is author of the *Life of Frederic Robertson*, has published one or more volumes of his own sermons, and has been, we believe, Chaplain of the Queen. The London *Spectator* speaks of his secession in

Digitized by Google

this wise: "The step will cause much surprise and regret to his friends, as Mr. Brooke, though he belonged to the extreme wing of the Broad Church, was not supposed to have lost his belief in some form of the divinity of Christ. Having lost it, he is, as we conceive, entirely in the right in quitting the ministry of the Established Church, which upon that subject, at all events, is neither uncertain nor double-tongued. There is much to be said for Bishop Hind's argument,—that, if all the liberal clergy quit the Church, the Church will never be liberalized; but there is a limit to that maxim, suggested by common honesty. An atheist should not preach a God; nor should a Unitarian utter every day, with the authority of the pulpit, his belief that Christ was, in some sense at all events, very God." This may be commended not only to some other Broad Church preachers, but to some broad Orthodox and broad Unitarian preachers for the moral it contains.

In the last *Christian Register*, Rev. Charles G. Ames gave his valedictory as its editor. For three years, Mr. Ames has been the editorial head of the *Register*, with a free and able pen. During that time, the *Index* and the *Register* have been on the most courteous and amicable terms, though each advocating its own cause in its own way. We are sorry to have our friend go from our side. Perhaps, however, he is to be congratulated on his escape from editorial toils. We are sure that he leaves the *Register's* chair, not because anybody wishes him to go, but because another work calls him with, as he thinks, a more imperative summons elsewhere. He goes to Philadelphia to take charge of a new society, which for several years has been getting ready for him and waiting for his fusing, organizing touch. Our best wishes go with him. Of success, he is already sure.

The Universalists, at their State Convention in Cambridge last week, passed a resolution refusing aid to theological students who are in the habit of using tobacco. An effort was made to include in the resolution tea and coffee. This looks a little like an attempt at practical Christianity, and is worth a good deal more than preaching on the interpretation of *sheol* and *hades*.

SCIENCE AND RELIGION.

A very suggestive paper on "The Mysterious Sounds of Nature," by Robert Springer, is printed in *Die Natur*. The globe is played upon around its whole circuit by the billows of the ocean, and by the atmosphere moving in sound-waves. Around the mountain-peaks howl icy storms. In the deep bosom of the earth, the miner hears the murmur of running waters, the whistling of jets of escaping steam, the trickling of gathered dampness. Waves of sound, moreover, have the property of putting other waves in motion, so as to prolong the effect and produce a tone from the combination of wave-movements. Hence arise mysterious sounds, the real origin of which may puzzle the ordinary observer or even the learned investigator. The geographical location and probable cause of many of these mysterious sounds is given by Mr. Springer. They arise from changes of temperature in rocks; from the action of wind on reeds and rushes, and on the leaves and boughs of trees; from the peculiar conformation of caves and clefts in rocks; from combinations and repetitions of echoes; from the action of water; and probably, also, at times they have an electrical origin, or are caused by abnormal vibrations of the organs of hearing. A grotto in Finland emits a sound as of an imprisoned animal. A cave in Hungary has an explosive sound, like a pistol-shot. A rock in the Red Sea produces bell-tones. Another on the banks of the Oronoco gives forth musical sounds. Real melodies are heard in Fingal's cave. At Sinai, noises like thunder are caused by the rolling of sand among the rocks. Very many rocks are sonorous, when struck. Other natural, but sometimes as yet unexplained, sounds imitate the rolling of drums, or the tramping of horses, or the ringing of metals, or the blowing of trumpets, or the voices of men. That these sounds in early times should have been ascribed to supernatural beings was inevitable, and that they gave birth to numerous legends was a necessary sequence. But it is a striking evidence of the present decay of belief in the miraculous, and of the growing desire to interpret even Biblical legends in the light of natural events, that the *Popular Science Monthly*, in reprinting Mr. Springer's article, retains not only his references to Pagan myths, but also his interpretations of the voice of Jehovah heard three times by Samuel in the temple, of Habakkuk's story of the stones crying out of the walls, of John's account of the voice that cried from heaven, of the story of Paul's conversion, and even of the outpouring of the Holy Spirit on the day of Pentecost. That any one who clearly apprehends the bearing of the facts advanced in the article can any longer accept these legends literally seems impossible; but, if these naturalistic interpretations continue, the last vestige of supernaturalism must soon disappear from the Bible's pages.

The publication of the full text of Professor Barker's address—a very bare skeleton of which we presented a few weeks ago from newspaper reports—necessitates no modification of the observations then made. We are impressed, however, with the great care exercised by Professor Barker in the preparation of his address not to go one step beyond what the ascertained facts of science will fully justify him in asserting. Every position of importance is sustained by abundant references to the statements or discoveries of the men most eminent in the special department of science which he happens at the time to be considering. In speaking of the supposed identity of animal and vegetable protoplasm, for instance, he supports what he says in four short paragraphs by the names of no less than eighteen distinguished investigators; but these names are so easily woven into the regular structure of his sentences that the deep interest of the subject might cause the passages to be read without any observation of their presence.

Among the pregnant sentences of Professor Barker's address, we quote, without comment, the following, although they lose much of their force out of their connection, and unsupported by his evidences: "To the statement of the vitalist, that there is no evidence that life is a property of matter, we may reply with emphasis that there is not the slightest proof that it is not." "Chemistry . . . encourages the expectation that there will yet be found the precise proteid of which the changes of protoplasm are properties. The rapid march of recent organic synthesis makes it quite certain that every distinct chemical substance of the living body will ultimately be produced in the laboratory, and this from inorganic materials. . . . When, therefore, the chemist shall succeed in producing a mass constitutionally identical with protoplasmic albumen, there is every reason to expect that it will exhibit all the phenomena which characterize its life." "Since the protoplasm of the animal and the vegetable kingdoms is identical, the former in all cases being derived from the latter, the animal as such neither produces nor vitalizes any protoplasm. Two inferences seem naturally to follow from this conclusion: 1. That all the properties of animal protoplasm, and of the animal organism of which it constitutes the essential part, must have a previous existence in the plant. 2. That hence the solution of the life question in the myxomycetes will solve the life problem for the highest vertebrate." "Physiologically considered, life has no mysterious passages, no sacred precincts into which the unhallowed foot of Science may not enter. Research has steadily diminished day by day the phenomena supposed vital. . . . Every action performed by the living body is sooner or later to be pronounced chemical or physical. And, when the last vestige of the vital principle shall disappear, the word 'Life,' if it remain at all, will remain to us only to signify, as a collective term, the sum of the phenomena exhibited by an active organized or organic being."

Two interesting contributions to our knowledge of ancient countries have recently been made. The first refers to Egypt, concerning which Mr. Delamotte, who has studied its geology and geography for twenty years, reports that it was once watered (in prehistoric times) by other rivers than the Nile,—rivers which ran through present dry sand-channels, the Arabic name of which signifies "rivers without water." The whole plateau of Khartoum, he believes, was once the bed of an immense lake, from which the Nile issued, as it now issues from Lake Victoria; but, the cataracts being much higher than now, only a part of the stream ran through its present channel, the rest being turned aside into the present sand-channels. As the cataracts were worn away, larger volumes of water poured into the present main channel, being drawn away from the side streams or branches, until they at length became entirely dry. Mr. Delamotte is now reëxamining the Upper Nile for the purpose of ascertaining the feasibility of raising the level of the cataracts and turning a portion of the water again into the long deserted channels. This theory, if correct, is important, as it furnishes more room for the working out of the problem of ancient Egyptian civilization, always a doubly perplexing one, because of the very narrow tract of country to which apparently it had been confined.

The other discovery relates to China and the supposed inflexibility of its peculiar institutions. Mr. Terrien de la Couperie states that the Chinese language is not distinct from all others, as has been supposed, nor are its written characters of Chinese invention and wholly peculiar to that country and language. Great changes, he believes, were made in the language in the early centuries of the Christian era, the present system of writing dating no further back than the fourth century. The ancient Chinese characters were derived from hieroglyphics, and were accompanied by a number of phonetic signs. Mr. Terrien recognizes in the spoken Chinese language an ancient member of the Ural-Altaic family of agglutinant languages, having certain "very marked grammatical affinities with the Ugro-Finnish tongues." The old Chinese hieroglyphics strongly resemble those of the ancient Chaldeans. Some resemblances between Chinese and Western features Mr. Terrien traces "to the first establishment in ancient China of a part of that Akkado-Chaldean culture to which our modern civilizations are indirectly so referable." R. C.

Professor Leon Provenzal, who for many years directed a Jewish school at Leghorn, has died in that city. He was one of the most distinguished masters in *Talmud Torah*. Affable and modest, he has left behind him no riches, but, what is infinitely better, a good reputation. It appears that the Rabbinical College at Leghorn is no longer as flourishing as it formerly was, although it has had some celebrated Rabbins, such as Benamozegh, for example, among its professors.

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

Concerning Vivisection.

The cutting up of living creatures regardless of their sufferings, for the gratification of curiosity or of a thirst for knowledge which may or may not become useful, has been so avowed and defended of late, that some statement of the repugnance of humane feeling to such a practice has been inevitable; and a debate has arisen on that subject, forcing its way into almost all forms of literature. The practice is frequently denounced, and as frequently defended, sometimes with warmth on each side, and sometimes with a shocking coolness on the part of its advocates which reminds one of the probable manner of Ignatius Loyola in urging his peculiar method of propagandism upon such of his brother Jesuits as hesitated to adopt it. Very likely there were differences of opinion among the Fijians upon the propriety of cannibalism; and undoubtedly, if any of those islanders objected to that custom, they were called by their opponents sentimentalists. There is hardly any custom so bad as not to find deliberate defenders among people of high intellectual culture. The keepers of prisons have long been aware that high intellectual culture is no preservative against either vice or crime.

Some of the opposers of the cruelties in question have had their zeal so unmixed with knowledge as to affirm that no aid to the science of healing has resulted from them. I think otherwise, and do not doubt that much light has been gained from them in regard to the medical and surgical treatment of human beings. Nevertheless, for two reasons, presently to be given, I should choose, in my own case, not to call a physician or surgeon who had gained his knowledge in this manner, but to suffer disease or death rather than obtain recovery by such means.

It is certain that there are some acts so mean and so base as to justify a decent man in peremptorily cutting the acquaintance of their perpetrator, or in declining to use any professional services which it might be in his power to render. There are acts so mean and so base that even solid advantages would be too dearly purchased by using them. For instance, to get a wife who is at once good, beautiful, and rich, is a legitimate object of desire; yet men think that perjury and imposture are not justifiable even for such a purpose. To get money enough to found and endow a hospital is not only desirable, but praiseworthy; yet it is not thought allowable to get it by theft or robbery. And in this category, I think, belong not only crimes which our present law will take hold of, but some of the vices which, being beyond the scope of existing law, are not yet crimes.

The first reason which leads me not only to discountenance vivisection, but to regard it with horror, is the suffering inflicted by it.

It seems agreed almost universally that it is allowable to take the lives of animals noxious to us and of other animals, to provide ourselves with food and clothing, the better portion of society, however, making an urgent plea that this destruction of life be as sudden and as nearly painless as possible. A proportion of men and women (chiefly, I am sorry to say, the latter) cause immense numbers of birds to be killed for the decoration of their persons and houses; and a smaller proportion of men and women seek and find *amusement* in the killing of animals. These latter cases seem to me to show that our civilization has not yet pruned off all the relics of barbarism.

But, allowing that we may rightfully take the lives of animals as painlessly as may be, for purposes of food and clothing and to protect ourselves from depredation, the murder of those creatures by inches, deliberately protracted until life is exhausted by intensity of suffering, seems to me a very different thing, and a thing not justified by the claim of increase of knowledge commonly made for it, even in the proportion of such cases which aid in the treatment of human disease and the prolongation of human life. Tens of thousands of animals are tortured to death in Europe and this country annually, by processes as agonizing as those formerly used upon men and women in the Spanish Inquisition. The reason alleged in the latter case was the salvation of souls. The reason for vivisection now alleged is the increase of knowledge, expected to conduce more or less to the alleviation of human disease and the prolongation of some human lives. In neither case do I admit the plea to be a sound one. As far as my own case is concerned, I should decline to purchase either health or life by consenting to the treachery and cruelty involved in vivisection.

My second reason for opposing these cruelties is the deterioration of character naturally to be expected, and no doubt often realized, in the perpetrators of them.

Cowper says truly,—

> "The spring-time of our years
> Is soon dishonored and defiled, in most,
> By budding ills, that ask a prudent hand
> To check them. But, alas! none sooner shoots,
> If unrestrained, into luxuriant growth
> Than cruelty, most devilish of them all."

In the early stages of debate upon vivisection, many humane persons were incautious enough to accept as true and as sufficient the plea in excuse for it,—that anæsthetics were used with these brute sufferers, as with human beings under surgical operation. The fact, however, is that only a very small proportion of the cases in question are susceptible of such alleviation, even if the carver of living flesh cared to trouble himself with it. In some of those cases, the object is to watch the pain, and see how far it affects the health, and how soon (or how late) it will destroy the life. In some cases, the agonizing interference with functional processes is designed to continue for days and weeks, and then, if life continues, to be repeated on a larger scale. It is only a brute animal,—only a horse, or a dog, or a guinea-pig, or a dove,—what matter how much it suffers, so science be advanced. The first step in science is the observation and record of facts,—facts, no matter of what kind nor how obtained. This Gradgrind theory is still largely in vogue among the devotees of science. A boy was lately brought into court for burning a rat to death, after saturating his fur with kerosene oil. The stupid fellow said he didn't know there was any harm in it, but nevertheless he was sent to prison. If he had said he was a student in physiology, anxious to ascertain how many minutes and seconds of the application of caloric in that form would be incompatible with rat-life, would he have deserved imprisonment less? I believe, however, that this supposititious case is the exact parallel of very many of the cases in which vivisection is practised. The attainment of new facts, an extension of knowledge, is the main object, and is considered to justify the means used. If some of these facts throw light on the alleviation of human disease, so much the better.

Years ago I read, in a reputable periodical devoted to medical science, an account of the deliberate starving to death of two dogs, in the interests of science. The process was to administer to each dog daily a definite, very small quantity of a substance unsuitable to nourish him, and to allow him no other food or drink; and the object was to see which of these two substances would keep its user longest alive. The particular effects of this treatment upon each dog, and the sufferings of each upon each successive day, were accurately reported, until one of the dogs died. So far, science was triumphant. But the period of death of the other dog was not reported, because—the scientist had forgotten to visit his other victim, who died unseen, with no recorded fact to counterbalance his protracted sufferings.

My first feeling on reading this account was, What sort of man can the editor of this publication be, to print such an abominable act without intimation that this was an unjustifiable way of advancing science? Alas! the explanation was only too plain. He had probably himself been depraved by familiarity with such cruelties.

In a recent discussion of vivisection, it was mentioned that one of the most extensive and extreme practitioners of it, being asked if the infliction of so much suffering did not trouble him, replied that he neither thought of it, nor cared for it in any degree whatever. Of course, such a man would neither take the trouble nor undergo the expense of providing anæsthetics for his victims. But the important thing is, that such practices *tend* to such a result in every case. Probably, few are thus *thoroughly* hardened. With equal probability, few escape deterioration who make a practice either of inflicting or witnessing the cruelties in question. The habit of mind thus established, the custom of producing or witnessing suffering with unconcern, certainly *tends*, as Cowper says to shoot into luxuriant growth. How soon this growing habit may suggest to the medical or surgical practitioner the idea of trying such experiments on human beings also, and in what number of cases science persuades them actually to try this species of research, we have no means of information. For myself, I should choose to decline the services of one who had selected this mode of acquiring knowledge; and I should do this partly from dislike of his soul, and partly from consideration for my own body.

C. K. W.

FROM OUR REGULAR CORRESPONDENT.

New Orleans, Sept. 7, 1880.

The most forcible protest against the Sunday ordinances in Louisiana was presented to the Ascension Parish police jury by Judge R. N. Sims, attorney, in a petition signed by two hundred citizens. They objected to the ordinance of that body "requiring stores, shops, groceries, and other places of business to be closed on Sunday," with penalties for violation: 1. Because it was against the wishes and sentiments of a large number of citizens of the parish, representing a vast amount of capital and property on which they paid taxes. 2. It was a blow to commercial interests. Nine-tenths of storekeepers, opposed to the ordinance, had already suffered considerable loss by its enforcement. 3. On many plantations, laborers were paid on Sunday morning; and, if not permitted to make purchases on that day, they would be compelled to abstain from work on some other day, to the risk and loss of cane and rice planters. 4. The enforcement was contrary to the genius of republican institutions, which requires that the greatest good shall be done to the greatest number with the least possible injury to any. 5. That while petitioners were duly sensible of the propriety of the observance of a day of rest, as may be dictated by religious or moral ideas and preferences, they humbly submit that ancient usages are entitled to consideration and respect; that enforcement by one class against another, or under any other circumstance than by the crystallization of public opinion in its favor, will only serve to cause anger, turmoil, and strife. Apart from these considerations, memorialists were advised that "a law which prohibits them from exercising their trades on any day of the year is contrary to the letter and spirit of the Constitution of 1869." Indulging in the hope that the action of the police jury would "inspire them with the assurance that the government is indeed, as it should be, benevolent and paternal," and that "its only legitimate end is to protect the citizen in the enjoyment of life, liberty, and property," they prayed for the repeal of the ordinance.

The request of petitioners was denied, because a case testing the validity of the ordinance was then before the Supreme Court, and the granting of the petition would be a confession of judgment against the police jury. In connection with this action, a personal difficulty arose between R. J. Green, a town councilman and anti-ordinance petitioner, and B. Gibson, a police juror. Shots were exchanged, and Mr. Green was mortally wounded. The Common Council of the town of Donaldsonville subsequently adopted resolutions, drafted by a committee appointed for the purpose, which declared "that Robinson J. Green laid down his life as a sacrifice upon the altar of religious persecution," a result of "the recent ruthless and heartless persecution of a large number of citizens of the town," some of them "identified with its growth and prosperity for nearly half a century"; his memory should be cherished as "a man who quickly detected the right and combated the wrong," and that "the gaunt figure of Want shall never be permitted to enter the portals of those who were so dear to him and now left so desolate." A badge of mourning for thirty days, publication of proceedings, and adjournment of Council as a mark of respect, were ordered.

Some four months ago, a paper called *The Workingmen's Union Advocate* made its appearance in New Orleans. It is published weekly by the joint committee of labor organizations, and edited by Ludwig A. Geissler. Mr. Geissler is an ardent member of the Socialistic Labor Party; yet it is not claimed that the *Advocate* is an exclusive representative of that party. The joint committee, which controls its publication, is composed of delegates from the following associations; namely, Socialistic Labor Party, Union Laboring-Men's Benevolent Association, Bricklayer's Benevolent Association, Journeyman Baker's Benevolent Association, Cigar-makers' Union, Shoemakers' Union, Dairymen's Co-operative and Mutual Aid Association, German Progress Club, Cotton Yard Men's Benevolent Association No. 2, Teamsters and Loaders Union Benevolent Association, Longshoremen's

Digitized by Google

Union Benevolent Association, Slaters' Union, Coopers' Benevolent Association, Harmonia Benevolent Association, Male and Female Benevolent Association. Of these fifteen corporate bodies, several are colored.

The total membership is not less than three thousand. The object of the committee is to "gradually embrace all and any association of *bona fide* workingmen for the purpose of ameliorating the condition of laboring men and enabling them to come out victorious in their struggle against the encroachments of capital." The leaders claim that other associations not officially enrolled or represented on the committee are in accord with them. Editor Geissler recently sharply rebuked the tendency to keep up the race divisions in labor organizations. He advised them to drop at once such antediluvian notions, and stand fraternally in one solid phalanx; that race and nationality are artificial barriers erected by the non-producing classes to keep the workingmen apart. The meetings are well mixed in regard to colors and nationalities; and the joint committee has become a power in this city. The *Democrat* says, "The attitude into which certain designing incendiaries are endeavoring to force the workingmen is full of evil promise." The movement is headed by men of communistic and socialistic ideas; and it warns them that New Orleans respects the honest laboring man, but she has scant patience and a rough hand for disturbers and incendiaries. It is evident that we are on the eve of a number of strikes, and harsh strictures will not check the effects of evil counsel. The workingmen have proceeded cautiously to date. Many of their leaders are well-meaning men with some just grounds of complaint; and it is too early to assume that they menace the peace and good order of society. The advance in rents, exhausting hours of labor, and small wages are inducements to strike. There should be adjustments between employers and employés on the basis of the market value of products handled. The workingmen need kindly counsel, should be met in a humane spirit, and their demands carefully considered and answered. If all classes of laboring men continue under one united and harmonious leadership, many social changes may confidently be looked for as the result. It will prove an antidote to oligarchic tendencies, the bane of political and industrial progress in this section. E. B.

PERSONAL ITEMS.

Miss M. A. Hardaker gave her lecture on Lessing at Florence, Mass., Sunday, Sept. 26.

Rev. George W. Cooke was the speaker at the Parker Memorial Sunday, Sept. 26.

Miss Florence Marryatt has taken to public reading, and contemplates a visit for the purpose to this country.

The Boston Young Men's Christian Association advertises "Brilliant Chalk Talks about Jesus." And yet Col. Ingersoll is accused of irreverence.

W. H. Spencer, of Haverhill, Mass., will address the Parker Memorial Society next Sunday, Oct. 10th, on "Religion, Agnosticism notwithstanding."

M. J. Savage has returned from his summer in Europe, and was warmly greeted by his society and friends last Sunday, on his reappearance among them.

Dr. Eliott Coues, of Washington, who probably knows as much about the birds of the United States as any one, is about to issue a book entitled *New England Bird Life*.

Prof. Watson is making a telescope for his own use at the Wisconsin University to hunt for Vulcan, which he is still suspicious is prowling around in intramercurial space.

Rev. Mr. Williams, recently preaching at Chaplin on Abraham's call to offer up Isaac, very gravely remarked: "It was no doubtful voice. I believe that Abraham knew that he heard the voice of God, just as plainly as you know you hear my voice, *if you are awake*." Such a straightening up of a congregation as followed is not often seen in sermon time.

Sir William Harcourt, Home Secretary, England, wrote to a magistrate the other day, complaining of his sending a boy of eleven years to jail, and suggesting that he should have sentenced the lad to some "slight corporal punishment." Whereupon, he got for an answer that the only difficulty with the suggestion was that it was contrary to law. The Home Secretary subsided.

Father Healey, of Marblehead, if we may credit the report of him, is a person of a peculiarly loving and forbearing spirit. At a fair in his church, the other day there was a raffle for a picture of himself. A young lady was asked to take a ticket, and on her refusal he struck her twice in the face. The court was so inconsiderate of the rights of a priest that it imposed on him a fine of $20.

Bjornson, the Norwegian novelist and liberal, has arrived in this country for the purpose of witnessing an American Presidential campaign. The spectacle of the intelligent foreigner trooping over here to see how we act under the stress of a quadrennial canvass is suggestive. He will discover that each half of the American people thinks itself the largest and has a very poor opinion of the other half.

Mrs. Laura de Force Gordon, the first female lawyer who ever addressed a jury in California, defended not long since a man accused of murder. The San Francisco *Chronicle*, in speaking of the occasion, says: "Mrs. Gordon wore a black dress, and her only ornament was a rose at her throat. Her appearance caused excitement, and she was several times applauded. Her client was acquitted."

Rowland Connor has assumed charge of a liberal movement at East Saginaw, Mich., one of the most thriving and wide-awake cities of the State, for three months. The papers there give very liberal space to reports of his discourses. Mr. Connor unites with his fine literary abilities excellent talent for public speaking, which should be regularly occupied in the Free Religious cause that he has greatly at heart.

The friends of Prof. Adler have learned with much sadness of the prolonged and alarming illness of his young wife, during the summer. Soon after their marriage, last May, they went to the mountains in New Hampshire, and returned thence, some two or three weeks later, to the residence of Mrs. Adler's parents in Brooklyn, with the intention of shortly making an excursion to Colorado and the West; but it was evident, before many days had elapsed, that this pleasant anticipation must be abandoned. Mrs. Adler's health suddenly gave way, and has been for much of the time in a very critical condition since. We regret to learn that Mr. Adler's affliction has been heavily augmented of late also by the illness of his wife's father, Dr. J. Goldmark, whose recovery is considered extremely doubtful. It need not be said that the very sincere sympathy and tender solicitude of the numerous friends of the family go out to it in the great trial through which it is passing.

The Massachusetts Society for the Prevention of Cruelty to Animals seems to be generously remembered from time to time by those of humane and kindly sympathies, as it ought to be. The following contributions to its treasury are announced in *Our Dumb Animals* for October. Rev. C. T. Thayer of Boston, who died in June last, left the Society $500, to be paid at the decease of his wife. "It is delightful to record the fact that the lady chose to anticipate its payment by calling at our office and paying it herself. The manner of it has made it a joint gift, to be gratefully remembered to the honor of both husband and wife. Our Society has also thankfully received from a lady, whose name cannot be made public, the sum of $500. There are certain conditions attached to this gift, which will prevent its being available for a time; but it strengthens the Society now, and will increase its work in due time." While it affords us great satisfaction to report such aid as the above toward the noble work of this excellent Society, we cannot but wish that the Free Religious Association and the *Index* might have a larger number of such friends.

FOREIGN.

The Czar's treasury has in a year given five million roubles for the support of the Orthodox churches of the empire.

The use of the strait waistcoat has been abolished in the prisons and penitentiaries of France, except in cases of violent lunatics.

The Catholic propaganda has decided to expend a half million lire to establish a college at Malta to promote missions in Africa.

The Cathedral of Notre Dame in Paris was struck by lightning recently, but with no further damage than the dislodgement of a few stones.

A statue of Thiers was unveiled Sunday, September 19, at Saint Germain-en-Laye. An address was delivered by Jules Simon in the name of the French Academy.

Prince Alexander Lubomirski, a Galician nobleman who resides in Paris, has made a donation of a sum of two million francs to be expended in works of public advantage to the people of Galicia.

The attention of the Bishop of London has been called to the fact that an ordained clergyman who preaches in that city recently took for his text, "The Lord said," and began his sermon thus: "Of course you know, my brethren, that the Lord never said anything of the kind."

There was a demonstration at Florence on Sunday, the 12th ult., by the workmen's societies of that city and province. Cries were raised of "Long live the King!" "Long live the army!" "Long live Italy!" The people subsequently proceeded to the residence of General Mezzacapo, before which they gave cheers for the army.

Dog-fight in a Scotch Church.—During the first prayer at Sunday service in the Free Church, Lochearnhead, two collie dogs got into strife, and barked and fought furiously. Great excitement resulted. The minister had to stop his prayer abruptly, and a young gentleman tourist was severely bitten while trying to separate the combatants. The clergyman's dog was also in church. It sat in the family pew, but took no part in the disturbance.

The Ober-Ammergau Passion-Play.—Munich has this year been detestable, owing to the mad craze about the Ober-Ammergau play; and the dear old Quatre Saisons Hôtel, usually so select, has been crowded with the worst style of English tourists. The whole performance at Ober-Ammergau has been so deteriorated and vulgarized that, after this year, no representation of it is to be allowed.—*London World*.

That accomplished and eloquent London preacher, Mr. Stopford Brooke, is following the example of Mr. Voysey, and shaking the dust of the Church of England from off the soles of his heretical feet. Henceforth, his services in Bedford Chapel—the Duke of Bedford having extended his license—will be conducted on a Unitarian basis. He will use the liturgy of the Church of England, with certain rather important exceptions. Mr. Brooke will offer to return the money which his congregation have paid in advance for sittings.

It is announced that Professor Harnack, of the University of Giessen, and Dr. Von Gebhardt, Librarian of the University of Göttengen, have discovered in the Cathedral of Rossano, Calabria, a Greek Uncial Codex of Matthew and Mark's Gospels. The manuscript has been, by many eminent authorities, declared of the highest value for the text of the New Testament, and as showing the historical development of book-writing and painting in very early times. The Codex has been published at Leipzig by Giesecke and Devrient.

Our Brussels correspondent writes: "The unveiling of the Spinoza monument at The Hague took place on Monday. The concourse of people was very large, and among the distinguished foreigners present was Herr Berthold Auerbach, one of whose earliest works was a novel founded on the life of Spinoza. Dr. Van Slooten gave an address, and the statue was then unveiled. M. Van Limburg, president of the committee for the erection of the statue, then formally handed over the monument to the care of the town authorities. A banquet took place in the evening, at which all the Dutch and foreign members of the committee and a number of distinguished guests were present."—*Pall Mall Budget*.

The Abbé Crozes is the chaplain of the prison of La Roquette, in which are confined, among others, the prisoners who are condemned to death. Whenever an execution takes place, the Abbé Crozes accompanies to the guillotine the victim of the vengeance of society, and the newspapers chant dithyrambs in praise of his devotion. The venerable and worthy abbé gave Menesclou some *cassis* while the executioner was preparing the guillotine, then he kissed him and called him brother, gave him absolution and promised him the joys of paradise, since he had repented of his crime and since society was about to cut his body into two unequal parts. Capital punishment is thus seen to be a great benefit, since it enables peo-

Digitized by Google

ple to commit murder and yet go to paradise.—*Parisien.*

SPAIN.—The baptism of the infant Princess was celebrated in great state on Monday. The Chapel Royal had been handsomely decorated and fitted up with tribunes for the court. The interior was crowded long before the King and the royal family entered the gallery facing the altar, which was splendidly illuminated. The clergy, with the bishops, the cardinals, the Archbishop of Toledo, and the Patriarch of the Indies, and the Nuncio, representing the Pope, formed imposing groups inside the railings of the altar, just as the saluting guns and the military band, playing a march, announced the approach of the Infanta in a gorgeous procession. The long galleries of the palace were lined with halberdiers in full uniform. The procession was headed by lords-in-waiting, grandees, mace-bearers, heralds, the king-at-arms, and the equerries attired in the gala dress of court ceremonies. Before the Infanta were borne the insignia of baptism, a salver, a mantle, a napkin, a taper, some salt, some cotton-wool, and a huge almond cake that is distributed afterwards to the guests. The Infanta Maria Isabel Mercedes was carried by a nurse in her peasant dress, blazing with gold and silver on velvet, and wearing the same necklace and earrings which were worn at the baptism of King Alfonso in 1857. The robe of the Infanta was a magnificent present of Queen Isabella, who walked last in the procession, surrounded by the great officers of the Palace and the Commander of the Guards. The ceremony was conducted by the Cardinal Patriarch of the Indies. Queen Isabella held her grand-daughter over the font. During the most impressive part of the proceedings, the choir of the Chapel Royal sang some beautiful hymns, and an artillery salute was fired as the Princess was again taken back by her household. A Council of Ministers proposed to the King on Monday many grants of crosses, titles, and three *toisons d'or*, one of them going to the son of the Duc de Montpensier. They also recommended a general amnesty for political prisoners, and a reduction of the penalty for criminals in penal servitude and the prisons. The King and Queen have received messages containing congratulations from many of the courts of Europe, among them being one from Queen Victoria.—*Lloyd's Weekly.*

JESTINGS.

THE individual who saw a mouse fighting with a piece of Limburger cheese readily realized that the battle is not always to the strong.—*Philadelphia Chronicle Herald.*

ADAM and Eve are the Christian names of a married couple in Chicago. They were born on the same day. It does not follow, however, from this that Chicago is the Garden of Eden.

BILLINGTON had passed away. Mrs. Billington, who had just read the notice of his death in the newspaper, said: "What a pity John couldn't read this! He would be so pleased to see his name in print!"

SUMMER in the Pyrenees: X. to his companions who are way down the mountain-side: "Brace up! A couple of thousand feet more, and we shall be in the clouds." "Then what shall we see?" "Nothing."

A PHILADELPHIA paper says: "The fewer feathers a woman has in her bonnet in this world, the more she will have on her wings in the world to come." This sort of trimming for heaven is carrying the millinery business too far.

A COUPLE of rag-pickers groping along the gutters discuss religion and politics. "For my part," says one, "I believe in neither priests, religion, nor churches. Napoleon did wrong to re-establish them." "Yes," said the other, "but such superstitions are necessary for the lower classes."

JUST before visiting the menagerie, Johnny had a passage at arms with the young aunt who assisted at his toilet, and with whom he flew into a rage. Arrived at the menagerie, Johnny was immensely interested by a strange foreign animal with long, lithe body. "What animal is that, mamma?" he asked. "It is called an ant-eater, my son." After a long silence: "Mamma, can't we bring Aunt Mary here some day?"

THE BOND OF SYMPATHY.—A man with a grip-sack in his hand halted before a Jefferson Avenue fruit-stand lately, and priced a choice variety of peaches. When told that they were twenty cents a dozen, he whistled to himself, walked softly around, and finally asked, "Are you a Baptist?" "Hardly." "Neither am I. I didn't know but that if we both belonged to the same denomination, you'd throw off a little. Do you lean to the Methodists?" "Can't say that I do." "That's my case. I never did take much stock in the Methodists. Twenty cents a dozen is an awful price on those peaches, considering how tight money is. I expect you are a Universalist, eh?" "No." "Neither am I. Can't you say fifteen cents for a dozen of these?" "Hardly." "Aren't you an Episcopalian?" "No, sir." "Neither am I, but I was afraid you were. I've been sort o' looking you over, and I shouldn't wonder if you trained with the United Brethren. Come, now, own up." "I never attend that church," was the steady reply. "Nor I, either. Say, what are you, anyhow?" "I'm a hard-baked old sinner." "No! Whoop! That's my case to a dot! I'm called the wickedest man in Washtenaw County! I knew there was a bond of sympathy between us, if we could only find it out! Now, do you say fifteen cents for a dozen?" The fruit-dealer counted them out without a further objection.—*Detroit Free Press.*

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM;

—OR—

PHILOSOPHY OF KNOWLEDGE.

BY JEAN STORY.

Perceiving the oneness and continuous interchangeability of substance as essence and as form, the author discards the use of the term "spirit" and "matter," and substitutes therefor the term "essential substance," whose intrinsic elasticity or vitality is alike intact, whether condensed as form or expanded as essence or spirit; all the innumerable qualities of substance being solely the result of its spacial modifications. Viewing the phenomena of nature, the only source of positive knowledge, from this new stand-point, which differs from that whence any other system has been idealized, and accepting the exact sciences as the bases of speculative science, the author claims to present for public consideration a New System of Philosophy. Unarmed by other aid than its own intrinsic merits, it has been launched upon the stormy sea of public opinion to battle single-handed for its right to a voice in the general sentiments of the age.

The book is in cloth, 12mo, 784 pages. It can be obtained first hand at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON. Price $1.50 at retail.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place: and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

Cornell University Library

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills; together with the Reports of the Executive Committee and Treasurer, and other proceedings of the business meeting. Price, 30 cents; packages of five or more, 20 cents each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.
REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 564.
VOL. I., NEW SERIES.—NO. 16.

BOSTON, MASS., THURSDAY, OCTOBER 14, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE virtues are not poured into us, they are natural. Seek and you will find them, neglect and you will lose them. To every faculty and relation belongs its normal law; but, without its fit culture, it will decay. How lamentable to lose this mind, and not know how to seek it! The end of wisdom is to seek the lost mind.—*Mencius (China).*

OF what use is wealth to him who neither gives nor enjoys it? What is strength to him who subdues not his own foes? What signifies a knowledge of the Scripture to him who fails to practise virtue? What is the soul itself to him who cannot control himself? —*Hindu.*

LET each man make himself as he teaches others to be. He who is well subdued may subdue others. One's own self is difficult to subdue. Self is the lord of self: who else could be the Lord? With self well subdued, a man finds a lord such as few can find.—*Buddhist.*

NO MAN is free who cannot command himself.—*Pythagoras.*

ONLY consider at what price you sell your own free will, O man, if only that you may not sell it for a trifle! The highest greatness and excellence perhaps seem to belong to others, to such as Socrates. Why then, as we are born with a like nature, do not all, or the greater number, become such as he? . . . Because my gifts are humble, shall I neglect all care of myself? Heaven forbid! Epictetus may not surpass Socrates. Granted; but, could I overtake him, it might be enough for me. I shall never be Milo, and yet I do not neglect my body; nor Crœsus, and yet I do not neglect my property. Nor should we omit any effort, from a despair of arriving at the highest.—*Epictetus.*

EVERY man that striveth for the mastery is temperate in all things. I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.—*Paul.*

IF ye do well, to your own behoof will ye do it; and, if ye do evil, against yourselves will ye do it.—*Koran.*

I SAW an Arab who said to his son, "O my child! in the day of the resurrection, they will ask you what have you done in the world, and not from whom are you descended." That is, they will inquire about your virtue, and not about your father.—*Persian (12th century).*

THE chief quality of leadership is the jewel of equity, by which is justified the obedience of every man to his leader.—*Arabic (16th century).*

BETTER conquest never canst thou make than arm thy constant and thy nobler parts against giddy, loose suggestions.—*Shakespeare.*

HE, who reigns within himself, and rules passions, desires, and fears, is more than a king.—*Milton.*

OVER the time thou hast no power. To redeem a world sunk in dishonesty has not been given thee. Solely over one man therein, thou hast a quite absolute, uncontrollable power. Him redeem, him make honest.—*Thomas Carlyle.*

MAN is the highest product of his own history. The discoverer finds nothing so grand or tall as himself, nothing so valuable to him. The greatest star is that at the little end of the telescope,—the star that is looking, not looked after nor looked at.—*Theodore Parker.*

CURRENT TOPICS.

SCRIBNER'S SONS announce that they will soon issue in this country Dean Stanley's history of *Christian Institutions.*

THE REV. DR. MINER, the distinguished Universalist preacher of Boston, maintains that the miracles of Christ prove the truth of his revelation.

THE Pan-Presbyterian Council in Philadelphia met in the Academy of Music, which, to all practical intents and purposes, is a theatre. Was it consecrated specially for the occasion, or what did the chairman mean, when he suppressed an applause that greeted one of the speakers, by reminding the brethren that they were in "the house of God"?

A QUESTION of considerable interest and a good deal of principle (pal) has been exercising the minds of the people of Boston the past week. It has been, *How* can banking be done so as to pay eight per cent. a month interest on deposits? The president of "The Ladies' Deposit Company," which has represented this extraordinary system, knows *howe*, if anyone. Gail Hamilton's effort to throw light on the subject the papers ungallantly pronounce simply a *Dodge* of the point at issue.

IN the discussion about the stricter observance of Sunday, it is always in order to quote the authority of Martin Luther on the question. He said: "As regards the Sabbath or Sunday, there is no necessity for keeping it; but, if we do, it ought not to be on account of Moses' commandment, but because nature teaches us from time to time to take a day of rest. . . . If anywhere the day is made holy for the mere day's sake, then I order you to work on it, to ride on it, to dance on it, to do anything that will reprove this encroachment on Christian spirit and liberty."

THE Woman's Congress, which began its annual session in this city, Tuesday, October 12, has been several years in existence. This, we believe, is its first meeting in Boston. It is not a woman's suffrage association, though, it may be presumed, the majority of its members are suffragists; nor is it devoted to any special phase of what is rather vaguely termed the woman's movement. It is designed to promote union and sympathy among women, for the better accomplishments of various ends pertaining to the general interests of the sex. We hope to be able to give an outline of the proceedings in the *Index* of next week.

THE religious journals are still discussing the question which Dr. Oliver Wendell Holmes raised in the *International Review* for July,—or re-raised, for it was first publicly raised by Dr. Bushnell,—whether Jonathan Edwards changed his views to a milder type of Orthodoxy in the latter years of his life. The unpublished manuscript, on the surmised contents of which the question was started, has now been printed. All that we have to say about the matter is that, if the unearthed essay proves Edwards a heretic, his heresy was of a kind that has now become so obsolete as hardly to be distinguished from the strictest Orthodoxy. He was still Orthodox enough and to spare for passing the inquisition of any Orthodox Congregational council in our time.

THE St. Lawrence, Lower Laurentides and Saguenay Railway in Canada, just completed, has been opened for traffic by a religious ceremony. The Roman Catholic bishop of Three Rivers was present and made a religious address, beginning with the fall of man and ending with committing the new line to the care of the angel Raphael as its special guardian, who, "as the angel watched over Tobias on his journey," might equally watch over this road and its passengers. He then pronounced his official benediction upon the enterprise. Nevertheless, it is to be hoped that the directors will not put too much responsibility upon the "Angel Raphael," but see to it that he has a good corps of trained conductors, engineers, brakemen, and switch-tenders to help him.

THE *Nation* uses the developments of "The Ladies' Deposit Company" as an illustration of the inefficiency of our common schools to impart education in practical, and especially financial, matters. It thinks such things could not occur, if young people were more effectually trained in a rudimentary knowledge of ordinary business operations. Certainly, our existing mode of popular education does not accomplish in this and other respects all we have a right to expect of it. There is a great lack, even among those who pass for educated people, of the power of sound and rational thinking. Hence the tendency of the masses to credulity and to be swayed by sensationalism. It was said of a certain noted person that he had so many books on his brain that they prevented it from acting. Is not this in some degree true of many who are counted among the intelligent around us?

A CALL has been issued by Mr. Felix R. Brunot, President of the National Reform Association, for a convention, under the auspices of that society, at St. Johnsbury, Vt., on the 19th of the present month. "National Reform Association" is the rather indefinite name of the organization, which has the very definite purpose of amending the Constitution of the United States, so as not only to bring into it a distinct recognition of Christianity, but an Orthodox view of Christianity. As Mr. Brunot's "call" says, its object is "to secure in the Constitution of the United States an acknowledgment of Almighty God as the source of all power and authority in civil government; of the Lord Jesus Christ as the Ruler of Nations, and of his Revealed Will as supreme authority." This object, it needs no argument to see, is in direct contravention of the fundamental principles of our national government. Our national foundation is "the consent of the governed," not of the governor.

Digitized by Google

For the *Free Religious Index.*

PROGRESS AND POVERTY.*

Under this title, Mr. Henry George, in a book which has attracted unusual, if not general, consideration, affirms not only that the vast improvements in the production of wealth, which modern science and invention have introduced, have not improved the condition of the laboring class, but that that class has become relatively less comfortable than the class whose subsistence is not maintained directly by labor.

After an able analysis of the current systems of political economy, showing that none of them are adequate to the solution of the problem he attempts to solve,—namely, the persistence and increase of poverty under conditions which, to a casual observer, have promised the rapid amelioration in material condition, at least, of all classes,—he finds, in the monopoly of land and the consequent rise of rents, the cause of the failure of these new forces and appliances to lift mankind generally to a higher plane of existence. The remedy he suggests and enforces by arguments less cogent than his statement of the evil is *the levying of all taxes upon land.* The real question involved in Mr. George's book is that concerning the production and distribution of wealth and the relations of capital and labor. This is indicated in all that he suggests. Indeed, the avowed material outcome of his theory is increased production and the just distribution of the results of labor. He justly considers these the all-important questions of the time,—questions which are daily forcing themselves upon the consideration of thoughtful men, questions which are to-day disturbing the industries of the world and threatening the peace and stability of society.

All Mr. George says to show that natural wealth, the unaided products of the soil, the forests, the mines, and the waters, of right are, and should be, common property, in which everybody has an interest which cannot be wholly alienated, has been said over and over again. So manifestly true is it, that the contrary, in so far as monopoly of the land is concerned, is reducible to an absurdity; for, where the land is all owned by somebody, a new-comer upon the face of the earth is poorer than was the Son of Man, who had not where to lay his head: the new candidate for membership in the great human family has not even a place where he may lawfully plant his foot. He may be ordered off all private domain as a trespasser; and, if he betakes himself to the highways, he may be arrested as a vagrant, and deprived of liberty. If it be conceded that every one has rights in the bounties of nature, it must be admitted that not every one is in possession of them; and the concern of all should be how again to come by our own, how to regain possession of these rights. Mr. George's method seems to me not only inadequate, but a surrender of the main issue. He claims that, as titles to large portions of the land have been conferred by royal grants, on quite inadequate considerations, it would not be unjust to confiscate them to public uses; but, as that cannot be easily done, he proposes to accomplish the same purpose by levying all taxes on the land, leaving the nominal ownership as it is.

Levying all taxes on real estate is advocated by some economists to-day (notably by Mr. D. A. Wells, who has made a study of the matter) as the most equitable way of raising revenue for public uses. They claim that as everybody uses land, or the products of land, about in proportion to their expenditures, or consumption of wealth, a tax on real estate will fall more equitably than any other, because it would be in the power of the owners to collect it in fairer proportion from consumers by increase in rents or in the price of products of the soil. They evidently have no thought, as Mr. George has, that the nominal value of the land would be impaired, or that the land would be less desirable as an investment of capital, or that it would practically restore, or even tend to restore, to every one his natural right in the soil, but only that the rent would be increased enough to pay the tax. Nor do I see how it is possible that the benefits which Mr. George so eloquently sets forth are to flow from the execution of the plan he proposes.

Levying all taxes upon the land is a practicable step in the right direction; but we must go further to accomplish the end Mr. George has in view. Nothing short of reclaiming and repossessing the whole of the land by the community, so that it may be administered in some manner that will secure the largest production of which it is economically capable, and to every member his or her natural share of its benefits, can satisfy the demands of justice, or afford a tithe of the good things Mr. George foretells.

But, if justice is to be done, the land can be acquired by the community only through some arrangement which will give to holders of the titles a reasonable compensation for its value; for, though titles may have been originally obtained without sufficient consideration, present owners have, in most cases, paid for them their full value, under an implied guarantee, by the state of permanent possession. To take such lands without compensation, were it possible, would be gross injustice. The attempt would be more likely to throw us back upon violence than to lead us into the paths of peace and prosperity. Before considering further this branch of Mr. George's theory, it is proper to examine his views about capital and interest; for these are so intimately related to land and rent, that no theory of the latter can be complete that does not take these relations into the account.

In treating of capital, Mr. George gives the definitions of eleven writers on political economy, each of whom differs, more or less, from the others, as if to show the absurdity of calling that a *science* whose expounders cannot agree on a statement of one of its primitive conceptions. His own definition of capital is "wealth in the course of exchange," which, notwithstanding his elaborate explanation, is rather obscure. I infer that he would accept the simpler statement, that *capital is so much of wealth (exclusive of land) as is used, or kept for use, in the production of more wealth.*

His idea that capital does not employ labor, but that labor employs capital, is misleading; for, while it is true in a certain fanciful sense, in a more important and practical sense it is capital that employs labor, or, strictly speaking, it is the capitalists and all who expend wealth, whether in the production of more wealth or in personal gratification, who employ laborers. The idea of capital, at least in so far as this discussion goes, is of something which yields income,—rent or interest or profit. In this country, land is not generally held for the political or social influence it exerts, but for profit, either as rent or for an advance in price, which is speculation, just as capital is invested in manufacturing or banking, or in railroad building, or even in stock speculating, for the profit which may accrue; and it matters not to the interests of labor whether you call it interest or profit or rent. Whichever it is, it comes ultimately from the products of labor; and, whatever its amount, it is so much of the products of labor which laborers do not get. As to rent of land, Mr. George agrees with Mill and others, that it is contrary to natural justice that land and the natural forces should yield any increase or income which does not enure to the general good; that is, that whatever may be derived from them, in the form of rent, beyond paying for all public or general purposes, should be distributed in some equitable way among the whole people, so that each may have his or her share of whatever nature unassisted provides. As to profits, such as arise from speculation are not considered by any economists as within the pale of legitimacy: they are mere transfers from one man's pocket to another's, without any equivalent, and are not to be regarded in any scheme of social economy. The profits which arise from such pursuits as promote the exchange and distribution of wealth, and cover such losses as are incident to distribution, are a proper charge upon labor. These functions, in a society based upon co-operation, would be performed at a minimum cost, yielding to those who perform them such compensation as is commensurate with the rewards which others of like capacity receive.

To the question of interest, Mr. George devotes three chapters,—one on "The Cause of Interest," one "On Spurious Capital and of Profits often mistaken for Interest," and a third on "The Law of Interest." In these chapters, he attempts to show that there is a natural and substantial relation between capital and interest; that is, that there is, in the nature of things, a good reason why capital, of right, should share in the products of industry. And this good reason he supports by the following illustrations. He says: "Supposing that in a country adapted to them I set out bees. At the end of the year, I will have more bees and the honey they have made. Or supposing, where there is a range, I turn out sheep or hogs or cattle. At the end of the year, I will, upon the average, also have an increase." And, immediately following, he says, "What gives this increase is something distinct and separate from labor,"—"the active power of nature, the principle of growth, etc."; and "it seems to me that it is this which is the cause of interest or the increase of capital." Now, the whole burden and tenor of Mr. George's book go to show that this active power of nature, this principle of growth, is of those forces which nature bestows, which, like the land, may not of right be monopolized to the exclusion of any from its equal benefits. He says (p. 145): "Land, labor, and capital are the factors of production. The term 'land' includes all natural opportunities and forces." How, then, can he award the product of these natural forces to capital as interest? Mr. George's third illustration is only apparently more forcible. He cites the increase by age in the value of wine, and claims this increase as the natural increment of capital. This looks, at first sight, very plausible; and, but for the absurdity of it, I should be tempted to say that this is the exception which proves the rule to the contrary. There is, however, no need of such resort; for Mr. George himself refutes whatever argument might be drawn from the fact of increased value in wine by age, when he says (p. 166), "In the last analysis, the advantage which is given by the lapse of time springs from the generative force of nature." Of course, then, it is not the force of capital that gives the increased value, and capital should not receive the increase as interest. It seems to me that Mr. George makes a fundamental error in considering capital as one of the factors of production, if he means that it is absolutely necessary to production. He certainly does make a mistake in affirming that interest is a "natural thing," "a result of the laws of the universe," except in the sense that every occurrence is the natural outgrowth of its antecedents. Interest is no more a result of the laws of the universe than rent is; and it, as well as rent, which is but a form of interest, must cease to be a tax on labor before we can realize from the advent of that partial reform—the levying of all taxes on land—the benefits which Mr. George predicts.

That capital *per se* has no reproductive force, no inherent power of increase, is so plainly stated by Mr. George, and others whom he quotes, that it is a wonder he should overlook the drift of the illustrations I have quoted. He cites and enlarges on Bastiat's example of the use of a borrowed plane, showing conclusively, in this case, so parallel to all employment of capital unassisted by natural forces, that the plane, the capital which William borrowed of James, did not enable him to accomplish any more work than he could have done, if he had made his own plane.

From the theory of compensating the lender for the use of his plane (his capital) beyond restoring to him as good a plane, the argument goes to show that the lender's gains and the borrower's losses are cumulative, and that in time the lender will absorb the whole of the borrower's labor. Mr. George states this case very fully (p. 158), and concludes justly that there is nothing in it to show that interest on capital so employed is natural or equitable. I have already stated that he puts all natural forces in the same category as land, which he declares to be the common heritage of mankind. If this be true, there would seem to be no "general characteristics of capital which give rise to interest." There is much in what he says about the lender of the plane gradually absorbing all the labor of the borrower, till he makes him virtually his slave. It is the *reductio ad absurdum* which ought to close the argument. There can be no natural right which leads to such destructive ends. There can be no "general characteristics of capital" which imply a reproductive force and which necessarily "give rise to interest."

There is, however, a cause for interest, a reason why it is paid for the use of capital, which Mr. George seems to have overlooked. A great majority of the wage-receiving class are as improvident as the savage. They have all his needs without his means of supplying them; and, in addition, the more artificial wants which are stimulated by their environment, and which are as clamorous for gratification as their natural wants. As a consequence, the wages of this class are consumed about as fast as they are earned; so that the little they may be able to save is

* *Progress and Poverty:* An Inquiry into the Cause of Industrial Depressions and of the Increase of Want with Increase of Wealth. The Remedy. By Henry George. New York: D. Appleton & Co. 1880.

Digitized by Google

entirely inadequate to keep them along till they can realize from the products of their labor, especially when their work requires much time to complete it. It is inevitable, therefore, while they are in their present state of development, and are living among men who by fortune or endowment are better circumstanced that they should draw their subsistence from their more fortunate neighbors; that is, that they should work for wages rather than for themselves, and on such terms as they can command, which generally will be such as their employers consent to give.

The relations of supply and demand will control to some extent. Wages will be governed by the amount of such labor for sale rather than by the amount of capital seeking employment. The amount of capital seeking employment is, nevertheless, an important factor in the problem, controlling in part the rate of interest. But in a much larger degree, especially in a new country like ours, affording so many opportunities for enterprise, the rate of interest depends very largely upon the skill and intelligence, and not unfrequently upon the unscrupulousness, of the enterprising. Men of force and intelligence, having control of convertible wealth, or capital, can command all the labor which has no skill for combination or self-employment, and can well afford to pay the capitalist, who may not be so enterprising, a portion of his profits as interest. In such cases (and all industrial enterprises are largely of such character), the rate of interest represents the ability of the enterprising to control to their profit the labor of the less provident or less gifted. As such employers get rich themselves, they have less use for the capital of others; and the rate of interest declines. This process has been going on rapidly of late years, because the means of producing wealth have greatly increased. Wealth has become more abundant than ever before. As soon as there is more of it than can find a market or than is consumed, there will be a reduction in the profits of capital, or interest, or there will be a suspension of production. There is generally both.

Now, if this capital could be employed in the production of more wealth, without the expectation of any return beyond the certain restitution of the amount so employed, the increased production would inure to the benefit of the producers. The owner of wealth would have all his wealth, and the laborer would have the results of his labor. To secure this more equitable distribution is the great desideratum. Why should warehouses be groaning with idle, sometimes decaying, wealth, which, in the process of consumption, would improve the condition of those who, while consuming it, would be producing more than they consume? This state of things is part and parcel of our civilization,—natural and inevitable, in the present phase of social development. Thus far, the attention of economists has been directed to the application of science to the arts of production, with little or no regard to a science of distribution. Already, this state of things is producing combinations among laboring men, strikes and riots and threats of violence, which, as periods of depression in trade and industry recur, may lead to political as well as industrial anarchy. The riots of a few years ago at Pittsburg, in California, and elsewhere, were but the mutterings which may sweep down upon us, in a storm of destruction, unless some Franklin arises to guide these electric forces into currents of light and usefulness. Mr. George recognizes the danger of retrogression. He points out the possibility that our civilization may be subverted, as others have been, by the abuse of power, which is sure to creep in where large accumulations of wealth, in the hands of the few, corrupt the moral instincts of the people. Such disintegrating forces are certainly at work now; and it may be that our boasted civilization is destined to go down in ruin, and that another cycle of centuries must elapse before the predicted era of harmony and happiness dawns upon an expectant world. But Mr. George evidently hopes for better things, which he proposes to bring about by having the State exercise the right of eminent domain in spoliating the lands,—an act of injustice so gross that it cannot be done till society has become demoralized to a degree utterly inconsistent with progress.

The safe and sensible alternative seems to lie in the direction of co-operation, not among the laboring class alone, but among and between all classes,—a co-operation wide enough and brave enough to secure to every individual opportunity to contribute, according to ability, his or her quota of work, and just enough to secure to each a fair compensation for the work done. But how is this to be brought about while intelligence and thrift are so rare, and ignorance and thriftlessness are the characteristics of so large a portion of the people? If any community should have the good fortune to become sufficiently hetero-homogeneous and intelligent to make such radical changes practicable, they would soon be disturbed and rendered futile by an influx of discordant elements. Even under our democratic form of government, which in practice, at least, is but a partial advance toward the emancipation of the masses from the thraldom of caste and its attendant circumstances, there is danger of our being swamped by the multitude of the ignorant and the undisciplined poured in upon us from the Old World. If we are hardly able to maintain these improved governmental conditions which touch us at so few points, how impossible it would be, in the present stage of development, to sustain those complex social relations which require not only the highest intelligence, but the purest morality, the clearest perceptions of justice, for their support!

It is true that thought and aspiration are always in advance of realization. While we always have the promise of something better to come, and are bound by all our better instincts to strive for it, we must remember that the hoped-for comes slowly, when it comes to stay. Our present social arrangements, the distribution and management of lands, the relations of capital and labor, of the governing and governed, are just such as our antecedents have made possible, and are about as good as we can have to-day. There can be no millennium, no harmony in human conditions, till the race has progressed far beyond its present acquirement in knowledge and virtue. Not, as it has progressed thus far, by the elevation of the few, while the many are depressed, or at best remain stationary. Reform must reach to the bottom of the social scale. The lowest must be raised, and education become general, till intelligence is more evenly distributed. The wisest may well become wiser; but the great need of humanity is that the unwise should grow broader and truer and nobler, especially that the sentiment of justice, a prompt recognition of the rights of others, should obtain in all intercourse among men. Only so fast and so far as the practice of these and kindred virtues becomes the rule, instead of the exception, is any general system of co-operation among laborers possible. To be successful co-operators, men must not only know how to work together: they must have faith in one another, and that they can have only by being worthy of such trust. Mankind has been ages in getting up to its present stage of knowledge and virtue. It may be generations, perhaps centuries, before it becomes capable of so much co-operation as will enable the workers to do without the use of the capital of others. Certain it is that only in proportion as, through the exercise of thrift and mutual trust, they are able to become their own capitalists, can they emancipate themselves from the necessity of paying interest to others. That such a time will come, a time when wealth will be abundant, and laborers no longer under the necessity of paying interest, is as certain as that humanity is in the line of progression without perceptible end. When it does come, and not till it does come, will it be possible to realize Mr. George's idea of the earth and all its bounties justly redeemed to the use of all the dwellers thereon.

BROOKLYN, N.Y. R. H. M.

For the *Free Religious Index.*

CRUMBLING CORNER-STONES.

The New York *Independent*, it seems to me, has done well to express a desire (Aug. 19) for "a good history and criticism of missions from a Free Religious standpoint." Such a history could not fail to be instructive, especially if its writer succeeded in drawing a frank avowal of facts and reasons from those missionaries who, having taken service with the "American Board of Commissioners for Foreign Missions," have found it best, after trial of its methods, to withdraw from that service. If we could know how much has been suppressed and how much perverted before the abstracts of reports from foreign lands appear in the *Missionary Herald*, it might possibly help to open the eyes of some of those who pour from $450,000 to $500,000 annually into the treasury of its managers.

He who shall write this history must recognize and emphasize the distinction between the excellent, disinterested, self-sacrificing men and women who do the missionary work in foreign lands, and the officials who manipulate Christians at home, through the *Missionary Herald* and otherwise, in such manner as to make the Board appear conspicuously a strict guardian of the faith called "Evangelical," and thus to obtain unfailing pecuniary contributions from the sects which call themselves Evangelical.

But the means for fair and effective criticism of Orthodox mission work are at hand without waiting for the history of its past operations to be written "from a Free Religious stand-point." The comment I now have to make on that system is that the very partial measure of success it attains is accomplished by a substitution of Christian errors for heathen ones.

The one great object which the Mission Board sets forth as the sufficient reason for all the labors, sufferings, and expenses involved in its work is "the salvation of souls." Among the more bigoted of its contributors, "salvation" is plainly declared by the mission agents to be deliverance from hell; and this idea, no doubt, is the moving spring of the whole enterprise. But for the clerical assumption that hell awaits the unconverted heathen, no such immense sums of money would be raised; and no such sacrifices of comfort, health, life, and of the ties of family, friendship, and love on the part of the working missionaries, would be made.

But, among more intelligent people, the preachers of missionary sermons in behalf of the treasury prefer to represent the salvation they are to gain for the heathen as "deliverance from sin." If they could really accomplish this, it would amply repay all the sacrifices and all the expenses; but they never do accomplish it. Both preachers and converts, both at the mission stations abroad and in the mission-house in Boston, remain, and expect as long as they are in this world to remain, "miserable sinners." Nay, more: if any functionary of the society should claim in his own person to have experienced that deliverance from sin which they all are theoretically striving for, they would forthwith stigmatize him as a "perfectionist," and cast him out from among them. The reformations they accomplish are always partial, and are never expected to be more than partial, and so are not distinguished in kind from other reformatory movements.

I have said that, in the proportion of instances where success is claimed for the foreign missionary work, the thing really accomplished is a substitution of Christian errors for heathen errors. I shall speak now of only four of the errors prominent in missionary teaching, namely:—

Their doctrine concerning the Christ;
Their doctrine concerning the atonement;
Their doctrine concerning the Bible;
Their doctrine concerning the Sabbath.

1. Before speaking of the error in the missionary doctrine concerning the Christ, I wish to quote a correct statement in regard to the position taken by Jesus, contained in an article entitled "The Messianic Hope," by Rev. Charles W. Wendte, in the *Unitarian Review* for September, 1880. This writer says:—

"The interpretation which Jesus gave to the Messianic office to which he felt himself called was one quite at variance with both the ancient prophecies and the popular hope. They had conceived it as a kingly dignity to be assumed in triumph, he as a lowly life-task to be fulfilled with humility. The Old Testament prophets had portrayed a mighty, supernaturally endowed ruler, the bringer of good fortune and tidings of great joy. Jesus began his Messianic career in poverty, obscurity, and weakness, his gospel a call to renunciation and prayer. *The sorrowing Messiah*,—there we have in a word the characteristic of the Christ as conceived by Jesus. No wonder the Jews would not listen to one who so little fulfilled the Old Testament ideal of the Messiah; for everywhere in the Old Testament you find the Redeemer of Israel portrayed as a joyful, heroic, victorious prince, the darling of Jehovah, endowed with his might, and ascending the throne in glory. Not a word is here of a sorrowing, suffering Christ. Those passages in the Psalms in which later Christian piety saw a foreshadowing of the crucified Redeemer do not refer to the expected Messiah at all. They were written of King David when in exile or under the heavy displeasure of the Almighty. Those noble passages from the second Isaiah which Christian theology and Christian song have exalted into prophecies of the sorrowing Messiah,—'He is despised and rejected of men; a man of sorrows and acquainted with grief; . . . he was wounded for our transgressions, he was bruised for

Digitized by Google

our iniquities; . . . with his stripes we are healed: . . . he was afflicted, yet he opened not his mouth; . . . he is brought as a lamb to the slaughter,' etc.,—these, far from being prophecies of the Christ, *have no reference to the Messiah at all.* As is easily seen from the context, this 'servant of the Lord,' to whom the prophet attributes all these things, is simply a poetic personification of Israel itself." And again:—

"Nothing is surer than that Jesus did not fulfil, either in his person or in his work on earth, the Messianic ideals and hopes of the Old Testament."

It is true, as above stated, that the view of Messiahship set forth by Jesus, and illustrated in his life and death, is utterly at variance with the Messianic predictions of the Hebrew prophets. The missionaries, however, misled their hearers by preaching, as confidently as if it were truth, a statement entirely opposite; namely, that the life and death of Jesus were an accurate fulfilment of Old Testament Messianic prediction. This foundation of their theological system, then, is an unsound foundation.

2. The missionary doctrine concerning the atonement also is unsound.

In various portions of both Old and New Testaments, it is declared that God will render to every man according to his works. This doctrine seems to me just and reasonable, and therefore probable. It is plainly to be expected that a Providence overruling human affairs must have arranged that, sooner or later, all well-doing shall produce increase of welfare, and all evil-doing a diminution of welfare. The missionaries also feel obliged to admit the truth of this doctrine, because it is written in the Bible; but at the same time they teach, and give special emphasis to a doctrine directly opposite to this,—namely, that future welfare depends mainly upon belief, and that a whole life of corrupt inclinations and evil deeds will result in welfare, if only a right belief be interposed just before death.

The absurdity of the doctrine that belief has any claim to be accepted as a substitute for righteousness will be seen at once, if we apply it to the transactions of this world. If a bank-robber on being brought before the judge should say, "I confess my dishonesty, and my evil character; but I believe in the president of the bank as an honest man, and I put my trust in him, and ask to be set free in consideration of his merits and my belief in them," he would be held to have added impudence to dishonesty. Yet the missionaries represent their heaven as attainable only by trust in the righteousness of another, not at all by a right life independently of such trust.

3. The missionary doctrine concerning the Bible is palpably unsound in various particulars. The preachers insist that that book be received as divinely inspired and infallibly correct in every particular, in spite of the abundant proofs of human error, often amounting to self-contradiction, which impartial scrutiny discovers in it. They pretend it to be homogeneous in character and perfectly consistent with itself, though its component parts are two heterogeneous collections of literature, including the history and laws of two different religions, written in different languages by many different authors, and covering a period of many centuries. The numerous widely different interpretations which have been given to these books by parties equally intent on maintaining their inspiration and authority have caused the most frightful animosities, the bitterest wars, and the most cruel persecutions known to history. These diversities of opinion in regard to what is commanded in the Bible increase rather than diminish, and theories naturally antagonistic are held and insisted on with as much pertinacity as ever; and yet the fact remains that no one of the contending sects leads a life in conformity with its own theory of Scriptural inspiration and authority. Not one of them acts as if it really believed the Bible the authoritative and sufficient rule of faith and practice; yet the preachers of each continue to assume that this character really belongs to it.

4. The missionary doctrine that the Bible requires the observance of Sunday as a Sabbath is utterly unfounded, and its hearers are misled and deluded as far as they accept such teaching. Sabbatism is one of the matters in which Old and New Testament teach not only different, but opposite doctrines. The former enjoined bodily rest on Saturday on all Hebrews: the second announced that this obligation had ceased, gave neither injunction nor recommendation for the observance of any other day, and explicitly authorized each individual to decide for himself whether any Sabbath day should be observed or not. The teaching of the missionaries about the duty of observing a Sunday-sabbath contradicts both parts of the book to which they appeal as an inspired and authoritative rule.

Protestant preachers of Sabbatism declare themselves shocked at the misuse of Sunday for recreation in Catholic countries; but the difference between Catholic priests and the Protestant clergy upon this point is one of degree only, not of kind. The former insist that half of Sunday shall be devoted to pious observances, just as strenuously as the latter demand the whole of it for that purpose. The fact is, both classes of priestly functionaries feel that attendance upon their services can be enforced only by the notion that duty requires the allotment of a specified weekly time to that business. So the priest tells his parishioners that the Church requires attendance at mass on Sunday morning, and the preacher tells his flock that God, in the Bible, demands their attendance on the sort of Sunday observance that he conducts. If they give up the day, they lose their congregations; and they, therefore, try to keep the day by claiming an ordinance of God for it.

In short, the objection to the missionary system, from the Free Religious stand-point, is that several of the doctrines taught by it as fundamental are *untrue*, and, because untrue, hurtful. The corner-stones of the Orthodox structure are crumbling under the tests applied by patient and impartial scrutiny. C. K. W.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HISTORY OF THE ENGLISH PEOPLE. By John Richard Green, M.A. New York: Harper & Brothers. 1880.

It is a piece of great good fortune that we have here a History of England from its earliest beginnings down to the battle of Waterloo which is at once compact and readable and worthy to be read. Such a history we have not had before. The nearest approach to it is Knight's *Pictorial History*. But that, though readable and worthy to be read, is only moderately compact, containing at least twice as many words as this. And it is conceived in a quite different manner. It is "pictorial" not only in virtue of its containing many illustrations, but also in virtue of its style. It is more personal and dramatic and heroic than Mr. Green's History, which is much more profound than that, much more philosophical, much broader in its generalizations, much fuller in regard to processes of change and growth. Knight's History will not be superseded by the present work. It will still be "the delight of generous boys" and girls, and of all who have in them the heart of youth. Mr. Green's History is for the older, the more sedate, the more thoughtful. It is a book for earnest men. It will afford them much food for reflection and much ground for satisfaction.

Compact as is the present work, however,—the whole being contained in four volumes of less than five hundred pages each, printed in generous type and selling for ten dollars,—a notable consideration,—it is a matter of regret that Mr. Green's original work, his *Short* History of the English People, is not published in some legible form. It was there that Mr. Green's genius for condensation showed itself most admirably. Indeed, it is our impression that the average reader would bring away quite as much from the *Short* History as from this elaboration.

But this elaboration is still wonderfully compact. Covering the entire course of English history to 1815, it contains less printed matter than Freeman's five volumes on the Norman Conquest or Macaulay's eight volumes on the Revolution, a period of less than twenty years. For the scholar, for the persistent student of history, this work will not be sufficient. Such will go to the sources from which Mr. Green has drawn so large a measure of his strength, to Freeman's *History of the Norman Conquest*, to Stubbs' account of the Constitutional development, to Gardner for the reigns of James I. and Charles I. But all that is best in these Mr. Green has embodied in his own work. Another class of readers is made up of those who wish a history to be "as interesting as a novel." Mr. Green's History is hardly this, though for some of us the novels are few that could entice us from its pages. This class of readers will find what they want in Macaulay's "Whig pamphlet," in Froude's Henry Eighth and in his Elizabeth, where he is more trustworthy, in Miss Martineau's *History of the Peace* and Macarthy's history of Victoria's reign. But for those who desire either alone or in addition to more entertaining or more exhaustive works a history of England at once just in thought, careful in statement, noble in style and generous in spirit, the work of Mr. Green has no competitor, and it will be long before a successful one appears. This is a prophecy; but it is a safe one to make, the qualities which Mr. Green has brought to his task are so rare among the historians of the time. Careful investigators of special epochs are not lacking; but the men who have power of condensation are few indeed, or rather such as can condense without reducing their narrative to the mere skeleton of a chronology. Mr. Green has pressed his History into a small compass without pressing out its life. He has, too, an admirable sense of proportion. He seems to know intuitively how much space to give to each different epoch, person, or event. Not that his judgment is infallible in this respect. He is sometimes only sketchy, when a fuller treatment is desirable. Seldom, if ever, does he err upon the side of excess. He is the master of a style admirably adapted to his theme. It is as clear as crystal. Of fine writing, for its own sake, there is none. But ever and anon the language rises with the occasion to a subdued yet stirring eloquence.

Best of all, Mr. Green's History makes good its title. It is a history *of the English people*, not merely a history of battles and sieges, not merely a chronicle of court intrigues, not merely a series of biographical sketches of kings, "mostly fools," as Carlyle says of the world's total population. To an insignificant monarch, Mr. Green gives hardly more attention than to any other insignificant person. His concern with wars and battles is with the principles involved or with the results accruing. The "haunt and the main region of his song" is still the life of the people, industrial, intellectual, moral, political. His originality is not remarkable. So far as he is able to do so, he follows such great original investigators as Freeman and Stubbs and Gardiner, for whom his admiration is immense. He dedicates his work to the two former. Some of his critics have contended that his work loses in value wherever the lack of great original investigators to fall back upon obliges him to enter on the path of original investigation. It might well be; for we should hardly look for original investigation of the most commanding excellence in one who has Mr. Green's synthetic genius, his faculty for harmonious grouping and vivid presentation. But, in fact, he is hardly anywhere more instructive and impressive than in some of the later portions of his work, where he has been obliged to quarry his materials to a great extent before building them into architectural beauty. Take, for example, his account of the development of imperial England out of the insular kingdom that enthroned George III. in 1760.

One of the most admirable gifts that Mr. Green has brought to the accomplishment of his purpose is the power of entering with sympathetic appreciation into modes of thought and life of which he cannot intellectually or morally approve. He does not make our nineteenth century ideals the standard of excellence for any previous century. He recognizes that every age has its own best, and that men cannot be judged apart from their immediate environment. Nevertheless, being himself a man of progressive instincts, he is always at his best in delineating the character of a progressive movement or a progressive man.

Mr. Green has written a history of the life of England in all its various manifestations, but his own special aptitude is for literary studies; and nowhere is his book more valuable than in its delineation of the literary life of England from Cædmon and Langley and Chaucer down to the threshold of the present time. Indeed, it would be easy to abstract from his pages an admirable account of the origin and development of English Literature. There has been much discussion as to whether general causes or personal influences have contributed the most notable increments to human progress, but Mr. Green is not a partisan of either side in this debate. He has great faith in general causes, and he has equal faith in personal influence, and he is nowhere more happy than in characterizing some master-mind. His history is a gallery of portraits, which, whether they be like their subjects or not, are as life-like as can be desired.

There is cure for pessimism in such a book as this. It is an unvarnished tale, written to support no theory

Digitized by Google

of progress. It records much that is painful, much that is dark and sad. The stream of progress often bends upon itself. But, taking the centuries together, the one overmastering impression is of wonderful amelioration of the conditions of existence, wonderful improvement of the average of intelligence and happiness and virtue. One cannot rise from the perusal of these pages without being glad that he inherits the result of so much patient evolution, that he is living now, and not in any of the good old times.

THE LORD'S PRAYER ANSWERED.

Our Father which art in heaven! *My child, I am not only in heaven, but on earth and with and within thee.*

Hallowed be thy name. *Not by thy saying so, but by thy obedience to my laws, and by my doing unto thee as a loving father.*

Thy kingdom come. *It is already near thee,—only comprehend, appreciate, and enjoy it.*

Thy will be done. *It must be done, and thy will must be submissive to mine for thy own good.*

Give us day by day our daily bread. *Do not waste time in asking for it, but use the faculties which I have given thee, and earn thy daily bread.*

And forgive us our sins, for we also forgive every one that is indebted to us. *Sins are caused by thy imperfections. Reason and conscience are thy monitors. Remorse punishes thee. Strive to develop reason, and thou wilt lessen thy sins and come nearer to me.*

And lead us not into temptation, but deliver us from evil. *A good and loving father will do no such wrong to thee. Reason, conscience, and true faith will deliver thee from evil.* C. H. H.

Dover, N.H., Oct. 3, 1880.

FROM AN OCCASIONAL CORRESPONDENT.

Concerning Organization.

On the supposition that all the friends of the Free Religious Association are imbued with missionary zeal, and wish practically to work for the spread of the principles of Free Religion, by what methods are they to work? The philosophy of Liberalism is so different from the current teaching of the pulpit, that it seems out of place and inconsistent to use the popular methods. In their estimate of character, Liberals reject many of the standards by which character is judged in the Christian Church. Prayers, graces, observing of holy days, readings of Scriptures, and partaking of sacraments are rejected by Liberals as standards by which to judge of character. And yet the production of true, manly character is the aim and object of the philosophy of true Liberalism.

In the introduction of the philosophy of Liberalism, through the public teacher, to minds wholly unacquainted with its mode of thought, what are the best methods to be used to gain the sympathy of the inquiring minds? Are the public efforts at teaching Free Religion to be confined to lectures? Is the platform to be substituted for the pulpit? If so, I fear it will greatly add to the difficulty of introducing Liberalism to the general public. Our public services will be held principally on Sunday, and the general public will relish a service on that day that partakes more of the nature of a church service than a lecture.

As the few liberal societies now in existence have each their own methods of conducting Sunday services, and as an effort seems likely to be made by those interested in Free Religion to introduce its principles into new communities, and, if possible, organize societies, it occurs to me that a discussion, through the columns of the *Free Religious Index* by its able and experienced writers, of the methods to be employed, would do much good. Rev. Charles Voysey, of London, attributes much of his success to the use of his Prayer-Book. Can Liberals use a service-book containing true and noble sentiments, that would serve as a substitute for the ordinary church prayers? I think they could. What hymns should we sing? It would tend to bring about a union of all liberal societies, if they could sing the same hymns and tunes. Would it not be advisable for the Free Religious Association to publish for gratuitous distribution to societies a few suitable hymns and tunes? How can we best approach the public and awaken a desire for mental and moral improvement, and teach our philosophy of life and destiny, without arousing too strongly their prejudices, is one of the practical questions that must, to a greater or less extent, trouble every missionary of Liberalism. Take from a minister of average ability his hymns, his prayers, and his Scripture readings, and he will find it difficult to conduct a service of an hour's length.

Can any helps be provided, whereby Liberals of ordinary ability and average judgment can hold Sunday services that would meet the wants of the anxious and inquiring? If such helps, consistent with individual liberty, could be devised, it would tend to develop a missionary spirit; for a strong desire exists in the minds of those who have received happiness and comfort from the philosophy of Liberalism to let others know what it is capable of doing.

To maintain Sunday services, local societies must depend mainly on the talents of their own members. What can be done to help those who are anxious to help themselves? George E. Baxter.

Arthurette, Vio Co., N.B., Sept. 12, 1880.

PERSONAL ITEMS.

A colored woman got so much religion of some kind at a San Antonio (Tex.) revival that she died from the effects of the excitement.

Tacitus' Life of Agricola, with notes by Prof. W. F. Allen of the University of Wisconsin, has been published by Ginn & Heath of this city.

A clergyman of the English Church was recently inducted into the rectorship of an unwilling parish in the presence of a congregation of three people.

Anna C. Brackett, of New York, the well-known teacher and writer on education and other subjects, has been elected a member of the National Committee on Education.

Prof. Benj. Peirce, one of the oldest and most distinguished professors of Harvard University, and among the first mathematicians and physicists of the country, died at his home in Cambridge, last week.

There is trouble in the Unitarian parish at Lawrence, Mass. Among other charges against the Rev. Mr. Sanborn, the minister, it is urged that he is too much inclined to Ingersollism in his sermons, and more intimate than he should be with the great infidel.

Evidently, the Pope is inclined to believe in young blood. Rev. Michael Corrigan, D.D., Bishop of Newark, N.J., who has just been elevated by His Holiness to the dignity of an Archbishopric is but about forty years old, which is very young for so eminent a position.

Bjornson, the Norwegian poet, was tendered a public reception by the Scandinavian citizens of Boston, at Paine Hall, last Thursday eve. Among those present were Mrs. Ole Bull, and her father and mother, Mr. and Mrs. Thorpe, of Cambridge. Letters were read from Gov. Long, Longfellow, and others.

Frederick Douglass, we are glad to know from occasional notices that reach us, has not wholly merged in the office of a United States marshal his effective oratory. It is announced that he will deliver the oration at the State Fair of the colored people of North Carolina, this fall. Who is there whose words would be so likely to be fitly spoken on the occasion?

Prof. L. W. Mason, who went to Japan to establish a school of music for the educational department of the imperial government, is much satisfied with the progress of his labors. By actual experiment, he finds the Japanese teachers readily learn our system of musical notation. They know the Arabic numbers, and with the aid of the reed organs sent out have no difficulty in learning the system of the Mason charts.

Professor Charles E. Norton writes to the Harvard *Register* that the executive committee of the Archæological Institute are making arrangements for the investigation of the remains of an ancient Greek city on Turkish soil, and calling for unpaid volunteers. The work will probably begin in the coming February; and the expedition will have at its head Joseph T. Clark, with Francis H. Bacon as first assistant.

A lay essayist at the late Unitarian Conference at Saratoga, had for his theme the duty of the clergy to the people, or something to that effect. One of the duties, he thought, was to preach short sermons: yet he made his essay nearly three hours long, and then didn't read the whole of it. There are evidently some people in the world besides ministers who do not practise what they preach.—*Vineland Independent.*

The following account is given in the *Independent* of the way that the author of the *Light of Asia* found his wife: "Mr. Arnold was in the British Museum one day,—the day when the pictures by the old masters were allowed to be copied,—when his attention was arrested as never before by a picture of Perugino, which a beautiful young lady was copying. Irresistibly he halted, and admired the painting with her. Presently, the face of the fair woman in his eyes grew more charming than the work of Perugino; and Mr. Arnold did not rest until Miss Fanny Channing, the daughter of the Rev. W. H. Channing, of London, had become his wife. He was married in 1869, and his home life is said to have been exceptionally happy."

John Ruskin, the great English art critic and voluminous writer, must be an ardent admirer of Byron. He says of the great poet, in a recent article contributed in the *Nineteenth Century:* "He was the first great Englishman who felt the cruelty of war, and in its cruelty the shame. Its guilt had been known to George Fox, its folly shown practically by Penn. But the *compassion* of the pious world had still for the most part been shown only in keeping its stock of Barabbases unhanged, if possible; and, till Byron came, neither Kunersdorf, Eylau, nor Waterloo had taught the pity and the pride of men that

" 'The drying up a single tear has more
Of honest fame than shedding seas of gore.' "

Mr. B. F. Underwood appears to be meeting with more than his usual success in the far West this fall, if we may judge from the notices of his lectures that reach us. The Denver *Republican*, in an extended report of one of them, headed "Liberalism: the Popular Objections to it answered," says: "Without any excitement or advertising, save the bare announcement of his name and the subject he would speak upon, Mr. B. F. Underwood has, four times within the last two weeks, drawn to the Opera House large audiences to listen to his lectures bearing upon the subject of Liberalism. He delivered the last one last evening; and, in spite of the cold and damp, every seat in the auditorium was filled and many stood throughout the entire lecture, so great was the interest which they manifested in the subject."

POETRY.

For the *Free Religious Index.*

PAN.

Who hears my reed-notes wild, forever more
Charm-struck he wanders from the haunts of men,
Waiting in forest dim, on lonely shore,
Until my pipings soothe his ears again.
I am the voice of deserts, and inspire
A nameless awe amid my Oread choir.

My coat of motley is the stars and seas,
The shaggy forests, flowers, and grass and streams;
My breath is tempest loud or summer breeze;
My bosom heaves beneath the moon's soft beams,
In foamy tidal waves of passion wild;
And oft my heart has Echo's voice beguiled.

I am the lord of mountains, which o'ergaze
With azure pinnacles the earth and sea;
I slumber sweetly in the noontide's blaze,
Lulled by the upland pine and murmuring bee;
Swiftly the sunset-reddened crags I climb,
Waiting the mystic night and stars sublime.

While sleep and silence hush the earth below,
And tribes of beasts and birds and men are still,
And huge Orion and Boötes glow,
The brooding night with melody I thrill.
My syrinx well may witch the poet's ears:
It breathes the music of the quivering spheres.

My shaggy beard is rays of sun and star;
My horns are flames of empyrean fire;
The dreadful Destinies my sisters are;
Apollo's self I vanquished with the lyre;
O'er shepherds, hunters, tribes of rural men,
I lordship wield, in ploughland, wood, and glen.

In pastoral Arcady, I wooed the Moon,
Till she descended through the stilly air,
While played I on my pipes a wizard tune,
Which made her deem my biform body fair:
The star-sown darkness veiled our dalliance sweet,
Hiding the ugliness of horns and feet.

B. W. Ball.

Digitized by Google

The Free Religious Index.

BOSTON, OCTOBER 14, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

LUCRETIA MOTT, *Philadelphia*	50.00
JOHN C. HAYNES, *Boston*	200 00
Mrs. C. P. CURTIS, *Boston*	10 00
Mrs. C. A. TUCKER, *New Bedford*	10.00
JACOB HOFFNER, *Cincinnati*	5.00
Mrs. E. P. ROBESON, *New Bedford*, 10th annual assessment on old *Index* stock	10.00
GEO. W. ROBINSON, *Lexington, Mass.*	100.00
Rev. PHOTIUS FISK, *Boston*	100.00
JOHN CURTIS, *Grantville, Mass*	25.00
WM. LLOYD GARRISON, JR., *Boston*	25.00
THEO. ALTSCHUL, *New York*	2.00
MATTHEW LUCE, *Boston*	100.00
A. FRANKFIELD, *New York*	10.00
Mrs. M. T. STEVENS, *North Andover, Mass.*	10.00
CHARLES NASH, *Worcester, Mass.*	18.35
MRS. D. R. GREENE, *New Bedford, Mass.*	7.00
SAMUEL L. HILL, *Florence, Mass.*, one year on pledge	100.00
M. B. GREENSFELDER, *St. Louis, Mo.*	25.00
Miss A. B. BUFFUM, *Lynn*	7.00
T. H. MATHEWS, *New Bedford*	5.00
EDW. GREENE, *New York*	7.00
Mrs. S. W. RATHBONE, *Princeton, Mass.*	5.00
FRANCIS SPRINGER, *Columbus City, Iowa*	10.00
DANA B. HUMPHREY, *New Bedford, Mass.*	25.00
ELIZABETH S. MILLER, *Geneva, N. Y.*, 10th annual assessment on old *Index* stock	10.00
JAMES W. BARTLETT, *Dover, N.H.* (10th assessment)	20.00
Miss S. E. DUNN, *Dover, Mass.*	5.00
SETH HUNT, *Springfield, Mass.*	25.00
Mrs. ELIZABETH CADY STANTON, *Tenafly, N.J.*	5.00
Mrs. BENJAMIN CUMMINGS, *New Bedford, Mass.*, 10th annual assessment on old *Index* stock	10.00
Mrs. E. D. CHENEY, *Jamaica Plain*	5.00
ROBERT MOORE, *St. Louis, Mo.*, 10th annual assessment on *Index* stock	10.00
GEO. W. STEVENS, *Boston*	5.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 5 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
JOHN W. CHADWICK, *Brooklyn*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, 10th annual assessment on old *Index* stock, and the same annually for 4 following years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

SCIENTISTS AND METAPHYSICIANS.

Within the time since the *Index* came under our control, there have been two gatherings of people in Massachusetts that have attracted special attention and have had for us a special interest. We refer to the Concord School of Philosophy and to the annual meeting in Boston of the American Association for the Advancement of Science. To the doings of both of these bodies, the *Index* has devoted considerable space. Of the School of Philosophy, Mrs. Mitchell, at our request, has given to our readers her cordial and appreciative review; though, excepting her statement, some of our friends think the *Index* has been disposed to belittle the Concord School, and has not treated it quite fairly. Of the work of the Scientific Association, more than one of our regular contributors has spoken at length with high appreciation; while one or two have indulged, more briefly, in respect to a portion of its proceedings, in satirical criticism.

Now these diverging utterances among our own contributors in our own columns indicate, what is doubtless true, that in the rather indefinite and vaguely bounded domain of "Free Religion" there are two quite distinct tendencies of thought, which have not yet found the philosophical bond of reconciliation. A very considerable portion of the constituency of the Free Religious movement came to the movement by the way of Transcendentalism; and a most excellent way it was *as a way.* Not a few have passed through that phase of thought to what seems to them a more stable position,—a philosophy capable of scientific verification; but not a few also remain in the Transcendental stage, claiming that it is not a stage or a way, but in itself a position, a stable goal of philosophy,—philosophy being to them not naturally allied with material science nor with the scientific method, but having a method and standard of its own, grounded in the human consciousness. These are *intuitionalists.* Then there are others who have never been Transcendentalists, and have never had much understanding or appreciation of the Transcendental philosophy, but who have come into the Free Religious movement from the side of science. They have seen their old theological beliefs fall into ruins before the advance of scientific discoveries. Science has really become the arbiter of their faith, and is quite apt to bound their faith by its own material horizon. They believe, so far as they can observe and generalize the laws of phenomena, and no farther. These persons appeal for the justification of their beliefs, as do those who have passed through Transcendentalism to a scientific basis of philosophy, not to individual consciousness, not to any metaphysically evolved standard of truth, but to the exact methods of science.

For ourselves, we believe that both of these tendencies or schools of thought, both of these classes of thinkers and workers who have broken away from the old bounds of theological authority, are needed to complete the sphere of Free Religion. By and by, possibly, when the forming period is more nearly finished and the inner philosophy of the Free Religious movement more fully develops itself, there will be a natural separation of the extremes at least of these two schools, each going to its goal of strongest attraction. And yet by that time it may happen, that all will have come so to recognize and accept the central philosophy of the movement as to find within it their natural bond of union, and a much stronger one than the merely negative bond of protest against the old theological standards of authority. But now, and for a good while to come, the two schools are to be needed for mutual criticism and correction, for suggestion and stimulus to each other, for incitement on both sides to larger horizons of thought and to a deeper sounding of its abysses. They are needed thus mutually to shape and mould the conditions for that organic fusion in a new philosophy, which is to come before Free Religion can do its perfect work.

Toward this philosophy, we believe that science will contribute its *method*,—applying it, without reserve, to all the problems of thought and life; and that the other side, the side of the metaphysical thinkers, will come cordially and gratefully to accept this method as offering the only hope of a solution of their problems. On the other hand, we believe that the metaphysical side is to furnish a large domain of facts (comprising, indeed, some of the most important and dominant forces in human life and history), which Science, or at least very many scientists, now look at askance, or pronounce as entirely beyond their realm, but which must be included and recognized, unless Science is to rest suicidally content with studying only half or even less than half of human experience.

Meantime, therefore, and for the purpose of smoothing the way to this desirable union in a large, sound, and effective working philosophy, the two sides should stand to each other in the attitude not only of courteous recognition, but of mutual respect and confidence; criticising each other, if need be (and need there will be, in order to bring out the truth), but doing it not in the spirit of narrow partisanship, but in the interest of larger truth. We have ourselves criticised the Concord School of Philosophy, because it seemed so studiedly, if not contemptuously, to ignore the achievements of Science and the scientific method, and so to be clinging to the vanishing shadows of past philosophers. We have also criticised the scientists, or many of them, because they so often appear to look with contempt on those who seem to them mere speculators in the realm of thought without any basis of fact, but who are nevertheless taking cognizance of another order of facts.

Sometimes, this lack of respect, this mutual show of contempt, comes, we believe, from an ignorance of or unfamiliarity with each other's dialect. To a person not specially initiated in science, however well-read he may be in general literature, there will be much scientific writing that will be as if written in an unknown language. So, too, one who has no special taste or reading in metaphysics may find the dialect of some metaphysicians almost or quite unintelligible. Though trying in a measure to keep informed of what both classes of thinkers are doing, we confess that we sometimes come across, both in scientific books and in metaphysical essays, sentences that might as well be in Choctaw for any idea they convey to our, we will not say benighted, but uninitiated mind. But we do not therefore say that there is no idea there. Sometimes, after reflection and going back to consult definitions and dictionaries, we do catch a glimpse of it. And always, when certain men speak and write, we think it may be safely taken for granted that they are not talking utter nonsense; that when, for instance, a man of note and position, like Professor Barker, speaks on problems of science, or when a man of the intelligence and practical sense in other things possessed by Professor Harris, speaks on problems of thought, they each have ideas,—ideas entirely clear to themselves, and which, however obscure to those of us not specially familiar with their use of terms, may be clear enough to those in their own province of thinking.

Our moral then is: mutual patience, respect, confidence, docility, conference,—with somewhat more of condescension to the use of simpler speech on both sides, and with great increase of aspiration

Digitized by Google

toward a philosophy that shall embrace not a severed universe either of mind or of matter alone, but a *whole* universe of mind and matter harmoniously adjusted together.

THE *Christian Union*, in reply to an inquirer concerning the Buddhist legends, as to when they began and how far they obscure the real character of Buddha, attempts to distinguish between these legends and the legendary element in Christianity. It says: "These legends cannot be compared with those which grew in after ages around the name of Jesus, for the Christian myths are detected in their falsity by reference to the genuine Gospels, whose simplicity and naturalness give them a self-evidencing truth; while Buddhism has in its annals no straightforward story of Sakya-Muni. . . . One who is tempted to admit Buddha as a rival of Jesus should note the directly opposite processes by which our admiration of these characters is reached. Our appreciation of Jesus is invariably increased as we strip his life and doctrine of all the decorations of subsequent theology and ecclesiasticism, and study him as he is presented in the original Gospels. His character shines as the sun, whose glory is lessened by passing it through the mediums of human invention. On the other hand, Buddha is made attractive only as we change his record, or polish its crudities with European and even Christian philosophy. The careful reading first of the Buddhistic books and then of the books on Buddhism which are produced in Europe and America will convince one that the commentary is far more valuable than the text." The correspondent of the *Union* had evidently been impressed, by her recent reading, with the resemblance between the teachings and character of Jesus and those of Sakya-Muni; and her eyes were opened to the larger revelation than that which she had been taught to find in the bounds of Christianity. But the *Union*, contrary to all the results of the most thorough modern scholarship, would lead her mind off of this track of knowledge by setting up a fence of distinction that is purely arbitrary and fanciful. Of course, we have more materials that are strictly biographical concerning Jesus than we have concerning Buddha. And yet precisely the same process of legendary accretion and of idealization of character has gone on in both cases. It is not the Jesus of the "original Gospels," but the Jesus of the Christian consciousness of a good many centuries later, that is reverenced and worshipped to-day. Further, it is a question which even Orthodoxy now entertains, What are the "original Gospels"? for scholarship necessarily admits that the legendary began before the "Gospels" in the New Testament were written.

THE growing tendency toward freethought in this country is indicated in the organization of the Philosophical Society of Oakland, Cal., the plan and constitution of which some kind friend has sent us. Its preamble reads thus: "Being profoundly impressed with the unity and infinite value of Truth, and the detrimental effects of ignorance upon the human mind; and, believing that the right time has arrived, we propose the organization of a society whose sole motto shall be, 'What is Truth?'; its object, human improvement; and whose members, regardless of past associations, preconceived opinions, or expressed convictions, shall, in a spirit of simplicity and candor, associate for the investigation of questions pertaining to our common welfare and pertinent to the times in which we live." The officers of the society are: President, D. McLean, M.D., President California Medical College; Vice-President, Rev. L. Hamilton, pastor Independent Church, Oakland; Secretary, J. W. Mackie; Treasurer, L. C. Kelley; Chairman Executive Committee, A. Van Der Naillen, Principal School of Engineering. The meetings of the society are every Tuesday evening in the parlors of the Independent Church. The exercises consist of preliminary music or readings, a thirty minutes' address, followed by criticisms by members of the society of not more than five minutes each, the last fifteen minutes to be at the disposal of the first speaker. "It is not intended the society shall remain merely an intellectual one: it proposes to enter into correspondence with similar societies in the East, establish a kind of sodality between them all, and through coöperation (a coöperation of the best brains and the noblest hearts of the land) create a power for good, whose influence may be made to bear, at the proper time, upon all departments of human affairs, where such influence may be judged necessary."

THE great event,— the Pan-Presbyterian Council,— which has been talked of so long, with its delegates from all over the world, has closed its long session of two or three weeks, and now we breathe again. It appears to have been a union of the dry bones of old Presbyterianism and the younger blood of modern time, of a peculiarly qualified type, it is true, with a good deal more of the former than the latter. Considering how much was said of it in advance, it does not seem to have made so much of an impression as was expected. The secular press, outside of Philadelphia, as a general rule, applied a vigorous condenser to its proceedings. We suspect that the untheological and sceptically disposed intellect of our day is losing its interest in these evangelical alliances, Pan-Presbyterian no less than others. It will not be wholly strange, therefore, if this one should prove but a flash in the Orthodox pan, after all.

WE begin in this issue of the *Index* a series of Lesson-papers, designed for liberal Sunday-schools, on the Natural Origin and Development of Christianity. They are prepared by Mr. L. G. Janes, of Brooklyn, N.Y., whose culture well qualifies him for the work, and were intended specially for use in Mr. Chadwick's Sunday-school. But we have permission to strike off from the same types a larger edition in convenient slips, for use by any teachers who may desire them. The price will be small, though we are not able now to state exactly what. It will only cover the cost of paper and press-work. We need hardly add that these lessons will be prepared on the basis of the latest scholarship, with a view of giving an entirely natural and rational view of the advent of Christianity and the mission and character of Jesus.

THE REVISION OF THE BIBLE.

The controversy in the *Woman's Journal* regarding the expulsion of the beautiful and instructive story of the woman taken in adultery from the authorized text of the English Bible is quite too significant to be passed over in silence.

Mr. Blackwell contends that the committee should have retained the story on account of its moral value, and its truth to the ideal of Jesus, in spite of want of external evidence of its genuineness, and implies that the translators were influenced by their own prejudices in not doing so.

Mrs. Spencer defends the translators on the ground that their simple duty is to give the text as correctly as possible from external evidence alone, not letting their own estimate of the value or the character of the text influence them at all.

This controversy shows in a strong light the weakness of the Protestant position, which claims that the Bible is a sufficient rule for faith and practice. What is the Bible? is the first question then to be answered. And, after eighteen hundred years, the first scholars of the world are still in doubt.

Must we, poor ignorant women and others, wait until these learned bodies have decided whether this passage is or is not spurious, before we venture to lift up the fallen woman and tenderly help her to "sin no more"?

Resting on authority, the Catholic Church consistently says, there is as much need of revelation to decide the text and the interpretation thereof as for the original announcement, yet inconsistently claims that its discordant councils, where important questions have been settled even by so small a majority as one, furnish that infallible guide.

The liberal Biblical school has claimed that it is the internal evidence, and especially the character of Jesus, which establishes the truth of revelation. But here our standard is gathered from the very thing to be tried by it. This very story has been held to be one of the strongest proofs of the loftiness and beauty of the teachings of Jesus, and so of his divinity. Can we therefore reject the external evidence, and say this must be true because we believe it? Then it is our own spiritual nature which is the guide and authority, not the outward word.

But, if we accept the method of God and nature, what difficulty do we find in this dilemma? Nowhere do they give us an absolute standard, a fixed authority; but in the relation between the inner light and the outer facts lies the whole force of religious teachings.

This story, whether it be a fact or a legend, is a high-water mark of the moral sentiment on this point. Is it true that Jesus spake those noble words? We are glad, for we connect them with a name already revered and beloved. But, if another than he spake them, humanity is by so much the richer, that not he alone has risen to this height of excellence. And, if the story is only a poetic expression of thought, still in the response which it calls out in every noble and tender heart, it becomes just as much an authority and a help to us. The world will not give up this myth any more than it will that of Prometheus or of William Tell, or any other that embodies for us the heroic and eternal principles of humanity.

But the critics do us intellectually great service by the fearlessness with which they do their work; and if it is thus carried out, while it may pain some loving souls by casting doubt on what they have cherished as true, it may also bring great relief to others, to whom certain fearful sayings have seemed the very voice of God.

Nor are we obliged to accept the work of the critics as final. For ourselves, we can re-examine their judgment; and, if we find the evidence insufficient to outweigh the internal fitness of the story, we may still imagine the face of Jesus kindled with indignation and beaming with tenderness as he confronts the accusers and sustains the accused.

But, whether we let this story stand as fact or as fable, the lesson that it teaches the Christian world has not yet learned. Read from pulpits, painted in pictures, it has not been carried out in life or in legislation. Yet, if on any one doctrine I would rest for proof of the moral insight of the founder of Christianity, I would take this; and, if this be not accepted and carried into our morals, our life, our legislation, I believe that Christian civilization will perish, as have the civilizations of Assyria and Greece and Rome. E. D. C.

Digitized by Google

"THE LIGHT OF ASIA."

The Light of Asia is giving a good deal of light to America. Who has not read this charming poem? People who five years ago had hardly heard of Lord Buddha, and could not be induced to read a prose history of the "Christ of India," are now completely fascinated with the story as sung by Edwin Arnold. And well they may be. It has set our preachers and theological professors all writing and lecturing about this wonderful man and the religion he founded, and comparing them with Jesus and Christianity. Of course, we expect to hear that Buddhism is nothing more than a "natural" religion, while Christianity is supernatural or "revealed," and that the "Light of Asia," as compared with the faith that is the "light of the world," is hardly more than a rush-light compared with the dazzling splendor of the sun, etc. But then, when Christians have arrived at that point when they are willing to hold up this heathenish rush-light side by side with the Christian Sun, they are taking their first lessons in the "comparative study of religion," and we ought to feel encouraged. One of the most candid comparisons of this kind which has lately come to our notice is from the pen of Rev. Dr. F. H. Hedge, given as a lecture in King's Chapel, Boston. What he says in commendation of the morals of Buddhism would greatly surprise good old Dr. Watts, who wrote:—

> "Were all the heathen writers joined
> To make one Sacred Book,
> When once compared with thine, O Lord,
> How mean their writings look!"

On the contrary, Dr. Hedge confesses that "all the Christian virtues are inculcated" in the Bible of Buddhism. Indeed, he even admits that in some important respects the gospel of Buddhism is superior to that of Christianity. "When her ministrations of pity are contrasted with the reckless cruelties of Christian civilization, I must say that on the side of humanity the Buddhist who knows no God is kinder-hearted than the Christian who names him. Hospitals for sick and maimed animals have existed time out of mind in Buddhist land." "Again," he continues, "Buddhism stands preëminent in tolerance. It stands alone among the religions of the world. The sons of Buddha, the clergy, have never, even when they had power, used the sword as an instrument of conversion. They never instituted inquisitional tribunals or acts of faith or burning of witches. Their wide missionary efforts and their peaceful methods settle the question as to their tolerance."

After this very just and candid tribute to the superior ethics of Buddhism, we began to query why the doctor does not renounce Christianity and join himself to the disciples of Gautama Buddha. But we soon learn the reason. "Were religions," says he, "to be judged by their morality, then Buddhism would stand second to none.... But morality is not a test of religion. The real test is the vigor and joy it inspires and the lift it gives to the soul. This depends not on its morality, but on its view of the future. Here is the great difference between Christianity and Buddhism. Here we acknowledge a superiority on the side of Christianity which defies comparison. Christianity is a religion of boundless promise, Buddhism is a religion of despair. The end of Christ's mission was life, the end of Buddha's mission was the extinction of life." These striking antitheses are more admirable for their rhetoric than for any truth which they express. "Christ's mission was life"! Indeed, if we remember correctly, it was not Buddha who is reported to have said, "He that believeth and is baptized shall be saved: he that believeth not shall be damned." That is bringing "life" with a vengeance. Buddha never revealed any such life as that. "Christianity a religion of boundless promise"! Yes, but what does it promise?

Though we practise all the moral precepts of the Christian Gospels, and more, those of Buddhism also,—of temperance, tolerance, humanity,—Christianity promises us, if sceptics, a boundless future, indeed; but all that is infinitely more horrible to contemplate than anything which Nirvana of Buddhism could possibly mean. Dr. Hedge looks down into the recesses of his own religious sentiments and convictions, and there finds scraps of the first century Christianity, pure and simple, of Stoicism, intuitional Theism, and what not, and combines and idealizes them into a religion which he names "Christianity," and compares this with Buddhism. It is Hedgism, not Christianity, that is a religion of such "boundless promise." It is Hedgism, not Christianity, that inspires him with "joy" and gives a "lift" to his soul. It is unfair to compare this Hedgism, this ideal Christianity, with actual Buddhism.

But we cannot agree with him that "Buddhism is a religion of despair." That the gospel of Buddha is largely in the minor key, we admit; but so is the gospel of Jesus. Indeed, he is known as the "man of sorrows"; and his teachings, for the most part, are better adapted to a poor, unhappy, down-trodden people, like the ancient Jews, than for a free, prosperous, independent people, like modern Americans. There is for our taste too much of the ascetic in the lives of each of these great reformers, and too little of the Greek sense of joy and beauty in their teachings, and the sunshine that beamed out of old Socrates. But to say therefore that the religion of Buddha is a "religion of despair" is like saying that the religion of Jesus is a religion of "hell and damnation." We do not know just the import of the Buddhist's "Nirvana," expressed in our language.

> "Unto Nirvana, he is one with Life,
> Yet lives not. He is blest, ceasing to be.
> *Om mani padme om!* the dewdrop slips
> Into the shining sea!"

Of one thing, however, we may be very certain: that Nirvana is the Buddhist's ideal state. He can conceive of nothing better. It is to him as sweet a dream, as fond a hope, as bright a vision, as "heaven" is to the pious Christian. It is impossible to believe that four hundred and fifty-five millions of people should voluntarily espouse a faith which is to them what annihilation is to most Western peoples. Nirvana is to them heaven; and it is absurd to say that it is a vision of despair. But even suppose it does signify that! If it shall appear that the religion which has taught that "life is a curse," to use the Doctor's phrase, has most blessed that life to man and animals below him, that the religion which teaches that the great *desideratum* in life is to get rid of life has produced a completer system of morals than Christianity, we say, by all means, let us have it. We care not half so much for a religion that gives a "lift" to the soul into another world as for that religion which gives the greatest moral lift to the soul in this world.

If, on this ground, Buddhism can beat Christianity, then we count it the superior religion. We do not doubt that the "view of the future" which Christianity has held up before her devotees has inspired them with "joy" and "vigor," but neither can we doubt that the Buddhist's vision of blessed Nirvana has done as much for him. The test which the future will apply to them and to all religion is not which can picture before our imaginations the most beautiful heaven, but which can develop now and here the highest type of manhood and womanhood.

W. H. S.

SCIENCE AND RELIGION.

ALTHOUGH the fate of Sir John Franklin's expedition was definitely ascertained some time ago, it has been hoped until now that the lost records might be recovered. This hope is dispelled by the return of Lieutenant Schwatka's expedition, which two years ago started in search of them; having been incited to do so by the recovery, by the captain of a whaling vessel, of a silver spoon which had once belonged to Sir John Franklin. The native, from whom the captain obtained the spoon, declared that it was taken from a deposit of the records and other property of the expedition on King William's Land, the island on which proofs of Franklin's death were discovered by McClintock's expedition in 1859. Schwatka's party appear to have learned the fate of the last remnant of the Franklin expedition. From the testimony of natives, many of whom are now grown old, ten white men were seen many years ago (thirty years) dragging a sledge and boat toward the southern end of the island. The men were very thin, and their mouths were "dry and hard and black." The next spring, a number of graves and bodies were found in and near a tent on the shore of Terror Bay; some of the bodies showing evidences of cannibalism on the part of the dying survivors, who had sawed off arms and legs. Various kinds of property were found by the natives, who gave their children the gold watches for playthings, and allowed the books and papers (including, in all probability, the precious records of the expedition) to be blown away by the winds and buried by the sands or torn up by the children. One grave was identified as that of Lieutenant John Irving, third officer of the "Terror," one of Franklin's vessels, by the finding in it of a silver medal awarded to Irving in 1820, as a mathematical prize by the Royal Naval College. Lieutenant Schwatka, whose name now becomes famous, is an officer of the United States army, a graduate of West Point, only thirty-two years of age, and was born in Oregon.

A FEW weeks ago, in a brief notice of the archæological expedition sent out to Central America by the French Government and by Mr. Lorillard of New York, we mentioned the fact that Mr. Charnay, in charge of the expedition, would send articles from time to time to the *North American Review*, and that we hoped to find in them some interesting or valuable information to which we could call attention. Our hopes in this regard have met with disappointment, notwithstanding the appearance of two letters from the gentleman mentioned. Either Mr. Charnay is writing under contract, and is under obligation to forward a monthly article, whether he has anything to say or not, or else, Frenchmanlike, he greatly underestimates the intelligence of the rest of the world, if he supposes that any regular reader of the *North American* can be satisfied with the very poor chaff he is furnishing. His last and long letter, in the October number, is a literary medley. Part of it appears to be hasty notes from his memorandum-book, tucked in as "padding," without regard to arrangement or worth. Unfortunately, moreover, there are some things in this letter well-fitted to create distrust of the reliability of anything which Mr. Charnay may hereafter write. For instance, the most learned part of the communication, that which discusses the meaning of the idol found at Chichen Itza, is not Mr. Charnay's at all, but a mutilated reproduction of a very excellent paper by Mr. Jesus Sanchez, who examined the idol at the request of

Digitized by Google

the Mexican government. A correspondent of the New York *World* had already telegraphed a full translation of the paper of Mr. Sanchez. It appeared in the issue of September 17, and any one who has read the two translations will see at once the great inferiority of the work of Mr. Charnay compared with that of an unknown newspaper correspondent. What is worse, moreover, is the fact that no one, reading the *North American Review* alone, could distinguish between Mr. Charnay's work and that which originally belonged to Mr. Sanchez. Again, Mr. Charnay, criticising the Mexican historians as having "a weakness for hyperbole and amplification," says, "Thus Clavigero, my favorite author, in describing the ruins of Mitla, tells us that the columns of the grand hall were monoliths sixty feet in height, whereas they are only twelve feet. . . . How many other exaggerations like this pass unchallenged, and are accepted as true! Hence, we must believe only half, and scrutinize closely." And yet, in spite of this caution, he refers, a few pages further on, to this same Clavigero as "the most trustworthy and the most judicious of Mexican historians." The two paragraphs, taken together, make out a very bad case for Mexican historians or for Mr. Charnay. A sample of Mr. Charnay's impressions may not be out of place. Speaking of a senseless Mexican custom, he says: "It is thus that traditions are perpetuated, while not even they who hand them down know their origin. A certain intelligent man, to whom I mentioned this observation, simply replied, 'Do your French peasants who sing the mass in Latin know what they are saying?' To me, the reply seemed profound, and I was silent. The world is full of absurdities." We accept this last statement, but beg leave to suggest that the possible number of absurdities may be lessened somewhat, if the *North American* will suppress Mr. Charnay until he has time to write more carefully.

Professor Loomis, in the introductory lecture of the Medical Department of the University of New York, in explaining the fact of the prolongation of life in recent years and the shortening of time in the treatment of diseases, gave the following points: First, the discoveries which have given chemistry a controlling influence over all medical theories; second, the rapid progress made in chemical, microscopical, and experimental physiology; third, the increased attention paid to microscopy; fourth, the study of morbid anatomy; fifth, the new and more perfect modes of clinical study. This last was the special subject of his lecture. Among important changes in theories, brought about by the use of the microscope, he mentioned a complete revolution in the ideas previously entertained regarding vital action. "It had been based on the circulation of the blood; but it now became evident that, in animals as in plants, each integral part possesses an independent life of its own, and performs a series of actions peculiar to itself, and that the life of the body, as a whole, consists in the harmonious combination of its separate instrumental acts."

R. C.

A subscriber sends us the following: "A little girl four years old, the daughter of an Orthodox friend of mine, has just been sent to Sunday-school, and, on returning one Sunday, said to her mother, 'Mamma, God is wicked,' and, on her mother's telling her it was wrong to talk that way, replied, 'Well, he *is* wicked, because he burned a whole city.'" How many children must have imbibed such an idea of God, through this false teaching of the Bible as an infallible book!

SOCIAL SCIENCE AND PHILANTHROPY.

Miss Jennie Collins, the founder of what is known as Boffin's Bower, an institution to befriend working-girls, is the conductor of one of the most unostentatious and useful of the philanthropies of Boston. In her tenth annual report, she gives much interesting information in respect to the class to which she is devoted. She defends them from exaggerated charges in respect to their moral character. Referring to the willingness of girls to enter upon vicious lives, she says it is very rare for a woman to deliberately take that course from inclination. On the contrary, it requires the most adroit, persevering, and persistent efforts to obtain inmates of houses of prostitution. It is but by their being overpersuaded, or drugged, or in some way violently overcome. According to Miss Collins' report, Boffin's Bower has given 3,700 free dinners during the year to girls out of employment, or who, for other reasons, were unable to procure them. The employment department has met with its usual patronage. The number of applicants for girls for the year ending May 30, 1880, was 1,370 in person or by written communication. And 1,440 have also made application for work. The receipts for the year have been $2,047, and the expenses have exactly equalled this sum. Miss Collins recommends, at the close of her report, free baths for those who have not the means to pay for them, and a private bath for those who have the money to do so.

The committee having in charge the contemplated fair in Boston, for abused and neglected children, report very encouraging prospects. Two hundred and fifty towns in the State have appointed representatives, and others are also expected to do so. There will be county as well as town tables. Various entertainments are planned for the occasion. At a meeting of the directors of the society a few days since, the general agent, Mr. Frank B. Fay, reported that during the month of September thirty-three new cases, embracing fifty-five children, and twenty-three old cases reviewed, embracing forty-five children, total one hundred children, came under the action of the society. The general agent had been appointed guardian of two children, and had petitions before the probate courts in two other cases. The society investigates cases in any part of the State without compensation. The officers of the society are R. E. Apthorp, president; George B. Dorr, treasurer; Frank B. Fay, general agent; Edwin R. Smyth, sub-agent. Office, No. 1 Pemberton Square.

Last week's Bulletin of Boston's Associated Charities shows what is done by personal visitation, and is full of profitable suggestion:—

The meetings of the Conference in Ward IV. have been held regularly during the summer, in spite of the absence of many visitors; and the office has been open every day. Looking back over the last few months, the work done is encouraging, the following being the history of some of the families visited:—

One family, consisting of a mother and several young children, was found by the visitor suffering from want of necessaries, and discouraged by failure to find work. In a short time, employment was obtained for the woman in one of the inland towns, and thither the family was sent with letters to people interested. The mother has now plenty of work, and writes very brightly. She is able to support her children, and her employers send good accounts of her work.

In another case, a man had lost employment through illness. He had partially regained his health, but was without work, was disheartened and needy. On reference to his former employer, it was found that the man was one who deserved help; and accordingly work was procured for him, which he did well. Since that time, he has supported his family entirely.

One old woman, for whom the almshouse seemed the only place, has now a home with some relatives, who were induced to take her on the understanding that the Overseers of the Poor would regularly give her a certain amount of groceries. This arrangement is better for the city as well as for the woman.

Another woman, who had been separated from her husband, and whose clothes were in pawn, was found in a state of great destitution. She now earns two dollars and a half a week, besides her board.

One family came to us with the reputation of confirmed beggars. The father had been partially crippled by an accident, and the family had been living on charity. At first, it seemed rather a hopeless case; but it has proved a very encouraging one. The man, though unfit for heavy labor, was found to possess skill in certain kinds of work; and a place was obtained, where he now earns seventy-five dollars a month.

A family of three, of whom two were unable to work, and were thought to be in consumption, was provided with better food and better sleeping arrangements. Through the kindness of the "Country Week," they were enabled to spend some time in the country; and the result of all these changes has been that both the invalids are now so much better that they are working cheerfully, and pretty much support themselves.

Beside the above-mentioned cases, employment either temporary or permanent has been found for twenty-eight other applicants; and two women, helpless on account of age, have been placed in charitable institutions.

The visitors have corresponded during the summer with the families in which they are interested, and in some cases have invited them into the country.

The Conference wishes in this report to acknowledge the kindness of the "Country Week," to which the Ward is much indebted for giving the sick and poor the pleasure and benefit of country life.

(Signed) Committee on Bulletin
for the Associated Charities.

FROM OUR REGULAR CORRESPONDENT.

Milwaukee, Sept. 30, 1880.

The position taken by Mr. R. C. Spencer at the recent Liberal League Congress in Chicago is a matter of much local interest—and, it must be confessed, of local pride also—to the citizens of Milwaukee.

At a meeting of the auxiliary League, held September 14, to elect delegates to the Congress, Mr. Spencer directed attention to the fact that an effort would, in all probability, be made to pledge the Liberals to the support of the Democratic party in the present canvass. He said that this would be in direct conflict with the platform of the National League, which is in harmony with that of the Republican party in regard to nationalism, and that he personally could act with the Republican party, deeming the candidate, Mr. Garfield, a liberal man, and in no sense a preacher, as had been urged against him by Liberals.

The spirit of the meeting, however, was to the effect that to associate with either party would be to make the League nothing more nor less than campaign clubs; and that the delegates should be instructed to advance the principles of the League, and recommended not to advocate the affiliation of the National League with either party, but leave Liberals to vote as they should choose, in case no nominations were made by the Congress.

This indicated a healthy tone in the Milwaukee League, as was doubtless that of many other Leagues which were represented at the Congress. The right intention of individual delegates cannot be questioned. The determination of the extremists, that the Congress should declare in favor of the repeal of the postal law, against the circulation of obscene literature, perverted, however, all other intents and purposes. The nomination of a Presidential candidate was deferred, and the vital questions upon which the League was originally organized were scarcely touched upon. A new platform, with exhaustive resolutions relating to repeal of postal laws, was drawn up and presented to the Congress. The noble struggle made by Col. R. G. Ingersoll to have these resolutions stricken out, his earnest and eloquent plea to the Congress to save the National League from destruction and disgrace, his refusal to act with the League if the resolutions were carried, and his resignation of the office of first Vice-President, and the election of a well-known spiritualist, Mrs. Juliet Severance, in

Digitized by Google

his place, are now familiar facts to the readers of the *Index*.

The part taken by Mr. Spencer has also been widely reported by the newspaper press. In commenting upon it, the Chicago *Tribune* said that "this gentleman's display of nerve through the trying emergency was the most admirable feature of the Convention." At the opening of the Convention, Mr. Spencer addressed the audience with one of his characteristic speeches, tempered by his generous and truly liberal spirit, which ever is willing to accord respect to the opinions of persons who differ from him. He urged this spirit upon the League in its deliberations; said "it was not necessary to discuss theological questions to do away with the connection between Church and State; that concentration was what was wanted; that the society should not attempt more than it could accomplish."

As chairman of the committee on future work, Mr. Spencer presented a comprehensive report that covered all possible ground for liberal effort, and substantially the same as the "Demands of Liberalism" formulated in the columns of the *Index* for several years. This report was not acted upon until the committee on resolutions reported; and the objectionable clauses of these resolutions proved the rock on which the various conventions of the National Liberal League have been wrecked. The subsequent proceedings of the Congress were of such a disgraceful character that Mr. Spencer changed his tactics. He did not lose temper, but gave over the effort of urging the Congress to a temperate and consistent course of conduct. When called upon again to report for the committee on future work, after carefully reviewing the recent action of the League, he begged leave to report as to his own future work in connection with the liberal movement, for which he alone was responsible. The chair thereupon ruled that personal explanations were out of order in speaking upon a report of a committee.

[Our correspondent here describes in detail the proceedings in regard to Mr. Spencer's satirical resolutions and his expulsion from the League,—matters which we think have already had sufficient comment in our columns.—ED.]

The remaining hours of the two concluding sessions were devoted largely to the defence of a lady who had been arrested for being the author of a novel alleged to be obscene, and of an Iowa editor who had published it,—the defence of the latter taking the practical form of a collection for his defence before the court. The disgraceful conclusion of the Congress has been the subject of much comment. It has proved the best vindication of Mr. Abbot's attitude, and that of others who have year after year dropped out of the ranks of the National Liberal League, that could have been given. Not a few of Mr. Abbot's supporters and friends were doubtful of the necessity or the value of his vehement reiteration of views with reference to the main issue which had perverted the original objects of the Liberal League. There will be few now to say that he spoke one unnecessary word. We all stand reproved, in that we did not use the same effort he so vigorously gave to the defence of the decent side of Liberalism. The conduct of this last Congress will reflect upon every Liberal who has not with his whole strength defended decency. There is an adverse public opinion ready to fling its condemnations upon Liberalism, even when on its best behavior. Still, the very disgracefulness, becoming so apparent, may, if rightly interpreted, promote the true aims and ends of liberal effort.

The course taken by Mr. Spencer and Col. Ingersoll, after a long and persistent trial to pound a little sense into the Congress and to save it from everlasting disgrace, and the action of other members who have since withdrawn from the League, will carry conviction to the public mind that the advocacy of liberal ideas is not identical with indecency. This faction of "free-lovers" stands to-day as confessedly outside of Liberalism as of Orthodoxy. The *denouément* of the late Congress is the death-blow of the National Liberal League. It can henceforth be nothing but the name. A new organization will be the result, with aims too well defined to be subject to the intrusion of any element that does not take high ethical ground.

B.

A NEW paper has made its appearance in Paris, entitled the *Commune*. It is edited by M. Félix Pyat, assisted by M. Protot, both of whom were members of the Commune.

LESSONS
ON
The Origin and Growth of Christianity.*

I.
THE MESSIANIC DREAM.

"Afterward shall the children of Israel return, and seek Yahweh their God, and David their king; and shall fear Yahweh and his goodness in the latter days."—HOSEA iii., 5.

MESSIAH. (Heb. *Mashiah.*) The word means *"the anointed of Yahweh."* The form *"Messias,"* sometimes used in the New Testament, is a Greek corruption. The Greek word "CHRIST" has a similar meaning.

No correct understanding of the life and teaching of Jesus can be obtained without some knowledge of the *Messianic hope of Israel.* This had its foundation in the belief of the Hebrews that they were the *"Chosen People"* of YAHWEH, in their faith in the *Covenant* between YAHWEH and *Abraham.* (*Gen. xii.*, 2.)

Growth of the Messianic Idea.

The prosperous kingdom of *Saul, David,* and *Solomon,* seemed almost a fulfilment of this Covenant. Saul, *anointed* by *Samuel* as the first king, was the first to whom the title *Messiah* was applied. He was called *"Mashiah neged,"* "the anointed chief."

1. The Messiah-King.

The Messianic hope first took form after the disruption of the kingdom, in the expectation of an *"anointed king"* of the house of David, who would restore the ancient glory of David's reign, and reunite divided Israel. In this form, the Messianic expectation was held by the older prophets. (*Amos ix.*, 11 ff.; *Hosea i.*, 10, 11; *iii.*, 5; *vi.*, 1; *xiv.*, 1.)

Israel was to become chief among nations, judge and ruler of the world, bringer of prosperity and peace to all the earth. Hence the *Messiah-King* assumed the character of a *Prince* of *Peace* and *Love,*—the ideal of meekness and humility. (*Micah iv.*, 1 ff.; *Zech. I. ix.*, 1 ff.)

Questions.

Was not this early hope of Israel *entirely natural?* Suppose our Southern secession had been successful, and two separate governments had been established, would not many in both sections have entertained a similar hope? Do you not sometimes hear people wish that we might have a *"second Washington"* for our President, as they hoped for a *"second David"?* What is *patriotism?* Is it an unmixed virtue? May it not sometimes be held in excess as in the Chinese *"celestial kingdom"?* What do you think of the Chinese theory of patriotism? What is the tendency of *"greenback"* or *"hard-money"* theories in our own country? What of *"protectionist"* or *"free-trade"* theories? What do you think of the current prejudice against the *Negro,* the *Irishman,* or the *Jew?* Do you indorse Thomas Paine's sentiment: "My country is the world. My countrymen are all mankind"? Which is nobler, to live for one's *self,* one's *family,* one's *country,* or for *mankind?* (Read to the class Robert Burns' poem, "A man's a man for a' that!")

2. First Identification of the Messiah-King.

Isaiah I., writing in the 8th century B.C., was the first to connect the Messianic conception with a *distinct personality.* His earlier prophecies evidently refer to *King Hezekiah.* (*Isa. vii.*, 14 ff.; *ix.*, 2 ff.)

The Prophet *Micah* (about 720 B.C.) also refers to *King Hezekiah.* (*Micah v.*, 2, 3.) *Jeremiah,* a century later, still expects a king of the house of David. (*Jer. xxxiii.*, 14 ff.)

NOTE.—The Hebrew word *"almah"* (Isa. vii., 14), meaning *"young woman,"* but mistranslated *"virgin,"* when this prophecy came to be erroneously applied to Jesus, probably helped to give rise to the legend of his miraculous birth.

3. The Messianic Idea modified by the Captivity.

The Babylonian Captivity *strengthens* and *broadens* the Messianic expectation. The anticipated "good time coming" can only be brought along by the *moral elevation of the whole people:* this is the burden of the teaching of the great prophets of the Captivity.

In some degree, the personal expectation broadens into the conception of *true and faithful Israel,* the "suffering servant" of Yahweh, as the Messiah of the nations. (*Jer. xxxi.*, 31 ff.; and the great prophecies of *Deutero-Isaiah.*)

NOTE A.—It should be remarked that all these earlier forms of the Messianic expectation are wholly unconnected with any idea of a *life after death.* No clear conception of *immortality* had yet entered the Hebrew consciousness.

NOTE B.—Deutero-Isaiah also identifies *Cyrus* as the Messiah. (*Isa. xlv.*, 1 ff.)

General Questions.

1. Meaning of the word *Messiah?* 2. Its Greek equivalent? 3. What was the *foundation* of the Messianic expectation? 4. What title was given to *Saul?* Why? 5. Describe the *first form* of the Messianic hope? 6. In what *Old Testament* books do we find this conception? 7. How did the *Messiah-King* become *"prince of peace"?* 8. Who was first identified as the *Messiah-King?* 9. What effect had the *Captivity* on this idea? 10. How was the *"good time coming"* to be brought along? 11. What was the expectation regarding *"faithful Israel"?* 12. Did these hopes have reference to *this* or to a *future* life? 13. Why was *Cyrus* called *"Messiah,"* and by whom?

To the Teacher:

For helps, read Knappert's *Religion of Israel,* c. xiv.; Savage's *Talks about Jesus* (lecture on the Messianic Idea); *Bible for Learners;* Renan's *Life of Jesus;* Conder's *Judas Maccabæus;* Rabbi Geiger's *Judaism and its History:* and Rabbi Schlesinger's *Historical Jesus of Nazareth,* c. i.

Look out the *Bible references* before meeting your class. Have some of them read. Induce the class to prepare the lesson, if possible. Let them *ask questions* as well as answer them. Encourage conversation. Think of questions *outside the text.* Attend the *teachers' meeting* regularly. This is the best preparation for your work.

To Teachers of the Younger Classes:

Adapt the lesson to your pupils by omitting such questions as those concerning the different theories of government, and those like No. 6, which require a knowledge of the Bible that they have not acquired. *Simplify.* Tell the story of *Saul,* of *David's kingdom,* of the *Captivity.* Tell about *Cyrus* and the Persians. Tell the stories simply and naturally as you would relate any other event.

*These lessons may be properly introduced by the study of the first two lessons of the series on "The Childhood of Jesus," by Rev. Wm. C. Gannett,—"Jesus' Native Land" and "Jesus' People."

FOREIGN.

A LARGE number of Jewish negroes have been found in Africa, near the boundary of Barbary.

MR. JOSEPH COWEN, M.P., has withdrawn his name from the list of members of the Newcastle-on-Tyne Liberal Association.

A ROYAL decree has been published in Rome, granting an amnesty to persons convicted for offences against the Italian press laws.

FIFTY-SEVEN tons of Greek marble have been delivered in London, free of all charges, by the Greek government, for the pedestal of the Byron monument.

MANY of the Norwegians are agitating for a separation from Sweden; and the Norwegian Storthing has denied the king's right to a final vote.

THE Berlin correspondent of the *Morning Post* says that duelling increases in the German army at a most alarming rate. Count Goltz, of the Captain-General's staff, has been killed by a brother officer in an encounter at Fulda.

THE Jesuits expelled from France are intrenching themselves in English and Spanish soil. They have established nine colleges throughout Spain. Large buildings to be used for a similar purpose have been purchased on their behalf in Wales, and others near Canterbury and other places in Great Britain.

THE Bible used by Martin Luther in making his translation has recently been discovered in a village of Bohemia. It is covered with marginal notes in his handwriting. It formerly belonged to the Royal Library at Dresden. The present possessor has been

Digitized by Google

offered £750 for it by the University of Leipzig, but has refused the offer.

THE National Anti-compulsory Vaccination League held their annual conference at Birmingham on Wednesday, September 22, Mr. Hume Rothery presiding. There were about thirty delegates present. In the evening, a public meeting was held, when it was resolved to petition Parliament for the entire repeal of the Vaccination Acts.

THE Archbishop of Canterbury resumed the third quadrennial visitation of his diocese at Canterbury Cathedral on Wednesday, the 22d ult. Alluding to the conflict between science and religion, the archbishop asserted that few men of intelligence now see any inconsistency between the Mosaic records and the teachings of geological science. The Church had no fault to find with science, when reverently studied.

THIS judicial oath custom has now taken a new phase. Hitherto, it has been left to the sceptic to decline to kiss the covers of the New Testament; but the Rev. J. Watson, a Roman Catholic priest, has refused at Wandsworth to go through the osculatory form, on the ground that there ought to be a Roman Catholic translation of the Bible in every police court. Our Unitarian contemporary, the *Inquirer*, thinks that Mr. Watson "has reason on his side," because he may conscientiously believe that King James' version is, in "some important respects, false and misleading." Probably so; but since it is clearly impossible to have "weeded" Bibles—*i.e.*, versions to suit all tastes and opinions—in our police courts, would it not be as well that the dictates of common-sense were attended to, and the custom of swearing abolished forever? As a guarantee for the truth of a deponent, every one knows its utter worthlessness.—*Secular Review.*

THE irritation of the clergy against the Burials Act seems to be increasing instead of diminishing. Wednesday's *Guardian* contains a page of correspondence on this subject, and most of the letters breathe the same spirit of anger, disgust, and defiance of the law. One gentleman who uses the strange signature of "A bleeding donor of land added to a churchyard" complains that at such a moment of trial the clergy should be asked "to listen to any counsel, however wholesome." Nothing will suit the occasion, it seems, but weeping and wailing and gnashing of teeth. Many of the correspondents are furious with Mr. Osborne Morgan for saying that the registration of burials is one of the most important duties a clergyman has to perform, and protest that no power on earth can induce them to register "non-conformist interments." Others pledge themselves not to use the burial office for persons without the communion of the Church, or dying guilty of grievous crime. Most of the writers seem to be country clergymen, wholly ignorant of the spirit of the times in which they live. If they wish to play into the hands of the enemies of ecclesiastical privilege, they cannot do better than proclaim their intention of breaking the law and insulting the consciences of those whose title to the rights of the churchyard is now as good as their own. Does Mr. Morgan, we wonder, still consider that it was worth while to sacrifice the principle of the bill for the sake of persons so petulant and unreasonable as these? We ought to add that the *Guardian* itself by no means assents to these most ill-considered counsels.—*Pall Mall Budget.*

JESTINGS.

IT is said the ordinary life of a bee is only ninety days. The end of a bee, however, is very lively.

"MARRIED.—In Chillicothe, Ohio, September 12, Herbert L. Rollingstone and Emma J. Moss. Thus does one familiar proverb receive a death-blow."

"DID you know," said a cunning Yankee to a Jew, "that they hang Jews and donkeys together in Poland?" "Indeed! then it is well that you and I are not there," replied the Jew.

"IN what condition was the Patriarch Job at the end of his life?" asked a Brooklyn Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," calmly replied the quiet-looking boy.

THE Prince of Wales' two sons are somewhat lively. While on a sea-voyage recently, the younger was heard to exclaim, "Come, bub, tune up your fiddle and give us 'God save your old Grandmother.'"

A SCENE in a picture gallery shows a "model" in a man who serves as a model for an artist, and, in the artist's absence, explains the picture to a lady visitor. "From whom did Mr. McGlip paint that head?" "From yours obediently, Madam. I sit for the 'eds of all 'is 'oly men." "He must find you a very useful person." "Yes, Madam. I order his frames, stretch his canvas, wash his brushes, set his palette, and mix his colors. All he's got to do is to shove 'em on."

NOT many miles from New Bedford, a small company of colored brethren decided "to take up a collection." The presiding officer offered to pass the hat himself, and in order to encourage the others he put in a ten-cent piece. After the collection, during which every hand had been in the hat, the president approached the table, turned the hat upside down, and not even his own contribution dropped out. He opened his eyes in astonishment, and exclaimed: "Fo' goodness, but I'ze eben loss de ten cents I started wid!" The case called for urgent action. The presiding officer demanded the restoration of the ten-cent piece. But nobody came forward. After an impressive pause, a brother remarked, solemnly, "Dar 'pears to be a great moral lesson roun' heah somewhar."

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals
FOR THE CONGREGATION and THE HOME.
EDITED BY
W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.
253 Hymns, 66 Hymn-Tunes, with some elements
OF
Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

"Unity Clubs,"
OR
Mutual Improvement Societies
IN TOWN AND CHURCH.
BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

SUBSTANTIALISM;
—OR—
PHILOSOPHY OF KNOWLEDGE.
BY JEAN STORY.

Perceiving the oneness and continuous interchangeability of substance as essence and as form, the author discards the use of the term "spirit" and "matter," and substitutes therefor the term "essential substance," whose intrinsic elasticity or vitality is alike intact, whether condensed as form or expanded as essence or spirit; all the innumerable qualities of substance being solely the result of its spacial modifications. Viewing the phenomena of nature, the only source of positive knowledge, from this new stand-point, which differs from that whence any other system has been idealized, and accepting the exact sciences as the bases of speculative science, the author claims to present for public consideration a New System of Philosophy. Unarmed by other aid than its own intrinsic merits, it has been launched upon the stormy sea of public opinion to battle single-handed for its right to a voice in the general sentiments of the age.

The book is in cloth, 12mo, 784 pages. It can be obtained first hand at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON. Price $1.50 at retail.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.
FELIX ADLER, New York City.

VICE-PRESIDENTS.
RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.
WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.
HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.
JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.
REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; 40 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by J[illegible]
III. THE SYMPATHY OF RELIGIONS, by Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore [illegible] ker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,
101 MILK STREET, BOSTON.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.
BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Postage.
Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address
THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.
For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.
Remember, THE BIG CLOCK is directly in front of our Dining Rooms.
R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 565.
VOL. I., NEW SERIES.—NO. 17.

BOSTON, MASS., THURSDAY, OCTOBER 21, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

I HAVE seen men die from treading water or fire, but never from treading the track of virtue. The true man will yield up his life to preserve his virtue.—*Confucius.*

WE honor the good spirit, the good kingdom, the good law,—all that is good. Good is the thought, good the speech, good the work, of the pure Zarathustra. —*Zend-Avesta.*

THREE friends man has in his life,—wealth, family, and his good actions. When in the hour of approaching death man calls on his friends to deliver him, wealth and family avail not; but his good actions respond, "Even before thou hast asked us, we have preceded thee, and have smoothed thy way."—*Talmud.*

PUT it out of the power of truth to give you an ill character; and, if anybody reports you not to be an honest man, let your practice give him the lie. And, to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave.—*Marcus Antoninus.*

MANY words satisfy not the mind, but a good life refresheth the soul.—*Thomas à Kempis.*

OUR ancestors have travelled the iron age: the golden is before us.—*Bernardin de St. Pierre.*

HE who indulges his sense in any excesses renders himself obnoxious to his own reason, and, to gratify the brute in him, displeases the man, and sets his two natures at variance.—*Walter Scott.*

THE greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool: the truest heroism is to resist the doubt, and the profoundest wisdom to know when it ought to be resisted and when to be obeyed.—*Hawthorne.*

NO HOPE so bright but is the beginning of its own fulfilment.—*Emerson.*

THE experience of humanity begets the conscience of humanity. The moral sentiment is not so much the product of inspiration as of transpiration. Moral truth has not been so much communicated to the world as extracted from the world. This is the guarantee of its permanence, the pledge of its indestructibility. It stands on the everlasting rock of experience; it has behind it all the past; it has been tried in the crucible of the ages.—*O. B. Frothingham.*

LIFE itself is our soul's guarantee, so enriched with everything for which we have invented gracious names. A beautiful and not a ghastly world, crowded with delights that besiege the portal of every sense, a bounty which no season can exhaust, nor length of years impoverish,—age cannot wither nor custom stale our feeling that we live in a great Hand, whose warmth penetrates us with confidence, and wins our blossoms forth.—*John Weiss.*

NO MAN is worthy to join in the search for truth who trembles at the sight of it when found. But a profound faith in the unity of all truth destroys scepticism by anticipation, and prophesies the solutions of reason.—*F. E. Abbot.*

PAUSE not to make the action of the hour
Rhyme with the deed which is already done:
So each be acted with one earnest power,
Wide on their different courses though they run,
Truth to a compact sheaf shall bind them round,
And from their many tones one mighty chord shall sound.
—*W. W. Story.*

CURRENT TOPICS.

THE *Boston Advertiser* is to change to an eight-paged quarto at the end of the year.

IN Lowell, two public schools have been closed because so many of the scholars have been removed to the Catholic parochial school.

THE Oregon Legislature has passed the amendment authorizing woman suffrage by a vote of twenty-one to nine in the Senate and thirty to twenty-seven in the House.

IT looks now as if not the man who is only a good soldier, but the man who is a good statesman also, would be the next President of the United States. But it is not well for anybody as yet to be too sure.

THE Sultan has at last yielded to the *moral* pressure of the English and French naval vessels on his coasts, and surrendered Dulcigno to the Montenegrins in accordance with the Berlin treaty. This may dispose of the Turkish question for a while, but does not settle it.

A DESPATCH from Ottawa, Canada, Oct. 12, says: "A pastoral in all the Roman Catholic churches of this city, forbidding parents sending their children to the model school on pain of deprivation of the sacraments. The model school is a government institution preliminary to the normal school."

IN one of the smaller New England cities, a local paper has this announcement: "Chocolate supper and Mother Goose entertainment at the Trinitarian church this evening." And this is a church that, fifteen years ago, was rigidly Calvinistic in its doctrine, and had a minister who not only preached the strictest Orthodoxy, but was a very Chesterfield in respect to all the ecclesiastical proprieties! Shades of the Puritans, what are we coming to?

A RECENT issue of the *Christian Union* contains a reprint of a number of advertisements from the *Church Times*, England, of the traffic, quite customary there, in manuscript sermons. One advertiser announces a "New Harvest Sermon: The Present Season and its Lessons." Another advertises sermons on the Sunday Gospels, Epistles, Collects, and Old Testament Lessons, and characterizes them as "sound, original, and practical." He adds that this is the eighth year he has thus served his brethren of the pulpit, and that more than five hundred of them have given voluntary testimony to the great boon it has been to them. Another advertises for sale to hard-worked clergy not only "plain and practical" manuscript sermons, but "original Orthodox." We are sorry to note that he rates the "plain and practical" at only forty shillings, while the "original Orthodox" are put at fifty shillings.

As we go to press, an Anniversary Woman's Rights Meeting is being held in Worcester. Thirty years ago this very week, the first National Convention was held in the same city. Its call was signed by nearly a hundred men and women from New England, New York, Pennsylvania, and Ohio, almost every one of whom has since come to occupy conspicuous and honorable place before the public. Some of these have passed away. Others are in physical decline and have retired from active effort. But not a few of those who called the first meeting and took prominent part therein will be present at this commemorative gathering. The voices of some of the early pioneers, of some who soon joined themselves to the movement and became identified with it, and, also of the younger devotees, who have been nourished in the love of freedom and equal rights by this and kindred movements, will be heard on this occasion,—an occasion which will doubtless prove both interesting and profitable; a pleasant witness to the decisive progress thus far achieved, and an instigator to new and increasingly successful effort.

REV. THOMAS SPROUL, D.D., in an article in the Philadelphia *Christian Statesman* on the question, "Should Christians swear allegiance to the Government of the United States under the present Constitution?" takes ground squarely in the negative. His argument is that, since the Constitution does not expressly recognize the authority of Christ, therefore it is against Christ,—according to Christ's own statement, "He that is not with me is against me." Dr. Sproul says: "Every one who accepts Christ by faith gives himself wholly to him. This entire surrender of himself to Christ is inconsistent with membership in any national organization that does not acknowledge Christ as its King. His allegiance to Christ is absolute, and therefore to swear allegiance to a civil power that was not under allegiance to Christ would be to place himself under two conflicting obligations. The only way to avoid this is to swear allegiance to no government that is not in proper subjection to Christ." And Dr. Sproul carries this reasoning out consistently by denying the right of Christians *to vote* under the Constitution, since, though no oath be taken by the voter, he none the less declares his allegiance to the Constitution by the act of voting. For our part, assuming, as Dr. Sproul does assume, that there is no distinction between spiritual king and temporal king, or rather that Jesus conceived as spiritual king is thereby supreme king over all temporal kings and magistrates whatever, we think this reasoning is perfectly logical. The only escape from it is by denying *in toto* that Jesus is in any sense a king in temporal matters, whatever he may be in spiritual. Yet we do not believe that the average American "Christian" will be convinced by this reasoning of his own inconsistency in going to the ballot-box. He is too good a politician to sacrifice his vote to the logic of his church-covenant.

Digitized by Google

For the *Free Religious Index.*

SCIENTIFIC RELIGION.

BY ALBERT L. LEUBUSCHER.

Science searches nature—for what?

For a few mathematical relations, for a dry list of facts, for statistics, for a clearer perception of forces, for a knowledge of phenomena? Is this the aim and end of science? No. She seeks to know more of the *real*. There is a meaning in things which we have not grasped; there is a beauty we have never seen; there are sources of joy we dream not of, of goodness and faithfulness and love we have never realized; there is a life—an ocean of existence—which even our material and intellectual eyes prophesy, that, if we search for it, we shall see widen and expand in sublimer and sublimer heights of grandeur. "An assurance that there is a reality, a beauty, a life, verily responsive to our appeals, in that with which we have to do, is the secret of her strength,—'her liver, heart, and lungs, whereby she lives.'" Science will always be on the march, the finite never reaching the Infinite; but more and more will be learned of it, rounder and nobler and more godlike will become our life.

What, stripped of its technicality, has science ascertained? The verdict of science is, that we are under illusion; that nature is not what it is to our consciousness; that the apparent and the true are different; that though, to our consciousness, nature is material, physical, inert, dead, it is not so, but is spiritual, alive, holy; that the cause of our perception of materiality, of passiveness, of inertness, is that our condition is as it is,—that we are spiritually dead. We live a coarse, material, sensational, relative existence, and call it life; but to the spiritual man, to manhood, such a life is death,—a life to material, dead things, a regard to the phenomenal, to the appearance, and *not* to the fact. "As rest to moving things is not rest, but motion, so life to inert things is not truly life, but deadness."

Science teaches that everywhere in nature is a wonderful, a heart-rending, and yet a joyous condition of things,—sacrifice. The individual in "the struggle for existence" is sacrificed to the species, and these again to a larger whole. Everything has to contribute its mite, its being, to the great Becoming. Life is neither a tragedy nor a comedy, but a sacrifice. Sacrifice, self-sacrifice, is the source and secret of spiritual life,—of life, in fact, since all other life is life only in seeming. Death—sensational life—is in self-seeking. Life—spiritual life—is in self-giving, self-sacrifice; is in devotion to the redemption of man, to his amelioration, to his salvation from sin and suffering; is in a willing dedication to the making man ALIVE. Life and an overwhelming joy are gained in devotedness, self-sacrifice, love, in serving, in faithfulness. With life, we gain freedom, holiness, and joy. In seeking happiness, we grow dead; in giving happiness, we grow alive,—alive to the divine. In losing all, we gain all. "Passion resisted is the source of life." Entire sacrifice of self and entire devotion to raising man to a true regard,—a regard not to the goods of life, but to goodness, to the REAL,—is not this the highest, the grandest, the noblest conception of life? Thus do we partake of the life of the Absolute, of the Divine, of God. True knowledge can only be gained by living, never by thinking. We cannot think Being, the Absolute, God: let us experience him.

This is the result of the teachings of science. It makes us know our own condition, and teaches us to have no more a regard to the phenomenal, but to the fact. We have conceived nature to be inert or physical, man to be not inert or spiritual. Science demands that we correct this natural impression. Man's defectiveness—ignorance and spiritual death—has made him believe nature to be material, physical, dead. Either the universe is defective, or man. Science proves that the perceived inertness must be ascribed to man's condition: first, by demonstrating that the phenomena are inert; and, second, that there is an essence and true being different from that which appears to us, showing that it deals only with phenomena, and not with the very essence of nature. The phenomena are the phenomena (the appearances) of something that is not inert. The fact that we feel ourselves in conscious relation to appearances, and think them realities, is only because there is not a life within us to respond to the life without. And the appearance will remain a reality to us just so long as we rely on the evidence of our senses and our intellect, accept the report they bring, and do not take into account our own defect,—defect of knowledge and of being,—which makes it appear reality. If we will but remember, in judging of anything, that the fact, the reality, may be different entirely from what it is to us, and that this difference is to be ascertained by finding out our own condition,—the attendant circumstances,—then shall we arrive at (relative) truth. "The history of human error is the taking it for granted that things are as they appear."

"'We are feeling things to be which are not: our practically true is not the very truth.' There is not the least difficulty in this. Our practically true in any large matter is continually not the true. Is not the earth practically flat? Or, again, it is the established doctrine of science, proved by overwhelming evidence, that motion once begun never comes to an end: the world is what it is, because all the motion within it never ceases. Yet practically motion continually ceases: we have *consciously* to do with motions, that, for the most part, come to a speedy end. Thus an unceasing motion gives us the feeling and the perception of ceasing motions; and the round earth gives us the feeling and perception of a flat one. Our 'practical,' therefore, may not be the true in any case: in fact, it is evident that in any case in which we are relatively very small, and our powers are capable of apprehending very partially, it certainly will not be the true. It is not hard, therefore, to credit that our practical world altogether (this world of 'things,' as we perceive it, or of 'matter and force,' as science represents it) is not the truly existing one, but is only the inadequate impression we receive from a world of a different order. It is a question of our capacity to perceive." *

Science declares, "There is not a physical, and a spiritual world besides; but the spiritual world, which alone IS, is physical to man, the physical being the mode in which man, by his defectiveness, perceives the spiritual. We *feel* a physical world to be; but that which IS is the spiritual world."

To arrive at absolute truth, to know truly, to know the FACT, the spiritual world (which the intellect can never do), we must have being, we must have life. We realize by experience: we *know* by living. We know being by being, not by thinking. Our present "life" has the same existence (being) that the shadow has,—not real, but relative. The Absolute, God, can only be known by being godlike: manliness, nobility, can be known only when we have the elements of manliness and nobility in us. Mathematically—that is, intellectually—we cannot know *the fact of being*, nor manliness, nobility, love. If the intellect cannot *know*, which Positivism affirms, may not manhood, God in us, know? "If that which we can conceive cannot be true, then why may not our moral powers be, in respect to truth, the guide and judge?" "We may translate all that the intellect can apprehend into moral terms; may read in it a spiritual significance; may affirm *that*, duly fulfilling the conditions of the case, to be the truth." For instance, is not the law of least resistance this, interpreted into moral terms: *Action determined by want, giving called into operation by a need?*

Science, therefore, declares that the inertness of the phenomenal is a proof of the activity of the true,—the activity of that of which the phenomena is the appearance to the senses and the intellect. The mind, being an imperfect mirror, cannot report truly, but can give only an appearance, which appearance may answer to the uses of the senses, but cannot satisfy the heart, the conscience, the man. How can that which is an appearance, a shadow, act? Therefore, that which causes us—dead men—to perceive nature as inert, physical, dead, must be in itself active, spiritual, alive. When we are alive to spiritual things, we shall perceive nature as spiritual. Another thing science declares,—the invariability of nature. But religion, the heart, raising its protest at the seeming inference of mechanical necessity, says that "invariableness is not a proof of inaction. Right action is invariable; right action is absolutely conformed to law. Why, therefore, should not the secret of nature's invariableness be not passiveness, but rightness? If invariableness implied passiveness, then God himself, who changes not, must be inert." Or, in the words of Mr. Chadwick, "The laws of nature are the methods of the divine unfoldment, *the everlasting faithfulness of God.*" The rightness of the fact is the passiveness, the invariability of the appearance. Sensuously, we perceive law; spiritually, faithfulness. In nature, therefore, is more than we perceive: there is rightness, holiness: and freedom also, because freedom is there where is perfect obedience; and love, because love is in absolute fulfilment of law. Nature is conscious, and the apparent unconsciousness arises from our non-perception. In the unconscious things we find around us, we are dealing with an appearance, and not with what nature is.

Science thus becomes religious when it takes cognizance of man's relation to the *real*, to that which is not phenomenal. It is true that science consists in the study of phenomena and laws alone, and has no reference to the fact of existence; but it also teaches something of ourselves, and that *our* condition affects that which we perceive or conceive. It thus shows us in what relation we stand to the phenomena and to that which IS. The problem thus becomes religious. Science and religion, in the final analysis, can never be separated; the one urging the discovery of truth, of the real, of the meaning in things, of an answer to our prayers; and the other gladly accepting the task, searching, and investigating. Thus do they go hand in hand. Religion stretches its hands to the Infinite, the Absolute: science, through the phenomenal, reaches Him.

Religion, therefore, is founded on science, on knowledge. The religions of the past and the instituted religions of the present rest on tradition and dogma. They are true in so far as they have a regard for the *real;* but they often degenerate into a regard for the phenomenal,—ceremony and simple acceptance of dogma,—without the substance, the life. As men who, having no moral force—dignity, honor, courtesy, justice—of their own, imitate in others what they do not themselves possess,—having thus a regard to the appearance and not to the substance,—imagine that they have now acquired what they had not before, so man in his universal relations—because he has not life, the substance, the true regard—imitates, apes, what he conceives to be the spiritual life, and then thinks that his present state, his physical existence,—which is but a shadow, an appearance, a negation,—is life, is being, answers the purpose, is a true regard. A true regard is a regard to the *real*, to the worthy. The *real* is an overwhelming joy in the work of God, which is the raising of man to life,—self-giving, self-sacrifice, love, truth, honor, and fidelity, a regard to goodness. Jesus the Crucifier, whom Christianity teaches is the Christ, and Buddha the great Renunciator, who is well regarded as "The Light of Asia," are typical examples of the true life,—a life of self-sacrifice, which all men can, in their narrow circles, realize by a devotion to the amelioration of their brothers, and their redemption from death. Crucify self, and let God reign within. Be worthy.

Scientific religion builds on knowledge. As Mr. Frothingham tersely expresses it, "The Church is discredited; the Bible has been riddled by criticism; the oracles of the soul are not so confident as they were. The builder on knowledge has before him a wild, tangled, and unexplored field, which he must clear. It is an enormous task to undertake. To say that we have discharged it would be the height of folly. It is a presumption to say we have entertained it. To that presumption, we must plead guilty."

The scientist has faith in the *possibilities* of nature and in the *possibilities* of man. He says to man boldly, "You are in a world stored with knowledge: find it, and use it. You are in a world crowded with beauty: discover it, and rejoice in it. You are in a world rich with elements of well-being: make yourselves masters of them. You live in a world where there is a cure for every human ill: discover it, and apply it for yourselves; learn the nature of the evil, and the value of the remedy. In a word, the new faith believes in man,—not as he is now, a half-made, puny creature, struggling up out of bestiality, but as he may become,—in the possible man, the real man, the essential, fundamental; in the soul of humanity which is struggling with inertia and poverty in all hearts, and which has in it, if anything has, all the resources necessary for reconstructing society, and redeeming the world, has power to answer all questions that can be honestly asked, to solve all problems that are fairly submitted, to vanquish all enemies that immediately threaten,—power to extract order and good-will out of the rugged world wherever it shows itself most stubborn. The new faith believes in this, fixes its

* *Life in Nature*, by James Hinton, published by Appleton & Co.

Digitized by Google

hope upon it, never takes its eye off, sees in the little child in the manger the possible man whose mature strength shall redeem society."

In brief, the attitudes of the dogmatic and the scientific faith are essentially opposite. The believer in the new faith asks, "What have you to give us?" The other asserts, "This you must receive from us." The new, the rising faith "will take its neighbor by the hand, and say, 'Tell me what you know: let me have your word of light, it is what I wait for.'"

For the *Free Religious Index.*

FROM ENGLAND.

Oct. 1, 1880.

The well-known correspondent of the *Christian Register* spoke in a recent letter of Mr. Bradlaugh in terms which very much surprise me, and offend my sense of justice, although I regret as much as any one can that aggressive atheism prospers by means of the abilities and position of Mr. Bradlaugh. The terms of this, as it seems to me, unjust reference are as follows:—

"We have had too much of the atheistic Bradlaugh in our House of Commons. He has been given more notoriety and prominence than his rank among men naturally deserves, though no more than his crowd—ought we to say his mob?—of rough followers have enjoyed. For our own part, we should have preferred not to see a violent, and destructive and denunciatory spirit sent to take part in making laws. We believe in gentlemen. We prefer men of a wholesome and catholic temper. A man whose bias amounts to a passionate madness is not our ideal of a legislator. There does seem an incongruity in making a Mountain Jim of Colorado or a Bill Bagdale of the Sandwich Islands a peer in council with John Bright and Mr. Gladstone. It is this deep, instinctive feeling against the unsympathetic, the ungentle, and the violent man, which has united with mere bigotry to keep Mr. Bradlaugh out of the seat to which he seemed legally entitled. Then, too, he found himself willing to do anything for the sake of getting in. If he might not affirm, then he would swear, saying, 'For the sake of getting inside, I'll swear just like any priest or Christian.' The gods who wished to destroy Mr. Bradlaugh showed him up in this glass house."

I can't suppose that the writer of this is so little in the way of knowing what may be called the political truth in regard to Mr. Bradlaugh as to offer this account as strictly and literally true; and yet I am unwilling to ascribe to him resort to what may be termed "pulpit privilege" for saying broadly and loosely, with nose in air, what taken strictly would be untrue and unjust. There certainly is no truth whatever in the picture drawn. Mr. Bradlaugh may be a man and a character offensive in somewhat to good taste, to refinement, and to moral and spiritual sensibility. He *may* be, but I have seen no proof of it; and, if he is, it is out of the question entirely with England's best and wisest leaders. There is no more eminent Orthodox non-conformist in England than Dr. Allon, who said of the Bradlaugh case, "I, for one, am prepared to fight side by side with the infidel and the atheist *in all the questions which compromise their civil rights as citizens.*" Mr. Bright took it upon himself, in the thick of the fight over the oath business, when Mr. Bradlaugh was described as "willing to do anything for the sake of getting in," to denounce as wanton outrage this view of Mr. Bradlaugh, and to indorse fully Mr. Bradlaugh's character for honesty and truthfulness. To represent Mr. Bradlaugh as saying, "I'll swear just like any priest or Christian," may do for a high moral toss of a refined nose, but taken strictly it is a shameful falsification. Mr. Gladstone truthfully and honorably repelled this view of Mr. Bradlaugh's conduct; and he threw the whole weight of his own magnificent truthfulness and sincerity into the plea that Mr. Bradlaugh had taken a perfectly honest and proper course to reach his seat, and that the House had itself made a mess of the matter and ought to recede. All that Mr. Bradlaugh said at the table of the House was that he desired to affirm as one legally entitled to do so. He made no reference to his opinions or to what he thought of the oath. This was dragged out of him against his wish and purpose. And, when it came out, there was nothing whatever to warrant the picture of the *Register* correspondent. Mr. Bradlaugh never represented that he could not honestly take the oath. The whole moral and legal substance of it, he said, he could take precisely as any one else would; only the theological appendix to the oath would have no meaning to him, and therefore could not be used by him except with the open and distinct protest that it was a meaningless form. The position Mr. Bradlaugh took was that *he* could say the meaningless words, if he must, because to him they *were* meaningless; protecting his own honesty by his protest, just as he could say abracadabra, if he must. But *you*, he said, should not compel me to this contempt of *your* faith. It is difficult to see how any man of honest and decent faith can submit to the form and manner of the oath taken in a British court. A filthy sixpenny Testament is kept; and to kiss this is the sacramental part of the oath, borrowed from Roman Catholic usage. The Testament is made into a cheap and nasty fetich, and anybody who has seen the oath taken would need to be very indifferent to truth to pretend that the form and manner of it are not disgusting. Yet the taking it as it is may be at any moment the only way to get to some important duty of justice and mercy. What one would like to do with the hateful relic of popery may be forbidden by the necessity of getting to a duty in the only possible way. Mr. Bradlaugh took exactly this view. He had to get to an important duty. He did *not* say, "I'll swear just like any priest or Christian." There could be no more gross falsification of the facts than this. He said just the contrary: that if, to get to his duty, he were forced to take the oath, he should do it, but only *as an atheist and infidel*, using the moral and legal substance of it as an honest and faithful affirmation, and the theological part as to him utterly meaningless. No more honest and honorable course was ever taken by anybody. The hypocrites who arraigned Mr. Bradlaugh pretended with their lying lips that if Mr. Bradlaugh had sworn and said nothing it would have been all right. Such dishonesty is the decent thing in high English circles. Mr. Bradlaugh is low and honest. He wished to make the formal oath honest by the distinctness with which, if forced to it, he would proclaim that the substance only of it had any meaning to him, and that he should use the rest only under vehement protest, as of no meaning to him. If any other man could not so do, he of course would not. But to Mr. Bradlaugh it was an honest and an imperative way of getting to his duty at the end of his twelve years' struggle to enter Parliament as a radical reformer; and common, decent justice and charity are outraged by whoever represents that Mr. Bradlaugh violated, or proposed to violate, truth and honesty to get inside Parliament. There is nothing in the whole affair so conspicuous as the perfect honesty with which Mr. Bradlaugh acted; yet, as Mr. Gladstone said, he first simply claimed to affirm, and put forward nothing offensive until he was unwarrantably forced to do so.

There is singular ignorance, if not something worse, in the representation that Mr. Bradlaugh is not a gentleman, but is the violent leader of a mob of rough followers, and that he has taken into Parliament a violent, destructive, and denunciatory spirit, and has been found an offence. There is not one jot of truth in saying, "We have had too much of the atheistic Bradlaugh in our House of Commons." Since Mr. Bradlaugh took his seat, he has not given the least sign that he is atheistic. Mr. Ashton Dilke, brother to Sir Charles Dilke, did avow in a speech in the House his freethinking opinions; but Mr. Bradlaugh has scrupulously avoided everything of the kind. He has taken part in business with great discretion, intelligence, and practical force, and has won only respect. It is a gratuitous calumny to say that he has carried into Parliament a violent, destructive, and denunciatory spirit. Even in his bitter fight for his seat, he made an immense impression by the complete success with which he kept clear of that spirit. His self-control and moderation as a member of the House are not exceeded by the best examples even. The ablest leaders of a House rich in men of great ability were cordial in acknowledging that Mr. Bradlaugh met them about his case with knowledge and ability of the first order, and I much doubt whether anything but prejudice stands in the way of Mr. Bradlaugh's gaining the position of one of the ablest and most useful members of the House. It is no mob whom he represents. He is not in Parliament as an atheist, but as a radical reformer, a Republican, who will serve the Queen honestly while she is Queen, but will, when time shall favor, move Parliament to alter the monarchy, as it has the right to do. Out of Parliament, Mr. Bradlaugh has begun to take a position which will give him popular rank among the leaders of the liberal party and the chiefs of radical reform. To compare him to Mountain Jim or Bill Bagdale is an outrage as absurd as it is unjust. Three weeks ago, a great meeting gave Mr. Bradlaugh a hearing in Sheffield on the land-reform question, a subject on which he will speak to more purpose than any of the great liberal leaders. He has since had similar meetings in Liverpool, Nottingham, Leicester, and other places. He will take in hand, as few are prepared to do, the matter of the gross corruption, behind decent appearances and loud pharisaism, which clings to the civil service of Great Britain in its upper ranks, where magnificent pickings and stealings of public money are maintained as the right of the privileged class, in the form of high pay and fat pensions. If Mr. Bradlaugh goes on as he has begun, he will have one of the first places in the kingdom for power with the mass of the people. His Life has been published, and it is confessed to be a story that does him credit.

The matter which he and Mrs. Besant fought out in the courts, very much to their prejudice, had nothing whatever in it necessarily discreditable. It was an attack on one of the most frightful evils of the brutal barbarism which has so large a place in English life. I do not know whether all due pains were taken to make the attack in the best way, but I do know that any failure of taste and delicacy here was no more than is common, and could not honestly be made evidence of evil intent; while the redress of the horrible wrong aimed at was about the most just thing possible to conceive, and the complaint against it was a shameless outcry of beastly coarseness. Mrs. Besant's treatment, especially in the taking from her of her young daughter, was from a moral point of view, and in honest truth and justice, apart from brutal law harshly administered by a judge of the Jewish persuasion, a wrong of the most monstrous character. Half of England, from top to bottom, from the Queen to the collier, is tainted with barbarism, and very often of the most brutal sort. Women especially suffer. The class for whom Mrs. Besant interested herself are an immense class, and they are great sufferers. In their rudeness and necessity there was ample excuse for not mincing matters. The men appealed to are no subjects for delicate and refined methods. And there is no possible honest fault to be found with the reform attempted. The plea that knowledge could be used for evil as well as for good was not just, nor was it honest. No honest and just plea can ever be taken against a real reform, nor against knowledge calculated to do the greatest good. The ordinary British howl for decency and delicacy comes from coarse people, who make up in clamor what they lack in culture. The loudest notes are those of the worst hypocrites. You may do anything behind the screen of decent appearances, but, if you see and scent moral rottenness, hold your nose and say nothing. To expose a nasty thing is the British unpardonable sin: to do one may be forgiven, as long as it is decently hidden. From prince to pot-boy, England is full of moral rottenness and brutal animalism; and a conspiracy of silence reigns everywhere. In many ways, the state of things pays somebody, and reform would cut off profits. Mrs. Besant and Mr. Bradlaugh committed the deadly sin of attacking one of the most shameless forms of British evil without gloves or rosewater. The first rough means that was at hand they used, to do what they could. The time of just judgment will show that public opinion and judicial action, in the case, lost their heads and plunged into misjudgment and wrong.

It is a terrible business, the vast sea of evil under the surface of British society; and, if Mr. Bradlaugh and Mrs. Besant had been crude fanatics, they would still have merited help rather than hostility. Mr. Bradlaugh, as a member of Parliament, bent on radical reform, has gained sympathy immensely, but not more than his cause and his character deserve. It is utterly untrue to say that fine feelings in good people helped to keep him so long out of his seat. The feeling that directed the whole fight against him was, first and foremost, a malignant desire to injure Mr. Gladstone by connecting him with "Bradlaugh." The only final effect was to rescue Mr. Bradlaugh, and bring him into a recognized position of great opportunity. The pitiful whine about gentlemen and atheists is dead. It is demonstrated that the robust liberalism of the country is not afraid to accord to an honest atheist at least as much respect as it accords to churchmen and "gentlemen" whose principles and piety are sadly doubtful.

Digitized by Google

Mr. Leslie Stephen justly declared that as an atheist Mr. Bradlaugh is exceptional only in his openness and honesty, and that his dishonest opponents "have done what lay in them to advertise the existence of a numerous body of atheists, and to make that body less afraid of public prejudice than it ever was before." Atheism has come in like a flood in England, in consequence of the heathen type of creed and church which wears here the Christian name. It is a form which reaction against intellectually false and morally pernicious faith has naturally taken, and there is nothing to do but to make the best of it until new method and new faith can recover the allegiance of honest and able and right-loving minds. If the learning of atheism is not so good as it might be, and its thought not so wise as it might be, and its feelings not of the finest, it is only because a rude and crude Christendom has made these defects inevitable. Mr. Bradlaugh will compare favorably in every respect with the average Christian combatant; and if honest atheism were treated justly, as it ought to be, no one would question his right to distinguished respect as a member of Parliament. Matthew Arnold says of England: "Our present state may be summed up thus: that we have an upper class materialized, a middle class vulgarized, a lower class brutalized." Quoting Plato, he says, "The young men of the governing class are as indifferent as the pauper to the cultivation of virtue." And he brands the clergy, in the words of Clarendon,—"clergymen, who understand the least, and take the worst measure of human affairs, of all mankind that can write and read." Under this state of things, Mr. Bradlaugh becomes a providential necessity; the great fight over him has done immense good; and any clear sense of what providence means should suggest that we are likely to have a good deal more of him before we are done. But we are not likely to have much more of the atheist. Mr. Bradlaugh keeps a conscience, and that advises him that he is sent to Parliament by orthodox as well as heterodox for political purposes. His main work now must be political, and he shows great discretion and a spirit the reverse of "passionate madness" in his political attempts. He is much cooler than Mr. Gladstone, Mr. Bright, or Mr. Forster: he has thorough legal and political knowledge, and consummate skill and address in argument or debate; and he alone almost is a perfectly unmuzzled man, determined not to keep silence about corruption and crime in the body politic.

It is a curious fact that the *Register* correspondent, who puts up his nose against Mr. Bradlaugh, is himself, to use Mr. Leslie Stephen's words, "saturated to the core with the opinions which the clergy denounce as atheism and materialism." The *Unitarian Herald* of Manchester said the other day of a public sermon by him, "It impressed us as emptying nature of that with which modern science infinitely more than the old science shows it to be richly entreasured,—namely, divine significance; as removing the logical basis of the theistic faith and resolving it into a beautiful but vague idealization of humanity." To this uncertain theism, add disbelief in immortality, and the position is hardly one from which to throw stones at "the atheistic Bradlaugh"; and yet just this is the position of the *Register* correspondent, not a believer in immortality at all, and hardly half a believer in God. I reprehend nothing whatever of this type of suspended faith; but I do reprehend with some indignation the sort of high church hypocrisy with which the cultivated doubter makes faces at his thorough and masterful brother, and the inexcusable misrepresentation of the whole case, which seems to have sprung more from refined spleen than from any real knowledge or judgment. Doubt and denial are to be profoundly regretted by all who can still have ardent faith in God and hope of eternal life; but to doubters and deniers even may extend the charity that thinketh no evil, and certainly quite as much to the honest atheist as to the clerical agnostic. E. C. T.

UNDERBANK PARSONAGE, STANNINGTON,
NEAR SHEFFIELD, ENGLAND.

BISHOP MCNAMARA, of New York, does not concede any powers to the Pope that he does not possess himself. At the third anniversary of the Independent Catholic Church in that city, a few evenings since, an address, prepared by him, was read by Father O'Connor, excommunicating "the venerable Head of the Church" and warning Catholics against what was termed Italian despotism. It is evident that the Bishop intends to be even with his late spiritual superior—if he can be.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

GERMAN THOUGHT FROM THE SEVEN YEARS' WAR TO GOETHE'S DEATH. Six Lectures delivered at the Royal Institution of Great Britain, May and June, 1879. By Karl Hillebrand. New York: Henry Holt & Co. 1880.

A notable sign of the times is the establishment of what may be called the International Lectureship. It recalls the time when the various universities of Europe were not obliged to be contented with the stereotyped instruction of a corps of local professors, but welcomed to their chairs the most famous scholars from abroad, and gave them audience for their most characteristic thought. Of course, the use of Latin as the common language of all scholars in the Middle Ages facilitated the interchange of professorial gifts to an immense degree. With the rise of nationalities and the cultivation of vernacular tongues, the solidarity of scholarship was much diminished. The invention of the printing-press and the translation of important books have done much to remedy the evil, but there is still room for improvement. A scholar expressing himself *viva voce* is a more active solvent than his printed book. He is still more fortunate, if he can speak to Englishmen and Frenchmen, and so on, in their own speech. So could not Renan in his recent English Conferences. M. Page Renouf and the writer of the book in hand have this advantage. And, though Prof. Hillebrand apologizes for his English, it impresses us as wonderfully pliant and forcible. His use of the term "rationalism" in a quite un-English sense is one of his most notable peculiarities. His opinion of "rationalism" is so contemptuous that a careless reader, skimming his book, might take him for a reactionary conservative. But his dislike of "rationalism," by which he means Voltairean disregard of the organic relations of the present with the past, is entirely consistent with his admiration of the most negative side of Kant as shown in the *Critique of Pure Reason* and of the criticism of Strauss and F. C. Baur, and with his desire for a religion without dogma or ritual.

A brace of articles on "Modern England" in the *Nineteenth Century* had recently given us a taste of Hillebrand's quality, so pungent that we approached this volume with the eagerest anticipations. It has proved all that we expected, except that the writer is too often content with exposition when we wish to hear him speaking in his own voice. If there exists anywhere else so lucid and instructive and suggestive an account of the revival of German literature in the eighteenth century, we do not know where to look for it. An introductory lecture treats of the part of England, France, Germany, Italy, and Spain in the work of modern Europe. In the second lecture, on the starting-point and first stages of modern Germany, a terrible picture is drawn of the ravages of the Thirty Years' War,—terrible and yet not exaggerated in the least degree. At the end of this war, Germany was two hundred years behind her proper stage of culture. How the seeds of thought began to swell in the bleak earth, how they timidly expanded in the chilly air,—these things are admirably told in the third lecture. Here, too, we have an account of the first of the three generations which have done almost entirely the great work of German culture,—the generation of Klopstock and Wieland and Winckelmann, of Kant, and, above all, of Lessing. The fourth lecture is styled "The Reign of Herder." The disposition in Germany at the present time is to do tardy justice to Herder, and Prof. Hillebrand's treatment is a sign of this disposition. He emphasizes Herder so much more than Goethe that the careless reader may imagine him the greater force. But here as elsewhere he is singularly judicious. He can admire and condemn the same person or persons. His treatment of the Romanticists in his closing chapter is a capital proof of this. He scourges their follies with a relish, but he has praise for all their better gifts. His account of "Young Germany" and "Little Germany" in his epilogue is all too brief, but it is to the point. The last lecture but one, on Goethe, Kant, and Schiller, is equal to the rest. Prof. Hillebrand finds in the Kant of the *Critique of Pure Reason* the true Kant. He takes exception to Kant's ethical position, but his criticism on this important point is exasperatingly brief. The significance of Goethe's scientific genius is rated deservedly high.

In Prof. Hillebrand's exposition, all that is best in German thought resolves itself into two ideas: *organic evolution*, as opposed to all mechanical theories and methods in science, politics, art, religion; and *the wholeness of the individual*, by which is meant the consent of the whole mind and body in all creative work, as opposed to the isolated operation of a single faculty. He has great faith in *intuition* therefore; but it is the intuition which implies, not that which transcends, experience.

SUBSTANTIALISM; or, Philosophy of Knowledge. By Jean Story. Boston: 1879.

Idealism and materialism, can they be reconciled? It is the philosophical desideratum of the age. No system has yet done it, and hence no philosophy is fully satisfactory. One school sees only soul and ideas, one only matter and laws. Yet these are bound together into an actual universe; and there must be possible an interpretation of man and nature, which will explain each without in any manner ignoring the other. Or is there some bias of mind, which produces idealism and materialism in different people, out of the same facts? Here is a book that does not attempt this problem, but which can perhaps be best described by saying it offers a solution. Many of its pages are full of idealism, but others are thoroughly materialistic. The author is a lady, and writes under an assumed name. She has made, in many ways, a suggestive book, though the problem stated is not as yet solved.

The author is a monist, and claims that matter and spirit are of the same nature. She says: "The fact that what the mind needs, when supplied, becomes mind, proves the impossibility of obtaining any definite comprehension of either body or mind, when investigated disconnectedly. Mental phenomena are essentially inseparable from physical phenomena. If inseparable phenomenally, they are correlated. Hence the popular assumption that mind and what is termed 'matter' are distinct, and are governed by distinct laws, must be false." She assumes there is a substance which has these two forms of expression; but she does not find that substance to be matter, as so many now do. Yet she is materialist enough to hold that man is of like nature with that he senses, and that "all elements" (including man) are "quantitative equivalents of substance." Substance, however, is intrinsically elastic and alive; and life is this intrinsic elasticity of substance. "Substance, whether or not its forms and motions are cognizable by human sense, *is in effect* what is popularly recognized as force." Force is the motive-power of substance, while substance is intrinsically homogeneous and essentially modifiable. It is because substance is homogeneous that man knows matter. The author says that what idealists call representative images of things "are their free surface-atoms, whose peculiar forms of moving are transmitted by vibrations to the essences which are continuously being forced into man's organism, as also into every other form opposed thereto; while only the less subtile are photographed upon their surfaces, the more subtile enter into and become a part of their non-objective organisms. It is thus that the atmospheric essences of things which are continuously radiating from every pore of their surfaces are continuously becoming, through the agency of light, sound, odor, sapidity, and tangibility, a part of every other thing within the range of their respective radiatory forces." These vibrations are transmuted into thoughts, because these surface radiations of things are of like nature with mind. This is surely materialism strong enough. The author goes so far as to say that "each man is what he senses, that his subjective and his objective universe are one and the same,—himself as perceived by himself." We are told that "man's physical and metaphysical growth is the same in substance, and involves the same genetic process, only the metaphysical is the repetition of the physical within itself."

Yet the author is undoubtedly an idealist, and does not accept materialism. The attributes of substance are said to be "identical with what is universally recognized as principle." "According to Plato, principle is a universal creative power within which design is inherent. In perceiving that nature's forms were ideas embodied in substance, he perceived that substance was the 'receptacle of form,' hence that the idea represented in each form was 'innate' in the

Digitized by Google

form, which is identical with the perception that the principle or the design of the Architect of the universe is immanent in the substance of things. In the ultimate analysis of all the ancient theories, we glean the same central idea, that principle is archetypal." The author also "assumes that our world is a temporary matrice, whose aggregated essential germs, in becoming combined and individuated in the various types of form that subsist within it as its temporary organs, attain such motive tendencies as will secure their egress therefrom, and their ingress within, a more mature world as its temporary organs. Thus on and on, each lower condition fitting them for a higher, *ad infinitum*."

Universal substance, of the nature of force, but stamped with the characteristics of principles, is formed into phenomenal objects by the conditions of space and time. Here is the idea of the book. The force is ideal as well as real, and substance expresses mind as well as matter. Yet "mind and its subjective objects are *substantial;* otherwise, mind could not perceive the substantial, and its ideas could not be the images of substantial things." Mind is the motive tendencies of substance; but it is in all substance, and not alone to be found in man.

The book is a large one, containing nearly eight hundred pages. It deals largely with the problems of biology and evolution, describing the origin of life in a new manner, and giving a new interpretation to evolution. We cannot enter into these matters, contenting ourselves with indicating the general drift of the book. It is "based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, odorous, luminous, and sonorous—of the forms to which they are fruital."

Though following closely upon the scientific tendencies of the time, it does not adopt the mechanical theories of so many scientists, but teaches that nature is alive with thought, that everywhere ideas are imma nent in it. If the *ideas* of Plato or Schelling could be made substantial, we should have the main thought of this book.

The author lacks the power of clear definition, and, though adopting English terms only, neglects to tell us just what they mean. She writes with vigor, and is evidently well informed in regard to the problems with which she deals. The attempt to reduce matter and mind to one substance has been made by many, and is a favorite idea. It is more and more being accepted by thinkers as a necessary problem, yet it is beset with the most serious difficulties. The one substance becomes the source of many tangles, and one or the other of its manifestations has been lost sight of hitherto. To Emerson, matter is but the scoriæ of spirit: to Spencer, thought is but a manifestation of force. They agree in the idea of unity, that the world is not dual. Yet who can find the substance, while recognizing justly both factors? The book we have under notice gives some good hints, throws out some provokers of thought, suggests new possibilities toward a solution. That it will satisfy many minds, however, we cannot think. The book is radical in theology, dealing some sharp criticisms against the old forms of faith. It is pantheistic in its bearings, but maintains the belief in the immortality of the soul as justifiable on scientific and philosophical grounds.

THE *Unitarian Review* for October opens with a spirited article by Rev. S. R. Calthrop (to be continued hereafter), treating of the development, in order of time, of Israel's religion, and giving reasons for acceptance of the chronology of Kuenen, which shows the Pentateuch to have been written, not before, but after the prophetic writings. This is followed by articles on "Conduct," by Rev. George L. Chaney; on "The Sources of Religion," by Rev. James T. Bixby; on "The Philosophy of Religion," by Rev. W. M. Salter; on the "Glory of God in Concealing," by Rev. E. C. Butler; and by the "Editors' Note-Book," "Things at Home and Abroad," among which the position of women in the Methodist Church holds a prominent place, and by a "Review of Current Literature." The subjects, and the treatment of them, are more than usually interesting.

THERE has come to us, *via* India, a pamphlet of twenty-three pages, entitled "The Christian Religion; or, Thoughts for the Bhuddhists of Burma." By the Bishop of Rangoon. Glasgow: printed by William Munro, 81 Virginia Street, 1879." This bishop does not give his name; and, considering the character of his work, it was certainly prudent to withhold it. He does not define Christianity, but asserts that it "began with the human race," and is therefore older than Bhuddhism. To the claim of those who say, "Gautama Bhuddha lived before Jesus Christ: our religion is older than yours," the bishop says, "We reply that Christianity began with the first sins and sorrows of mankind, and that from the very first day of the human race there has been a living hope of Christ as the one personal Redeemer who should bring in salvation for the whole world." Again he says, "Christianity professes to have been a revelation of truth, which was known by degrees in historical continuity from the creation." He enumerates as belonging to Christianity the principal doctrines of Orthodoxy; and he seems to believe, and tries at any rate to make the readers of his pamphlet believe, that the historic and prophetic books of the Old Testament were written and published originally in the order in which we have them. What the bishop presents as Scriptural proof is fairly on a par with the assumptions above mentioned. In the compass of half a page there are four false quotations, represented as taken from the Books of Ezekiel, Jeremiah, Daniel, and Malachi. Who is the Bishop of Rangoon?

PERSONAL ITEMS.

A. BRONSON ALCOTT is about to start on a Western trip.

SARA BERNHARDT is on her way to this country; also Mrs. Scott-Siddons.

MR. B. F. UNDERWOOD and wife were in Boston last week and attended the Woman's Congress.

THOMAS HUGHES is visiting Boston this week, where he is to have one or two "receptions," and will lecture.

GEN. GONZALES has been declared President of the Republic of Mexico by a large majority of the House of Representatives.

THE Associated Charities of this city have received an interesting letter from Prof. Adler, detailing his plan for district nursing.

FREDERICK A. HINCKLEY will be one of the speakers at the anniversary meeting of the Woman's Suffrage Movement at Worcester this week.

PROF. ALEXANDER GRAHAM BELL, the inventor of the telephone which bears his name, is soon to deliver a course of lectures at Johns Hopkins University in Baltimore.

PROF. ADLER resumed his lectures before the Society for Ethical Culture at Chickering Hall, New York, last Sunday, giving an able discourse on the Power of Association.

FANNY DAVENPORT pays twenty-four hundred dollars to Anna Dickinson for her new play, and fifty dollars a night for every performance after it has run three weeks.

REV. J. W. CHADWICK'S contribution to *Harper's* for November, entitled "In Western Massachusetts," gets very high praise in the notices that have appeared of the number.

GEN. GRANT had a brilliant reception in Boston last week. To what extent this applied to the speeches we are not prepared to say, as we did not hear them. It is the torch-light processions we refer to.

GARIBALDI and his son Chenotti have resigned their seats in the Italian Chamber of Deputies, giving as a reason for their action that they are unable to remain as deputies in a country where liberty is trodden underfoot.

GERALDO POLO, who claims to be an American citizen, though only eighteen years old, has returned from Havana, where he was imprisoned for alleged connection with the insurgents. He says he was kidnapped.

W. BOYD DAWKINS, Professor in the Victoria University, Manchester, Eng., and distinguished for his studies in Archæology and Anthropology, begins this week a course of twelve lectures on Primeval Man, at the Lowell Institute in this city.

JAMES STEPHENS, the founder of Fenianism, for whose person the English government offered a reward of $25,000, was discovered in New York a few days ago, destitute and starving. His immediate needs were supplied by a newspaper reporter.

MR. THOMAS HUGHES is writing letters to the London *Spectator*, over the pseudonym "Vacuus Viator." In speaking of his visit to Cincinnati, he says that city has done well to adopt the motto "*L'audace, toujours l'audace*," which is, indeed, characteristic of this country and this time.

EDWARD LEE BROWN, of Chicago, president of the American Humane Association, announces that the time for receiving models and plans in competition for the prize of five thousand dollars by the Association for the most approved cattle car has been extended until January 1, 1881.

THE Boston correspondent of the St. Paul *Pioneer-Press* says the Nantucket town-crier the other day announced a forthcoming sermon by Rev. Robert Collyer thus: "Robert Call-year, the Messiah, will preach at the First Church, Sunday," to the accompaniment of tremendous blasts on an old fish-horn.

REV. H. M. THOMAS, of Chicago, who has been noted for some time for his very liberal preaching, is henceforth to take his place with the heterodoxical. The Rock River Methodist Conference has been a good deal disturbed about the unsoundness of his theological views, and now request him on this account to withdraw from it.

THE funeral of Prof. Benjamin Peirce, late professor of mathematics and astronomy at Harvard College, was largely attended. An address was delivered by Rev. James Freeman Clarke. Among the pall-bearers were President Eliot, Prof. J. J. Sylvester of Johns Hopkins University, Baltimore, President Hill of Portland, and Dr. O. W. Holmes. Among those present were Ralph Waldo Emerson, Mayor Prince, Rev. Phillips Brooks, Rev. Edward Everett Hale, and Henry W. Longfellow.

JAMES REDPATH suddenly disappeared, a year or so ago; and the report was soon after in circulation that his mind had been temporarily disordered. It is charitable to believe from what we read of his speeches in Ireland that he can hardly yet have recovered from the affection. There is no doubt that the Irish people have been, and are still in some respects, an oppressed people. But such inflammatory and denunciatory addresses as he has of late been delivering contribute little to a wise and successful issue from the ills of their experience.

COL. INGERSOLL delivered his lecture, entitled "What Must I Do to be Saved?" on a recent Sunday in McVicker's Theatre, Chicago. The Young Men's Christian Association stationed a band at the door, and, as each one entered, handed him or her a card on which was inscribed, "Believe on the Lord Jesus Christ, and thou shalt be saved." One of those who were about to enter paused and said, "That answer is sufficient: I don't care to hear any other," and walked away. A person whose decision could be thus summarily formed would not count for any more as to intelligence inside than out.

POETRY.

For the *Free Religious Index*.

BOHEMIAN LOVE SONG.

Flowing waters meet and kiss,
And the breezes wooing blow;
Roses, faint with passion's bliss,
In the sunlight flush and glow.

Love is in the air, the air;
And the birds, with joyous note,
Secret raptures soft declare,
Soon away, away to float.

Haste, my little maiden, haste,
With your blushes, sweet and shy:
Youth's a treasure not to waste,
As it hurries, hurries by.

Hist! she comes, so fond and true,
With her cheeks so red, so red,
Eyes of tender, melting hue,
And the dainty, drooping head.

Love is in the air, the air,
And the waves caressing flow:
Life and spring-time, oh, how fair,
While the breezes blow and blow!

ELLEN M. MITCHELL.

Digitized by Google

The Free Religious Index.

BOSTON, OCTOBER 21, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor*
DAVID H. CLARK, . *Assistant Editor and Business Agent*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

TO THE OLD INDEX STOCKHOLDERS.

At the suggestion of Mr. F. E. Abbot, the Directors of the old Index Association, before closing its affairs, voted to send an appeal to all non-delinquent stockholders, asking them to contribute, for the publication of the *Free Religious Index*, the amount of the tenth annual assessment on their stock, which would have been assessed this autumn, had that old Association continued. A number of stockholders answered the appeal promptly, and either sent the cash or their pledges for the sum. This is the time of the year when the assessment would have been made; and we hereby renew the appeal. We think that generally the friends who have stood faithfully by the old Association for nine years, and made all their payments for that time, will want to square up their account by volunteering the payment of this tenth assessment. And we have hopes that even some others, who may have been delinquent perhaps for a year or more, may be moved to do the same. We begin below a new list of payments made the last week. Let it rapidly grow. We need the money, friends; and if you need the *Index*, or think it is needed for the cause of free, rational, and humanitarian religion, let us now have your pecuniary aid.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15..... $961.35
S. GRIFFITTS MORGAN, *New Bedford*, 10th assessment on old *Index* stock..... 30.00
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock..... 50.00
JOHN W. CHADWICK, *Brooklyn*, 10th assessme t on old *Index* stock..... 10.00
WM. J. POTTER, *New Bedford*, 10th assessment on old *Index* stock..... [illegible]
ABRAM FOLSOM, *Boston*.....

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years...
R. B. STONE, *Bradford, Pa.*, annually for 5 years....
S. G. MORGAN, *New Bedford*, annually for 4 years..
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock.....
SAMUEL L. HILL, *Florence*, annually for 5 years....
JOHN L. WHITING, *Boston*.....
M. B. GREENSFELDER, *St. Louis, Mo* (yearly).....
CLARA M. ROTCH, *New Bedford*, annually for 4 years

WILLIAM J. POTTER, *Secretary F. R. A.*

A CHRISTIANIZED CONSTITUTION.

We referred in a brief paragraph last week to the Convention to be held on Tuesday and Wednesday of the present week at St. Johnsbury, Vt., in the interest of the proposed amendment to the United States Constitution, so as to insert in that instrument an explicit recognition of God and of the authority of Christianity. By the time this reaches our readers, the Convention will have been held, though at this writing it is still in the future. Its proceedings, however, will probably have little immediate importance. We can readily imagine what will be the tenor of the speeches that will be made and the resolutions that will be passed.

But it is a matter of somewhat serious importance that there should be in this country an association systematically organized and steadily working for the object to promote which this meeting is held, and that this association should have on its list of officers a large number of distinguished and influential names. It is a matter of no little moment that there should be among us any considerable number of educated men in prominent public positions, who announce themselves in favor of making the United States Constitution a sectarian theological document. What the St. Johnsbury Convention may do may matter little, but the list of names signed to the call for the Convention matters much. Beside the signature of the President of the National Reform Association, Hon. Felix R. Brunot, of Pennsylvania, it has the signature of the New England Vice-Presidents of the Association, who are as follows: Rev. Julius H. Seelye, D.D., President of Amherst College; Edmund H. Bennett, LL.D., Professor of Law in Boston University; Hon. James Phelps, Judge of Supreme Court of Errors, Connecticut; Hon. Julius Rockwell, Judge of the Superior Court of Massachusetts; Hon. Joshua H. Drummond, of Portland, Me.; Rev. E. H. Webb, D.D., Rev. A. A. Miner, D.D., Rev. Dorus Clarke, D.D., Rev. Wm. R. Clark, D.D., of Boston; Hon. Thos. W. Bicknell, editor of the *Journal of Education*, Boston; Rev. Josiah Swett, D.D., President of Norwich University, Vermont; Rev. J. R. Herrick, D.D., South Hadley, Mass.; Rev. James P. Lane, Bristol, R.I.; Rev. Joseph Cummings, D.D., Middletown, Conn.; Rev. John S. Stone, D.D., Cambridge, Mass.; Chas. G. Nazro, Esq., Boston; Rev. Wm. Clark, D.D., Amherst, N.H.

These gentlemen have not only united in calling this Vermont Convention, but, since they are Vice-Presidents of the National Reform Association, they, with their equally distinguished associates on the lists from other States, must be assumed to be in favor of the special object of that Association, which is, as quoted last week, "to secure in the Constitution of the United States an acknowledgment of Almighty God as the source of all power and authority in civil government; of the Lord Jesus Christ as the Ruler of Nations, and of his Revealed Will as Supreme authority." We would like to ask these gentlemen if they have seriously considered how many citizens there are in the United States—law-abiding, worthy, and useful citizens too—who cannot rationally accept the theology of this proposed amendment, and to whose consciences, if adopted, it would be a constant affront? Have they deliberately considered the purport of the language chosen? Even an amendment for the single purpose of expressing a belief in God would be antagonistic to the conscientious convictions of no inconsiderable number of good citizens, and should not be adopted. The Constitution was not made to inculcate theology, however true, but to provide equal and just government for a great people of various religious views. But the second clause of the proposed amendment expresses not only theistic belief, but contains a very decided sectarian conviction on one of the most disputed points in Christian theology. It distinctly calls "the Lord Jesus Christ the Ruler of Nations," and makes "his Revealed Will SUPREME authority,"—a statement which it seems to us impossible for any one to make who is not a strict Trinitarian. Possibly, an old-fashioned Arian might make it; but there are few such in the theological world to-day. We do not see how any modern Unitarians of any kind in any denomination—and there are several Christian sects that are Unitarian in their Christology—could speak oft he "Revealed Will" of Jesus as "supreme authority," and so place him on equality with God. Such an amendment, in fact, would be a standing offence to the consciences of a large portion of the Christian Church, not to speak of the Jews and the adherents of other faiths not Christian who may dwell among us, and the large body of unbelievers and unchurched, who, though they do not profess the theological faith of these gentlemen, have yet rights of opinion and conscience that the government which they serve is morally and legally bound to respect.

We would ask these learned gentlemen, some of whom are doctors of divinity, how they would like to see a distinct Unitarian or Free Religious statement concerning the nature of Jesus in the national Constitution. We would ask these gentlemen, some of whom are lawyers and judges, with what justice and equity they can demand that their religious opinions shall be placed in the Constitution of our common country, while the placing of them there would violate the religious convictions of hundreds of thousands of other people, who are every whit as sincere in conviction and as worthy of respect as themselves. We would ask all of these gentlemen to consider by what rules of common fairness and honor, as well as justice and equity, they can work for an amendment to the Constitution which would make it impossible for a large multitude of their fellow-citizens to take the oath to support and serve the Constitution. We would ask these gentlemen of the National Reform Association seriously to consider whether it will be for the benefit of this country so to amend the Constitution as to keep such a man as was Abraham Lincoln out of the President's chair.

THERE was one incident at the National Unitarian Conference at Saratoga that has not, so far as we have seen, excited much comment, yet has a somewhat curious significance. Among the appeals made for various educational institutions, Dr. Bellows, in his usual vigorous style, urged a new endowment of the Meadville Theological School; and he based his appeal on the ground that the school was now to be specially needed as a theological seminary "for denominational purposes," because the Cambridge Divinity School under the new interpretation of its relation to the University could no longer be considered as denominational. The new interpretation simply is that, since the Divinity School is a part of the University, which is unsectarian, its instructors should not be of one sect alone, but that, as opportunity offers through new endowments, the best scholars in their respective departments should be appointed to professors' chairs without regard to denominational relations; and, further, that the scientific method should be applied to the study of theology, as it is in the medical school to the study of medicine. And, in the appeal sent out last year for the one hundred and thirty thousand dollars of increased endowment, Dr. Bellows joined with the President and Professors in urging upon the liberal public, and chiefly the Unitarian public, the claims of the Divinity School on these grounds, maintaining that

Digitized by Google

the Unitarians were the only religious body who could be expected to sustain a theological school on an undenominational and scientific basis, and whose future interests were in harmony with such a school. But it seems now that there are certain "denominational purposes" which a school so based will not supply. In other words, as some critics at the time pointed out, the Unitarian body is not yet so ready for an undenominational and scientific study of theology as the appeal for the Cambridge Divinity School claimed.

It is seldom that a man is attended to the grave by such a galaxy of scholarship as that which followed to their last resting-place the mortal remains of the late Professor Benjamin Peirce. The following appreciative and just words were spoken at the funeral service by Rev. James Freeman Clarke:

It is very seldom that a man goes away, whose place is not soon and easily filled. He may be a little wiser, a little better, a little stronger than others; but others come so near him in his special function that they soon replace him. Only occasionally can we use the poet's words, and say:—

"*Nec viget quicquam*
Simile aut secundum."

"No one like him, no one near him."

But we must say so now. Our friend, who has left us, filled a place no one else can occupy. In that department of intelligence in which alone man seems emancipated from human liability to error, in which, with sure foot, he can advance step by step along the path of the creative mind, our brother stood among us alone. In this sphere, he was able to speak as one having authority; and who was there who could question or criticise? What a singular and strange gift was this mighty function of his intellect! It was born with him. He seemed able from the very first to read with easy facility the problems of mathematics, which others could only solve with labor. As a classmate, I remember that our teacher in mathematics, the good and strong man who has just preceded him,—George Ripley,—never ventured in the recitation-room to do more than ask one question of Peirce, and then allow him to demonstrate it in his own way, as he pleased. It is not for me, however, to speak of his accomplishment and attainment on this great line of thought. I leave the task to others, who will tell us how he has explored these regions of mystery alone, and has gone sounding along the dim and perilous ways untrodden before; how he has furnished new methods of discovery for those who shall follow him, and stated some results which thus far no critic has yet seemed able either to accept or to deny. But that which I most feel now, as I stand here with you to say our brief farewell to this noble friend and brother, is that on these cold peaks of primeval thought, where he stood alone with the eternal laws of nature, he saw no blind fences, no dead laws, but always spirit and life. His head was never divorced from his heart. While studying physical facts and methods, he was led, not toward materialism, but toward idealism. The more he became familiar with nature, the more he looked through nature up to the God of Nature. His intelligence was so large that it did not need to drop the spiritual side of the universe in its contemplation of the material order of things, but was able to hold both at the same time in its ample grasp. One-sided science and one-sided religion may be hostile, but in his soul these two were one.

It appears from another full column in the *Banner of Light* that Mr. Epes Sargent's scientific qualifications lie in "the science of transcendental physics, or psycho-physical phenomena." Ah, yes, now we see! Strange we did not think of it before. Of course, that settles it; and the point needs no farther discussion. But, since we remember no paper on this branch among the three hundred or so essays presented at the recent meeting of the American Association for the Advancement of Science, we commend the oversight to the future attention of that scientific body.

The Lessons for Liberal Sunday-schools or for any young people, on "The Origin and Growth of Christianity," prepared by Mr. Janes of Brooklyn, and now being printed in our columns, are each week struck off in a neat four-page sheet, convenient for use, and can be obtained at the office of the *Index* at the rate of one cent apiece. Applicants by mail must include postage.

WOMEN'S CONGRESS.

As before announced, the Eighth Congress of Women was held in this city last week. The new Meionaon was well filled with earnest and cultivated women, with an occasional member of the other sex as an attentive and interested listener. The sessions continued three days. The mornings were devoted to private business, the afternoons and evenings to essays and discussions. The topics of the papers and their authors were as follows: "Coöperation," by Mrs. Imogen C. Fales, of Brooklyn, N.Y. (read, in her absence, by Miss Alice C. Fletcher, of New York); "Woman's Work in Society," by Mrs. Julia Ward Howe; "Scholarships for Women," by Prof. Rachel C. Bodley, dean of the Women's Medical College, Philadelphia; "Need of Women Physicians in Asylums for the Insane," by Lelia G. Bedell, M.D., Chicago; "Woman's Work in the Laboratory," by Prof. Ellen H. Richards; "Representation of Women upon Boards of Charities supported by Taxation," by Mrs. M. E. B. Lynde, Wisconsin; "Legal Position of Married Women," by Mrs. Anna Garlin Spencer, Massachusetts; "Opportunities for Women's Work in the Southern States," by Mrs. Virginia Mermie, Louisiana; "Festivals, their Power as a Means of Moral Culture," by Mrs. Mary N. Adams, Iowa (read by Miss Mary F. Eastman, Massachusetts); "Physical Culture in the Home," by Mary J. Safford, M.D., Massachusetts; "Aids in Education and Research," by Prof. Maria Mitchell, New York (read by Miss Abby W. May); "Farmers' Wives," by Mrs. C. D. B. Colby, Nebraska. A glance at the above list of subjects shows at once the breadth and comprehensiveness of the outlook taken, while a hearing of the papers was instant evidence of the earnestness and ability of those engaged in directing it. Some of the essays were quite general in the treatment of their themes, characterized by a forecasting vision of future attainment rather than a grasping of present agencies for immediate and tentative results; while others were more marked by practical and explicit demands and proposed measures. The discussions following the various papers, which were participated in generally by most of those named above, and also by such well-known and able women as Mrs. E. D. Cheney, Mrs. Mary Livermore, Mrs. Fanny B. Ames, Miss Abby May, Mrs. Kate Gannett Wells, Mrs. Elizabeth Boynton Herbert, Mrs. Mary Wright Thompson, Miss Ada C. Bowles, Mrs. Martha Lowe, and others, very finely supplemented whatever was wanting in directness and specific application to present conditions, and set forth whatever corresponding, modifying, or counteracting agencies were necessary to be recognized to do full justice to the themes. The address of the President, Mrs. Kate L. Doggett, of Chicago, on the last evening of the session, was upon the necessary measures for securing "Woman's Equality before the Law." The Congress has furnished another evidence of the possibilities of woman and prophecy of their eventual realization. Mrs. Julia Ward Howe was elected President and Mrs. Kate Gannett Wells Secretary for the ensuing year, with a large board of Vice-Presidents and Directors from different parts of the country. The members of the Congress were the recipients of courteous attentions from Gov. Long, Mayor Prince, Mrs. Wells, and the Artists' Guild. On Monday of this week, they visited the Women's Prison at Sherborn. F. H.

SOME LESSONS OF THE "WOMAN'S CONGRESS."

No one who attended the sessions of the "Woman's Congress," held lately in Boston, could fail to catch therefrom unmistakable indices of a new order of things for womanhood in general; and no one with the real interest of the sex at heart could fail to be cheered, encouraged, delighted, at those indications.

At every session of the three days on which the Congress was held, a large, orderly, and remarkably intelligent-looking audience met to listen, with critical, discriminating interest, to the essays written and read by members of the Congress.

Although I am no believer in the separation of the sexes, yet I confess myself glad that in all these proceedings, so orderly, so calm, so thoughtful and thought-inspiring, there were none but women who took part in the proceedings. Not a man's voice was heard throughout, and it is tolerably certain that no masculine counsel was asked or accepted. I was glad of this, because it is so often said that women cannot do any public work without invoking the aid and judgment of the more capable male sex; but these meetings must have carried the conviction to the minds of the few men and many women present that woman is capable of doing well many things for which her capacity has been questioned, and, granted her liberty and a certain probation of experience, will be sure to do many other things in regard to which her ability is still doubted, and do them as well.

We recognize the truthfulness of the homely old aphorism that we "must creep before we can walk"; and so, when any partial failures are made by her in any new and comparatively untried sphere, it is unfair to predicate her utter unfitness for that work, because of these first abortive attempts. The gist of most of the essays written by women for women, and read before the Congress, was to encourage these attempts at new but permissible and possible vocations for those who are now among the "anxious and aimless." Of those essays, one very creditable thing must be remarked. Our sex is accused by men of being altogether too emotional and illogical; yet I venture to assert that no similar series of essays written by men, for men only, could be more calm and philosophical in tone or more logical in method than were these. There was in all the proceedings a delightful absence of all rant, over-done sentimentality, and emotional rhetoric. The papers read were on practical subjects, pertinent to women, and viewed from a practical standpoint; and the discussion on each was carried on with a degree of thoughtful, sincere earnestness of which women are often deemed incapable. No male president of any association could preside in a more dignified or firm manner than did Mrs. Doggett; and in no assemblage of men could the rules and regulations which govern such meetings be carried out with more strictness or with a better understanding.

Although I am not among those who are sanguine enough to believe that with the advent of women into public life and affairs the millennium will be sure to come, I gratefully see strong evidence in the attitude taken by the women of this Congress, and as well by hundreds of women outside of it, that the new responsibilities they have assumed are giving to their characters a power, a steadiness, an equipoise, in which the womanly nature has hitherto been deficient. And this new strength and purpose in the characters of these tend to strengthen womanhood everywhere. The Woman's Congress of America is not yet a body that fills a large space in public recognition of its worth and works: indeed, I am sorry to say

Digitized by Google

that I myself knew nothing of the organization before attending these meetings; but such annual meetings as these, held in large cities and attracting crowds of thoughtful women, are sure to have a radiating, ever-widening influence upon the minds of all womenkind. I took my place every day among women who were strangers to me. At every session there were ever new faces surrounding me; and I had thus opportunity to mark the deep, heartfelt interest and thorough appreciation of the work of the Congress felt by "outsiders," and it was a source of great satisfaction and gratification to me to observe the intelligent criticism and appreciative applause of those around me. Some of the "whisperings," of which the President justly complained, were as replete with interest to an eavesdropper like myself as anything from the speaker's platform; for they were "straws" which showed how strong the current was flowing in the right direction, proving the almost general interest now taken by women in their own advancement and enfranchisement.

It would perhaps be a help in the work to which the Congress is devoted, if its members took means to let it be more widely known what the scope and tendency of that work are. It would be well if its most active members found means to make its work and methods mentioned oftener in the daily newspapers, so as to awaken among women everywhere an interest in its noble mission. S. A. U.

TO WHOM IT MAY CONCERN.

As the name of Florence Liberal League is published in the list of auxiliaries of the National Liberal League, it becomes necessary to say that the charter of the Florence League was surrendered last May to the secretary of the National Liberal League, with a notification to strike off the Florence League from the books. The charter and notification were sent by registered mail, and their receipt was duly acknowledged by the secretary. The Florence League withdrew from the National Liberal League, after the division at Syracuse, and became an auxiliary of the National Liberal League of America, now the American Liberal Union. SETH HUNT, *Pres't F.L.U.*

NORTHAMPTON, Oct. 9, 1880.

[We have reason to believe that the above is not the sole instance where a local league or the name of an officer has been retained, in spite of withdrawal and protest, on the lists of the National Liberal League. If Mr. Hunt's communication does not have the effect to stir up the managers of the National League to an act of common honesty, it is to be hoped that it may lead other local leagues or individuals, whose rights have been thus abused, publicly to define their position.—ED.]

CHURCH TAXATION.

Editor Free Religious Index:—

Will you allow me to say a word, through your columns, to your New York State readers on the subject of church taxation? I have had printed, and will furnish on application, blank petitions to the New York Legislature for the taxation of church property, clergymen, and priests. A very good time to get signatures to these petitions will be Presidential election day. There should be some one present with one of these petitions at every polling-place in the State. In this way, we can have a number of thousand names to send into the Legislature the first days of the session. And allow me to request the vice-presidents of the New York State Freethinkers' Association of the various counties of the State to see to it that on election day a suitable person is on hand in each election district to attend to this business.

H. L. GREEN, *Sec'y N.Y.F.A.*

SALAMANCA, N.Y.

SCIENCE AND RELIGION.

THE British Association for the Advancement of Science met at Swansea at the same time that ours was in session at Boston. Neither country has any reason to be ashamed of the year's record of the work of its scientific men, so far as that record is contained in the proceedings of the two associations; nor need either country dread a comparison between the proceedings of the two associations. Any American, who has had occasion recently to look through the scientific publications of England, must have been surprised at the frequency with which the names of our scientific men appear there, and must have been highly gratified, moreover, at the unstinted praise which the work of our best men continually receives. Human nature is human nature, and scientific men may not always, therefore, be exempt from rivalries and prejudices; but they appear to be reduced to a minimum just now, and the cordial co-operation and appreciation existing between the scientific men of the two countries is producing happy results. Sir John Lubbock was chosen President of the British Association for next year.

ALTHOUGH no single paper read before the British Association announced any such brilliant discovery as that of Professor Bell before the American Association, there appear to have been more papers read, at the former, containing the results of patient and thorough investigation in special departments of science. We may mention those of Dr. Sorby in the geological section, Dr. Günther on the subject of museums, Professor Balfour (a very interesting paper on embryology), and Dr. Rudler in various departments of the biological section, Prof. Grylls Adams in the section of mathematics, and Dr. Gilbert on agricultural chemistry. Mr. Seebohm gave an evening lecture on the North-East Passage, Prof. Boyd Dawkins on Primeval Man, and Mr. F. Galton on Mental Imagery. These three lectures were of popular interest. Other papers presented, we have not yet seen or found time to read. "Mr. Galton's lecture," says *Nature*, "was illustrated by diagrams of some of the singular generic photographs with which he has identified his name; great amusement being evoked by the exhibition of the face of a 'generalized' Welsh dissenting minister, compounded from photographs of sundry non-conformist divines of Swansea."

THE inaugural address of the President of the Association, Prof. A. C. Ramsay, Director-General of the Geological Survey of the United Kingdom, was a very clear presentation of some of the facts which have led geologists to reject the old theories regarding catastrophes and cataclysms. It was entitled "On the Recurrence of certain Phenomena in Geological Time," and in it Professor Ramsay showed: (1) That the phenomena of the metamorphosis of strata, clearly discernible in the oldest Laurentian rocks, continued from that time down to and including the formation of part of the Eocene strata; (2) that volcanic rocks have been ejected in all times from Silurian to Pliocene, and that there is no reason to suppose that volcanic forces ever played a more important part in any period of geological time than they do now; (3) that mountain-chains existed before the deposition of the Silurian rocks, that the Ural mountains were upheaved before the deposition of the Permian beds, and the last great upheaval of the Alleghanies was subsequent to the formation of the Carboniferous strata of that region, while the Alps, Himálayas, etc., underwent their chief upheavals after the deposit of the Eocene strata or even after the close of the Miocene period; (4) that salt-beds have been deposited through all time, from the Silurian to the present; (5) that, in like manner, fresh water and estuarine conditions are found in different regions through all ages; and (6), last, that glacial phenomena are not confined to the period known, distinctively, as *the* Glacial epoch, but began with the Cambrian, and occurred somewhere at intervals in various formations down to the present time. There has thus been a constant recurrence of all the principal geological phenomena in every age. His conclusion was that, "from the Laurentian epoch down to the present day, all the physical events in the history of the earth have varied neither in kind nor in intensity from those of which we now have experience."

A CHIEF feature of the British Association is the report of committees appointed to investigate special subjects in the various sections. Some of the reports reach no definite conclusion. Others are too technical to be of general interest. We append, without reference to systematic arrangement, some facts or inferences resulting from the work of these committees: A good gas-burner must regulate the supply of air and control the pressure, the maximum amount of light depending upon the correct relation of these two factors.——The rate of increase of underground temperature downwards is very slow for all distances thus far reached.——Erratic blocks, carefully studied, may throw light on many difficult problems of glacial geology.——Some Irish caves, supposed to contain ancient remains, contain only recent remains.——Various specific forms of Carboniferous Polyzoa have been relegated to their precise genera by Mr. W. G. R. Vine.——Four volumes of the *Geological Record* have been published. Each contains an abstract of all the geological work done throughout the world for one year, and the average number of entries is twenty thousand and two hundred in each volume.——Work in Kent's Cavern, which has been carried on for sixteen years, was suspended June 19, the number of finds having greatly decreased.——The teaching of scientific subjects in the elementary schools of Great Britain is practically discouraged, because of the incapacity of the school inspectors.——Very definite relations seem to be established between extremes of rainfall or temperature in any month or season and the weather of the month or season next following.——The conductivity of lightning-conductors is not increased by the additional surface of flat and tubular conductors. Conductors sometimes fail because made of very inferior copper, or because they do not terminate in water or in some good conductor below the surface of the ground.——Electric currents cannot originate in the ether such disturbances as those of light.——The best form of magnets for magneto-machines is circular.——Ink may be identified, in cases of forgery, etc., by colored reactions with various reagents.——Some soils need an artificial supply of magnesia.——Most oils attack copper and iron.——Large detached blocks of stone have been found in the English Channel.——The site of a Palæolithic implement manufactory has been discovered at Crayford, Kent.——As the climate grew colder in Pliocene times, the Miocene mammals migrated southwards.——Coast-lines may be the result of slips along the lines of weakness produced by earthquakes.——*Eozoon Canadense* is of organic nature, not of the mineral kingdom as

Digitized by Google

some have supposed.——Pre-Cambrian rocks have been found in the Harlech Mountains.——The formation of stalagmite in caves is variable in rate, and sometimes very swift.——South-west Europe was submerged during the early human period, and palæolithic man and many of the older animals destroyed. R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Inebriety and its Cure.

Modern medical science makes careful discrimination among the various forms of intemperance. Considering drunkenness as the general term denoting the excessive use of stimulants, it applies the word inebriety to habitual and confirmed drunkenness; dipsomania (literally a craze for drink), to the periodical and irresistible impulse to intoxication; and chronic alcoholism to the physical, mental, and moral deterioration and decay which long indulgence produces in the human system. Certain specialists have, within a few years, given the subject their serious study and painstaking investigation. They have had some peculiar advantages for the pursuit of their inquiry. These were furnished them, and indeed the inquiry itself instigated, or at least greatly stimulated, by the existence of institutions established for the cure of drunkenness. The State Inebriate Asylum at Binghamton, N.Y., was incorporated in 1857, but did not go into operation for some time afterward. Earliest in working order was the Washingtonian Home in Boston, which, since its establishment in November of the same year, has maintained a steady growth and activity. Subsequently, some twenty or more institutions, known as homes, asylums, or by some similar title, sprung into existence in different parts of the country, and as many more in Great Britain and on the Continent. Some of these, through mismanagement or lack of support, have been discontinued; while those remaining carry on the work with zeal and such efficiency as the means placed in their hands enable them to command. Most of these are private establishments, built by funds contributed for the purpose, and sustained mostly by the payments of their inmates, whose coming and going are perfectly voluntary. A few are public institutions, founded and supported by the State, and made subject to laws regulating the commitment and continuance of patients.

The fundamental principle on which these establishments are based is that inebriety is an abnormal, disordered, diseased condition, requiring combined mental and moral treatment. By medical treatment is not meant merely the administration of drugs; certainly not of any specific, warranted to cure the craving for stimulants. The existence of any such panacea for the utter destruction of the appetite is scouted. What is meant is, rather, that comprehensive physiological treatment that uses medicines as they may be specially indicated, and all hygienic appliances that may be useful in restoring and strengthening the physical powers and functions, as the groundwork for the subsequent moral influence. That moral treatment consists in bringing all healthy intellectual, emotional, and spiritual forces into play to enlighten the mind, to impress the heart, to elevate the purpose, and to inspire the will; in a word, to bring forth the man out of the ruins of his humanity. The means relied upon are various: withdrawal for a time from accustomed associations; rest of body and mind from work and care; employment in fresh directions, sometimes of the hands, but especially of the thoughts, by reading, conversation, and general personal watchfulness over, kindly and respectful interest in, each individual by the officers of the institution; sympathy of patients with each other, so guided as to become co-operative effort for the good of all; stated chapel or parlor meetings, for such speaking, music, devotion, as are specially adapted to instruct, encourage, and strengthen; the discipline that comes of subjection to the general rules of the institution and compliance with the specific requirements of its directors; absolute restraint from all access to spirituous or alcoholic drinks.

The results of this method of treating the inebriate are not such as can be set forth in exact statistics. It is not possible, at least it would be very difficult, to follow each case after leaving the home through all the years of life. But many have kept up their communication with its officers, and voluntarily, or in answer to inquiries, reported their condition. Dr. Albert Day, Superintendent of the Washingtonian Home in Boston, which during the twenty-three years of its existence has treated over six thousand patients, coming from all parts of the country and from abroad, declared in a paper on the Curability of Inebriety, published two years ago, that he had at that time received more than a thousand letters from former patients, testifying to the benefit experienced. From several of these, he quotes statements to the effect that, though the appetite for stimulants had not been destroyed, their residence in the home and the influence thence received had strengthened them to resist its demands. Similar statements come from the superintendents of other institutions. The general opinion was affirmed by one of the ablest and most experienced among them, that not less than one-third of those treated might be safely claimed to be thoroughly cured. Besides those entirely reclaimed, many of the rest are to a greater or less extent benefited by their treatment. They are enabled to maintain their sobriety for a longer period and give way to fits of drunkenness at much rarer intervals. The friends of these institutions claim for them, and probably with good reason, that, putting their records side by side with those of general hospitals and asylums for the insane, they need not fear comparison in the least. In all there are thorough cures. In all there are cases of relapse, through the carelessness of the individual in exposing himself to the same influences that before caused his sickness, his insanity, or his inebriety. And in all there are incurables, whose condition can be alleviated only, and may perhaps need permanent restraint. The same results that justify the maintenance of hospitals for the sick and retreats for the insane equally vindicate the policy of asylums and homes for the inebriate, specially adapted, in their arrangement and methods, to the needs of their patients, as are the other institutions named to the necessities of theirs.

To a far-reaching vision, it may be, however, that the most valuable result of these institutions will be found in the special study of drunkenness, to which they have given rise. Ten years ago, professional interest in these establishments led to the organization of the American Association for the Cure of Inebriety. This was composed of the superintendents and other officers of the various homes and asylums for inebriates. Its purpose was declared to be "to study the disease of inebriety, to discuss its proper treatment, and to endeavor to bring about a coöperative public sentiment and jurisprudence." It has held annual meetings, at which papers have been read on all the various phases of the subject, giving the results of patient investigation, deep thought, and earnest study. In its declaration of principles are these affirmations, which in the words of the editor of the *Journal of Inebriety* for September, 1878, "have stood the adverse criticism of nine years, and the practical test in over forty asylums in this country and Europe":

"Intemperance is a disease. It is curable in the same sense as other diseases are.

"Its primary cause is a constitutional susceptibility to the alcoholic impression. This constitutional tendency may be inherited or acquired.

"All methods hitherto employed having proved insufficient for the cure of inebriates, the establishment of asylums for such a purpose is the great demand of the age. Every large city should have its local or temporary home for inebriates, and every State one or more asylums for the treatment and care of such persons. The law should recognize intemperance as a disease, and provide other means for its management than fines, station-houses, and jails."

These principles have been repeatedly reaffirmed and discussed in all their bearings. They have been misunderstood and misrepresented. They have been controverted and decried. But they have come forth more and more clearly out of the clouds of misconception and the storms of abuse. Involved in these statements are certain conclusions, giving practical direction to effort. Intemperance is not a sin to be forgiven, a vice to be rebuked, or a crime to be punished. Nor is it a habit to be instantly overcome by action of the Divine Will, or by any personal resolve, spoken vow, or written pledge. It is a disease to be studied pathologically; to be treated physiologically, in the natural, orderly, slow process of physical and moral recuperation, by the persistent use of all the agencies necessary to this result.

Some have vehemently assailed this declaration on the ground that it denies personal responsibility. But such forget, or have not yet learned, that there is no disease without personal responsibility somewhere. So, in this case, whether the sensibility to alcoholic impression be inborn or acquired, the element of personal responsibility is not wanting. If the taste for liquor has been imbibed at the mother's breast from her habitual use of stimulants, there can be little doubt where so much of the responsibility lies; if one has inherited the predisposition to intemperance, the immediate parents, or some remoter ancestor, through the habit of indulgence was the responsible cause of that; while so far as the subject has brought this condition of inebriety on himself by voluntarily ministering to the predisposition, or by a course of increasing indulgence has produced the "susceptibility," then upon him to that extent rests the burden of guilt. But, while this divided and discriminated responsibility for the condition is recognized in his statement of its nature, the scientific practitioner has to do only with the condition itself, and in particular with man's restoration from it. With this latter work there is connected another form of responsibility, which is of the greatest importance, and is unfailingly demanded. This is the individual effort of the patient in conforming to and coöperating with the efforts of those who are laboring for this restoration, and in keeping up such watchful and earnest effort afterward. To awaken him to a vivid sense of obligation in this direction, and to enforce his will to its fulfilment, is the ultimate purpose of the treatment, and of all the influences brought to bear upon him, whether physical or intellectual, social, moral, or religious. Only when this result is reached is success achieved.

To bring man within the range of these influences, free from the counteracting force of temptation, is the purpose of the home or asylum: the former, private, voluntary, serving those able and willing to use its help; the latter, public and compulsory, both as to the commitment of patients and their continuance under its care. For a most essential element of success is sufficient time, whether it be weeks or months or years, for the treatment to produce its desired effect; for the full work of physical cure, of moral strengthening, and the development and education of that "prudent, cautious self-control" which is not only "wisdom's root," but virtue's consummate flower. Not only is the association before mentioned committed to these measures, but they have been recommended by many physicians and medical societies here and in England, and also by the "Association of Superintendents of American Institutions for the Insane," the latter especially protesting against the commitment of an inebriate to the institutions which they represent, as not designed nor adapted to meet his case.

Beside the many able papers, advocating their principles and discussing all themes bearing on the general subject, which have emanated from the Association for the Cure of Inebriety, which have been read at its meetings and subsequently published and circulated, it has latterly been represented in the pages of the *American Journal of Inebriety*, which, since January, 1877, has been issued quarterly, and whose aim is to set before the public the results of the study of inebriety in hospitals and asylums, and present a record of the latest advances made both at home and abroad. Thus by teaching and practice is it laboring both to restore the inebriate and to enlighten the public. So that, though the actual number treated in these institutions and restored thereby may be very small as compared with the multitude of the inebriate class in the community, yet, through their cure, through the effort spent upon the partly restored and even for the incurable, and by means of the extended discussion of facts and principles growing out of and connected with the effort, the people generally will be enlightened and helped to wiser and more effective personal effort for themselves and theirs. Said an early president of the association and superintendent of an asylum, "One of the distinguished benefits that is being accomplished by such asylums is the formation of public sentiment; and when the people shall learn what intemperance really is, what are its remote as well as its proximate causes, then every intelligent household afflicted by the evil may become a miniature asylum, in which the subject will be treated upon principles that will ensure the judicious use of means, not only of cure, but of prevention." F. H.

Digitized by Google

LIBERAL MOVEMENTS IN BROOKLYN.

FROM OUR REGULAR CORRESPONDENT.

Rev. John W. Chadwick has returned, after his summer's rest, and given his people two sermons of rational religion, strong and fresh as the breezes which blow over the Chesterfield hills, where rests his summer home. He was greeted gladly by a goodly number of hearers. Last Sunday morning, his congregation had the pleasure of listening to a remarkably fine and inspiring discourse by Prof. Felix Adler. His theme was the comforting power of rational religion. Frankly admitting that the facts and philosophy of evolution, in his opinion, rendered the hope for personal immortality irrational,—demonstrating as they do that from the development of worlds out of the primeval fire-mist, up to the culmination of evolutionary labor in the production of man, nature everywhere is careless of the individual,—sacrifices it to the perfection of the type,—he asked what remained of comfort, and incentive to noble living, to the believer in rational religion.

This comfort and incentive he found in the utter abnegation of self in devotion to the general good,—in the consciousness that a life so completely devoted to noble ends would build itself into the structure of the social fabric of the future, and thus win a "corporate," if not an individual, immortality. The address abounded with practical suggestions, and overflowed with the loftiest moral inspiration. We could not help feeling that the mantle of the old Hebrew prophets had fallen upon this young preacher of practical righteousness.

Following the good example set by the Boston Radical Club, social parlor meetings of the friends of liberal thought have recently become an "institution" in our goodly city. Early last fall, a number of ladies and gentlemen met, by invitation, in the pleasant parlors of Mrs. Imogene C. Fales, and inaugurated a series of weekly meetings, adopting the name, suggested by Prof. Adler's Society in New York, of the "Society for Ethical Culture."

These meetings were not intended to be in any sense in opposition to those of the Philosophical Society. Some of the most regular in attendance were also active and interested members of the "Philosophical." It was their purpose to devote rather more time to subjects of an ethical and immediately practical nature, and to enjoy a larger opportunity for social intercourse and conversation than the more public meetings of the other society afforded. Several papers were read before both societies, among them the following: "The Devil; or, The Evil-Myth of the Semitic and Aryan Races," by Wm. E. S. Fales, Esq., the son of our hostess; "Summum Bonum," by Daniel G. Thompson, Esq.; "Immortality," by Wm. H. Boughton, Esq. (recently published in the *Free Religious Index*); "Poetry and Music," by Miss Anne Sheldon; "The Zoroastrian Influence on Judaism and Christianity," by Lewis G. Janes; and "European and Asiatic Thought," by Mrs. Fales.

The first paper of the season was a thoughtful and interesting one by Wm. M. Ivins, Esq., on "Cognition and Feeling as related to Morality." Mr. Ivins also read subsequently a charming essay, entitled "The Man of the World," putting a wholly new meaning into the old phrase by delineating the ideal character of a representative of true manhood,—a man of affairs, a thinker, interested in all which concerns the welfare of the race, to whom nothing of human interest is foreign or of small account.

November 8, Samuel W. Grierson read a paper entitled "Doubt, the Corner-stone of Progress," the general drift and purport of which are indicated by its title. December 6, Lewis G. Janes read an essay upon "The Genesis of the God-Idea," defending the theory of Spencer and the evolution philosophy against the criticisms of Fairbairn and other "orthodox" writers, and also maintaining the validity of the idea in opposition to materialistic and atheistic objectors. December 20, William Haslam defended the "Utilitarianism of Modern Science and Evolution," in an interesting and able paper. The following week, "Greek and Roman India" was the subject of an essay read by Thomas C. Evans, descriptive of the influence of India in Europe and on modern thought through Greece and Rome.

Dr. William Fishbough, the spiritualist writer, on January 3, read a chapter from a forthcoming book which he is engaged in writing, entitled "The Correlation of Physical and Spiritual Forces," and subsequently a paper upon "Ancient and Modern Cosmology."

The following week, Prof. Herman O. C. Kortheuer, formerly organist at the Second Unitarian Church, and one of our most skilful pianists, read a very brilliant and exceedingly interesting paper on "The Ethical Element in Music," illustrated by selections from the masters. Upon a subsequent evening, he favored us with an essay on "Beethoven and Wagner: their Treatment of Spiritual and Moral Relations." On several occasions, Prof. Kortheuer delighted the society with some of the finest musical selections, contributing greatly to the pleasure of all who were present to enjoy them.

William J. Armstrong, formerly correspondent of the New York *Tribune*, gave one evening some entertaining personal reminiscences of his life in England, including sketches of Disraeli and other English leaders. He subsequently delivered elsewhere a course of lectures on Modern History, grouping current historical events around biographical sketches of prominent personages. Those who attended the course found the lectures very instructive and entertaining.

On the last Saturday evening in March, Prof. Carl Bjerregaard read an interesting and erudite essay on "The Norse Eddas and the Niebelungenlied," giving some account of these ancient poems, and of the religious ideas of the Norsemen. The final paper of the season was one entitled "Evolution as Applied to the Future," by Wm. E. S. Eales, Esq.

More time was devoted to the discussion of the subject of co-operation, in its various phases, as a remedy for inequalities and hardships of our social conditions, than to any other single topic. Our hostess, Mrs. Fales, opened the discussion with a very able and philosophical treatment of the general question,—favorable, in the main, to co-operation, but deprecating the extremes of Communism. She believed that in the practical application of the principle of co-operation lay the cure for many social evils. Charles Frederic Adams, Esq., read an interesting and practical paper on "Co-operative Capitalization," setting forth a plan for the transformation of wage-labor into independent organizations, wherein the laborer should receive an interest and participate in the profits. Col. Wm. Hemstreet advocated "Reform in Land Tenures," holding that the government, not individuals, should maintain proprietorship of all lands.

Col. Thomas Sharpe read an essay in favor of "Co-operative Colonization," explaining and recommending a cheap method of transferring unemployed labor from the large cities to the Great West. Mrs. Hope Whipple presented the religious side of the question, in a paper entitled "Christianity and Co-operation"; and she was ably seconded by Mrs. Augusta Cooper Bristol, in a lecture on "Christianity and Socialism." Theo. F. Cuno, Esq., a leader of the Socialists, in a paper entitled "The Old and the New," made a most violent and vehement plea for Communism, pure and simple.

While the more radical positions taken by some of the speakers are to be deprecated as impracticable and undesirable, and while a return to anything like Communism would be simply a lapse into a barbarism out of which all civilized communities long since happily emerged, may we not hope that many of the evils and hardships of present social conditions will yet find relief in a rational application of the principles of co-operation? It is to be hoped that practical efforts may be made in this direction, and that some system may be devised, which, without sinking the individual in the community or appealing too exclusively to legislation as a cure for social ills, may yet give the laborer a direct interest in the proceeds and profits of his labor, and a better chance to rise in the social scale. The times are ripe for such a movement. It is a consummation most devoutly to be desired.

At many of the meetings of the Society for Ethical Culture, the papers were discussed in pleasant and free conversation. Sometimes, a poem or a reading from the philosophers or classical writers of antiquity followed the regular essay. A delightful atmosphere of refinement and culture was thrown around the meetings by our hostess and her pleasant family, which added much to the enjoyment of all who participated in them. J.

BROOKLYN, Oct. 1, 1880.

A BOSTON artist painted an orange-peel on the sidewalk so natural that six fat men slipped down on it.

LESSONS ON The Origin and Growth of Christianity.

II.

THE MESSIANIC DREAM (*Concluded*).

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isaiah liii., 3.

4. The Messianic Idea under the Restoration.

After the *return* from the Captivity under the protection of *Cyrus*, the restoration of the *Temple*, and *Yahweh-worship* at Jerusalem, was the chief desire. *Priestly influences* predominant. The *priestly* family superseded the *royal*. *David's line* became less prominent. *Haggai* and *Zechariah III.* faintly refer to ZERUBBABEL as the *Messiah*. (*Hag. ii.*, 23; *Zech. vi.*, 12.)

Thereafter, there is no *personal identification* of the *Messiah*. The decay of this conception for many ages is notably evidenced by the fact that the title *Messiah* was never conferred upon *Judas Maccabæus*, nor assumed by him.

5. Other-World Beliefs modify the Messianic Conception.

Contact with *Babylon* and *Persia*, with their notions of a *future life* and *bodily resurrection*, developed these ideas among the Hebrews. *Ezekiel*, instead of prophesying a prince of David's line, affirms that DAVID *himself* will rise from the dead and become the leader of the TRUE ISRAEL.—(*Ezek. xxxiv.*, 23, ff.)

From the *Captivity* to the advent of *Christianity*, the Messianic belief assumes a closer and closer likeness to Persian ideas. The Persian notions of the *destruction of the world* by fire, the essentially *depraved character* of the present creation, the coming of SAOSHYAS or SOSIOSH, "*the conquering Saviour*," who would *destroy* the evil creation, *raise the dead*, and establish a *new* and *heavenly kingdom on the earth*, became popular among the Jews.

Malachi, the last of the prophets, does not expect a *Messiah King*, but a *prophet*, *messenger*, or *forerunner*, to prepare Israel, or the world, for the great *day of judgment*. (*Mal. iii., I.*) This is also a notion of *Persian* origin. Many Jews, in later days, identified this messenger with the prophet *Elijah* or *Elias*.

"*A faithful prophet*" was expected by the *Apocryphal* writers. (*I. Mac. iv.*, 46; *xiv.*, 41.)

The writer of the Book of *Daniel* (about 165 B.C.) uses the term "*Son of Man*," a common designation of the prophets, in his Messianic prophecies. (*Dan. vii.*, 13.) He first distinctly announces the doctrine of a *resurrection* of righteous Israelites, to dwell on earth in the new and heavenly kingdom.

6. Revival of the Earlier Beliefs.

In the dark days of KING HEROD, the old hopes of a *personal Messiah* revived. Some of the *Pharisaic Jews* even renewed the former expectation of a coming *king* and *deliverer* of the line of *David*.

Religious enthusiasts, like *John the Baptist*, preached the speedy coming of the heavenly kingdom. Fanatics, like *Juda of Gaulonitis*, refused to pay tribute to Cæsar, and gathered their followers in armed rebellion.

GALILEE, especially, was the centre of this growing discontent. The popular mind was full of the *Messianic expectation*, which assumed various forms among different classes of the people. Such was the condition of affairs at the dawning of the *Christian era*.

NOTE A.—Tell the class, briefly, something about *King Herod*, and the stories of *Juda of Gaulonitis* and *Theudas*. (*Acts v.*, 36, 37.)

NOTE B.—Let the teacher impress upon the class the fact that the *Jewish Messiah* was never conceived to be other

Digitized by Google

than *simply a man*. He was the "*anointed king*," the "*faithful prophet*," the forerunner of the heavenly kingdom. He was *Hezekiah* or *Cyrus* or *Zerubbabel*. He was the "*Son of Man*," but never deified or identified with *God*. Such an idea was and is wholly repugnant to the Jewish religion.

NOTE C.—In the seventy or more so-called "*Messianic prophecies*" of the Old Testament, the word "MESSIAH" occurs only twice, and in one of these instances it is applied to *King Cyrus*. All these prophecies evidently refer to the *immediate future*, as is usually indicated by the context.

General Questions.

1. What effect had the *return from Babylon* and the *restoration of the Temple* on the *Messianic expectation?* 2. What was the *Persian* conception of a *judgment*, a *future life*, and a *Saviour?* 3. How did these ideas modify the *Messianic hope* of the *Jews?* 4. What did *Malachi* prophesy? 5. What new ideas do we find in the Book of *Daniel?* 6. What was the expectation of the *Apocryphal writers?* 7. What hopes revived in the days of *Herod?* 8. Whom did the *Pharisees expect?* 9. What did *John the Baptist* foretell? 10. Give some account of *Juda of Gaulonitis?* 11. What was the situation in *Galilee* at this time? 12. Did the *Jews* ever believe the MESSIAH to be *God?* 13. In the growth of this idea is there, at any step, any evidence of *miraculous inspiration?* 14. Is it not rather a *natural evolution* out of the varying environments and circumstances of the Hebrews?

To the Teacher.

Use the "*helps*" recommended in the previous lesson, and also read the accounts in *Josephus* of *John the Baptist*, *Juda of Gaulonitis*, etc.

Teachers of the *younger classes* should simplify and omit such questions as imply a greater knowledge of the *Old Testament* than the pupils possess. Explain "*inspiration*," "*evolution*," and "*environment*." The older classes can find material here for profitable conversation. Remember the *Lesson Paper* gives but a hint and suggestion, here and there. These should be expanded and utilized in conversation.

REFUGE OF SUPERSTITION.

The Ghosts of Knockmore.

SINCE Sunday, Sept. 5, people have been flocking in thousands to the chapel of Knockmore, within five miles of Ballina, where it is alleged the most wonderful spiritual manifestations have taken place and are nightly recurring. One old woman, named Mary Montgomery, said she had seen the visions on three different occasions,—Sunday, Tuesday, and Wednesday nights,—and in various forms. It was stated that on Sunday, after the celebration of holy communion, the form of the Blessed Virgin, bearing in her arms the holy child Jesus, appeared against the front of the altar, where it remained for some minutes, and was witnessed by hundreds assembled in the chapel. Later on, it appeared in another part of the chapel, over one of the stations of the cross, attended by two angels. The Virgin raised and waved her hands several times, as if blessing the people. On Tuesday evening, which was the feast of the Nativity of the Blessed Virgin, the most wonderful sights are alleged to have been seen. It is attested by hundreds that, while the priest was repeating the rosary, a man appeared palpably on the altar, who the people say was the Lord Jesus Christ himself. He was a person of the most beautiful appearance, wearing a long beard and having a profusion of curled hair over his forehead. It is said he went round the officiating clergymen, looking intently at him and bowing toward him on each side. Saints Joseph and John appeared in company with the first figure. The Virgin appeared several times after this, nearly always accompanied by angels. The greatest excitement and expectation prevailed among the people, and several times during the night there were strange manifestations, including a hand which appeared against the altar. A most respectable man, who knelt at the altar rails within six yards of where the hand appeared, attested in the strongest manner that he saw it as plainly as his own, and actually counted the fingers upon it. At one time, a dim halo of light passed round the entire building, which is cruciform, and was followed by the shadow of two persons brought out in strange distinctness upon the wall, and which passed with a peculiar movement from the south aisle until they stood by the altar, from the steps of which the priest was watching them intently, at the same time beseeching the people not to become unduly excited, but to pray to and thank God for this special manifestation. The people remained in the chapel till after midnight, praying devoutly.—*Dublin Freeman's Journal.*

JESTINGS.

"AH!" said a deaf man who had a scolding wife, "man wants but little hear below."

WHEN Sydney Smith was out of health, his doctor advised him to take a walk on an empty stomach. The witty patient asked, "Whose?"

A DULL old lady, being told that a certain lawyer was "lying at the point of death," exclaimed, "My gracious! won't even death stop that man's lying?"

REV. DR. HALL said every blade of grass was a sermon. The next day, he was amusing himself by clipping his lawn, when a parishioner said: "That's right, doctor. Cut your sermons short."

A POET asks, "When I am dead, and lowly laid, . . . and clods fall heavy from the spade, who'll think of me?" Don't worry. Tailors and shoemakers have retentive memories, and you'll not be forgotten.—*Norristown Herald.*

A COLORED man came into a Galveston newspaper office, and wanted to take the paper. "How long do you want it?" asked the clerk. "Jess as long as it is, boss. Ef it don't fit de shelves, I kin t'ar a piece off myself."—*Galveston News.*

THE following letter was received by an undertaker recently from an afflicted widower: "Sur,—my waif is ded and wonts to be berried to-morrow at Woner klock. U nose wair to dig the Hole—by the siad of my two other wiafs—let it be deep."

A YOUNG gentleman was passing an examination in physics. He was asked, "What planets were known to the ancients?" "Well, sir," he responded, "there were Venus and Jupiter and" (after a pause) "I think the Earth. But I'm not quite certain."

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

Cornell University Library

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,
101 MILK STREET, BOSTON.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.
BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Postage.
Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index.* Address
THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.
For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.
Remember, THE BIG CLOCK is directly in front of our Dining Rooms.
R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 566.
VOL. I., NEW SERIES.—NO. 18.

BOSTON, MASS., THURSDAY, OCTOBER 28, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HE is a man who through his earnestness in seeking knowledge forgets his food, and, in his joy for having found it, loses all sense of his toil, and, thus occupied, is unconscious that he has almost reached old age.—Coarse rice for food, water to drink, the bended arm for a pillow,—happiness may be enjoyed even with these; but, without virtue, both riches and honor seem to me like the passing cloud.—*Confucius.*

THERE is no difference between knowledge and temperance; for he who knows what is good, and embraces it, who knows what is bad, and avoids it, is learned and temperate.—*Socrates.*

LOOK not thou upon the wine, when it is red, when it giveth his color, when it moveth itself aright: at the last, it biteth like a serpent and stingeth like an adder.—*Hebrew Bible.*

THE first draught serveth for health, the second for pleasure, the third for shame, and the fourth for madness.—*Anacharsis.*

THERE is a devil in every berry of the grape.—*Koran.*

THE vine bears three clusters,—the first of pleasure, the second of intoxication, the third of outrage.—We ought not to choose every pleasure, but that whose end is good. It belongs to a wise man to resist pleasure, and to a fool to be enslaved by it.—*Epictetus.*

CATTLE know when to go from grazing, but a foolish man never knows his stomach's measure.—*Edda (Scandinavia).*

BUT for the cravings of appetite, not a bird would have fallen into the snare. Nay, the fowler would not have spread his net. The stomach is chains to the hands and fetters to the feet. He who is a slave to it seldom worships God.—*Saadi (Persian).*

O THOU invisible spirit of wine! if thou hast no name to be known by, let us call thee—Devil.—*Shakespeare.*

WINE heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good-natured man into an idiot, and the choleric man into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity.—*Addison.*

TEMPERANCE is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.—*Jeremy Taylor.*

THE smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business.—*William Penn.*

THERE is a moment in a bout of good wine, at which, if a man could but remain, wit, wisdom, courage, generosity, eloquence, happiness, were his. But the moment passes, and that other glass somehow spoils the state of beatitude.—*Thackeray.*

TEMPERANCE is corporeal piety: it is the preservation of divine order in the body.—*Theodore Parker.*

TEMPERANCE is the *proper use* of things. It primarily, therefore, refers to quality, not quantity.... The vice of intemperance is the conscious free choice of the worse in presence of an attainable better. It is, consequently, always a question of *fitness.* What reason cannot justify, morality must condemn.—*Dr. F. R. Lees.*

CURRENT TOPICS.

THE one hundredth anniversary of the adoption of the Massachusetts Constitution, and the organization of the General Assembly under it, occurred on Monday last. In accordance with the general recommendation of the Governor, the event was recognized by public meetings and otherwise in Boston, Salem, and various parts of the Commonwealth.

WE learn through the *Catholic Review* that one of the priests at Ballyraggett in Ireland, where phenomena have appeared similar to those at Knock, has been making a practical application of the Pope's recent advice to the priesthood to use the instructions of St. Thomas Aquinas. Lest his people might exaggerate the importance of the alleged miracles, the priest told them that, according to the mystic theology of St. Thomas, whom he quoted, "these appearances are the lowest form of supernatural manifestations, and are principally intended, as a rule, for beginners, or those not so well grounded in the spiritual life: they are only its condiment or sweetness, and should not be preferred to the substance; they should not be desired or too much sought after, and should always be received with great caution, and not venerated, only conditionally, relatively, and after having been tested with the sign of the Cross and exorcism."

THE Council of Congregational churches, that was called in Brooklyn to act on the resignation of Rev. Geo. C. Miln from his pastorate because of his change of religious views, has adopted a report, "granting a dissolution of the pastoral relation and expressing confidence in the moral character of Mr. Miln and the purity of his motives, and the hope that he would be so established in the truth as to remain in the Congregational Church. The Moderator said, in answer to Mr. Miln's inquiry, that the Council did not fully recommend him to the fellowship of the Congregational Churches." From a statement of his belief made in his letter of resignation, Mr. Miln does not appear to have departed further from the standard Orthodoxy than have a considerable number of ministers who still preach acceptably in Orthodox pulpits. He believes in a modal Trinity; says he is not a Unitarian, for he thinks that Jesus was not merely divine, but Deity himself. On the doctrines of atonement and future punishment, he approaches more nearly the Unitarian view.

THE *Sunday School Times* says that it is more important to acknowledge Jesus as Saviour than to become Christian in life; or, if it does not say that, what does it mean in the following? "The question of prime importance to you is not, Are you a Christian? but, Is Jesus Christ your Saviour? These two questions may seem to aim at the same point; but they involve very different processes of mind in their answering, and herein consists the superiority of the latter form over the former. Your hope of salvation must rest not on what you are, but on what your Saviour is and does." In our opinion, such teaching as this is responsible for not a little of the practical corruption and gross want of moral rectitude that have been specially exposed in Evangelical churches in recent years. What would be the effect, if Sunday-school teachers were to act upon this sentiment and impress upon the children under their charge the idea, that not what *they are and do* is going to make their future secure, but what somebody else has done for them?

WE print this week in another column the call which has been issued for a conference to be held in Chicago November 15, for the purpose of forming a new organization to further the secularizing of the State. Our own views on this matter we gave in the *Index* of October 7, in an article on "Liberal League Objects"; and to those views we still adhere. But, so far as the object of the conference is expressed in this call, we find nothing in conflict with the position there taken. Nothing is said about making the new organization political. The whole question as to the *modus operandi* of the association is doubtless left open for consideration and discussion at the conference. And, with this understanding, we see no objection whatever to the proposed meeting, but believe rather that great good may come out of it. We would gladly attend it, were it in our power to do so. If the old Liberal League is to continue, as it now seems determined to do, it is important that another organization, freed from the evils into which it has fallen, should actively take the field to enlist the activities of those Liberals who desire specially to work for State secularization.

THE Archbishop of Canterbury has recently delivered a charge making the gauge of church-fellowship so broad that it might almost, if not quite, include the Rev. Stopford Brooke, who has just seceded from the Church of England because he does not believe in the miracles. Most probably, the Archbishop knows that the Church does include not a few clergymen who hold the same views that Mr. Brooke does; and he is not sorry for it, but would prevent, if possible, the necessity of their withdrawing. The *Church Times*, speaking for the extreme ritualistic party, severely criticises the Archbishop as having betrayed the Church of which he had been made the head. On the other hand, Rev. Dr. Parker, speaking for a large body of dissenters, cordially welcomes the prelate's statement, and intimates that on such a basis an alliance is possible which shall include men of all creeds and names, even Trinitarian and Unitarian. We may add, that lest the honesty of Mr. Brooke in withdrawing from the Church of England should be catching, it is said that Mr. Matthew Arnold is immediately to publish an essay to show that even those who deny all belief in the miraculous are nevertheless justified in remaining members of the Church.

Digitized by Google

For the *Free Religious Index.*

"THE GENESIS OF THE DEITIES."

A Discourse Delivered before the First Parish Society, Haverhill, Mass., Sept. 19, 1880.

BY WM. H. SPENCER.

Come, let us reason together.—ISAIAH.

Within the last decade, a new word, not yet incorporated into our dictionaries, has been introduced into our vocabulary. Who coined the word I do not know: But it was much needed, and with thinkers finds ready currency. It is the word "agnostic." It is derived from two Greek words, signifying without knowledge. An agnostic has come to mean one who assumes to have no knowledge of God. There are thousands of people who call themselves agnostics; and there are other thousands of people who *are* agnostics, without being aware of it. An "agnostic" is *not*, in the popular use of the word, an "atheist." An atheist is one who denies the existence of a God, who says, "There is no God." An agnostic does not deny the existence of a God. He neither denies nor affirms his existence. He simply says: "I do not know, and I see no reason to believe. There may be a God, or there may not be one. I do not know. I have no faculty by which I *can* know. Nature and her laws I see and know. Man and the duties of man to man I see and know; but as to God, if there is a God, I know nothing about it." This is the position of the agnostic. As I said, a very large number of people, including some of the finest intellects of the age, are agnostics. Herbert Spencer is their great philosopher. Leslie Stephen is perhaps their most aggressive magazine contributor. Robert Ingersoll is their most popular expounder in this country.

Suppose now, instead of getting angry and making up mouths and calling such people hard names, we invite them in the spirit of old Isaiah, saying, "Come, let us reason together." Let us do so, not for the purpose of beating them in an argument (that we should find it hard to do), but for the purpose of getting a view of the world from *their* intellectual stand-point. If we are wrong, we certainly wish, or ought to wish, to be righted. Let us love truth better than our present notions of truth. If in this noble spirit we pursue our inquiry, we may feel assured the result of that inquiry will be as good as the spirit of it.

I ask my friend, the agnostic: "How is it you say you know nothing about God? There may be one or there may not be one: you know nothing about it. You say you have no faculty by which you *can* know. Granted that you cannot know, but can you not believe? Can you help believing?" He replies: "I neither know nor believe, for I see no reason for believing. I used to believe, when a boy; for I was so taught. I accepted the belief on the authority of parents and Sunday-school teachers; but, since my own reason has assumed authority, it has rejected all the old grounds of belief. Of course," he continues, "I believe in Nature and her laws,—that we are her offspring. It is she that has brought us forth, and not we ourselves, just as she has given birth to all the vegetable and animal world. We are blood relatives of polyp and lichen. As a scientist, I delight in exploring the mysteries of Nature. As a poet, I bathe the wings of Fancy in the deeps of her wonders. All that my senses can perceive, I believe: all that reason stamps as genuine knowledge, I receive; but I believe in no power above Nature, for I cannot conceive of an 'above' in Nature. Nature is all in all."

"But how happens it," I again inquire of my agnostic friend,—"how happens it, if we can know nothing about God (if, indeed, there is one), and as you say we have no sufficient reason for believing in one,—how happens it that nearly all peoples, from the lowest savages to the most civilized and enlightened nations, have believed in either several supernatural beings or in one Supreme Being? Such an idea, if it is a false one, is so general that it must have had a general cause. Will you explain to me the origin of the idea of God, or, to use Herbert Spencer's expression, the 'Genesis of the Deities'?" And this brings me face to face with the topic of the day.

Opposite me sits an agnostic. He replies to my question first in the words of Mr. Ingersoll:—

"To me," says he, "it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production. Man has created them all, and under the same circumstances would create them again. Man has not only created all these gods, but he has created them out of the materials by which he has been surrounded. Generally, he has moulded them after himself, and has given them hands, feet, eyes, ears, and organs of speech. Each nation made its gods and devils speak its own language not only, but put into their mouths the same mistakes in history, geography, astronomy, and in all matters of fact, generally made by the people. No God was ever in advance of the nation that created him. The negroes represented their deities with black skins and curly hair. The Mongolian gave to his a yellow complexion and dark, almond-shaped eyes. The Jews were not allowed to paint theirs, or we should have seen Jehovah with a full beard, an oval face, and an aquiline nose. Jove was a perfect Greek, and Jupiter looked as though a member of the Roman Senate. The gods of Egypt had the patient face and placid look of the loving people who made them. The gods of northern countries were represented warmly clad in robes of fur, those of the tropics were naked. The gods of India were often mounted on elephants, those of some islanders were great swimmers, and the deities of the arctic zone were passionately fond of whales' blubber."

Thus, according to my friend, the agnostic, instead of a God making man after his image, man has made his God after his own image, and therefore "an honest God is the noblest work of man."

But, in any proper sense of the word "made," we cannot say, nor can the agnostic say, that man *made* his God. Man has indeed "made" idols, but these idols are not his God. They are simply visible images of him. The inner idea, for which the outer symbol stands, man did not make. It *grew* in some way, naturally, as all other ideas have grown. Now, granting that men's gods strikingly resemble themselves; granting, even more, that men's gods are not objective realities, but nothing more than subjective ideas or mental images, the profounder question comes up: "Whence came these God ideas? How did they originally get into the mind?" Mr. Ingersoll makes no attempt to answer this deeper question. But Herbert Spencer has grappled it, like a true philosopher, as he is. He attempts to explain the origin and development of the Gods, or, to use his own expression, the "Genesis of the Deities," on the principle of evolution. We may not agree with him, but we should at least thank him that he has had the courage to attempt the solution of such an intricate problem. I propose now to give you some of his reasoning, in as popular a form as I am able, after which I will briefly consider the theory advanced by Max Müller and the mythological school of philosophers. I do not hope to make the subject entirely clear to your minds; but, if I can succeed in provoking thought and inquiry on this subject, I have done something. According to Herbert Spencer, all sorts of supernatural beings originated from ghosts or "spirits" of the dead. The ghost of the enemy of the primitive man becomes an evil God, or devil, while the ghost of the friend becomes a good God. The ghost of some great chief or ancestor becomes the chief God, to whom sacrifice is offered. Thus all religion he regards as a modified form of ancestral-worship. The Chinese, to-day, still worship their ancestors. But, in nearly all the other higher religions, the ancestral name is dropped, the form has become expanded and spiritualized, until the God is looked upon as infinitely superior to man, blending his will and power with the laws and forces of nature. I said that, according to Herbert Spencer, all sorts of supernatural beings originated from "ghosts" or "spirits"; that the gods and devils were the spirits of good and evil men expanded and worshipped. But you will immediately ask: How did savages get the idea of "ghosts," to start with? How did they get the *little* "spirit" out of which to make the great spirits? Now, it will not do to assume here that there *are* spirits, and that they came back and communicated their presence to early man. That is not the way Mr. Spencer reasons. He assumes nothing except that the *laws of thought* are everywhere the same, and the primitive man reasoned naturally *from* the data as given to him. How, then, does the world appear to the primitive man? He knows nothing about law, order. These are comparatively modern conceptions. In the sky, that was clear a few moments ago, the savage sees a fragment of cloud that grows while he gazes. At another time, he sees it melt away and disappear. He knows nothing about the precipitation and dissolution of vapor. He simply knows that something became visible, and then vanished. So in the heavens, at night, he sees the myriad stars. But in the daytime they disappear. Where are they? And there is the moon, now waxing, now waning, now full-orbed, now a rim of light, now vanished. Where has she gone? Comets switch their fiery tails through the heavens, and disappear. Meteors dart athwart the sky, and vanish. The lightning flies zigzag amid the clouds, and is gone. The rainbow spans the heavens, like a brilliant scarf which evening flings over the neck of the retreating storm; and it, too, disappears. Where have all these things gone? They seem to have *two* existences,—one visible, one invisible. The water that was left by the rain in the hollow of the earth,—where is it? The sun came out and kissed the little pool, and it vanished. That mirage,—so wonderful, so startling even to the civilized man,—what must it be to the savage? Trees, a caravan in the desert, a ship on the sea, all bottom side up, and in the clouds. Now they disappear. What! Have trees and ships another self? And the wind that the savage cannot see, yet a power so terrible sometimes in its effects! The fossil which he picks up, he takes for a transmuted fish or snake or sea-weed. It suggests to him that the fish and snake and sea-weed have another self. Still more so do the astonishing facts of metamorphosis. A savage expressed his idea of immortality by saying, "Me lie down black man, jump up white man." No wonder he should think so, for doesn't Nature seem to say so to him? See this worm lie down caterpillar, jump up butterfly. In every way, Nature seems conspiring to cheat the primitive man; and she succeeds. She makes some insects so like the bark of the tree or the leaf of the plant on which they live, that no wonder the savage is driven to the conclusion that the bark and leaf have been transformed into insects, as some of us, when children, used to think that horse-hair in the trough was literally transformed into the thread-like, aquatic worm, *Gordius*. So many phenomena in Nature tend to delude the untutored mind! When the primitive man leans over his boat and peers into the pellucid waters, and beholds a face looking up at him, like his own, and far, far beneath, in a deeper deep, a heaven with its clouds, or its moon and stars, is it any wonder he fancies that reflection a *second entity*, his "double," his invisible self? Or, when standing on the hill-top he shouts and his voice rebounds from the neighboring cliff, is it any wonder he imagines a something over there, invisible, intangible, yet somewhat like himself, who is echoing his words? Do not all such strange phenomena inevitably tend to mislead the unscientific man, to delude him into the belief in his own duality? And these false inferences are confirmed by the suggestions which come from his dreams, from swoons, somnambulism, and diseased states of the mind.

A savage lies here by his camp-fire. All day he has pursued his game, but it has escaped him. Exhausted, hungry, he drops to sleep. In that sleep, he dreams. He starts a deer. The feathered shaft flies straight to the heart. He strips off the skin from the quivering flesh, on the spit a rib of delicious venison roasts over the glowing coals, with his knife of stone he cleaves off a piece of the smoking flesh, and is about to lift it to his mouth, when—he awakes. What has happened? *We* say that it was merely a dream. We have no idea that his mind left the brain, or the spirit the body and went off hunting, but that the brain was active while consciousness was asleep. But the savage doesn't reason in that way. He knows nothing of such abstractions as "consciousness" or "mind." He doesn't know whether he thinks with his brain or with his heart or his liver. He simply knows that he distinctly remembers hunting a deer, shooting it through the heart, skinning it warm, roasting a rib over glowing coals, and putting a bit to his mouth. That he remembers. True, he finds himself, ONE self, still by the camp-fire, hungry. What of that! It simply proves that he has *two* selves, like so many other things which he has seen. One lies asleep, while the other self goes deer-hunting at night. *One* self is visible, the other self is invisible; *one* self is tangible, the other self is intangible, ethereal, ghostly,—*is*, indeed, a ghost. This idea of the dual nature in man is confirmed in the savage by such phenomena as swoons, somnambulism, apoplexy, catalepsy, ecstasy, *etc.*, when one's self seems to be away, and another ghost has possession. Thus, acording to Herbert Spencer, the idea of another self, a double self, an invisible self, a ghost or spirit, separate from the body, arose. And this ghost and "god" are at first the same. That is, the first "god" the primitive man conceives of or

Digitized by Google

worships is a "ghost" of some dead man. It seems incredible that religious worship should start from such a source, yet Mr. Spencer fortifies his argument with abundant evidence. Many savages worship men before they are dead, and propitiate their ghosts *after* they are dead. They frequently make gods of their medicine men, and of superior strangers, or of a powerful chief. We can hardly wonder that savages deify men, when we remember that Paul and Barnabas were treated as gods by the priests and people of Lystra, and that so advanced a people as the Romans worshipped their emperors, and that almost all Christendom, to-day, is worshipping the "spirit" of a Jewish Reformer as Deity. "Anything which transcends the ordinary, a savage thinks of as supernatural or divine, the remarkable man among the rest. This remarkable man may be simply the remotest ancestor remembered as the founder of the tribe; he may be a chief famed for strength and bravery; he may be a medicine man of great repute; he may be an inventor of something new; and then, instead of being a member of the tribe, he may be a superior stranger bringing arts and knowledge; or he may be one of a superior race gaining predominance and conquest. Being at first one or the other of these, regarded with awe during his life, he is regarded with increased awe after his death; and the propitiation of his ghost becomes greater than the propitiation of ghosts which are less feared, and develops into an established worship." Thus, according to Herbert Spencer, the primitive idea of "god" is nothing more than the idea of "ghost" which expands more and more until the little spirit becomes a great spirit. The ghosts of enemies become the evil gods or devils, whose deviltry is to be warded off by the arts of the sorcerer or banished by the exorcist; while, on the other hand, the ghosts of friends, especially chiefs and great men, become the good gods, and the superior one of all eventually develops into the supreme god of all. Thus, ancestor-worship, using the term in its broadest sense, Herbert Spencer regards as the root of every religion on the globe. The gods are the ghosts of men, expanded and idealized.

But perhaps some of you will ask how it happens that men have worshipped as gods the sun and moon and stars, mountains and sea. Right here is where Mr. Spencer's theory of the "Genesis of the Deities" comes into sharp conflict with that of the "mythologists," prominent among whom is Max Müller, the Orientalist. According to this latter school, the gods of the primitive man are personifications of natural objects. They believe that early man instinctively personifies, or endows with life, everything he sees. He looks up to the moon, and, instead of saying "it," he says "she,"—makes her a goddess. He looks up to the sun, and, instead of saying "it," he says "he,"—makes him a god. So of all other natural objects. To illustrate this tendency, even in civilized life, they instance how a child will endow with life her China doll, or how a person will kick a stone or stick, over which he has stumbled, as though it were alive and to blame. But Herbert Spencer denies that the primitive man has this special tendency to personify or that his gods have originated in that way. The child of the civilized man and the most ignorant peasant, to-day, show no such tendency as is ascribed to primitive men. The familiar sun excites in the child no awe whatever, nothing like the religious sentiment. A laborer has not even respect for the earth he digs, still less any such emotion as might lead him to treat it as a deity. "It is true that the child may be awed by a thunder-storm, and that the ignorant may look with superstitious terror at a comet; but these are not usual and orderly occurrences. Daily experiences prove that surrounding objects and powers, however great, excite no religious emotion in undeveloped minds, if they are common and not supposed to be dangerous. . . . The lowest types of men are devoid of wonder." They exhibit no more innate tendency to personify natural objects than do children or undeveloped people among ourselves. The child does not personify its doll: it is simply dramatizing,—playing it's alive. It does not for a moment think or believe the doll alive. Should the doll actually bite the child's finger, nothing would astonish it more. No more does the savage instinctively endow with life such natural objects as sun, moon, stars, mountains, and sea. They were converted into gods, and imagined alive by no simple process of personification. That is altogether too easy an explanation. The process, according to Herbert Spencer, by which ghosts were expanded and idealized into gods we have seen; but it still remains to explain how the ghosts became identified with the sun, moon, mountains, and other natural objects, *i.e.*,—how ghost-worship is related to nature-worship. It is a subtle question, and I will detain you but a moment on it. One way is by confounding the parentage of the race with a conspicuous object marking the natal region of the race; one way is by giving a literal interpretation of birth-names; and another way is by a literal interpretation of names given in eulogy. Suppose, for instance, that a great chief, out of compliment, had been named the "Sun," as we know has been done. Suppose that when living the people worshipped him, and when dead worshipped his "spirit," as we know has been done, the world over. He was worshipped by the name of the "Sun." Do you not see how easy, how almost inevitable it would be that they would confound two objects which bore identical names? That is, they would worship the sun, as the visible symbol of their chief, named "Sun." Or, again, suppose, at the hour of a prince's birth, it was the dawn, or that the full moon was rising, or that a terrific thunder-storm burst forth, how natural it would be for the mother of this savage prince to commemorate the event by naming him the "Thunder," or the "Storm," or the "Moon," or the "Dawn"; and, if he became a great man in the tribe, he would likely be worshipped when dead under the name of "Dawn," or "Moon," or "Thunder," or "Storm"; and how easy it would be for after generations to confound the man with the natural objects or events which bore the same name! Or, again, suppose a superior race should come from over the sea, or from the east where the sun rises, or from a mountainous country. They would be called "children of the sea," or "men from the mountains," or "from the sun," indicating the place whence they sprang. Now, suppose that the king of this conquering race of men, of these "children of the sea," should become the "god" of the conquered people, as the Spaniards were deified by the Peruvians in the fifteenth century. They would worship him as a son of the sea, the literal offspring of the ocean. Thus, by mistaking the traditional source of the race for the traditional parentage of the race, the expanded ghost has become confounded with mountain, sea, sun, and even stars, and ghost-worship has blended into nature-worship. When once these erroneous personalizations have arisen, then the use of life-implying words will confirm them. "The mythologists hold that the powers of Nature, at first conceived and worshipped as impersonal, came to be personalized because of certain characters in the words applied to them; and that the legends concerning the persons identified with these natural powers arise afterwards." Contrariwise, the view which Mr. Spencer holds is "that the human personality is the primary element; that the identification of this with some natural power or object is due to identity of name; and that the worship of this natural power thus arises secondarily."

I do not expect, my friends, that this is perfectly clear in your minds. Do not, however, be discouraged. You can at least treasure up this much,—That Herbert Spencer teaches: (1) that the primitive man gets from his observation of the apparently double existence of many things in nature, from his dreams and the abnormal and diseased phenomena of mind, the idea that he has "another self," a ghostly self that is invisible and wanders about in his dreams,—this other self is his "ghost"; (2) that this ghost and his "god" are at first identical; (3) that the ghosts of his enemies become evil gods, or devils; (4) that the ghosts of his friends become good gods; (5) that the most prominent gods are the ghosts of the most prominent men; (6) that the gods of all religions are nothing more nor less than the ghosts of great men, expanded and idealized; (7) that, by the misinterpretation of language, these idealized persons became identified with natural objects, instead of these objects being directly personified; (8) that ancestor-worship, using the term as comprehending all worship of the dead, is the root of every religion.

This is the philosophy of the origin of the gods, as elaborated by the foremost living representative of agnosticism, Herbert Spencer. He not only declares that God, if there is a God, is the unknown and unknowable, but he does more. With his marvellous analytical ability, he dissects the psychological history of religion, discovers the god-idea in embryo, and traces its evolution up to its latest breath.

Now, to some of you, such a philosophy may seem to knock the bottom out of all religion. So it does, unless we can have a religion that rests on something more than assumptions. Unless the bottom of religion is truth, for one, I care not how soon science detects the sham and forewarns us. Give me truth without religion rather than religion without truth. But, when Herbert Spencer says that ancestor-worship is the root of every religion on the globe, he does not say that it is the top, or the flower or the fruit, of the highest possible religion. So astrology was the root of the splendid science of astronomy, so alchemy was the root of modern chemistry. So our republican institutions rooted down deep in monarchies, oligarchies, and despotisms. Religion may indeed have rooted in ghost-worship, and much of religion may yet have risen but a little above that root; but who can tell us to what towering heights the religion of the future may reach, flinging out its giant branches, whose leaves shall be for the healing of the nations, and under whose great arms the poor as well as the rich shall build their homes, and eat of their own vine and fig-tree? I believe in religion as I define it, in religion, agnosticism notwithstanding. And now one word more.

Let us, my friends, not be guilty of the intolerance which stains the name of believers in the past. Let us never conclude that a man cannot be noble and pure and true, because he holds a different faith from our own. Though a man avow himself "agnostic," though he declare that he neither loves nor knows nor believes anything about God, as commonly defined, do not therefore conclude that he cannot be loving and tender and generous and just toward man. *That* he may be, and devote his whole life to the service of truth and humanity unselfishly and heroically. Now, I propose to give you a glimpse of three men who may be called agnostics,—photographs of faces that, when they look up, see only the silent stars in the heavens. I might picture to you Herbert Spencer, or Stuart Mill, or George Jacob Holyoake, or Charles Bradlaugh or Mr. Leslie Stephen; but three names which first come to me are not included in these. The first one is Ludwig Feuerbach, a German professor, who died some seven or eight years ago. Says his biographer: "To the cause of freethought, Feuerbach rendered one service of inestimable worth. He has shown that it is consistent with a strictly irreproachable life. He himself was an unanswerable argument that the atheist is not of necessity a murderer, a liar, and a villain. If all that is said of him be true, he demonstrated the fact that an atheist may be a hero." "His purity, sincerity, and resolution," says one of his eulogists, "are only surpassed by his modesty, his simplicity, and his goodness of heart. His scholars called him 'the good Ludwig.'"

On the 5th of last January there died in the city of Milwaukee, at the age of seventy-six, a quite remarkable man, Surgeon-General Erastus B. Wolcott. He was no less skilful and famed as a surgeon than he was public-spirited as a citizen and beloved as a man. He lost his life in an attempt to do a kindly service to a brother physician of the opposite school. We are told that "gratuitous services were given by him in all charitable institutions in the city; and among the profusion of floral tributes bestowed upon his remains, as they lay for a few hours in a public place that his friends might take one last look upon the noble, kindly face, were many flowers that came as tokens of gratitude from those he had ministered unto without money and without price." The citizens of Milwaukee desired to do all honor to the beloved dead, but were restrained from parade and show, in accordance with his oft-expressed wish. All that he asked for was that some friend should speak of his character, in love and in truth, over his coffin. And this is what the minister, Rev. Mr. Gordon, said: "He was the soul of honor. His creedless life was searched as with candles. But there is no flaw. His morality was intact, his purity unbroken, his integrity whole and sound. He was a creedless man, but his praise is now in the house of creeds. . . . He was a good man; he was a pure man; he was a sweet man; he was a brave man. Creeds and sacraments cannot produce more than that. He had character. Nothing can be higher."

Some ten or twelve years ago, the Republican State Convention met in a certain city of one of our Western States to nominate their candidate for governor. The "slate" was all prepared beforehand. The delegates, it was well understood, were going to vote for a

Digitized by Google

certain young and brilliant lawyer, exceedingly popular in his party. But, on the eve of the nomination, a delegation of ministers from the Methodist State Conference, in session in a town not far away, came to the Convention, and said to the managers, in substance: "We have heard that you intend to nominate this man for governor. He is an infidel. We warn you not to put him at the head of your ticket. If you do, the whole Methodist body in this State will combine solidly against him, and defeat him." What did the political managers do? Embarrassed, perplexed, they came to the prospective candidate, and said to him: "We must, some way, placate the Methodists. It will not do to lose their influence. Go to them and reconcile them. Make them believe that you are all right, that you have been foully misrepresented, that you agree with them in essentials, and so mollify them as you can easily do." But the young man saw the snake in the grass, and he sprang upon it with his heel. He went before the Convention; and instead of playing the religious hypocrite, instead of yielding to the temptation to sell his soul to the devil of insincerity for a governor's seat, he renounced that seat and retained his integrity. He went before that Convention, and told them that he *was* an infidel, and he gloried in the name, and that he despised with his whole soul the meanness of those bigots and intolerants who had dragged their creeds into the political field and put them up as a bar to his aspirations, but they could not bribe him, nor cow him, nor make him a truckling hypocrite; and he closed with these words, "I will see the Republican party in h—l before I will thus stultify myself."

I call that moral heroism. I say that a young man who could thus take the object of his political ambition and lay it as a sacrifice on the altar of integrity possesses some of the grandest virtues; and that man was Robert Ingersoll. One such magnificent deed as that is enough to atone for whatever unjust judgments he has rendered against the Church since that day. I tell you, my friends, it is not "God in the Constitution," nor "God" in the creeds, nor "God" on our lips, but goodness in our hearts, that is going to save us as a nation. When we can put more of that sincerity and incorruptible integrity into the character of our politicians and our people, we shall read no more—for shame!—of the suffrages of free American citizens, in the market, to the highest bidder. Cry out against such corruption, in whichsoever party it appears! Believe or disbelieve in a God *above* nature, or a God in nature, or a God *one* with nature, or an "unknown God," as you may; believe or disbelieve in the great philosopher's "Genesis of the Deities," or in some other hypothesis, as you may, but let us never cease to see eternal goodness enthroned king and ruler of our lives, and to reverence and honor every man, as he is loyal to that upper thought. If men call him "atheist" whose life is a struggle to obey the divinest law which Heaven has ever revealed to earth, then the name of reproach shall ere long become honorable and glorious.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE ENGLISH POETS: Selections, with Critical Introductions by Various Writers and a General Introduction by Matthew Arnold. Edited by Thomas Humphrey Ward, M.A. Vols. I. and II. London and New York: Macmillan & Co. 1880.

It would be quite impossible to extend too warm a welcome to such a book as this. Its plan is admirably conceived, and has not been anticipated by any previous collection or anthology. Many volumes of selections now before the public are admirable in their way. As a volume of lyric poetry, it is not easy to imagine a better selection than the *Golden Treasury* of Francis Turner Palgrave. But its scope is limited. Dana's *Household Book of Poetry* has a much wider range, and is an indispensable book. It will not be superseded by the present work. Its arrangement is by subjects, and it contains a great many anonymous poems, some of which are among the best. Emerson's *Parnassus* is another excellent collection, but it reflects the individuality of Mr. Emerson in a very striking and sometimes remarkable manner. Mr. Emerson, for example, does not consider Shelley a poet; and this opinion is expressed in the scantiness of his selections from his verse.

The aim of the work we are reviewing is more critical than those already named, and its arrangement is entirely different. The selections are arranged according to their authorship and in a chronological order. In these respects, it agrees with *The Family Library of British Poetry*, edited by James T. Fields and E. P. Whipple; but it differs from it in being the work of many instead of only two persons, and in having, besides a slight biographical sketch of each poet, a criticism of his poetry by a writer specially qualified for his task. This difference involves an infinite superiority. The selections are made in admirable taste, although inevitably the lover of poetry will miss many favorites. But the critical notices are what give the work its preëminent value. Many of them are by writers whom we have come to associate pleasantly with their subjects in the biographical series, *English Men of Letters*. Thus, the Chaucer is by Mr. Ward, the editor of the work: Spenser by is R. W. Church, the Dean of St. Paul's; and, foolishly enough, his ecclesiastical title is given, and not his name, as if there had been no Dean of St. Paul's before him and would be none after.

Only two volumes have as yet appeared; Two more will complete the work. This compactness is made possible by the exclusion of living writers and the dramatists, except as the latter are represented by their songs,—no mean representation. To have included dramatic poetry would have doubled the size of the work; and, moreover, extracts from plays are sure to be unsatisfactory. The better the play, the more necessary it is to know it as a whole. The exclusion of living authors is equally commendable. The first volume extends from Chaucer to Donne; the second, from Ben Jonson to Dryden. The fourth will end with Keble. One of the most interesting sections in the first volume is that upon ballads. The criticism is by Mr. A. Lang, and it is an excellent piece of work.

Some of the most admirable introductions in both the first and second volumes are by Edmund W. Gosse. He is particularly at home among the lyrists of the seventeenth and eighteenth centuries. The second volume is exceedingly rich with his selections and criticisms. Davenant, Denham, Waller, Randolph, Carew, and Herrick are all from his pen. He writes *con amore* and with much discrimination. The selections from Herrick are exceptionally rich and full. The Milton is by Mark Pattison, whose Milton in the *English Men of Letters* series left little to be desired. The Shakespeare is by Mr. Dowden, author of the Shakespeare Primer and among students of Shakespeare one of the best. He finds abundant satisfaction in the sonnets and the lyrics that are scattered through the plays.

We have saved the best wine till the last. But in the volumes it is served the first of all,—a general introduction by Matthew Arnold. He is always fascinating, and here he is at his best. Our own time is, he thinks, in greater need of poetry than some other times, because poetry preserves the ideas of religion while its forms are changing; and its forms are changing now at a quite unprecedented rate. His final test of poetry is the amount of truth and seriousness that it contains; and he applies this test to special instances with results that will be generally approved, but not wholly, perhaps, by the admirers of Robert Burns, though his opinion of "The Jolly Beggars" is extremely different from Principal Shairp's, by no means so conventionally proper.

ST. ASPENQUID OF MT. AGAMENTICUS. An Indian Idyl. By John Albee. Portsmouth. 1879.

"If we could listen but for an instant to the chant of the Indian muse," says Thoreau, "we should understand why he will not exchange his savageness for civilization." Civilization carried to excess buries man so deeply in the grave of custom, that his faculties grow numb, and he ceases to recognize what fills simpler souls with awe and delight. The Indian's intercourse with Nature permits independence to each. He does not project into all that he sees his own personality. His being does not escape from its narrow limits, like that of a modern poet, to flow with the waves, to dance and moan with the wind, to hover with the moon through the space of heaven, and feel itself one with the formless life of all.

> "The savage brought to all an eye, an ear,
> And left behind his mimic, fancied name,
> But not the deep imagined, reflex song,
> The earth revested by the plastic mind."

Mr. Albee's wreath of verse is a graceful tribute to the memory of this decaying race. He sings, as one breathes, simply and naturally. The graces of his style elude critical analysis. We are grateful for his serenity and mental repose, after the strained rhetoric and over-wrought expression characterizing much of our modern literature. It is like an oasis and deep well of refreshment to the mind and heart.

One of the great Algonkin race, St. Aspenquid, was

> "The Indian hero, sorcerer and saint,
> Known in the land as Passaconoway,
> And after called the good Saint Aspenquid."

Returning from a vain attempt to reconcile the Indian with the white race, he summons all the blood-bound tribes to their ancient meeting-place, the sacred mountain Agamenticus, that he may celebrate his funeral feast

> "With sacrifices due and farewell talk."

We see the tall warriors gathered round their camp-fires,

> "Sitting or standing, now in light or shade,
> As with the night-winds rose or sank the flames.
> And all about the mountain's woody slopes
> A veil of moonlit, opal mist crept up,
> Festooned across the pine-tree pinnacles,
> And islanding the band above the earth,
> With only night and stars for witnesses.
> They spoke but little, but the silence spoke;
> Men of few words and every word a thing;
> Impassive, taciturn, yet seeing all,
> And every sense infallible by use
> Of life lived in the sunshine or the dark,
> And conversant alone with Nature's works."

St. Aspenquid relates how he has sought to save his race with his rude craft of tomahawk and scalp, long bow and flinty arrow-head, and wiles taught to him by fox and hawk. But, more and more, the land

> "Was filled with these pale children of the sun."

Then he gathered all the charms known to Abenakian wizards, and spreading them out

> "Upon the mountain's highest, tabled ledge,
> I wove my arms toward heaven over them,
> If so be I might touch the Spirit's hand,
> And join His curse to mine against my foe."

Still, the redman warred; and he made one last effort, wandering westward, preaching that new word

> "Which I had heard when first the white man came,
> And asked of us, not hunting-grounds, but souls!
> Something he said of peace, good-will to men:
> Whether he meant this word not for himself,
> But only us, thereby to thrust a wedge
> Between our rights and his too treacherous greed,
> I know not; but, this thing to put to proof,
> I preached the white men's doctrines to themselves
> As they to us; did they not mean it so?
> And what was good for us as well for them?"

This, too, is in vain. Returning, he finds himself called the good Saint Aspenquid:—

> "People called me saint;
> Half scorn, half love! for they remembered not
> To do the thing I taught, but only words!"
> . . . . . .
> Children of day, are these the pale-faced men;
> Children of night, are we the red man's tribes.
> The heavens are bright on them, and they will grow
> Like fields of maize in the long summer days.
> Yet you will fade before their orbing race,
> As when the hunter's roundest, riding moon
> Bathes wood and field in lustrous, frosty light,
> Then leaves their greenness all a blackened wreck."

THE *Atlantic* for November contains the first instalment of a new story by that gifted and delicate artist of fiction, Henry James, Jr., which all who seek the best of this class of literature will greet with pleasure. The Rev. S. J. Barrows makes a very successful magazine article on "The Silk Industry in America." Prof. N. S. Shaler of Harvard discourses wisely concerning "The Future of Weather Foretelling," and reports the progress already attained in this direction, while he indicates the complicated nature of meteorological science and the difficulties which attend its achievements. The Concord School of Philosophy obtains a temperate recognition from the stand-point of a neutral observer, in some reflections entitled "Philosophy and Apples," from the graceful pen of Geo. P. Lathrop. Miss Elizabeth Stuart Phelps discusses "What is a Fact?" and contends for the reasonableness of certain cardinal beliefs of religious faith or the spiritual life which the agnostic and materialist questions or denies. Miss Phelps argues with earnestness and ability, even if she may not be considered strictly logical or wholly convincing. Col. T. W.

Digitized by Google

Higginson, in a brief chapter of personal experience, to which he gives the title of "A Search for the Pleiades," hints at the unsuspected resources for the study of nature and romantic out-door adventure which await the explorer even near at home. There are two or three poems in the number, of which "The Jew's Gift" by T. B. Aldrich is the most striking. There is also a discriminating analysis of the characteristics of this author's fiction, which points out with much frankness his defects as well as his merits, and indicates the possibilities of his genius. The continued articles, "The Intimate Life of a Noble German Family" and the "Reminiscences of Washington," maintain their former excellence. Those who value magazines for their stories will find in "His Best" a powerful and touching sketch. "Recent Poetry" is a free handling of some volumes of poetry that have lately appeared. The book notices contain a very appreciative one of *The True Republic* by Col. Stickney, to which the attention of readers of the *Index* has been called. The Contributors' Club is as usual in keeping with the general excellence of the number.

For the *Free Religious Index.*

IS IT SO?

A friend of mine maintains that thought and sentiment cannot be predicated of any being that has not brains; that the mineral and vegetable worlds are neither intelligent nor necessarily the product of intelligence; that there is no evidence of any being possessing infinite goodness, power, and wisdom; that what we call the works of God had no origin nor creator, being self-existent; that immortality cannot be proved; that the object of reverence is an idea and not a heavenly Father; that benevolence and conscientiousness are the principal faculties to be cultivated and relied upon for human happiness; that the works of art, the watch, the picture, the steam-engine, imply a human origin, and bear evidence of an intelligent cause, but afford no analogy for the operations of Nature; that the eternal order of celestial movements, the beauty and glory of the universe, are applications of laws of gravitation, cohesion, color, form, and not dependent on a being of intelligence or power. That friend of mine is remarkable for truthfulness and righteousness. W. G. B.

[To our thinking, while the evolution theory of the universe may not prove the existence of *a* being of intelligent power and goodness as creator, it does prove that *the essence of moral intelligence is ingrained in the very nature and constitution of things.* It is infinitely more important, and a better guarantee for the stability of truth and right, to know that the universe has brought forth myriads of beings like "W. G. B.'s" friend, who are remarkable for truthfulness and righteousness, and that the universe keeps doing this, than to know that there was one such being at the dim beginning of the process, if beginning there ever was.—ED.]

MR. F. E. ABBOT'S RETIREMENT.

A VOICE FROM AUSTRALIA.

Editor Free Religious Index:—

I have but recently read the announcement in the *Index* of Mr. Abbot's retirement from the editorship and management of that paper. I read it with much painful emotion, yet with some pleasure,—pain to learn that men of "liberal thought" should have forfeited their bond by failing to keep their engagements for the support of the paper; pain to see that out of the myriads of "freethinkers" in America there was no sufficient monetary help at the crisis; pain—greatest pain—that for these reasons the founder, the chief thinker and spirit of the *Index*, and its hardest worker, should, after an earnest labor of ten years in its behalf, be compelled to retire from that work.

Pleasure—heartfelt pleasure—in the noble and affectionate words in which Mr. Abbot tells us of his disappointment, not of his despair; in which he reluctantly resigns his high position among us, and in which he exultingly proclaims to us the bright advent of his successor.

Pleasure—great pleasure, too—it is for me, and for all "emancipated" men, I should think, to know that you, dear sir, have so generously responded to the call of duty, by taking upon yourself the arduous duties and responsibilities of the position. The mantle of Elijah has indeed fallen upon Elisha, while the spirit and the form of Elijah are still with us,—together to exhort us, to instruct us, and to guide us to the "highest paths."

If the much-vaunted spread of the principles of "freethought" in these modern days be true, and if they be of any moral effect upon the multitudes of "liberal thinkers," surely these men will now flock to the standard of the *Index*, and liberally support the paper and the cause with their purses, by their recommendations, and by their *lives*. I enclose names of subscribers obtained here, and subscribe myself your earnest well-wisher, B. R.

SYDNEY, N. S. WALES, Sept. 8, 1880.

PERSONAL ITEMS.

B. F. UNDERWOOD will address the Free Congregational Society of Florence, Mass., next Sunday.

A ROMAN CATHOLIC priest in Montreal, named Seguin, has written a letter to Bishop Fabre, announcing his conversion to Protestantism.

AMONG the successful candidates at the Cambridge (Eng.) University higher local examinations was Miss Helen Gladstone, the daughter of the Premier.

PROF. LUIGI MONTI, of Harvard College, began Tuesday, October 26, a course of six lectures on Dante, his Times and Works, before the Lowell Institute of this city.

REV. A. A. HOSKINS, who was recently deposed by his Methodist brethren of Milwaukee for heresy, it is reported, has been denied permission to officiate at a marriage ceremony in his former church.

MR. ROWLAND CONNOR, who has gone to East Saginaw, Michigan, to take charge of a liberal society there for a few months, writes, "The liberal movement here is far more promising than I had any reason to anticipate."

REV. PHILLIPS BROOKS is reported to have said that almost any company of clergymen gathering together and talking freely to each other will express opinions which would greatly surprise the congregations who ordinarily listen to those ministers.

PROF. ASA GRAY, the eminent botanist of Harvard College, will celebrate his seventieth birthday Nov. 18. It is said that Prof. Gray is soon to go abroad for a year. His head-quarters will be at the Herbarium of the Kew Botanical Gardens, where he will be engaged in studying the *Compositæ* for the next volume of his great *opus*, the "Flora of North America."

REV. S. J. BARROWS is announced as the new editor of the *Christian Register*. Mr. Barrows has ably and acceptably served as Mr. Ames's substitute in several vacation seasons, and is his natural successor. He is expected to enter on his new duties the 1st of next January. Meantime, the *Register* keeps the even tenor of its way in the efficient hands of Rev. Mr. Batchelor, of Salem.

PROF. JACOB BOLL, of Dallas, Texas, died September 29, while engaged in scientific exploration in Wilbarge County of that State. Prof. Boll was a Swiss naturalist and geologist, a favorite pupil of Agassiz, and a man of distinguished scientific reputation. His name is honored in the Harvard Academy of Science, in Philadelphia, Paris, Geneva, Berlin, Zürich, and other seats of learning in Europe. In Texas, in the absence of a State geologist, for six years past his labors have been of great value to science and to the State.

BISHOP COLENSO, of Natal, who was so much talked about a few years ago on account of his advanced views on the Pentateuch, lives a very quiet, uneventful life at Bishopstown, near Maritzburg. He is rarely seen in the city except on Sunday, when he conducts services. He is described as elephantine in appearance, being almost seven feet high and of massive frame. He wears a wide-brimmed stove-pipe beaver hat of the old-fashioned cut and a long coat of thin black material. He is regarded with awe and reverence by the natives, who salute him as supreme or great chief. The Bishop is now sixty-six years old, but retains his vigor of mind. One of his daughters acts as his amanuensis; and Kaffirs, whom he has always befriended, are his printers.—*Independent.*

THE funeral service of Mrs. Lydia Maria Child was held at her late home in Wayland on Saturday afternoon. In accordance with her own request, it was private. Among those present were some of Mrs. Child's former neighbors, some of them poor people who had been recipients of her charity, Wendell Phillips, two nieces, Mrs. Parsons of New York city and Miss Abbie Francis of Cambridge, Mrs. Russell of Boston and friends from Medford. The Rev. William Salter of Roxbury, who at present supplies the Wayland Unitarian pulpit, conducted the funeral services. He took the last book written by Mrs. Child, *Aspirations of the World*, and selected portions of it for the basis of his remarks. Wendell Phillips, who had been requested by the family friends to speak at the funeral, delivered a fine eulogy on the deceased. He spoke of her literary activity, reviewing her professional life-work from the time of writing her first book, *Hobomok*, when she was twenty, up to the date of her death. The principal events of her life, including her anti-slavery efforts, were also reviewed. Mr. Phillips remarked that Mrs. Child's greatest pleasure was in giving freely to the poor and to worthy charities. At the close of the service, the body of Mrs. Child was interred in the family lot beside those of her husband, David Lee Child, who died in the autumn of 1874.—*Boston Advertiser.*

MRS. LITA BARNEY SAYLES has these generous words for the *Index* in the last number of the *Religio-Philosophical Journal*, which in view of some sharp thrusts at us recently from the Spiritualist organs are rather soothing: "I like the *Free Religious Index* very much, and find, as usual, much information in it that I could not, if it was withdrawn. Perhaps just out of sight there's a bit of black ribbon in memory of our noble friend Abbot's ten years of splendidly done work, and its external relinquishment; but this is only a change in his life of usefulness, such as Mr. Frothingham has made in his, and which will probably result in much good to the world. And if our warm-hearted worker, Prof. Adler, can have the courage to stand above the dead body of his most devoted friend and helper, the good Mr. Seligman, and say: 'This is no time for tears. The world needs us: we must close up the ranks, and move along,' then we can well afford to say the same of Mr. Abbot's past work, and hope for the promise of the future. Free Religious people, whose organ the *Index* is, are a spiritually-minded people: they are not materialists, as is often averred. We need all the liberal papers possible, that are pure in tone and just in intent; and having derived so much pleasure from its pages, since its birth, I am glad to say this to Spiritualists who may have a little money left after sustaining our own organs."

POETRY.

For the *Free Religious Index.*

DEFERRED.

If thou shouldst suffer wrong,
Of fraud or falsehood at thy brother's hands,
The hidden root of thy revenge nurse long
And patiently, until it flowering stands,—

High as the topmost heaven,
Deep as the ocean, broad as flowing light,
Warm as the circling life which God hath given,
To vibrate in thy veins and his. The might

Of justice on thy side
Shall make thee bold; but keep thy vengeance set.
Strike not, while fleeting wealth and power and pride
Make glad his world. Not yet, thy day, not yet.

Gaze on his fertile fields,
His fair domains, his happy, smiling brood
Of little ones, and all that fortune yields
To bless. Thine hour of triumph still holds good.

When storms shall sweep his roof
And fate shall blight his cattle or his grain,
When friends of fairer skies shall stand aloof,
When Death shall thrill his darkened home with pain,

Go thou, and lift the load
That weighs upon his burdened heart that day.
Set purse and scrip before him. What *he* owed
To *thee* shall melt in Pity's glow away!

Then, lest his eyes bowed down
Should lift, and find thee sudden, unaware,—
Haste thee. For thus thy brow shall bear the crown
Reserved for holiest saints to win and wear.

Let him not know thy deed,—
So shall it spread and blossom in thy soul:
Until thy life hath past from earthly need,
Its growth and fragrance shall thy days control.

FLORENCE, MASS. H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, OCTOBER 28, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

TO THE OLD INDEX STOCKHOLDERS.

At the suggestion of Mr. F. E. Abbot, the Directors of the old Index Association, before closing its affairs, voted to send an appeal to all non-delinquent stockholders, asking them to contribute, for the publication of the *Free Religious Index*, the amount of the tenth annual assessment on their stock, which would have been assessed this autumn, had that old Association continued. A number of stockholders answered the appeal promptly, and either sent the cash or their pledges for the sum. This is the time of the year when the assessment would have been made; and we hereby renew the appeal. We think that generally the friends who have stood faithfully by the old Association for nine years, and made all their payments for that time, will want to square up their account by volunteering the payment of this tenth assessment. And we have hopes that even some others, who may have been delinquent perhaps for a year or more, may be moved to do the same. We begin below a new list of payments made the last two weeks. Let it rapidly grow. We need the money, friends; and if you need the *Index*, or think it is needed for the cause of free, rational, and humanitarian religion, let us now have your pecuniary aid.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15	$961.35
S. GRIFFITTS MORGAN, *New Bedford*, 10th assessment on old *Index* stock	30.00
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock	50.00
JOHN W. CHADWICK, *Brooklyn*, 10th assessment on old *Index* stock	10.00
WM. J. POTTER, *New Bedford*, 10th assessment on old *Index* stock	70.00
ABRAM FOLSOM, *Boston*	25.00
LOUIS BELROSE, *Philadelphia*, 10th assessment	20.00
L. FRANG, *Boston*	5.00
GEORGE A. BOURNE, *New Bedford*, 10th annual assessment	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00

WILLIAM J. POTTER, *Secretary F. R. A.*

BEARING FALSE WITNESS.

At a meeting recently held in Philadelphia in the interest of the proposed Christian Amendment to the United States Constitution, one of the speakers, Rev. R. C. Wylie, of Iowa, gave an essay criticising the Secular Theory of Civil Government. He appears, judging from the report of the *Christian Statesman* (the organ of the Christian Amendment party), to have had chiefly in mind the movements in behalf of State secularization in this country, and yet to have very imperfectly informed himself of the real aim of these movements. He bears, in fact, what must be called false witness concerning them.

For instance, he says—to name his most important misrepresentation first—that "secularism demands that our laws shall be wholly disconnected with morals." A more flagrant misconception than this could hardly be imagined. In the "Demands of Liberalism," formulated by Mr. Francis Abbot and adopted as the basis of all the organizations working for the secularization of the State in this country, the eighth demand reads as follows: "We demand that all laws looking to the enforcement of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty." If Mr. Wylie wrote his essay without consulting the constitutions of the secularistic organizations, and especially without having before him the "Demands of Liberalism," which have been kept so constantly and so long before the public eye, then his negligence in preparing for his task was of a kind that is equivalent to a gross injustice. If he had the "Demands of Liberalism" under his eye, how is it possible that he could have written that "secularism demands that our laws shall be wholly disconnected with morals," when this common platform of the movement states explicitly that "all laws shall be conformed to the requirements of NATURAL MORALITY, EQUAL RIGHTS, AND IMPARTIAL LIBERTY"? Even if Mr. Wylie were to take the absurdly irrational and unhistorical ground that there is no genuine morality outside of Christianity, it would be none the less most unjust for him to impose this absurd interpretation upon secularists, who expressly claim that there is a morality which is natural, resting upon ethical laws deeper and broader than Christianity, and giving authority and sanction to all legitimate civil laws. The statement in the eighth "Demand" is so worded as to make it clear that what is meant is that civil government should not enact what is called Christian morality *because it is "Christian,"*—that is, resting upon the authority of alleged revelation,—but should leave it to take its place in legislation with universal morality, of which much of it is a part.

Some Liberals, in their, as it seems to us, mistaken and mischievous opposition to the United States postal laws against giving mail privileges to manifestly indecent literature, have in the heat of discussion uttered some such sentiment as this, —that the national government has nothing to do with regulating the morals of citizens; a statement which, unexplained and unmodified, might give foundation for some such charge as that which Mr. Wylie makes, and possibly is what he had in mind. But even those who have expressed this opinion, or something like it, have never been so wild, so far as we have seen, as to say that all our laws, State as well as national, should be "wholly disconnected with morals." What they have specially referred to in such statements is the postal laws; and it would be unjust to base even upon such statements, however morally dangerous they may be, the charge which Mr. Wylie brings.

Again, Mr. Wylie says: "Another thing demanded by this theory is the secularizing of education. It demands not only the expulsion of the Bible from the schools, but also the expulsion of all moral and religious training." And again we have to say in reply that an utterance like this could only come by gross neglect of the most natural means of information, or else—which we are unwilling to say—by gross fabrication. What "the theory" of secularism demands is the secularizing of that *part of education* which is under the supervision of the State at the public expense; that is, by means of money raised by taxation of all the people without regard to their religious views. On the ground of simple justice, this is demanded. But by no means the whole of education, even of those who attend the public schools, comes through those schools. There is home education. There is education through the church and the Sunday-school and by any instrumentalities that these may set in operation. And secularism makes no profession of any attempt to interfere with any amount of religious training that is given by these agencies. It simply would leave religious instruction to its recognized and legitimate instrumentalities. As to "moral" training, that is a very different thing. And Mr. Wylie should be required to give his authority for the statement that secularism demands "the expulsion of all moral training from the schools." So far from this being true, secularism, as we know it, lays special emphasis on moral training, and would require that it should be made a part of the regular school instruction. Secularism, indeed, holds that moral training can be wholly disconnected with theology; and there are prominent secularists who believe in the possibility and the urgent necessity of a moral text-book being prepared for school use, which, without touching on any controverted religious problems, could be made to cover all the most essential principles of morality,—an opinion to which we give full assent.

Again, but a point of much less importance, Mr. Wylie complains that secularism demands that the civil government shall not support chaplains in any of its departments or in prisons and reformatory institutions of the State. Yes, secularism does demand this,—demands it on the same ground that it demands that the money raised by taxation of all the people, without regard to their views of religion, shall not be used for any specific instruction in religion in the public schools. And, considering what an empty formality and even farce the performances of chaplains in legislative halls often become, the demand, at least in part, might be made even in the interest of religion. But the true reason for it is that, according to the spirit and principles of civil government in our country, religion, in all its departments and institutions, is left to the voluntary action of the people in their private capacity; and this, not for the sake of hindering or obstructing religion, but for protecting with impartial justice the equal liberty of conscience of all. With regard to the point under this head which Mr. Wylie makes most account of, —the appointment of chaplains in prisons and reformatory institutions, there is no reason why the churches should not consider these as missionary ground and support their own chaplains in them as they do elsewhere, under of course such disciplinary restrictions as may be necessary. And secularism makes no demand for the expulsion of such religious ministrations from penal institutions.

But, in fine, we must conclude our criticism of Mr. Wylie's address by saying that, if his action in this matter is a specimen of "Christian morality" and of the kind of religion the "Christian Amendment" party would introduce into the schools and

Digitized by Google

the institutions of government, the less of it we have in them the better.

LYDIA MARIA CHILD.

Since the last issue of the *Index*, death has removed from the list of officers of the Free Religious Association one of its best known and most honored names, that of Lydia Maria Child. For the past eight years, Mrs. Child has been a Vice-President of the Association. And the position with her has not merely been an honorary one. She has shown an active interest in the welfare of the Association and the promotion of its objects. No year has passed, we think, when she has not sent a contribution to its funds. Usually, she has been in attendance at its annual meetings; though, on account of her habitual disinclination to appear on public platforms, few might know of her presence. One of her last expressions of interest was to send, a few weeks ago, from her accumulated stores extracts for the column of the *Index* entitled "Essence of all Faiths."

Mrs. Child became by natural right a member and officer in the Free Religious Association; for she had been for many years a worker for Free Religious ideas, and was in no small measure one of those pioneers who prepared the ground which that organization has occupied. Her most extensive literary work, the *Progress of Religious Ideas*, was written, indeed, from the stand-point of Free Religion. Personally we have to express our own great indebtedness to that book—read just as we began the professional study of theology—for opening our eyes to the equality of the religions in respect to their origin and the substance of their teachings. This book was a very remarkable one for any author to have written at that day. Of course in its information concerning the ethnic religions, it has been to a large extent superseded by the immense advance of research in this department of scholarship during the last twenty-five years—the period since Mrs. Child's book was published. Yet we know of no work on the same subject within this time that has been written with such absolutely fair, impartial, and unpartisan spirit and method. So perfectly did Mrs. Child succeed in her aim of "placing Christianity on a level with other religions, so far as the manner of representation is concerned," that no reader could tell from the book itself which religion among those she delineated she herself accepted. Her plan was to let the religions speak through their best voices for themselves; and nobly did she fulfil it. The book from this point of view, as an example of absolute religious and literary justice, cannot be superseded, and is most profitable reading to-day. For fulness and accuracy of information, too, up to the time of its publication, it has not been questioned.

But Mrs. Child was much better known to the community at large by her other literary works, which were voluminous and of wide range of topics. Her name in full—Lydia Maria Child—has been a household word in American homes for more than fifty years. She published her first book, an Indian story, before she was twenty years old; and her last, *Aspirations of the World*,—a book of extracts from all the world's faiths,—only two years ago. And what a busy life in the sixty years between, with the whole anti-slavery struggle, wherein she stood among the foremost in the heroic ranks, flung into the midst of it! Some other pen, we trust, will tell for our readers the completer story of this well-rounded life,—the story of a gentleness equal to her heroism and strength; of a heart actively sympathetic with every cause of human amelioration; of a self-sacrifice that was constantly finding, after the simple wants of her simple mode of life were satisfied, "more money by her than she needed," and sending it out on errands of philanthropy and mercy. It was not our fortune to know her intimately enough to more than hint of this side of her character and work. We only, from the outer circle of her friends, would bring to-day this tribute of grateful regard to place on her new-made grave.

Our Unitarian Free Religious co-worker in Chicago, *Unity*, makes the following good point in its latest issue: "Recently, as all the world knows, Robert Ingersoll delivered a telling Sunday address at McVicker's Theatre, urging the superiority of Righteousness over Creed; teaching that Salvation comes through conduct, not through vicarious atonement. At least, eight prominent pulpits in this city devoted the following Sunday to answering this lay preacher, seeking to counteract his hurtful influence. The same week there was gathered in this city a Saloon Keepers' Convention, called to devise measures to secure free traffic in whiskey. Before this body, committed to what is avowedly the most debasing and impious industry of America, appeared the Mayor of the city and made a complimentary speech. Bible texts were conspicuously displayed throughout the hall, lending a semblance of sanctity to their wicked business; and, as far as reported, but three pulpits in this great city undertook to counteract this demoralization. Is there not here a sad lack of moral perspective? Which is most threatening, doubt or drink? Which is more dangerous, Ingersoll or the saloon-keepers,—Free inquiry or free whiskey? Whom should the Church most fear, the prophet of character who denies the creed, or the destroyer of character who belies the creed?"

Postmaster-General Maynard has renewed the war against the lottery-dealers. His predecessor, General Key, began the good work, forbidding the use of the mails for carrying the circulars of certain Kentucky lotteries. The dealers carried their case to the United States District Court, which sustained the action of the Postmaster-General. From this decision, they appealed to the Supreme Court; and, for some reason not very clear, pending a decision on this appeal, General Key allowed the use of the mails for the circulars. Mr. Maynard not only agrees with Mr. Key that the law fully authorizes the exclusion of such matter from the mails, but he now takes the very sensible view that the court of proper jurisdiction, though it be not final, having sustained the action of the Post-office Department, that action must stand as law until reversed by the higher tribunal. The law under which this nefarious lottery-traffic has been forbidden the use of United States postal privileges is the same law which the Chicago Liberal League Convention clamored for repealing. The lottery-dealers are fighting the Postal Department with all their might; for they know, as do the dealers in filthy literature, that with the loss of mail privileges one of the chief means for sustaining their wicked business is gone.

THE ANTE-REFORMERS.

The name "Free Religion," so far as I know, is new; having first come into use, I believe, at about the time of the formation of the Free Religious Association, some thirteen years ago. Other designations have been employed to cover substantially the same thing,—as "Universal Religion," a term used frequently by Mr. Samuel Johnson; "Absolute Religion," often found in the writings of Theodore Parker; the "Religion of Humanity," etc. The phrase "Free Religion" is not quite happy, but perhaps no other any less objectionable can be selected.

But the *thing* certainly, whatever may be true of the name, is not new; and it would be interesting to trace the dawning and the growth of that idea in the minds of men in the different ages of the past. The old Hindus, who saw so much, and were so bright, catholic, and wise, did not fail to discern that religion is grounded in elements that belong to human nature universal, and that the special, the historic faiths are all essays more or less partial, and converge properly to the one fundamental and transcendent faith. Kalidasa, one of their most celebrated poets (he has usually been assigned to the first century B.C.), says, "The roads leading to perfection, which vary according to the different revealed systems, all end in Thee, as the waves of the Ganges flow to the ocean."

And the thought of the universality of religion, the essential oneness under all the forms of expression, and the over-arching ideal, finds expression constantly in the writings of the Sufi mystics, whose period corresponds approximately to what we call the middle ages in Europe. One of them, of the thirteenth century, says: "As water from the glasses is all poured into one vessel, so all the praises are mingled together. Since He that is celebrated is wholly one, all religions form but one religion." The external or positive can be dispensed with by him who has risen to the substance and spirit. "The compass," he says, "only serves to direct the prayers of those who are outside the Kaaba, whilst within it no one knows the use of it."

St. Augustine, the eminent church Father, seems to have had some vision of the same great truth: only, with the eager wish to appropriate as belonging to his own special faith, like to that which actuates many among the Liberals to-day, he is disposed to invoke for this universal faith the name and the characteristic features of Christianity. "That which is now called the Christian religion existed among the ancients; and never did not exist from the planting of the human race until Christ came in the flesh, at which time the true religion, which already subsisted, began to be called Christianity."

When ecclesiastical history shall be studied in a broader and nobler spirit than has hitherto obtained, it is probable that we shall be able to see gropings and dim anticipations of this truth in the early centuries in some of the sects that have come down to us under the brand of heretics. It has long seemed to the writer that the noted heresiarch, Manes or Mani (third century), could we once get at his real view, was a Free Religious reformer of his time. According to the Oriental writers, his aim was "to establish a perfect universal religion." He was an eclectic: he drew some things from Christianity, some from Buddhism, and some from Zoroastrianism. But, be that point as it may, it is not to be doubted that we have quite distinct enunciation of these principles in the sixteenth century, in the reign of the Mogul emperor Akbar. "A more extraordinary man," says Prof. Max Müller, "never sat on the throne of India. Brought up as a Mohammedan, he discarded the religion of the Prophet as superstitious, and then devoted himself to a search after the true religion." He invited representatives of all faiths to his court, encouraged the freest discussion and interchange of views, and sought to arrive at the fundamental grounds in which all faiths are one. He was for many years looked upon as a secret convert to Christianity, but was, as Müller assures us, "a rationalist and deist." "Akbar," says the Dabistan, "mixed the best and purest of every religion for the formation of his own faith." A remarkable liberality for a man that could neither read nor write, and stood the monarch of a powerful empire.

Digitized by Google

But in the fifteenth and sixteenth centuries we find in India individual reformers that well deserve recognition as expositors and apostles of the universal word. There are many names. I can mention but two, Nanak and Kabir. The former was "a grain factor by trade, who threw aside Vedas and Koran, denounced caste, *sati* (widow-burning), and all other degrading customs and institutions, and preached pure theism, broad humanity, and a code of morals nowhere surpassed."* He was the founder of the band or association called *Sikhs*, which, taking on subsequently a political and military character, has in recent times played a very important part in the history of Northwestern India. "He alone," says Nanak, "is a true Hindu whose heart is just, and he only a good Mohammedan whose life is pure."

Kabir, in the sixteenth century, seems to have been a man of quite exceptional genius; and he certainly was one of the most remarkable religious reformers of modern time. Sentences from him are these:—

"Live according to your knowledge. Fetch water for your own drinking, nor demand it from others."

"The goose (man) abandons the lake, and would lodge in a water-jar. Kabir has called aloud, 'Repair to your own place, nor destroy your habitation.'"

(Emerson says in like spirit: "Why should not we also enjoy an original relation to the universe?")

"The Hindu fasts every eleventh day, the Mussulman during the Ramazan. Who formed the remaining months that you should venerate but one? If the Creator dwell in tabernacles, whose residence is the universe?"

The benign effect from the example and teachings of these pure reformers has never been spent. Within India and outside of India, it has been marked. From Akbar and his liberal court, Spiegel tells us, Ramohun Roy, and, by consequence, the Brahmo-Somaj of to-day, have their parentage. Buddhism, which itself originally may be called a form of Free Religion, has felt the influence. Witness the free churches of Buddhists in Siam, who "reject all that is miraculous, and adhere only to the moral teachings of their faith," and like movements for amelioration in Burmah Ceylon, etc. It is a proverb with the Chinese that "religions are many, but reason is one: we all are brothers."

Within the pale of Christianity itself was Quakerism, which, originally a worship of the inner light, would, if carried into full effect and allowed free scope and expansion, have founded the church of humanity, and inherited the great future.

Thus we see that all along the ages old and new, there have been ante-reformers, forerunners, baptists in the wilderness uttering their cry, and making straight the paths for the coming of the Most High. It seems to have been reserved for our own time to make the first distinct articulation of this broad principle, and to essay, albeit in very rude and elemental way thus far, some organization upon its basis. The Free Religious Association stands representative of this idea. It is in a degree a fulfilment, and in a larger measure, as I trust, a prophecy. Few of us comprehend the breadth of our thought, or the exceeding fruitfulness for humanity which it will yet reveal.

Free and universal religion is the only form of religious faith that can address itself to the advancing intelligence of the time, can command its suffrage and enlist its support. All the others are essentially outgrown, and have vitality and power only as they borrow from the universal, and accommodate themselves in a degree to the requirement of the present. It will, it naturally must, form close affiliation with science, and will work in connection with that powerful auxiliary, effectively for the physical and social redemption of man. What strength, what reënforcement it will minister to the individual soul, as it shall open before it the entire volume of the experience, the thought of humanity!

Doubtless, our conceptions fall at least as far short of what the future shall reveal as those of the early reformers, some of whom I have named, did of things which are well seen in this present. But have we not already enough in the ken of our vision, poor and partial as that still is, to incite us to do and to spend in behalf of the broadest, and most benign religious advance that has yet dawned on the world?

C. D. B. M.

* S. Johnson.

SOCIAL SCIENCE AND PHILANTHROPY.

The Associated Charities of Boston published in last week's "Bulletin" the following interesting letter from Prof. Felix Adler, with regard to District Nursing among the poor, as carried out by the "Society for Ethical Culture," New York:—

We consider the duties of the district nurse to be: First, to bring about proper ventilation, to prepare proper food for the sick, to establish cleanliness, and of course to see to it that the physician's orders are carried out,—giving injections, applying bandages, etc. The nurses are always supplied with a large stock of bed linen and clothing, beef-tea, brandy, and the like. The nurse is also empowered to hire assistants for the purpose of scrubbing rooms, where, as is often the case, the filth of such rooms is too great to be overcome by the nurse's own efforts. But this is only a part of the nurse's duty. She brings a direct moral influence to bear upon the people whom she visits. A district nurse must always be a lady, in the full sense of the word; and the fact that the lady comes down to their plane of life, and shows herself willing to do the most menial offices for them, seldom fails to produce an impression in the hearts even of the degraded poor. There are touching instances of gratitude which I could mention in this connection.

There is a third and very important aspect of the nurses' work. Nearly every day of charity among the poor, we found ourselves frequently baffled by the tricks of impostors. It seems almost impossible even for the vigilant officers of charitable societies so to penetrate into the interior of families as to make deception impossible. It seemed to us that the district nurses, besides everything else that they might accomplish, would be our safe guides in alms-giving, would lead us to cases of real distress, and, without trespassing upon the privacy of their domestic life, would reveal to us the inward condition of the families of the poor. Nay, we hoped in course of time to acquire reliable statistics of pauperism in New York which might eventually become the basis for more effective measures than have yet been undertaken toward its amelioration.

I will only add that we have not been deceived altogether in these expectations, in that already many facts of the utmost significance come to our notice, revealing a degree of distress the very possibility of which we had never conceived.

Before we began our work, district nurses had already been sent out in New York under the auspices of the City Mission.

The points wherein we differ from the City Mission are sufficient to distinguish our work from others. The nurses of the mission are subject to the order of missionaries, and are sent upon their requisition. The object of the nurses' call is as much, or perhaps more, to convert the soul as to restore the body. Our nurses are attached to dispensaries, and are entirely under the control of a medical board appointed by the authorities of the dispensaries. Their object is purely humanitarian. I think our records will show that the majority of our patients, thus far about five hundred, have been Roman Catholics.

Our system of district nursing is completed by a Relief Committee, whose duty it is to follow the footsteps of the nurse wherever she reports distress. This Relief Committee consists of ladies and gentlemen of my society. We pay our nurses $600 a year, besides car fares. Expenses for bed linen, food, delicacies for patients, make a further article of expense, which must be taken into account, as it is indispensable. As our means increase, we propose increasing the number of nurses. We have at present two, attached respectively to the Demilt and New York Dispensaries.

Sociological.

DR. GILMAN, in his recent address before the Social Science Association at Saratoga, gave emphasis to the point that it is not a society for the promotion of reform, nor an assembly whose object is charity; but its object is the promotion of science, the ascertainment of principles and laws. Too much emphasis cannot be laid upon this point. Of course, there are not as yet, and, until Mr. Herbert Spencer finishes his great work, there will not be, any systematic treatises upon social science, such as are now plentiful upon any of the so-called natural sciences. Indeed, Mr. Spencer has written a special book upon the *study* of sociology, so little known did he consider even the methods of procedure for getting at its first principles. The portals of social science are yet clouded with many dreary superstitions. But there is no reason for denying the validity of the science itself, only because it is little known as a science, is complicated with other sciences, or is sadly lacking in development. As Prof. Gilman pithily remarks, "To those who say there is no social science, the answer is, There soon will be; for some of the ablest intellects in the world are now applying to the study of social phenomena the same industry in collecting facts, the same patience in weighing them, the same methods of analysis and synthesis, which have been employed with effect in geology, in zoölogy and biology, in anthropology, ethnology, and psychology." The aim of the Association was declared to be "a study of the conditions which tend to make a perfect state of society, where 'each is for all, and all for each.'" The great subdivisions of the science were enumerated as follows: First, those subjects which pertain to the physical well-being of the community. This includes commercial freedom as well as sanitary regulation. Next, morality or social order,—the conditions of society favorable to temperance, chastity, honesty, frugality, industry, and quiet. Then, intellectual culture, including all subjects relating to education. Finance comes next. "If the finances of a community are crooked, nothing will go straight. The currency is the route on which we all travel; and, if that leads down a chasm, down go we all, though the rails be plated with silver." And, last, is sound legislation accompanying good customs and usages.

NOW THAT ministers everywhere and of all denominations are beginning to recognize the fact that the most acceptable preaching is that which refers to this world, while references to another world and to the schemes of salvation for reaching its choicest spots are getting to be uncertain in tone and nebulous in meaning, we wish it were possible to persuade them in a body to turn their attention to the study of social science. Of course, as a body, they know almost nothing about it; and the task of mastering it may appear so formidable that many even of those who recognize the necessity for a change in methods of preaching will prefer to run the risk of hanging on to their pulpits by the slender threads of old-time theology yet left to them. But all whose brains are yet plastic, who have courage enough to face facts without flinching, and faith enough in humanity to believe that there is a good time coming, or that the bad time may be alleviated by a little work, a little knowledge, a little patience, and a little exercise of justice, and gentleness,—all, in other words, who are fitted to preach,—would find in the pursuit of this new knowledge enough to give an added zest to life, and to make them more serviceable to the world than they can ever hope to be, if they remain in the old familiar ruts. Sunday lyceums, into which so many churches are now degenerating, would have a greater influence upon Monday's living.

A SOCIOLOGICAL interest attaches to the concluding portion of Mr. Edison's article in the October number of the *North American Review*. Of more real importance, we believe, to civilization than the success of the electric light, will be the ability of the electric light companies to sell electricity for "power" in the day-time. "Power can be supplied," says Mr. Edison, "from twenty-five horse-power down to one one-hun-

Digitized by Google

dredth of a horse-power on the same mains that supply light," and therefore "elevators, printing-presses, sewing-machines, fans, pumps, etc., can be run by electricity from a central station." In easing household labors, therefore,—that is, in making life better worth the living for a multitude of persons now condemned to drudgery,—this invention bids fair to do great good.

A LETTER FROM COLORADO.

The first settlement where Denver now stands was made some twenty years ago, amid dangers and difficulties seemingly of an insurmountable character. I stopped there on my way to California in 1871. The city then numbered seven thousand inhabitants. Its present population is thirty-seven thousand. Situated on the river Platte, fourteen miles from the foot-hills of the Rocky Mountains, in the midst of a good grazing country, with five railroads, and others in process of construction, having a large supply trade with the mining towns of the mountains,—rich in almost every variety of metal and mineral,—with flour mills, steam mills, woollen factories, and a large number of industries, favored with a remarkably salubrious and healthy climate, and having a population unusually intelligent, wide-awake, and energetic, Denver has unquestionably many of the elements necessary for steady growth and substantial prosperity in the future. The industry and enterprise that have built up such a city, in so short a time, six hundred miles and more from what was regarded as the *ultima thule* of civilization on the Atlantic slope of the continent, in spite of the disadvantages of distance and isolation and continual trouble with savages, will assuredly overcome the obstacles which lie in the way of its expanding greatness.

Denver has spacious streets, substantial business blocks, first-class hotels, and a large number of very handsome residences. The streets are usually thronged with people; and in the evening, walking along one of the thoroughfares for a few blocks, one can easily imagine himself in Chicago or New York. Everybody seems to have plenty of money, to be full of business, and to think Denver the best place to live in on the globe. The city is no place for stupid people. But if a man is smart, active, and energetic, is acquainted with the world, and "knows what he is about," it is a place that will suit him. Chinamen in quite large numbers are seen on the streets; and their sign-boards over small shops announce that Sam Wah or Hung Lee does washing and ironing, and repairs clothes with neatness. They are acknowledged to be sober, very industrious, quiet, and well-behaved, honest in their dealings and strict observers of the law. Although "heathens," in some respects they set an example which many Christian workingmen who denounce them could follow, with improvement in their morals and manners.

There is a Unitarian Church at Denver, but it is not well sustained. A number of the most distinguished Unitarian ministers have occupied its pulpit a few months at a time, but the society now is without pastor and has no regular meetings. The difficulty is that the church and the congregations that assemble to hear its ministers are largely made up of men and women who have outgrown Unitarianism as well as the evangelical theology. The freethought element in Denver is very large. I have during the past nine years given half a dozen courses of lectures in the city, and almost invariably to large and appreciative audiences. The city has three or four daily papers, and they were all fair and just in the reports they gave of my lecture. The following, from the Denver *Daily Republican* of Sept. 27, will give some idea of the liberality of the press and of the people:—

"Denver is a city that of all others seems most certain to become a stronghold of radicalism. A self-dependent spirit naturally throws aside the superstitious dogmas that its reason cannot receive, and refuses to cringe before the power of modern priesthood, or submit itself to an abject worship of a faith that promises everything and gives nothing. The people of Denver are self-dependent; and in their freedom, which has been forced upon them by circumstances, they accord to others the rights that blind dogmas would deny. This is the basis of liberalism, call it by whatever name you may."

From Denver, I went to Leadville, by the Denver and South Park Railroad, riding a whole day through cañons, under the shadow of cliffs hundreds of feet high, by the side of massive walls of granite, red sandstone, and conglomerate rock that reach up to the sky, castellated monuments, frowning buttresses, and battlements that seem wrought to withstand a siege, over rugged heights and just on the verge of chasms whose awful depths made my head dizzy as I looked down into them; passing now and then grassy slopes and cosey homes, upon which the eye lingered with pleasure after seeing for miles the lofty precipitous cliffs and the deep gorges, gulches, and cañons of the mountains.

From a little camp of two or three hundred miners ensconced between two lofty mountain ranges, far beyond railroad facilities and without established lines of postal or business communication, Leadville has, in three years, become a city of more than fifteen thousand inhabitants, with the usual concomitants and conveniences of a city of this size, including railroad connections, streets lighted with gas, three daily and several weekly newspapers, churches, theatres, etc. The city is built upon a broad plateau, and is sheltered on the east, north, and south by the foot-hills of the Mosquito range; while the great mountain range to the west, visible a hundred miles, luminous with the sheen of everlasting snow, presents a scene at once majestic and sublime. Leadville is at an elevation of ten thousand four hundred feet above the level of the sea. It is no place for people of weak lungs or settled pulmonary diseases. Pneumonia is a common disease, rapid in its progress and very fatal. The changes of air pressure are more sudden and frequent than at lower altitudes. The mountains are the battle-fields of the winds. There was a snow-fall while I was in the city.

The streets of Leadville are thronged with people day and night. One sees there men from all parts of the United States, and I may add from all quarters of the globe,—men who have travelled extensively and seen a great deal of the world and its doings, who are smart, intelligent, and even educated, remarkably quick-witted, excellent judges of character, able to discriminate at a glance between merit and mere pretension, strong in their likes and dislikes, courageous, generous, unreserved in manner and expression, and full of vivacity, energy, and good-heartedness. There is nothing effeminate about them. Some of them take pride apparently in their uncouth appearance and blunt speech, which, however, are less offensive than the form in which pride is commonly exhibited by the brainless fops and perfumed dandies of fashionable society. There is a circle of society in Leadville as refined and polished as can be found in any Eastern city, and the best talent of the country is secured for the stage, the pulpit, and the platform. Leadville is no place for pretenders or quacks. Drinking-saloons, dance-halls, gambling hells, and dens of prostitution are kept open day and night, and vice is unsystematized and attempts no concealment; but these evils and others are gradually growing less, and their restriction within the usual limits is only a question of time.

I spoke in the city to audiences that were large, intelligent, and apparently in sympathy with the most radical thought. At the close of the lectures, scores came up to the platform, whom I had met in a dozen different States,—as far east as Massachusetts and as far west as Oregon.

Of my return from Leadville by the Denver and Rio Grande Railroad, and of my visit to other places in Colorado, I cannot speak in this letter.

There is something sublime in the onward march of civilization across prairies and mountains, in the procession of States as they spring up amid the "Western wilds," and one by one wheel into line. That which to-day is an unoccupied region of mountain, plain, or wilderness becomes to-morrow the seat of empire for an intelligent and enterprising colony, which lays broad and deep the foundations of a State, with laws and institutions out of which come education, development, and progress. "Westward the star of empire takes its way." In 1871, about eleven million acres passed from the dominion of the government into private possession. Fifteen thousand entries were made in Kansas and Nebraska alone. Every year, from the Eastern States, men full of energy and hope are pushing out into the Great West. And from Europe an annual immigration adds its multitudes, seeking new homes in our broad land. Across rivers and mountains, across marsh and plain, across valley and desert, steadily the column of settlement and civilization marches on. Upon the shores of the Atlantic and upon the shores of the Pacific, children are now playing, who will live to look across a continent filled with a population of more than a hundred millions of souls. Deserts now covered with sage-brush and alkali dust, subjected to irrigation from mountain streams and artesian wells, will yet be clothed in beauty, and be the homes of millions of people. No one who has "crossed the Plains" within the past few years can doubt it. And what then? A united and happy people, or feuds, contentions, and civil wars, and "States discordant, belligerent, and drenched in fraternal blood"? The history of nations and the fate of great empires tinge with sadness our contemplation of the distant future of America. As Seward said in one of his great speeches, "To obtain empire is easy: to govern it is more difficult." Yet we may reasonably expect that the career of the race, whatever may be the fate of particular nations or governments, will be in the future, as it has been in the past, one of progress. B. F. U.

ORGANIZATION OF A NATIONAL SECULAR ASSOCIATION.

Public Call.

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the city of Chicago, on the 15th day of November next, at two o'clock P.M., for the purpose of organizing a National Association, for the specific object of secularizing the State, the association to be formed on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement, one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town where ten or more persons reside who favor this call, but where no secular organization exists.

Signed by—

Robert G. Ingersoll, Washington, D.C.; Rev. M. J. Savage, President Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N.Y.; Rev. Charles Cravens, Toledo, Ohio; Robert C. Spencer, late Chairman Executive Committee National Liberal League for Wisconsin; Robert Peet, Secretary Pittsburgh Liberal League, Allegheny City, Pa.; Hon. A. Krekel, Judge United States Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Executive Committee National Liberal League for Kansas; Hon. James M. Pratt, member Illinois Legislature, Pratt, Ill.; John W. Truesdall, President Syracuse Liberal League, Syracuse, N.Y.; A. G. Humphrey, M.D., President Galesburg Liberal League; Thomas Dugan, Secretary Albany, N.Y. Liberal League, Albany, N.Y.; C. J. Herbold, Secretary Cincinnati Liberal League and Chairman Executive Committee for Ohio; Rev. Samuel P. Putnam, New York City; Dr. J. M. Monroe, editor *Seymour Times*, Seymour, Ind.; C. W. Steele and C. P. Hoffman, President Liberal League No. 34, Enterprise, Kan.; John Stone, President Liberal League No. 170, Dallas, Tex.; Carl Jonitz, Chairman Executive Committee National Liberal League for Arkansas; F. A. Wichelman, Chicago, Ill.; Clayton F. Woods, Chairman Executive Committee National Liberal League for Nebraska; Wm. E. Parker, editor *Evening Star*, Kansas City, Mo.; G. H. Walser, editor *Liberal*, Lamar, Mo.; George Chainey, Vice-President National Liberal League, Evansville, Ind.; A. A. Brown, liberal lecturer, Worcester, Mass.; Alonzo Lucky, Secretary Rantoul Liberal League, Rantoul, Ill.; E. D. Stark, President Liberal League No. 21, Cleveland, Ohio; C. P. Farrell, President Washington, D.C., Liberal League; Col. John C. Bundy, editor *Religio-Philosophical Journal*, Chicago, Ill.; C. Dunning, late Chairman Executive Committee National Liberal League for Michigan; W. H. Wakefield, Secretary Kansas State Liberal League; David Eccles, Secretary Kansas City Liberal League; Charles A. Wardan, Auburn, N.Y.; Rev. J. H. Burnham, Vice-President National Liberal League, Saginaw City, Mich.; Edwin M. Searing, Esq., Attorney at Law, New York City; S. B. McCracken, editor *Rational Appeal* and Chairman Executive Committee National Liberal League for Michigan; William Estus, Cape Vincent, N.Y.; W. S. Bush, Washington, D.C.; J. M. Shelling, Secretary Liberal League 182, Manchester, Iowa; S. Black, Cape Vincent, N.Y.; William Chester, Sr., Pagosa Springs, Col.; F. A. Kerns, Secretary Wyoming Liberal League, Wyoming, Ill.; Peter Tanner, Albion, N.Y.; Wm. R. Lazenby, Secretary Tompkins County Lib-

Digitized by Google

eral Club; M. Newton, Ellsworth, Kan.; E. E. Taylor, Richmond, Va.; Joseph Singer, Chicago, Ill.; Frank Hart, Doyleston, Pa.; Edgar M. Sellon, Secretary New York State Freethinkers' Association; D. L. Boutell, Lake City, Minn.; G. B. Fleming, Secretary Liberal League 201, Angolia, Ind.; C. C. Richardson, Secretary Liberal League 134, Tipton, Ind.; A. L. Brainard, Secretary Cattaraugus County Liberal League, Salamanca, N.Y.; P. Himrod, Esq., Lyons, Kan.; Dr. J. C. Michner, late Chairman Executive Committee National Liberal League for Iowa; Allen Johnson, Secretary Liberal League 170, Dallas, Tex.; H. L. Green, late Chairman Executive Committee National Liberal League, and many others.

P.S.—Tickets of admission to this Conference will be furnished the delegates on application by H. L. Green, temporary secretary, Salamanca, N.Y. The Grand Pacific Hotel will entertain delegates at the rate of $2.50 per day; the Parker House, at 187 West Madison Street, Chicago, for $1.25 per day.

LESSONS
ON
The Origin and Growth of Christianity.

III.

JESUS AND HIS BIOGRAPHERS.

"Test all things thoroughly; hold fast that which is good."—I. THES. V., 21.

1. Limitations of our Knowledge.

JESUS himself left no *written word*. He is not mentioned by *any contemporary writer*. Our knowledge of his life and teaching is derived wholly from the NEW TESTAMENT. Its earliest writings are the *Epistles* of *Paul*. PAUL, however, never saw JESUS, was not in agreement with PETER and the *Apostles*,—the immediate friends and successors of JESUS (see *Gal. ii.*, 9–14; *Titus i.*, 10–14),—nor does he attempt to give any account of his life.

JESUS and his disciples spoke *Aramaic*, the current language of the people of Palestine,—a corrupt form of the *Chaldee* tongue. So far as we know, they could not converse or write in *Greek*. We possess *no Christian writings* in the native language of JESUS.

NOTE.—According to JOSEPHUS, the *Jewish historian*, who wrote in *Greek*, but few even among educated Jews, understood that language in his day. He confesses difficulty in using it himself, and calls it *"an alien and strange language."* (*Pref. to Antiq.* 2.) He also declares that he alone understood the information brought in by deserters to the Roman army during the siege of *Jerusalem*. (*Contra Apion.* i., 9.)

2. The Four Gospels.

GOSPEL.—(From *god*, "God" or "good," and *spell*, "discourse" or "tidings.") The word means *"Good Tidings."* The *four Gospels* profess to record something of the *life* and *teachings* of JESUS. They are the *only sources* of this information. We do not know the *authors* of any of these books.

The *Fourth Gospel*, or Gospel *"according to" John*, bears *internal evidence* of being written *later* than the others, and presents a *very different picture* of the life and teaching of JESUS. There are *few points in common* between this and the three other *Gospels*. There are reasons for believing its writer to have been a *Greek-speaking* or *Gentile Christian*, imperfectly acquainted even with the country in which JESUS lived. It is *almost valueless*, therefore, *as testimony concerning the life and teaching of* JESUS.

NOTE A.—For account of the *disagreements* between the *Fourth Gospel* and the *other three*, see *Bible for Learners, vol. III., Introduction, pp.* 27-29, and *chap. xiii.*; also Chadwick's *Bible of To-day* and Savage's *Talks about Jesus*.

NOTE B.—The passages in *Josephus* referring to JESUS have been *interpolated* or *greatly altered* by later Christian writers, and are *worthless as history*. *Suetonius*, a *Roman writer*, speaks of JESUS as "a restless, seditious Jewish agitator." Another historian writes that, "under a ringleader named *Chrestus*, the *Jews* raised a tumult." These are about the *only references* to him by *early non-Christian writers*.

NOTE C.—The *headings* or *titles*, "The Gospel according to Matthew," etc., were *no part* of the original MSS. They were prefixed *some time after* the composition of the Gospels.

General Questions.

1. Did JESUS leave any *written word*? 2. Is he mentioned by *contemporary writers*? 3. Whence comes our knowledge of his life and work? 4. What are the *earliest writings* of the *New Testament*? 5. Does *Paul* give any account of the life of JESUS? 6. What *language* did JESUS and his disciples speak? 7. Could they converse in *Greek*? 8. What does *Josephus* say concerning the use of *Greek* among the *Jews*? 9. What *New Testament books* record the life and teaching of JESUS? 10. What does *"Gospel"* mean? 11. Do we know *who wrote* the *four Gospels*? 12. What can you say about the *historical value* of the *Fourth Gospel*? 13. What early *non-Christian writers* speak of JESUS?

(Talk about *Language* and *verbal inspiration*. Is language a *perfect medium* for the expression of thought? Variations in the *meaning of words* from age to age. A good opportunity here for interesting conversation with the class.)

To the Teacher.

For *helps*, in this and the succeeding lesson, read the *Bible for Learners, vol. III.*; Chadwick's *Bible of To-day*; Savage's *Talks about Jesus*; Renan's *Life of Jesus*; *Supernatural Religion*; article *"Gospels"* in *Encyclopædia Britannica*; and article *"Bible"* in Appletons' *Cyclopedia*.

To Teachers of the Younger Classes.

Make this a sort of *object lesson*. Take the *Bible* in your hand. Ask what it is. What does the word *"Bible"* mean? (*Explain.*) What is a *biography*? Which of these books contain the biography of *Jesus*? etc. Tell about *Josephus*, —who he was and when he lived. Tell the story of the *siege of Jerusalem*.

FOREIGN.

THERE are tribes about the gates of Moscow who know nothing of Christianity. They adore sacred trees, as they did three hundred years ago.

THE Spanish government has resolved to proceed against all priests who introduce politics into their sermons, and to dismiss all mayors who are notorious Carlists.

CONVICTION OF A SMOKER.—A farmer named Roberts, at Knighton, has been fined at Ludlow £1 12*s.* 6*d.* for persistently smoking tobacco in a carriage on the Central Wales Railway.

THE anniversary of the date on which the first French Republic was proclaimed was celebrated with a banquet at Paris, in the Salon du Progrès, on the 21st ult. M. Louis Blanc presided.

THE Moslems resident in London celebrated September 6, the great Moslem feast which closes the Mohammedan Lent, in a room consecrated for the purpose; and they propose shortly to open a mosque in the capital of the greatest Moslem-ruling power of the world.

ALL the editors of the chief journals of St. Petersburg have been summoned before General Melikoff and told that their continual discussion of a constitution for Russia has highly displeased the czar, that nothing more on the subject would be allowed to appear, and that during the present reign it would be premature to discuss a constitution.

THE Bishop of Lincoln has received two addresses, signed by about two thousand clergymen, thanking him for his services in opposing the Burials' Bill; and it is intimated that more are coming. A large number of the Dorset clergy have addressed a protest against the bill to the Archbishop of Canterbury. They say the bill is opposed to the mind of the Church.

AT a meeting of licensed victuallers held at Ashton recently, Mr. C. N. Newdegate, M.P., referring to the admission of Mr. Bradlaugh into the House of Commons, said that, if they once admitted the one element that the governing power ignored the existence of a Deity, which even the Buddhists and Mohammedans acknowledged, there would be a universal rebellion against the Empire of India.

ONE hundred heads of Jewish families at Bucharest, among whom are seventy handicraftsmen and a larger number of agriculturists, have petitioned the Alliance Israelite Universelle to purchase land for them in Palestine, on which they may found an agricultural colony. They offer to contribute a sum of four hundred francs each, and to pay the remainder of the amount advanced by the Alliance in annual instalments.

THE *Secular Review* says of the late Brussels Congress of Freethinkers,—The Congress was a thorough success, and was exceedingly well attended, being really an international assembly, as will be seen from the list of delegates. The arrangements made for the Congress reflect the highest credit upon our Brussels friends, who did their best to make visitors as comfortable as we hope their labors will prove profitable. Dr. de Paepe was most active and obliging to all.

THE Bishop of Manchester, at a recent art exhibition, remarked that he did not consider it a desecration of the Lord's day for such an exhibition to be opened on Sunday afternoons. People were not made saints necessarily by singing songs about heaven. He would rather believe that they were made holy men and acceptable to God by trying to do their duty as husbands and heads of families in that station, be it high or low, in which Almighty God had placed them.

ANOTHER lake village, assigned by experts to the age of bronze, has been discovered at Auvernier, near Neuchatel. Several millstones, quite new, others half-made, have been brought to light, from which it is inferred that the place may have been the seat of a manufactory of these articles. Another conclusion drawn from this find is that Swiss pine buildings served as actual dwellings for the primeval inhabitants of the land, and were not, as has been supposed, used merely as storehouses.

THERE is history in almost every street of this city. At No. 25 Rue du Jour, a little street near the Rue du Mail, there is a quaint old stone house, built in the style of the seventeenth century. Erected in 1613 by the Abbé de Royaumont, it later became the property of Count Montmorency Bouteville. This gentleman was one of the best swordsmen of his day. His room was hung with deadly weapons, and his exploits have filled more than one romancer's page. They say the house was haunted with the ghosts of those slain on the duelling-ground, and mothers warned their children to keep away.—*Parisian*.

THREE days after the earthquake which destroyed half the city of Manilla on the 20th of July, there was another longer and more violent shock, which completed the havoc. The correspondent of the *Western Morning News* describes the disaster. The emptiness of the city alone prevented hundreds of deaths. The panic-stricken people were camping out in tents and huts, or lying in the more open fields. Not even the public officials, except the Captain-General, remained at their posts. Owners of mansions in the city deserted them as if plague-stricken, and were paying fabulous prices for occupying mud huts in the open country. On sea, the earthquake produced remarkable effects, like the sudden bursting of a storm; and river boats crowded with refugees rocked violently and were swamped. An open-air mass supplicating divine mercy was celebrated in the vacant space surrounding the destroyed cathedral, and thousands of persons were running about in a state of sheer idiocy from terror and despair. After the last great shock, the neighboring volcanoes burst forth, discharging dense smoke and lava; and it was hoped that thus nature's pent-up forces would find relief.

A DIVINE REVELATION TO STEAL.—Thomas Alcock, 24, was charged at the Worship Street Court with having stolen a sum of £9 10*s.*, the money of his mother, under the following circumstances: The mother, a widow, keeping a small shop in the Wick-road, Hackney, deposed that on Sunday, the 12th inst., she went to church, and on her return found, scribbled on a piece of rough paper left lying in her bedroom, the following words: *"Dear Mother*,—Don't worry about it. I had a revelation where the money was, and it was like as if God told me to take it, and would return you three or four times the amount. Before you receive this, I shall be at Doncaster races, the Ebor Handicap and St. Leger.—Your affectionate son and repenting son, T. A." The witness added that she knew the handwriting as her son's. He did not lodge in the house with her. She looked for her money, and found that her drawers had been opened, and £9 10*s.* stolen. Detective Chapman, N division, said that he took the prisoner into custody; and he said that he had lost all the money except £3, which he had spent. He had a revelation, he said, which told him to take the money. Mr. Bushby, after receiving the prisoner's plea of guilty, said that whether the prisoner was in his right mind or not would be ascertained in gaol. He sentenced the prisoner to six months' hard labor.—*Lloyd's Weekly*.

Digitized by Google

REFUGE OF SUPERSTITION.

A SUBSCRIBER to the *Sunday School Times* criticises a statement made by the editor, and receives a reply as follows:—

I do not wish to be hypercritical, but a sentence in one of your recent editorial notes struck me as containing an absurdity. You said of Abraham's faith: "He was sure that he should have grandchildren, even if he should never have a child." Now true faith does indeed walk by sight; but is the impossible possible with God? A whale or a fish may swallow a man; but that fish which could swallow a man, could it be swallowed by the man? *Can* God give me a grandchild without first giving me a child, any more than he can make two mountains without a valley between them? Would it not have been more correct to say, "He was sure that he should have grandchildren, even while he had as yet no child"?

On looking over that statement of ours, it strikes us that it *does* contain "an absurdity." And, remembering how we wrote it, we are sure that we intended to have it do so. Therefore, we must say that the proposed correction would *not* be correct; for the very reason that it *would* be correct, and we did not intend to have any cold-blooded correctness about that statement. What we were driving at was this absurd idea, that we are to decide with our little hazel-nut brains whether or not a thing that God promises is a thing that God *can* do; whether, in fact, God knows what he is saying, when he makes a specific and unqualified promise. Sarah thought that God's promise —in this very matter in discussion—involved an absurdity; and, although she did not want to be hypercritical, she couldn't keep from laughing at the seeming nonsense. But Abraham believed God, without stopping to consider *how* God was going to do as he said he would. If we are Abraham's children, we shall spend more time hunting out the promises to him in which we may be sharers, and resting down on them confidently, than in looking into the possibility of God's making those promises good,—according to the teachings of "our reason." The most reasonable thing in the world is to believe that God will find out a way of doing as he has agreed to, whether we see how it is possible or not. And, as to the use of extravagant or hyperbolic language in suggesting God's ability to compass the impossible, our Lord speaks of a man's swallowing a camel, while our reason would say that the camel could easier swallow the man; and again of a camel's going through a needle's eye, whereas the needle could go through the camel's eye. All talk just here about a small *gate* called "the needle's eye" is simply an absurd attempt to show that absurdities are not the very modes of speech to suggest God's power as beyond our utmost conceptions.

MR. K. A. BURNELL thus speaks of the men's special prayer-meetings at Mr. Moody's Northfield Conference:—

The tent 9 to 11 A.M. sessions have been eminently waitings upon God. There are no seats: the ground is covered with straw, and in part with army blankets. More than one hundred men, representing nearly a score of States, are prostrate before Him,—in many cases literally on their faces,—and for fifteen or twenty minutes there is silence, only broken by suppressed sobbing.

JESTINGS.

A VERY impressive sermon was recently preached on the Brighton race-course. Time not given.—*English paper.*

ONE of the earliest female archery clubs we read about was when Ruth was out in the field with her Boaz and harrows.

THEY had to put off the dedication of a church at Leadville for a week, because the fire-works ordered for the occasion failed to arrive.

TWO OF the most respectable citizens of Galveston got to talking politics yesterday. "You are as obstinate as a mule," said one. "But I never make an ass of myself, like you do." "Gentlemen," said a bystander, "such near relatives ought never to talk politics in public."

THE following comes by way of the Chicago *Times:* On a rainy morning, a small boy who has exhausted all his excuses for not putting in an appearance at school opens the door and says to the astonished master: "Sir, ma says I can't come to school to-day. It's raining too hard."

THE Roman Catholic Bishop of B—— is a most energetic cleric. He performs as much parish duty, I believe, as most priests. He received, the other day, the confession of a little boy. At the close said his right reverence, "Well, have you anything more to tell me?" "No," said the lad, deprecatingly; "but I'll have more next time."

THE Parisians love to consult their doctor in the street. It is probably for that reason that most doctors have a carriage. Dr. T. has found a very good means of getting rid of the ingenious persons who stop him in the street, and say: "Ah, doctor, I am glad I have met you. I was just about to call upon you. I have a queer pain in my side." . . . The doctor does not dare to count this impromptu consultation in the bill. Dr. T. then says to the man who stops him in the street: "Shut your eyes, . . . close, . . . close! Now show me your tongue." . . . And he rides off.—*Parisian.*

PROFESSOR PROCTOR explains away the Lot's wife miracle, by proving that she was only buried under a meteoric shower of sodium. Now, this simplifies it. This brings it out of the fanciful realm of the supernatural, and places it within the credible sphere of every-day events. We always had very grave doubts about the pillar of salt business; but, when science quietly explains that the poor woman was simply buried under a meteoric fall of sodium, then we can readily accept it. There is nothing singular, remarkable, or unusual about that. Very few people are there, indeed, who do not know of hundreds of instances in which their friends and acquaintances have been caught out in a shower of sodium and buried. It is wonderful indeed how science simplifies the miracles.—*Burlington Hawkeye.*

Mr. Abbot's Classical School

in New York City is intended to fit boys for the best Colleges by thorough individual instruction. It will open, Sept. 20, in the "Mott Memorial" building, No. 64 Madison Avenue, cor. 27th Street. Terms, $500 a year; number of pupils limited to twelve. For further information, apply on or after Sept. 13, between 3 and 6 P.M., to Francis E. Abbot, on the premises.

References: Pres. C. W. ELIOT, Harvard College.
JOSEPH H. CHOATE, Esq., New York City.
GEO. WM. CURTIS, LL.D., " "
Rev. H. W. BELLOWS, D.D., " "
EDWIN L. GODKIN, Esq., " "
Dr. AUSTIN FLINT, " "
Prof. EDW. CURTIS, M.D., " "
Prof. CHAS. F. CHANDLER, " "
Rev. W. H. WARD, D.D., " "
Rev. ROBERT COLLYER, " "
CHARLES STORRS, Esq., " "
Col. ALBERT STICKNEY, " "

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
LYDIA MARIA CHILD, Wayland, Mass.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded *from* these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

THE FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by *disease, worry,* or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,

664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

"One purpose of this volume is to give an answer to the question, What is the meaning of the Free Religious Association?"

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with the Secretary's Annual Report, and letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others, invited to speak.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson; and tenth annual reports of the Executive Committee, Treasurer, etc.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Five Cents received in postage stamps; and more at the same rate. Sold also for Five Cents at the office.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith; eleventh annual report of the Executive Committee, Treasurer, etc. Price 30 cts.; packages of five or more, 20 cts. each.

Free Religious Tracts.

I. OF CHURCH PROPERTY, by [illegible]rton. 5 cts.; ten, 30 cts.; [illegible] $1.50.

II. THE [illegible]IENCE, by John Weiss.

III. THE S[illegible] RELIGIONS, by T. W. Higginson. [illegible]ed edition.

IV. TRANSCEND[illegible] Theodore Parker. Never [illegible]ublished.

V. THE PUBLIC SCH[illegible] QUESTION, as understood by a Ca[illegible]olic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)

VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $5.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index.* Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 567.
VOL. I., NEW SERIES.—NO. 19.

BOSTON, MASS., THURSDAY, NOVEMBER 4, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

BEWARE of anger of the tongue: control thy tongue. Beware of anger of the mind: control thy mind. Practise virtue with thy tongue and with thy mind. By reflection, by self-restraint and control, a wise man can make himself an island which no floods can overwhelm. He who conquers himself is greater than he who in battle conquers a thousand thousand men.—*Buddhist.*

THERE is nothing like keeping the inner man. The sage embraces unity, and so is a pattern for the world. He puts himself last, and yet is first; abandons himself, and yet is preserved. He has no selfishness, yet preserves self-interest intact. He is not self-exalting, and therefore he stands high; and, inasmuch as he does not strive, no one in all the world strives with him.—*Lao-Tse (Chinese).*

CONTENTMENT, returning good for evil, resistance to sensual appetites, abstinence from illicit gain, purification, control of the senses, knowledge of sacred writings, knowledge of the supreme mind, veracity, and freedom from anger form the tenfold system of duties. Let a man continually take pleasure in truth, in justice, in laudable practices, and in purity; let him keep in subjection his speech, his arm, and his appetite. Wealth and pleasures repugnant to law, let him shun, and even lawful acts which may cause future pain or be offensive to mankind.—*Manu (Hindu).*

THOU shalt abstain from acquiring or keeping, by fraud or violence, the property of another. Thou shalt abstain from those who are not the proper objects of thy desire. Thou shalt abstain from deceiving others by word or deed. Thou shalt abstain from intoxication.—*Buddhism.*

IF all diligence were used to extirpate vice and encourage virtue, instead of discussing idle questions, how much evil and scandal among the people and discord in the community would cease!—*Thomas à Kempis.*

SOME men think that the gratification of curiosity is the end of knowledge; some, the acquisition of fame; some, the pleasure of dispute; some, the supporting of themselves by their knowledge; but the real use of all knowledge is this: that we should dedicate that reason which God has given us to the use and advantage of man.—*Lord Bacon.*

THE most truly religious state of society is that which secures to every human being the freest exercise of all his powers for the endless progress of mankind.—*Charles Follen.*

THE Past has done much for thee, and has given the Future an order upon thee for the payment. If thou hast received some mixture of alloy in the coin, melt out the dross and pass on the pure metal.—*Lydia Maria Child.*

HOW MUCH richer than the litany of any one religion is that of these common truths of justice, mercy, and faith, responded to each other from nation to nation, around the globe and through history, across wide oceans and wider ages, blending in one symphony, where diverse races are the singers, and all humanity the choir, and collapsing creeds are but the cadences, sinking only to swell again into a sublimer strain of worship, proclaiming ever more clearly the Brotherhood of Man and Fatherhood of God!—*J. Ll. Jones.*

CURRENT TOPICS.

THE negro who defined bigot as "a man who knows too much for one and not quite enough for two" might help the dictionary-makers.

THE recent brutal assault upon the helpless Chinamen of Denver, Col., is deplorable evidence of the alarming extent to which barbarism survives in American civilization.

SOME of the wealthy Episcopalians of New York are sending contributions toward paying the debt of "Father Hyacinthe's" church in Paris. "Father Hyacinthe" is now simply Monsieur Loyson; but he is as eloquent as ever.

AN Irishman who applied for a license to open a liquor-saloon, and was asked by the commissioner if he had a certificate of moral character, replied, "In faith, your honor, I don't see as it requires much moral character to sell liquor." He seems to have understood the situation better than did the law or the commissioner.

AMONG the many books written by Lydia Maria Child, the *Life of Isaac T. Hopper*, the heroic Quaker philanthropist, is a fitting memorial of a noble life, that deserves still to have numerous readers. Such biographies would be vastly more wholesome reading to young people than most of the stories published for them in these days.

IT is reported that a pastoral letter has been read in all the Catholic churches of Ottawa, Canada, forbidding parents, on pain of deprivation of the sacrament, to send their children to the Government Model School, which is a preparatory school to the normal one. Thus the issue between ecclesiasticism and State secularization upon this continent grows in distinctness and intensity.

THE local Liberal Leagues of Angolia, Indiana, and of Enterprise, Kansas, have voted to withdraw from the National Liberal League, on account of the action of the latter at Chicago. Mr. Green sends sixteen new names to be added to the call we printed last week for the Secular Association Conference, to be held in Chicago, the 15th of November; also makes six erasures in the list of names as then printed.

FISK UNIVERSITY, Tennessee, has a branch of the Young Men's Christian Association. The members of it are colored. They were invited with other branches to a recent State Convention of the Association at Murfreesboro'. But the Christian citizens of Murfreesboro' refused to entertain them. What a pity, for the sake of preventing such scandals on Christian hospitality, that change of heart should not produce change of complexion!

AS WE go to press this week, the country is in the throes of the Presidential election. Whichever of the two great parties shall succeed, we hope it will be by so overwhelming a vote as to admit of no question. We shall ourselves vote the Republican ticket; yet we think it would be vastly safer for the country to have Hancock for the next President by a decisive ballot than that the vote should be in dispute for several months as it was four years ago.

REV. DR. THOMAS, of Chicago, who, although nominally a Methodist, has been one of the most liberal preachers in Chicago and has fraternized to a considerable extent with Unitarians, has now been formally voted a heretic. The Rock River Conference, of which he is a member, has "resolved," by 110 to 48, that he held and preached theological views at variance with the well-known principles of theology in the Methodist Church, and that he be requested to withdraw from the Conference. What the theologically condemned man and his society, which is supposed to be largely in sympathy with him, will do is not yet manifest. He is admitted by all to be a man of high ability and character.

WE have received a prospectus, addressed "to the lovers of philosophy," of a monthly periodical to be called the *Platonist*, which is to be devoted to the dissemination of the Platonic philosophy. The prospectus says: "This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the absolute one. Its mission is to release the soul from the bonds of matter, to lead it to the vision of true being, from images to realities, and, in short, to elevate it from a sensible to an intellectual life." The publication is to be issued at Osceola, Mo., which State has already curiously proved itself favorable soil for the idealistic philosophy to take root in. The price of the *Platonist* is to be $2.00 per annum, and those interested in its purpose are desired to address Thos. M. Johnson as above.

THERE are signs that Methodism has in some particulars reached the turning-point of its prosperity. There has been much praise bestowed upon the excellent administrative character and effective operation of its organization. But there is reason to conclude that it was better adapted to earlier conditions than the more advanced intellectual ones of the present, and hence must undergo important modifications, if it does not eventually become seriously disintegrated under the influence of the modern spirit. The itinerant system, formerly so complacently and generally acquiesced in by Methodist ministers, is very obviously falling more and more into disfavor among them. As evidence of this, we need but to refer to two prominent ones who have just withdrawn from its fellowship on this account. These are the Rev. W. F. Crafts, of Chicago, and the Rev. W. H. McAllister, a popular preacher of New Haven. The former goes to the Congregationalists, the latter to the Independent Methodist Church of Baltimore. And it is stated that no less than a dozen preachers of equal note in the denomination have left it during the past two years for the same reason.

Digitized by Google

For the *Free Religious Index.*

THE OBLIGATIONS OF LIBERAL FAITH.

A Discourse delivered before the First Congregational Society, New Bedford, Sept. 12, 1880.

BY WILLIAM J. POTTER.

In resuming our services here this morning, after our vacation respite, I wish to speak of certain special obligations that rest in our time on the adherents of liberal faith.

I find an impression prevailing to a considerable extent among liberal thinkers that their work in religion is pretty nearly done. Of course, their personal obligations in respect to character and a good private life, they will admit remain the same; but their duty as theological and religious reformers, their obligation to uphold a public propagandism of liberal religious views, a certain class of Liberals incline to think is nearly or quite over. This kind of work, they say, is being done at the present time by other agencies,—by science, by literature, by all thorough scholarship, by the general progress of enlightenment among the people,—and being done by these agencies so effectively and so rapidly that there is no farther need of any direct instrumentalities for propagating liberal religious views. When the staid and scholarly and conservative *Encyclopædia Britannica* prints articles upon the Bible which are as destructive of the old view of the special inspiration of the Scriptures as was Theodore Parker's criticism a generation ago, what need of any special publications on the part of Liberals against the old theologies? The work, too, it is further said, is being done in so-called Orthodox pulpits; the change in this respect having been so rapid in the last twenty years that one hardly knows to-day what are the Orthodox and what the heterodox pulpits. What need, then, it is asked, and asked by liberal thinkers themselves, to organize new liberal societies or even to put forth any great exertion to maintain the old ones, when there are Episcopalian, Methodist, Orthodox Congregational pulpits to-day that are uttering sentiments which are fully abreast of the standard Unitarianism of thirty years ago, and some of them emitting views even much more modern than that? Seeing that liberal views are thus making such rapid headway in the great Evangelical denominations of Christendom, why should liberals, scattered and unorganized as they are, waste their strength in any farther warfare in this direction? Why may not they retire in honor from the field, satisfied that Orthodoxy itself should have become infected with their sentiments, and content now to leave the work to be completed by the zeal and efficiency of these large and strongly organized denominations, so much better adapted to do it?

The argument, when thus put, is plausible; but it is specious and sophistical. First, it does not take a large and comprehensive view of the work of religious reform; and, second, it does not take account of all the facts.

Admitting, first, that the facts are all reported and that they are just what they seem, and that they indicate the rapid and vast theological progress in the limits of Orthodox Christendom which such facts as those named above appear on their face to indicate, still it does not follow that the work of liberal inquirers and thinkers is done. It would only follow that one branch or stage of their work is done, or at least well begun. It would only follow that one piece of reform was accomplished or well on the way toward accomplishment, and this the negative reform of destroying an erroneous system of theology. But does this one work complete their view of the philosophy of human life? This one reform achieved, does the progress of humanity stop? Have these Liberals come to an end of *all* progress, that they now talk of retiring from the field? Have not the science, the advance of knowledge, the explorations of thought, within the last thirty years, brought to them any new and completer views on religious topics, but left them with only the views they had when they began,—left them with no broader platform, with no larger outlook, with no deeper insight into man's practical needs and the ways of supplying them? If so, then do their reformatory ideas need themselves to be reformed. Progress with them has come to a stand-still. It is only one goal achieved, not the growth and upward movement of a lifetime. Moreover, if to them and pioneers in the domain of thought like them be due this remarkable theological advance in Christendom, as to large extent it is, then they are still needed as pioneers to sight and cut and smooth the way for still farther advance in the churches, unless they shall make the egotistical claim that they have come to the end of the way and discovered all truth, and the churches are now only to build on ground which they, the pioneers, have already occupied. Progress of mankind does not stop with any one generation of workers, however faithful they have been. And the advanced guard of workers, the explorers and discoverers, the fellers of forests and the climbers of mountains, those who lay the axe at the root of old superstitions and deal the first heavy blows at errors and wrongs, making the air ring with the sound of their battle-axes, and thus, perhaps, first awaking their neighbors to the fact of there being such errors and wrongs,—these pioneers will be needed as long as humanity has before it any progress in truth and right still to be achieved.

But the argument that the public organized work of liberal thinkers is now ended is specious and sophistical, secondly, because it does not take account of all the facts. The facts indicating progress in the Evangelical pulpits and sects, such as those named, are on the surface, where they are easily seen and then widely published abroad. But the very fact that they excite so much attention, the very point that they are *remarkable*, shows that they are still *exceptional*, and cannot therefore be taken as proof of a thorough change of theology in the Orthodox churches, but rather that such change as yet is only here and there, in certain localities perhaps where the conditions are exceptional. The change may be in progress through the whole body; but the facts only show the progress to have *begun*, not yet to have permeated the mass, much less to have approached very near its termination.

But there is another class of facts, not so evident on the surface, not so easily seen, and not so exceptional when seen as to excite much attention and remark, whose testimony on this question of the growing liberality of Evangelical Christendom is in quite another direction,—facts which show the inertness, the immobility, the stagnation, of the great mass of Orthodox Christendom, Catholic and Protestant together. Latterly, I have had occasion to consult the publications, the weekly papers and the magazines, issued under the auspices of the various branches of the Christian Church; and I have been myself astonished at the tenacious adherence to old dogmas and to the old theories of Biblical interpretation that is shown in many of these publications. I have been amazed at the crudity, the ignorance, the superstitious beliefs, that prevail among great multitudes of people, and still more at the audacity with which sheer ignorance often flaunts itself as the only sound and saving truth. I find dogmas and superstitions, which I had fain thought rapidly passing to oblivion, very intensely alive yet and pushing their way in the religious world, in spite of all the science and literature and general enlightenment, to places of recognition and power, with a zeal and energy that are tremendous and that are my envy for the cause of liberal religion.

Look, for instance, at the Evangelical Sunday-school work, whose interests are represented by several publications specially devoted to it, and which makes large use also of the secular press for distributing its Lessons on the Bible. The Sunday-school is comparatively a new institution in the Christian Church, yet it has already become one of its most absorbing and powerful agencies; and it is an enginery that is being largely used for building up the old dogmas of the Church. The Sunday-school Lessons that are printed by the million and scattered through the land are prepared on the old theory, which first-class scholarship has everywhere abandoned, that the Bible is throughout the infallibly inspired word of God, and the one sole book to be studied for religious and moral instruction. In this view, the great mass of the children of our land, taken at their earliest years, are being educated; for what the comparatively few liberal Sunday-schools are doing to offset this indoctrination in the old theology is but as a drop in the ocean. What are called the International Sunday-school Lessons, and all their type, are founded on the narrowest and most literal kind of textual teaching,—a kind of teaching that begins and ends in a regard for the Bible that is superstitious and that leads to a Bible-worship that is nothing less than idolatry. So long as such elements as these are going into the education of the great mass of the children of Christendom, there will be work for liberal societies for many a year yet.

Take another sign. Mr. Moody represents one of the most energetic elements in the Protestant Orthodox Church to-day. He draws great multitudes of people to hear him. All the Protestant Evangelical churches give him more or less encouragement and support. Men of learning go to consult and pray with him. Men of wealth are drawn to sit as disciples at his feet and give him their purses. The Moody and Sankey hymns, the one pervading sentiment of which is salvation by the blood of Christ and by that alone, are becoming the popular songs of Christendom. *Moodyism* is an acknowledged and petted power in Evangelical Protestantism to-day. Yet Mr. Moody is a man whose boast it is that he knows but one book, the Bible; and it is a boast that I never heard impugned. He is a man whose superstition is equal to his zeal: a man whose ignorance is as unquestioned as his sincerity. The science of our time, the general enlightenment and literature, of whose potency in liberalizing religious views we hear so much, have not struck him, nor the multitudes that follow him. He knows nothing of such enlightening, rationalizing influences. Probably he knows nothing whatever of those essays on the Bible which Orthodox scholars of Great Britain have written for the *Encyclopædia Britannica*. His method of reading and interpreting the Bible is one that belongs to a past age. Here is a specimen of what he said in an address on the Bible at a recent Sunday-school Convention in Illinois. "People cavil at the story of Jonah. It is very common to cavil at it. They say, 'You don't really believe, do you, that Jonah was swallowed by a whale?' 'Yes.' Some of these scientific men will say that it is physically impossible,—that the mouth of the whale is only just large enough for a man's fist, and that a whale could not swallow a man. Well, the Scriptures say God prepared a fish to swallow Jonah. Couldn't God prepare a fish to swallow a man, and couldn't he prepare man to swallow a whale? They say it is impossible that a whale could swallow a man; but is it impossible to think that God, who created the heavens and the earth, could not create a fish to swallow a man, and preserve his life in that whale?" Such are the puerilities put forth as an essential part of the only saving knowledge of God by a man who is one of the dominant powers in the Orthodox world in this eightieth year of the nineteenth century. Some of you have smiled while I have quoted. And yet it is fit cause for sadness rather than for smiles,—for sadness that a man so crude and ignorant and superstitious should be one of the most prominent religious teachers of our day, and be speaking to such multitudes as hardly another man in the country has opportunity to reach. Orthodox pulpits here and there may be getting so rationalized that it is sometimes hard to distinguish them from Unitarian pulpits; Orthodox creeds may be growing more lenient to exercised consciences; but, so long as Moody is a power in Orthodox Christendom such as he is to-day, let it not be said that the mission of liberal thinkers in religion is ended.

Look at another fact. I have just been reading in a Catholic newspaper an entire page narrative of the pilgrimage to Knock in Ireland on the day of the Feast of the Assumption, August 15. This little village, you know, has been for the past year the scene of alleged apparitions of the Virgin Mary, attended with miraculous cures of a large number of diseased and infirm persons. On the day specially consecrated to her, and just about a year from the time when the phenomena, whatever they are, first began, it was thought that the Blessed Virgin would appear with extraordinary power. So, from far and near, natives and foreigners, sick and well, rich and poor, streamed to the little village. More than twenty thousand people, it is estimated, were gathered there. Several thousand were assembled in and around the little village church at one time. Says the narrator: "Cripples, paralytics, deformed persons, blind men, an epileptic child, were led around the church, raising their supplications aloud with a tender genuineness which no words can convey. Others were hammering here and there at the walls for a fragment of the precious plaster, or even for a morsel of the church's earthen flooring, to carry away with them for its healing virtue." In the church, at the doors, and on every foot of ground around for yards away, people were prostrated on their knees, praying aloud. Around a little statue of the Virgin, a crowded group were pas-

Digitized by Google

sionately repeating their litanies, with eyes intently fixed on the face of the image. Intelligent men affirmed that they had seen the eyes of the statue move. A gentleman who believed himself cured there of a long-standing disease declared that, while praying, he saw a luminous star shoot from the holy tabernacle across the church and go back again. A young woman hurried into the vestry with a story of how the "Divine Saviour" had appeared to her on the road, as he did to the women at the tomb on the resurrection morning. A tempest arising, with flashes of lightning illuminating the church, the kneeling crowd were thrown for a time into a panic of excitement and awe, believing that the miraculous apparitions were about to begin on a scale befitting the day; and they would only admit the naturalness of the phenomenon, when the pelting rain drove the multitude outside to seek some shelter. And all this in this nineteenth century, in the limits of the most enlightened religion, and in the realm of the most enlightened empire on the globe! And this is the kind of faith and devotion that the Roman Catholic Church, the grandest organization in Christendom, the mightiest Church in the world, protects and fosters. In another newspaper, I read of the preparations now in progress in the same Church for the annual pilgrimage to the older miraculous shrine at Lourdes, in France. The number of pilgrims from Great Britain and Ireland, it is said, is to be counted by the thousands; and the pilgrimage is to be headed by no less a personage than Cardinal Manning. It is a sad and discouraging sight when one sees a multitude of poor and ignorant and half-civilized people under the delusive sway of such a superstition. And yet that does not seem wholly hopeless. All that they want, we say, is knowledge, education. But when I see a man of the fine intellectual abilities and scholarly acquirements possessed by Cardinal Manning, prostituting these noble gifts to fostering this very ignorance and superstition of the people, while one word from his authoritative voice—and a word which in his heart he must know he could utter—would let the daylight of truth in upon their darkened minds,—when I see this sight, my hope for my race drops down toward despair. If the appointed leaders of this vast multitude of the ignorant and superstitious, though they might, yet will not, lead them out to the light of knowledge, where is the hope of humanity? When we speak of the rapid growth of a more liberal theology in the Orthodox section of Christendom, it is really only certain sections of Protestant Christendom that we have in mind. We overlook the huge bulk of the Catholic Church, with its membership of two hundred millions strong, more than double the Protestant sects all together, and with an ecclesiastical machinery that may well be the envy of the strongest governments on earth. The Catholic Church, it is true, like the Protestant, has a progressive party. Pope Leo, it is even said, belongs to it. But it is a party of theory mainly. When it comes to practical matters of church declarations and government, it is a party that makes itself felt scarcely perceptibly against the great party that has centuries of tradition and formality and a central ecclesiastical polity behind it. The Catholic Church has a leadership able, astute, learned; it has a vast membership of ignorance; but it has never shown any disposition to bridge the gulf between the leaders and the led by imparting, beyond a certain narrow range, the light of the one to the darkness of the other. It is a Church that designedly fosters ignorance and protects superstition. The light that is to break in upon its darkness will not come from within itself. It must come from the outside. It must come from those who believe in the light, and who, however few and scattered they may be, will yet hold up the truth they have found firmly and persistently, and let it shine out as far as it may over the darkness. As long, then, as such scenes as I have above described exist in Christendom and in the name of religion, as long as the Catholic Church exists, will Liberals in religion have a public mission, which it is their duty not only to maintain, but to strengthen and extend.

And the Catholic Church, though shorn in recent years of its official temporal power, was never more active or more shrewd or more aggressive than it is to-day. Nor is it only on the other side of the Atlantic that its power is felt; not alone in the old countries of Europe that the menace is made to the public welfare which lies in the shadow of its cultivated ignorance. The Catholic Church, with its vast power and its unchanged, persistent policy, is at our doors; and, in a country whose government rests on the basis of universal man-suffrage, it is vain for us to hope that we shall not feel its power. We have depended on our free public schools for throwing new and more American influences around the Catholic children, and thus neutralizing these dangers. But what we have regarded as our safety the Catholic leaders sagaciously discern is the peril of their Church, and so the fiat has gone forth to Catholic parents, "Withdraw your children from the public schools, and put them in parochial schools." And this is being done as rapidly as the vast conditions of the work, and the shrewdness of the leaders in evading an open conflict with public opinion until they are fully prepared for it, will admit. So the Catholic Church confronts us in this country to-day with a challenge of our public school system. But that Church will not stop, we may be sure, with the establishment of parochial schools. It will next demand a certain share of the public funds for sustaining them; and in not a few cities it would have the power to obtain the demand, unless prevented by some superior law. With such momentous problems as these right before us, and others as momentous which will inevitably grow out of this growing power of Catholicism, it is not a time for liberal thinkers to talk of disbanding their forces. To do such a thing would be to incur the infamy that attaches to the soldier who deserts his colors in face of the enemy.

I have thus culled certain facts, not from the exceptional, but from the ordinary activities of both Catholic and Protestant Christendom of the present day, to show that the work of those who hold liberal views in religion is yet far from completed. All honor to the learned scholars or to the preachers who within the old churches have dared to break the bonds of their creeds and to proclaim a larger truth! But these men are still the exception, not the rule. Still, the popular superstition is enormous, the popular ignorance appalling; still, by great masses of people, the exercise of an emotion, the assent to some ancestral belief, the observance of forms, are held to be the sum and substance of religion. Not yet, therefore, can the pioneers of free thought in religion be dismissed from their service. Still they are needed to lead the way with their torches, fearlessly and tirelessly, into the mysteries of the truth yet unrevealed. Still liberal societies are needed, to uphold the sacredness of the right of free inquiry, to proclaim *character* as more important than creed, and the fellowship of humanity as grander than the fellowship of a sect.

And, in saying these things, I have meant, friends, that we should apply them here to ourselves. I would, as we come together again to renew our services here, that we might feel with new power the meaning and worth and importance of our position as a free and independent religious body; that we might feel with a more vital and effective intensity the obligations to sustain these services in all their dignity and efficiency, not only for what they are or might be to ourselves, but for what they are to the community around us. The other churches are doing their work and in their own way, with their own ideas of success; and, so far as they help men and women to battle more vigorously against the temptations and trials of human life, we can bid them "God-speed" in it. But ours is a different position and a different way. Where, among all the other churches, however liberal some of them may be growing, shall we find one that after all represents our faith and our aim? Where is there one among them that could be to us a religious home? Let us, then, make *this* more our religious home,—give to it more of our energies, more of our zeal, more of the encouragement of our presence, more of our faith. When the Master Mind of the universe shall bid the human mind halt in its march toward truth and the human soul to fold the wings of its aspirations, then may we be dismissed from our posts, to fold our hands to rest and our eyes to sleep.

It is far more important that we should love our wives than that we should love God. And I will tell you why. You cannot help him: you can help her. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God, you cannot help him; but you can plant a little flower of happiness in every footstep of the child from the cradle until you die in that child's arms. . . . While I live, I propose to stand by the folks.—*R. G. Ingersoll.*

"THE SCIENTIFIC BASIS OF SPIRITUALISM."

Editor Free Religious Index:—

My attention has been called to a paragraph in the *Free Religious Index* of October 21, in reference to myself, the whole tenor of which may be inferred from the first five lines, which I here quote:—

"It appears from another full column in the *Banner of Light* that Mr. Epes Sargent's scientific qualifications lie in 'the science of transcendental physics, or psycho-physical phenomena.' Ah, yes, now we see! Strange we did not think of it before."

Here the ironical intent would seem to be to depreciate a yet unpublished book by creating the impression, first, that the author has no "scientific qualifications" for the task he has undertaken, and, secondly, that there is no such thing as a science of psycho-physical phenomena. As this term simply indicates a science, under the facts and phenomena of which man is regarded as having a soul as well as a body, a mind as well as an organism for its expression, it would be interesting to learn since when it has been decided among "Free Religionists" that the recognition of a psychical principle in the human subject must be ruled out with a sneer as unscientific?

I am well aware that the writer has the authority of certain specialists in scientific pursuits, foreign to that of psychology, in taking his extreme materialistic view. Professor Newcomb, the astronomer, in his address at St. Louis before the American Association for the Advancement of Science, said to his hearers: "So far are we from forming any conception even of our own souls as sensible existences *that no question affecting them, even now, is a scientific one.* . . . The soul can neither be seen nor in any way be made evident to the senses of others."

But are there not many things which we can neither see nor make evident to the senses of others, but of the existence of which we have a scientific assurance from their effects? The emergence of consciousness among the processes of a purely material structure is a problem which those who deny a psychical principle in man are called on to solve. Have they yet done this scientifically? Can they ever do it?

When, in broad daylight, I enclose a blank sheet of paper in a locked box, or hold out a covered slate, and in both cases get intelligent writing, under conditions without a conceivable flaw, will my critic explain to me why such a fact, if proved by a competent amount of irreproachable testimony, is not a veritable fact for scientific scrutiny and consideration? There must be hundreds among the subscribers to the *Index* who can testify to the phenomenon. Has it no significance? Does it not conclusively prove the intelligent action of an invisible agent on matter?

I am aware that there are scientific specialists, like Youmans and Carpenter, who tell us that no amount of human testimony could prove to them a phenomenon like direct writing. And why? Because it is in violation of what they know of the laws of nature. But how do they know that it is also in violation of what they do *not* know of the laws of nature? They assume that the operation of a spiritual force is unnatural or supernatural. Where is their proof? Theirs is a mere *petitio principii*, an *a priori* conception, and directly in violation of their professions of loyalty to the experimental method.

From 1835 to 1847, I investigated, at every opportunity, the great facts of somnambulism, as induced by mesmerism; and for three years of that time I had a remarkable somnambulic subject, in whose presence the most impressive phenomena took place. From 1847 to the present time, I have spared no labor or expense to arrive at certainties in regard to the basic phenomena of spiritualism. In 1842, just before the death of the illustrious and revered Channing, and while residing in the same house with him at Lenox, Mass., at his request I acquainted him with the phenomena of induced somnambulism through the late Mrs. Mowatt. He was deeply interested, and was convinced, much to his satisfaction, of two great facts: the insensibility of the subject to pain in the comatose state of a limb, while she had her lucid somnambulic consciousness; and the power of the somnambule to take cognizance of an unuttered thought which he willed to communicate. Did Channing regard our psycho-physical science as *unscientific?* On the contrary, he says: "This scepticism as to things spiritual and celestial is *as irrational and unphilosophical as it is degrading.*

Digitized by Google

Now, Mr. Editor, with all deference and modesty, let me say that I regard a synthesis of thoroughly tested facts—for which, far back from the period of the earliest Egyptian records to the times of Pythagoras, Socrates, Plutarch, Tertullian, Porphyry, Van Helmont, Baxter, Glanvil, Blackstone, Lord Brougham, Wallace, Crookes, and Zöllner, no stable hypothesis except the spiritual has been offered by any of the great thinkers of our race—is entitled to recognition as scientific, when it presents, as it now does, such perfectly demonstrable phenomena as direct writing and the power of reading what is written on tightly folded pellets.

I ask Dr. F. H. Hedge, or any other opponent, to point to the one eminent man of science, who, having patiently and faithfully investigated these phenomena, has denied their occurrence in the manner described. In concluding the preface to my forthcoming volume, I say: "The hour is coming, and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now 'the despair of science,' as I called it on the title-page of my first book (1868) on the subject. Among intelligent observers, its claims to scientific recognition are no longer a matter of doubt."

In short, in common with some millions of my contemporaries, I have satisfied myself of certain hyperphysical facts that seem to present a scientific justification for hypothecating a spiritual organism, associated with the physical, as the only explanation of these facts, and as supplying the vehicle of man's individuality at the transition called *death*. Notwithstanding the sportive references in your columns to this ancient hypothesis, and to my own "scientific qualifications" for treating it, I do not regard it as yet so obsolete that some of your readers will not be disposed to receive with indulgence any sincere testimony on the subject, together with such speculations as it may fairly suggest. EPES SARGENT.

No. 68 MORELAND STREET, BOSTON.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

REVUE DES DEUX MONDES, 15 September, 1880. Paris: Rue Bonaparte 17. Boston: Carl Schoenhof. New York: Christern, Sompers, Brentano, etc.

This number of one of the ablest of literary magazines contains a very interesting article by Count d'Alviella on "The Fiftieth Anniversary of the Brahma Somaj." This celebration took place last January; and the sect now numbers one hundred and thirty congregations, fifty meeting-houses, a score of periodicals, and tens of thousands of adherents, many of them highly distinguished in India. Such is the strength of the form of natural religion established by the successive labor of three pious and enlightened Brahmins, Ram-Mohun-Roy, Debendra-Nath-Tagore, and Keshub-Chunder-Sen.

An effort to unite Islamism and Brahminism was made in the fifteenth century by the weaver Kabir, one of whose disciples became the founder of the Sikhs; and the union of these religions with Parseeism, Judaism, and Christianity was attempted by the Mogul Akbar. Before the close of the last century, Ram-Mohun-Roy learned in a Moslem school to renounce idolatry and worship one God only, though he still rested on the authority of the Vedas, as did the other early members of the *Brahma Somaj*, or Society of God, which he founded in January, 1830.

After his death, the sect languished until 1843, when Debendra-Nath-Tagore joined it with a large body of adherents whom, before he reached twenty, he had gathered into an association for the search of truth. Under his leadership, the infallibility of the Vedas was given up, and a creed adopted called the *Brahma Dharma*, with four articles teaching the unity and personality of God, the immortality of the soul, the moral efficacy of prayer, and the necessity of repentance for forgiveness. All distinction of caste in public worship was now abandoned, and this increased the number of members rapidly.

The social separation of the castes was first attacked by Keshub-Chunder-Sen, who found such opposition in the sect that he left it, and founded a new one called the *Bharatbharsia Somaj* or *Brahma Somaj of India*, whereas the more conservative body had been known as the *Brahma Somaj of Calcutta*, though it is now called the *Adi Somaj*, from a word meaning ancient. In 1870, Keshub and his followers founded the *Indian Reform Association*, whose objects are the elevation of women, education, cheap literature, temperance, and charity. Soon afterwards, they secured the passage of the Native Marriage Act, which has saved them from the necessity of conforming to any of the authorized religions in order to enter into legal matrimony.

These Neo-brahmaists, as Count d'Alviella calls the seceders, are also distinguished for fervency of worship, especially at their festivals, when the whole congregation have often, at the close of the services, formed themselves spontaneously into a procession with the minister at its head, and marched through the streets, singing the glory of God. They avow their faith in a "revealed deism produced by the action of the holy spirit on the soul, raised above the reach of ordinary philosophy or of science, and designed to bring the human will into harmony with the divine." They believe that the inspiration which gives some light to every soul fills providential men with so much of the divine presence that they become incarnations of God and revelations of his will to all mankind, and in so far as they obey the indwelling spirit are raised above ordinary rules of morality, and made infallible.

Aspiration after a place among the great prophets has led Keshub to found circles of mystics, with regular degrees, the attainment of which gives authority in the sect, and to spend most of his own time during the past four years in meditation and prayer, to the neglect of public preaching and of educational institutions, some of which have been abandoned.

In March, 1878, he gave his daughter in marriage to the rajah of Couch-Behar, when both parties were below the minimum of age on which the father had insisted at the passage of the Native Marriage Act; namely, eighteen for the boy and fourteen for the girl. This inconsistency, together with the introduction of veiled idols at the ceremony, led the Brahmaists, who had in vain protested against the match, to call upon Keshub to resign his office of secretary and cease to preach. He replied by proclaiming his own infallibility. Indeed, he has since dared to say: "The Lord has given me perpetual inspiration. I am not to blame for what he has commanded me to do." He kept possession of his pulpit by the aid of the police. At last, his adversaries seceded, and formed a new society, which they call the universal one, or *Sadharan Somaj*, and which is on very friendly terms with the original one, the *Adi Somaj*.

Despite these differences and dangers, the Count expects that the Brahmaists will do much more to enlighten India than the Christian missionaries can accomplish.

Another very valuable article, the second of a series on "Contemporary Moralists," treats of "French Positivism and Independent Morality." Here Alfred Fouillée sketches the positions of Littré, Taine, and Vacherot, acknowledges their inferiority to Spencer, and asserts that no one has yet succeeded in making ethics independent of metaphysics, a point on which some of us must differ from him. That morality can be and should be made independent of theology, he has no doubt. Indeed, he says that for us to consult revelation instead of conscience is like refusing to read our own authors except in poor translations into foreign tongues.

Perhaps the most readable article is that of Alfred Maury on "Ancient Scandinavian Civilization." It is curious to see how commerce and the arts flourished among the Vikings.

We have also a plea for the "Annexation of Tonquin" to France, which already has a colony in Cochin-China; an account of some recently published letters by Mme. de Lafayette, a French novelist who flourished two centuries ago; a tragic story by a George Eliot who has not married Mr. Cross; a poem on an infant-phenomenon; a chronicle of the past fortnight; and a rather severe review of a book called "A Moral Malady. The Evil of the Age," by Paul Charpentier, who finds so much that is sickly in Byron, Rousseau, Chateaubriand, Musset, George Sand, and Goethe, that the critic suggests that, if these great writers are diseased, it may sometimes be unfortunate to have too good health.

THE CREATION, AND THE EARLY DEVELOPMENTS OF SOCIETY. By James H. Chapin, Ph.D., Professor of Geology and Mineralogy. St. Lawrence University, New York: G. P. Putnam's Sons, 182 Fifth Avenue.

This book, elegantly bound and printed, has a handsome frontispiece (which, however, is not sufficiently described), no Index, and no adequate Table of Contents. There is a great deal of valuable information in a very readable form, especially in Chapter VI., "The Geological Record," and Chapter VIII., "The Problem of Civilization,"—in discussing which it is shown that "the general adoption of the communal principle would be a return *toward* primitive barbarism. Not a return *to* it, but a step in that direction. For communism, pure and simple, was the original condition." Particularly interesting are also Chapter XI., on "The Antiquity of Man," which is estimated at sixty or seventy thousand years, and Chapter XII., on "Remains of Ancient Civilization in North America,"—namely, the famous mounds, whose builders are supposed to be ancestors of the Aztecs, Pueblo Indians, and Moquis.

The author seems to be preaching at Meriden, Connecticut, and lecturing at Canton, New York; but he evidently wishes to give us all the geology he can, without cutting altogether adrift from Genesis. Indeed, he writes much more like a scientific professor than a Universalist pastor, though he does assert, "The mound-builders to so far antedate," etc., and says that "the remains found in the mounds of this country are more decayed than those in the Celtic mounds found by Cæsar," who is not known to have dug up any relics. Of much more importance are the opposition to Darwinism, the supposition that the great nebula, out of which came the sun, earth, and planets, was originally dark, and the omission to mention that birds did not appear before mammals, whereas Moses says that "the winged fowl" were created as early as any other animals, and a whole day earlier than the "cattle and creeping things and beasts of the earth." On the whole, however, the scientific view is given fully and fairly; but the Mosaic account is so hurriedly dealt with, that all the self-contradictions and most of the discrepancies with the elder Scripture in the rocks are kept out of sight. Of course, the deluge is said to have been only local, and the days of creation to have been immense periods. The same position is now generally taken by the Orthodox.

Dr. Noyes, in his lectures at the Cambridge Divinity School, was wont to enlarge on this fact, as well as on the unanimity with which the old commentators held to a literal interpretation, and then say: "Now, I agree with the Old School of Orthodoxy, that the Bible teaches that there was a universal deluge, and that the creation took place in six literal days; and I agree with the New School of Orthodoxy, that there never was any such deluge nor any such days of creation. So you see that I am Orthodox all round."

Surely, it is doing no honor to the early chapters of the Bible to admit that they could not give correct teaching until they received the help of modern science. These nominally conservative books, which take geology for granted and try to bring Genesis into agreement, simply show that science has an authority which the Bible can no longer claim.

DRAMATIC IDYLS. SECOND SERIES. By Robert Browning. London: Smith, Elder & Co., 15 Waterloo Place. 1880.

This is by far the most interesting book which Browning has given us since 1871, the date of *Balaustion's Adventure*. All these six idyls are readable, and two of them, *Pietro of Abano* and *Doctor* ——, highly amusing. *Muleykeh* is the touching story of the Arab who takes such delight in his pet mare's fleetness that, when she is stolen, and he has almost overtaken the thief, he tells the latter the way to rouse her to full speed, because he loves her too much to see her beaten. Most curious of all is Clive's account of a duel with an officer who had cheated him. The hero of Plassy found his life at his opponent's mercy, but felt no fear of being killed, only of being spared and charged with slander.

All who like Browning will enjoy this book, and we hope to see it reprinted speedily.

IN the *North American Review* for November there are three political articles. Montgomery Blair criticises the centralizing tendencies of the Republican party, as does the Hon. W. B. Lawrence, in an able article on the "Monarchical Principle in our Constitu-

Digitized by Google

tion." He claims the President has far greater authority than any constitutional monarch of Europe, and one that is full of danger. There is an address on the political situation from a financial stand-point, in defence of the Republican party, signed by about two dozen New Yorkers. Howard Crosby furnishes a very interesting paper on the coming revision of the Bible, in which he expresses great regret that the Bible cannot be translated into the vernacular of to-day. Rear-Admiral Ammen presents the advantages of the Nicaragua route to the Pacific, and there in another paper on the ruins of Central America. Bishop Doane writes as only a bishop could of the "Advantages of Free Religious Discussion," and along with a great many platitudes says some very good things.

THE *Catholic World* for November is as polemical and dogmatic as it was last month, but is a much better number. It has very good articles on De Tocqueville and Hawthorne. There is a lament over the decline of the study of metaphysics, and an attempt to show that the Catholic Church provided popular education before the Reformation. It is shown in another article that during the reign of Elizabeth the Catholics were shamefully persecuted. Whoever would like to know how completely faith in a church can dominate the minds of men ought to read a few numbers of the *Catholic World*. Nothing so completely sectarian can be found, even among the smallest and most uncultured of Protestant sects.

"OUR LITTLE ONES *at Home and in School*. An Illustrated Magazine for the Little People. William T. Adams (Oliver Optic), editor." This is the title of a new venture in the department of literature for the juveniles, in this case designed for the very juvenile. Pleasing to the eye, with wealth and beauty of illustration and simplicity of style, it will hardly plead in vain for popular favor from the pets of the household. Issued monthly by the Russell Publishing Co., Boston.

"THE REAL PRESENCE" is the title of an excellent and glowing sermon by John W. Chadwick, the last that he preached to his society before the summer vacation this year, and the first of a new series of his discourses to be printed in pamphlet form by James Miller, 779 Broadway, New York. It will be sent by mail for the low price of six cents, which includes postage; or the whole series for the season to any one address for fifty cents. The same can be procured of Geo. H. Ellis, 101 Milk Street, Boston, at same rates.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, Oct. 16, 1880.

The labor agitation continues to be a very prominent social feature. All classes of tradesmen and day laborers appear to be perfecting organization for the reform of abuses or higher wages. The cotton-yard men by a strike threatened to seriously embarrass the trade, but finally yielded to reasonable remonstrance from their employers, who had taken large contracts early in the season. The car-drivers protested against the railroad boarding-house system as not conducive to manhood, and it may result in allowing the drivers to choose their own dwelling-places. The hotel-waiters struck yesterday for higher wages, and came out badly. The proprietors refused their demand point blank, and, calling clerks and other employees to the tables, served their meals without delay to their guests. The negro exodus during the past summer withdrew from the plantations a considerable amount of labor. The remaining laborers quickly formed associations, and in two or three parishes struck for higher wages. It caused dismay among the planters for a time, and on various pretexts the State militia was called out and dispersed the strikers. But discontent still prevails. Other strikes are contemplated, and the press complains of a scarcity of labor. Arrangement was recently made to import fifteen hundred coolies from Cuba for sugar plantations; but the resistance of the Chinese consul at Havana and the Spanish authorities, who jointly demanded $8 per head for passport fees, has temporarily checked the movement. The laboring men of the State are preparing to combat the introduction of these coolies, and threaten by systematic strikes of blacks and whites employed on plantations to keep them out.

These exhibitions of independence are astonishing to those accustomed to the servile demeanor of labor during the slave era. They show that new ideas and institutions are rooting themselves in society and displacing the rule of a few over the many. Railroads are rapidly crossing this section of the country, and with increased commercial activity they bring in cosmopolitan influences which antagonize local prejudices. Newspapers are increasing in circulation, because of a daily increasing reading public. The South is awakening to her possibilities, and moving on to a higher stage of prosperity than ever before enjoyed. The greatest impediment in her pathway is the leadership of the old era, which yearns for power under the new. The new wine cannot be safely left in the old bottles. The friends of free speech, free schools, a free press, a free ballot and a fair count, should stand firmly in opposition to the present political leadership of the South, and thereby assist in the growth of that spirit of individual independence without which political, industrial, religious, or social reforms are almost impossible. The old leadership rendered powerless by defeat of its aspirations, new combinations and new men will succeed them; and many anxieties and grave fears for the future will be dispelled by forces already in motion here. E. B.

PERSONAL ITEMS.

Z. L. WHITE, late of the New York *Tribune*, has become the managing editor of the Providence *Press*.

THE *Harvard Register* for October contains an appreciative sketch, with a likeness, of Thomas Wentworth Higginson.

MR. WHITTIER spends much of his time out of doors, walks a great deal, writes when he feels like it, and is in good health.

MONCURE D. CONWAY, of London, Eng., will address the Parker Memorial Society of this city next Sunday in the morning and evening.

MRS. CLIFFORD is to receive a pension from the Civil List, in recognition of the eminent services to mathematics of her late husband, Prof. W. K. Clifford.

P. T. BARNUM is going to give $1,000 for a reading and amusement room in Bridgeport for young men who might otherwise spend their time in saloons. Certainly not a bad use of his accumulations.

REV. OSCAR CLUTE, of Iowa City, an *Index* subscriber, has been lecturing lately upon "Popular Misconceptions of Darwinism." Another illustration of the influence of science in our day upon the pulpit.

ANDREW D. WHITE, our Minister to Germany, is writing a Life of Thomas Jefferson, to form one of a series of biographies of the founders of the American Republic, which is to be published during the coming winter. Prof. Goldwin Smith is to write a Life of George Washington for the same series.

JAMES T. FIELDS begins, November 3, a course of twelve morning lectures at the Hawthorne Rooms in this city, upon English Literature. There are few men of our time who have enjoyed so large and intimate a fellowship with literary persons, or who have so abundant a store of such reminiscences or greater enthusiasm in the subject.

MR. B. F. UNDERWOOD goes West immediately after election to resume his lectures. He will speak at Hamilton, Ont., November 4; Union City, Mich., November 6 and 7; Climax, Mich., November 9, 10, and 11. He also contemplates attending the liberal convention to be held in Chicago the 15th, for the organization of a State Secularization Association.

THE only monument to Raphael at Urbino has been hitherto the simple inscription placed above the door of the house in which he was born. It has lately been determined, however, that a more imposing memorial shall be erected in his honor; and subscriptions have been opened all over Italy for the purpose of setting up a statue to him in his native town on the occasion of the fourth centenary of his birth, which occurs April 6, 1883.

IT has been well known in literary circles that Mr. William A. Wheeler, the author of the *Dictionary of Noted Names of Fiction*, left at his death an uncompleted book of reference. This work was taken in hand by Mr. Charles G. Wheeler, his nephew, and carried forward to completion by him. It will be published by Lee & Shepard, of Boston, under the title of *Who Wrote It?*—a title which does *not* refer, as the ingenious reader might suppose, to the duality of authorship, but to the character of the work, which is an encyclopædia of the authorship of noted novels, poetry, and other literature.

THE following letter was recently addressed to the English Spelling-Reform Association by Oliver Wendell Holmes:—

If I have not taken sides with the spelling-reform movement, it is very probably because I was not taken hold of early enough. I spell "honor" and "favor" with the *u*, and I may yet come to "catalog" and "felosofe" if that is good phonography. At any rate, I should not care to be an obstructive, if I could be, in the way of any well-organized, scholarly attempt to reform our English (and American) language. It is certainly barbarous to make *ough* take so many forms of pronunciation as it now does. But you must allow a fair share of old square-toed prejudice in their personal likings to the old square-toed people. I hate to see my name spelt *Homes*, yet I never pronounce the *l*. I know from old Camden that its derivation is from the word *holm*, and I want the extra letter. An *l* is as good as an inch in this connection, if I may venture a debilitated pleasantry. There are many things I should like to have a glimpse of a hundred years from now; among the rest, our English spelling. I have little doubt that many of the changes you contemplate will have taken place, and that I should look back upon myself in 1880 as a hopeless bigot to superannuated notions long since extinct.

Believe me, my dear sir, yours very truly,

O. W. HOLMES.

THE words "Theist" and "Deist" have recently been pretty freely thrown about in theological controversy. Surely, the Archbishop of Canterbury and Mr. Voysey, however they may differ in other respects, both agree in being Theists, and both agree in mistaking this word for a synonyme of "Deists." To maintain scientific accuracy, the word Theist should be employed, as it usually is, in works on philosophy or on the history of religious doctrine, in a generic sense, as including all who believe in a God. It is thus opposed to Atheist. The word Deist, on the other hand, came, by the usage of the last century, to designate a person who, believing in a God, or perhaps one only God, as proved by "the light of natural reason," disbelieved in any supernatural revelation. Whatever the opinions of Mr. Voysey may be, it is certainly a curious phenomenon to find an Archbishop of Canterbury "charging against" Theism.—*Pall Mall Budget*.

POETRY.

For the *Free Religious Index*.

BYRON AND SHELLEY.

Like theirs no accents since have rolled:
The whole wide earth from zone to zone
In briefest years they made their own,
For they were doomed not to be old.

No sickled, cloistered bards were they:
Their songs are fresh as breaking day;
They felt the impulse wild and free
Of Europe bent on liberty;
They groped not in the twilight dim
Of mythic times for myths to hymn
In dainty numbers, honey-sweet,
To lull the ear of caste effete.
Though on the heights of fortune born,
They were the scalds of Freedom's morn,
And through their glowing numbers came
The Revolution's breath of flame.
An indignation fierce, sublime,
Made theirs no dilettante rhyme.

For man, the martyr held so long
In despot's clutch, they wrought with song,
Indignant melody, that made
His dull oppressors' hearts afraid.

When Czar and Kaiser's sceptres old
Are broke and tyrants' days are told;
When the last Pontiff lies inurned,
And ritual spice no more is burned:
Then on some rose-hued Alpine height,
Which rays of morn and evening smite,
Their forms colossal wrought should stand,
High o'er the Switzer's chainless land,
Far-seen, far-shining ever more,
While pilgrims haunt Lake Leman's shore.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, NOVEMBER 4, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

THE *Christian at Work* evidently does not think that professedly Christian congregations ought to listen to any thought which they do not already accept, as witness the following: "The strange spectacle was presented last Sunday of a professedly Christian congregation assembling in its own church and listening to a discourse, the burden of which was that there was no such thing as immortality! Brooklyn was the city, the Second Unitarian Church supplied the place and the people, and Professor Felix Adler was the speaker. If old Satan was present at the service, no doubt he went home greatly cheered and comforted."

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N. Y*	"	"	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
ABRAM FOLSOM, *Boston*			25.00
L. PRANG, *Boston*			5.00
Miss EMMA D. IRESON, *Lynn, Mass*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
G. F. MATTHES, *New Bedford*, 10th annual assessment on *Index* stock	10.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00

WILLIAM J. POTTER, *Secretary F. R. A.*

SPIRITUALISM AND SCIENCE.

We print in another column of this week's *Index* Mr. Epes Sargent's statement with regard to the scientific validity of the doctrine of Spiritualism, and we do it most willingly. The *Index*, in this matter, has no prejudices to be conquered. We have personally given to the claims of Spiritualism no little thought, and we may take this occasion to express our views on the topic.

In the first place, whether Spiritualism is capable of being scientifically established or not, we think it cannot be rationally claimed, and will not probably be claimed by any person of intelligence, that it is a belief which has risen and spread thus far on scientific grounds. Spiritualism may be considered as a form of religion by itself. And, like all religions and all great sects, it has had its root and sustenance largely in man's emotional nature, —much more largely in this than in any cool, deliberative, investigating activity of reason. The vast numbers of people who have accepted Spiritualism have not done so because of anything that could be called scientific research. Religions have never come in that way. Great popular religious movements have never thus come. But they have come through the sway of sentiments. And Spiritualism is no exception to this rule. It has made its appeal to the seat of the most intimate and cherished affections of the human heart. It has attempted to bring a solution to the problem of man's deepest hopes and fears. It has taken special possession of a domain in the broad territories of religion which has always been full of interest to the spiritual imagination, as wel las the cause of infinite solicitudes and yearnings in human hearts,—the undiscovered country beyond the sea of death; and it has presented a claim to answer with definite knowledge the questions which heart and imagination have hitherto sent out into the mystery. And it began to do this at a time when the old theology of Christendom, with its awful day of judgment at the opening of the future life and the exile of the wicked to a doom of perdition too horrible to contemplate and the exile of the good to a heaven hardly less awful in its solemn and unnatural occupations of ceaseless worship, was already falling into discredit. Spiritualism came as a reaction and revolt from this stern theology, the very heaven of which was grim and unfamiliar and unattractive; and it spread, catching in amazing rapidity the adherence of multitudes of openly and secretly dissatisfied souls, because it presented a sweeter hope,—because in a more natural and familiar way, though in no very lofty mode, it answered the heart's longings; because, in fine, it lifted the curtain of death, and bid eyes heavy with weeping and dim with uncertainty or despair look beyond the mystery to a life very like this present, only less gross, where sundered hearts were to be reunited. In other words, Spiritualism became established among the mass of the people, who accepted it, not because they made any very close scrutiny of the phenomena on which it was alleged to be based, but because it met their wishes. It was through their hearts that their heads were convinced, and not by any logic appealing, according to the method of science, to the head alone.

Now, secondly, among a people coming to their religious belief in this manner, it is certainly safe to say that we should not naturally expect to find the most impartial and thorough investigators of the grounds of the belief. Nor, in affirming this, do we affirm that there are not individual believers in Spiritualism who may have begun as unbelieving or even sceptical inquirers into the facts on which it is claimed to be based, and who have become believers, without any bias from their emotions or affections, on what seems to them satisfactory evidence addressed to the understanding. We only say that Spiritualism among the mass of believers in it has not spread in this way; and therefore we do not find very often among Spiritualists those who seem thoroughly competent to investigate, in a purely scientific spirit, the foundations of their faith. Only he who loves the truth, whatever it may be, more than the special spiritualistic belief which he is seeking to justify, can be an impartial investigator. This is a temper of mind which is very rare. It is rare everywhere, but especially in a body of religious believers; and, from the nature of their distinctive doctrine, it has seemed to us particularly rare among Spiritualists. Credulity has certainly been a marked characteristic of Spiritualists as a body. Hence frauds, which have been again and again exposed, have found easy access among them.

Indeed, and this is the third point to be noted, so prevalent have fraud and delusion become in connection with spiritualistic phenomena that the greatest difficulty, at the outset of any investigation, is to get at the exact facts. That there are certain remarkable phenomena that have given rise to the spiritualistic belief, we have no disposition to deny. We do not think they can be rationally denied. But these have been so often simulated by imposture, deceiving even the very elect of spiritualist intellects, and at best they occur under conditions so unlike those to which the ordinary tests of science are applied, and so easily permitting delusion, that it seems to us quite impossible, as yet, rationally to affirm just what the phenomena are.

And, fourthly, the facts being so uncertain and so ill-understood, it seems to us wholly unwarrantable to draw from them the conclusion that there is a personal spirit-communication between this world and another, such as Spiritualism alleges. So far as they are genuine, the phenomena belong, it appears most probable, to the mysterious region (into which science as yet has made so little progress), of the relations between matter and mind. At some time, when the deep problems here involved shall have been more adequately fathomed, the solution may throw important light on the questions of the human soul's entity as distinct from its physical organism and of personal continuance after death. But, at present, we do not think any such claim can be legitimately made. The belief to which Spiritualism asks our assent, though there may be no *a priori* reasons for rejecting it, is such a tremendous belief, so utterly beyond the range of anything else in our experience, that we are justified in accepting only the clearest and best authenticated proofs for substantiating it. Incidentally, too, it is a very strong objection to the spiritualistic theory, that the alleged communications have added nothing to the stock of human wisdom; that even the brightest departed intellects of our race, though they are said to have sent many messages, have as yet said nothing to indicate that they retained the mental vigor they manifested on earth.

For our own part, therefore, while we believe that Spiritualism occupies in part a field which is to be of interest to science in the future,—this field of the relation between mind and matter,—and specially concerns itself, too, with questions that have always had and still have a near interest to the human heart, we cannot think that the conditions of solving the problem have yet been discovered. We must add, also, that Spiritualism as a practical religious faith seems to us to have somewhat of the same evil that attached to the old Calvinistic theology,—an excess of "other-worldliness." To declaim in glowing

Digitized by Google

phrases about the delights of the "summer-land," and of our anticipated abodes and occupations when we are ourselves translated to that clime, may be a sweet and comforting self-indulgence in the midst of our storm-tossed lives, but it is not the sustenance of those stalwart souls who do the most effective work for humanity on earth.

MRS. CHILD'S BEQUESTS.

When we spoke last week, in our article on Lydia Maria Child, of her interest in the Free Religious Association, we had not seen the final testimony she gave of that interest in the generous legacy left to the Association by her will. The entire will, so far as concerns the public,—and it seems probable that she has disposed of nearly all of her modest fortune for public objects of benevolence,—is a good interpreter of her character and the noble aims of her life. It is as follows:—

To Hampton Agricultural College in Virginia, under General Armstrong's care, $2,000. "Said sum is never to be used for any species of theological teaching."

For the elevation of the character of women, and the enlargement of their sphere of action, $1,000, to be used in such a manner as Colonel Higginson and Mrs. Livermore may direct.

To the Free Religious Association, $1,000. "I do this to express my cordial sympathy with those who are trying to melt away sectarian barriers which so balefully divide the human family, whether they exist between the different sects of Christians or between the different religions of the world." If that "Association" has ceased to exist, Colonel Higginson and William J. Potter are to use this sum for the same object.

To the home in Myrtle Street for old colored women, $1,000.

To the town library of Wayland, $100.

After the death of one of her legatees, she leaves:

To Abby W. May, for the education of destitute Protestant children, $1,000.

To the Consumptives' Home, $1,000.

To the Society for the Prevention of Cruelty to Animals, $1,000.

To Quaker schools for the education of the Indians, $1,000.

To the Homœopathic Hospital in Boston, $2,000.

Two of the New York journals, the *Times* and the *Herald*, and especially the *Herald*, are striving to stir up opposition to the Democratic nominee for mayor of that city, Mr. William B. Grace, on the ground of his being a Catholic. Mr. Grace is admitted to be a man every way qualified for the office in ability, character, position, and experience; but because he is a Catholic voters are urged not to elect him. We have no sympathy with the Catholic Church *as a church*, as witness a portion of the discourse printed in our columns this week; but, because we believe in religious freedom, we fully believe in giving to the members of that Church who are citizens among us all their constitutional rights as citizens. On this question, we say *Amen* to the *Catholic Review*, which says: "Candidates for the suffrages of our citizens should be weighed by their position in the community, their interest in it, and their share in the public stake, by their intelligence, their business capacity, and their general fitness to the post to which they aspire. Their religion or their nationality should be no qualification for a public post. Neither should it be a disqualification and a bar." And again when it says: "The public offices in this country are open to all citizens competent to fill them, irrespective of creed or any other consideration. That is one of the distinctive features of our republican form of government, and one on which we justly pride ourselves. If a man is to be proscribed for being a Catholic, another amendment had better be added to the Constitution to this effect: 'No Catholic, however worthy, shall hold office in this Republic. To hold office, it is first necessary to deny his faith.' Such is the policy actually advocated by newspapers like the *Herald* and the *Times* in their mode of opposition to an appointment to the mayoralty. Carry out their policy, and the Constitution may be torn up as so much waste paper."

INGERSOLL AND THE AUTHORITIES ON "REPEAL."

James Parton is among those who regret that Colonel Ingersoll left the National Liberal League. In a letter recently published, he says: —

"I explain his withdrawal thus. Colonel Ingersoll is essentially a poet, as indeed all very great orators are and must be. What a poet was Chatham, Patrick Henry, Cicero, and even Webster in his great days! Having the qualities of a poet, he has the limitations that belong to the character, among which are aversion to—no matter what. . . . Let him enjoy the poet's privilege of doing just as he likes."

A man may be a poet, and yet not be wholly devoid of common-sense. Admitting Ingersoll is a poet, his views and arguments on the right of the government to forbid the transmission of obscene literature through the mails have the approval of clear-headed men and women generally, including able jurists who are not so much as suspected of being poets. His withdrawal from the Chicago Convention is almost universally regarded as wise and sensible. It was as "level-headed" a thing as he ever did. Strange it is that some of the advocates of repeal did not discover Ingersoll's "limitations," his lack of judgment and other qualities essential to an understanding of the question at issue, when his name was being used, without his authority, to bolster up their positions!

Elizur Wright expresses the opinion that the "one or two of the ablest and most eloquent workers for mental liberty" who left the League at Chicago withdrew, not so much "because they differed from the majority of the League on the question of the constitutionality of that law as from *political expediency;*" but he says further, "I think it was a mistake of the League not to accept the resolutions Colonel Ingersoll offered, which would have left him without any excuse for withdrawing." The *poetical* view of the subject evidently did not occur to Mr. Wright.

In his letter, sustaining Wakeman in his demand for the repeal of the postal laws against obscenity, Mr. Parton asks, "Who can define obscenity even *for a jury?*" But can it not be defined under United States law just as correctly as it can be defined under State law? This objection, if it had any weight, would be an objection to *all* laws against the circulation of indecent books and pictures.

With Mr. Wakeman, whose objections Parton repeats, the repeal of the postal laws in question has become a hobby. To it, the harmony of the National Liberal League, and even its usefulness as an organization, have been foolishly sacrificed. To it, in some of the freethought journals, the consideration of great and important subjects pertaining to the liberal movement have, during the past two years, been subordinated. In consequence of the prominence given to this hobby, men of distinguished ability, originally identified with the League, have stood aloof from it; and some of them, owing to the abuse heaped upon them and from other considerations, have retired to private life, convinced that for a while their silence would be more effective than their speech. Meantime, men and women without ability or influence, including several of rather unsavory reputation, who manifested no interest in the National Liberal League until its legitimate work was dropped or subordinated to the demand of Wakeman, Bennett, and others for the repeal of these postal laws, have come to the front, and, just now, through the columns of all the papers whose influence they have secured, they are assailing Ingersoll, questioning his sincerity, underrating his ability and judgment, or denouncing him as a bigot, and at the same time abusing, in their characteristic manner, those who withdrew with him from the Chicago Convention.

From the platform and in the papers, Elizur Wright, T. B. Wakeman, and James Parton are very often referred to by advocates of "repeal" as though they, above all other men, were qualified to decide points of constitutional law, and to determine for the people the views they should hold in regard to the postal laws of the country. With no disposition to question the ability or sincerity of these gentlemen, I must yet say that there are others who are quite as able, who are quite as well qualified to form correct judgments on questions of liberty and law, who are quite as distinguished for their devotion to the cause of human freedom, who have been quite as long identified with radical Freethought, and to whom Liberalism is quite as much indebted for its present advanced and advancing condition, who nevertheless believe that the government of the United States has the right, and that the best interests of society demand it should exercise the right, to prevent the transmission through the mails of a class of books and pictures which all decent men and women condemn. Mr. Wakeman is a lawyer, but the position he takes on the postal laws is one in which the members of his profession do not generally concur. W. S. Bush, of Washington, D.C., has recently shown, in my opinion, the utter untenableness of his position. Mr. Wright is justly honored for his anti-slavery labors. His interest in State secularization, and his able advocacy of this reform the past few years, have been appreciated and highly valued by thousands who yet decline to acknowledge him as an authority on postal laws, and disapprove of much he has written the past two years. James Parton, although neither a "poet" nor a logician, is a very good writer of biographical sketches. The reputation he had achieved in this field of literature added somewhat to the strength of the Liberal League when, four years ago, he permitted his name to be identified with it; but, remembering some of the letters he has written of late, the conviction is unavoidable that what he says of Ingersoll is most emphatically true of himself. He has "limitations," "among which are aversion to—no matter what." Some of his utterances and letters of the past year or two have been such as one might look for from a recent convert to Liberalism,—one who had been badly treated by the Church, and had left it *in spite*, and suddenly changed his views; although the truth is, I presume, that Mr. Parton has been a freethinker many years, and the utterances and letters referred to are quite likely very poor indications of his best thought and spirit. Yet his views outside of his special province of study are certainly not entitled to such great consideration as the frequent use of his name in connection with the postal law controversy would seem to imply.

That the position taken by Col. Ingersoll at Chicago will be sustained by the Liberals of the country, I firmly believe. His views on this subject are not simply those of a "poet." They are

Digitized by Google

the views of men of judicial minds, like Judge Hurlbut, of Albany, and Julian, of Indiana; and they accord with the decisions of the Supreme Court of the United States. They are the views of the great mass of Liberals, who have had time to ponder the subject, and who have not jumped to a conclusion after reading one-sided and exaggerated statements, such as have been sent from New York all over the country the past two years. If a new organization shall be formed on a basis that will exclude irrelevant issues, and confine itself to the work of State secularization, it will, in my opinion, prove a grand success. B. F. U.

OUR LIBRARY.

IV.

French Novelists.

The greatest of these have laid worthy offerings on the shrine of Freethought.

Dangerous as George Sand often is in her lawlessness, there are some half a dozen of her books which show that Charlotte Cushman was right in saying:—

She is in truth the most wonderful preacher. To me, she revealed my religion; and she has been able to produce nothing but good in me.

Of all her novels, *Spiridion* is most remarkable, on account not only of the vigor with which it attacks all the churches, especially the Romish, but also of the utter absence of love-making, and even of female characters. The romantic element is supplied by the ghostly visitations of the deceased abbot, who gives his name to the book, where he is represented as occasionally appearing to the most enlightened members of the convent which he founded after he had travelled out of Judaism through Protestantism into Romanism, and before he reached pure Theism. His last results were so advanced that he had to conceal them in a manuscript which he commanded his single confidant to bury with him, and not mention till his own last days, and then only to some one friend, who was again to hand down the secret to another, until one of them should have courage enough to dig up and publish the scroll. There are vivid pictures of the persecutions which the bigoted monks inflict on their liberally disposed brethren; but the chief interest of the book is in the struggles of these latter in casting off their cherished religion, without any knowledge of what is to take its place, yet with a consoling and strengthening hope that truth, which they are themselves unworthy to behold, is yet to be revealed to bless their race, and thus all their toils and sufferings be repaid. The book is full of passages like these:—

I professed theology as an exalted apostle, making use of the spirit of discussion and inquiry which was in me, to demonstrate the excellence of a faith which proscribed both.

Since so many philosophers and sages had risen up around me, and had so greatly instructed me without pluming themselves on having any exclusive connection with the Divinity, I could no longer believe in revelation. It appeared to me that St. Paul was no more inspired than Plato, and that Socrates was not less worthy to redeem the sins of the human race than Jesus of Nazareth.

By studying the philosophers, I ceased to be a Christian.

These atheists, justly extolled for their intellectual greatness, are men of profoundly religious sentiments, who become weary, or lose their way in their flight toward heaven.

I have understood that the religion of Christ was stained, that the doctrine of Christ was incomplete, that Christ himself should take his place in the pantheon of divine men; but that his task was accomplished and that a new Messiah must arise, a new evangile arrive, a new law, to reform, perfect, and replace the ancient law.

O Thou whom, under different names, all generations and all people have foreknown and adored! always athirst for thee, I sink again into thine essence, and, by the horror which I have of annihilation, I feel that Thou hast not created me for annihilation.

I have quoted thus freely from the translation published by Charles Fox, London, 1842, because the book is scarce. It might well be reprinted.

At the conclusion of *The Countess of Rudolstadt*, a sequel to *Consuelo*, there is a highly wrought account of the admission of the heroine into a secret society of the friends of liberty, who call themselves the Invisibles. These builders of the Temple of Virtue, after subjecting her to the perusal of the persecutions suffered by various sects, and the sight of the worst scenes and instruments of torture, and after testing her fidelity to her husband, finally welcome her to their membership, in an amphitheatre adorned with the statues of the chief friends of humanity, Jesus standing between Pythagoras and Plato, Apollonius of Tyana and Abelard close to St. John and St. Bernard, and Jean Huss and Jerome of Prague beside St. Catherine and Joan of Arc.

And then there is her beautiful drama, *Les Sept Cordes de la Lyre*. The hero is a philosopher, descended from Faust and Margaret, and the heroine an enthusiastic girl of seventeen, with an ancient lyre on which no one else can play, but from which at her mere touch pours forth wondrous music that inspires her to sing the grandeur of the Infinite, the beauty of Nature, and finally the glory of humanity and the woes inflicted by tyrants.

Of the author's own painful struggle after a faith that could satisfy her emotions as well as her intellect, there is a striking picture in *Lélia*, a very disagreeable novel, which contains a few such passages as this:—

The Deity I serve is that of Plato and Pythagoras as well as of Jesus. To make Him propitious, it is not enough to be charitable and humble: we must be great, we must cultivate the lofty faculties of the mind as well as the sweet instincts of the heart, in order to be in communion with this infinite power, this perfection itself, which preserves all things in kindness, but which reigns in justice. After thine example, O Perfection without bounds, man should make himself just; and there is no justice without knowledge.

The story of an aspiring though erring life is much more pleasantly told in her autobiography, *L'Histoire de ma Vie*, where we find her so ardent a devotee at fifteen that her confessor has to command her to jump rope and romp with the other girls, in order to cure her of such morbid self-reproach as he declares to be sin before God. Her *Impressions et Souvenirs* show not only the ardor of her youthful studies, but the peace of her ultimate conviction that:—

The time is coming when we shall say as little as possible of God, never dispute about him, force no one to pray to him, but leave worship to the sanctuary of private conscience; and this we shall do, when we are truly religious.

O Thou who ignorest the egoistic prayer of the idolater, but hearest the cry of the heart, I shall not pray to Thee. I have nothing to ask which the law of my life has not offered me. My not having taken it is my own fault and that of my race.

Communion with Thee cannot be in written or spoken words, for these have been invented for use between man and man. With Thee there is no language, but all takes place within the soul. There all is fire and transport, and yet firmness and wisdom.

Victor Hugo's greatest aud best-known work, opens with a touching picture of Christianity at its best in the good bishop who turns his palace into a hospital, and who shows to the jail-bird who robbed him a charity which makes Jean Valjean reform and become the hero of *Les Misérables*. But even this faithful shepherd is obliged to bow in homage to the grandeur of the surviving leader of the reign of terror, who has torn away the drapery from the altar to stanch his country's wounds, and who dies full of faith in progress, and of hope that science is yet to govern man. The second part, *Cosette*, paints with great power the suffering, waste of time, and treachery to social and family duty which characterize cloister life when it is purest:—

Monasticism has been the scourge of Europe. He who says "convent" says "marsh." Monasteries were good in the tenth century, were open to discussion in the fifteenth, and are detestable in the nineteenth.

Thus speaks an author whose words are all the more weighty because he adds:—

We are for religion against the religious. Woe to him who believes nothing. The Infinite is necessarily intelligent, because otherwise it would be to that extent finite. The ideal is God.

Still better is the latter half of this wonderful book, where we have Marius, Enjolras, Combeferre, and the other friends of the abased,—young heroes who believe in humanity, liberty, and progress too devoutly to care for servile and reactionary rites and creeds, or to hesitate about laying down their lives when duty even seems to call. Here, as in *The Toilers of the Sea*, we see how much to blame are those who assert that liberal views are likely to check self-sacrifice.

And besides these works, so plainly in our interest, by George Sand and Victor Hugo, there are some very interesting romances by professed Roman Catholics, zealous to reform and purify their church. Eugene Sue's *Wandering Jew* is well known as a highly wrought account of the rapacity of the Jesuits. Similar in object at least is Jules Janin's *Religieuse de Toulouse*.

One of the ablest writers who seek to reform Romanism from within calls himself L'Abbé ***, but his real name is Deléon. In *Le Maudit*, he shows a devoted servant of the Church carried by his zeal against pious fraud and oppression into unwilling hostility, which ends only as he dies in excommunication, seeking to the last to save the Church which has cast him out. A similar story is told in *Le Jésuite;* but this latter work is overloaded with historical details, especially about the perversion of Pius IX. from a reformer to a reactionary, and the plot is rather repulsive. Equal in power to *Le Maudit* are *Le Confesseur* and *Le Curé de Campagne*. The former is the story of the misery wrought in a pious family by an over-zealous confessor, who nearly drives them all out of the Church. The other romance shows how terribly the vow of celibacy can darken two devout and virtuous lives. In these and other books, the author professes the firmest loyalty to the Church; but, whatever may be the object of such works, they can have but one tendency. So absolute are the claims of the Church of Rome that reform means rebellion. Indeed, a Church whose most devout and intelligent servants find most cause for complaint cannot be considered by outsiders as worth reforming. Sue and Deléon show as plainly as Huss and Luther did, that no attack on Rome from without is more effective than the attempt to reform her from within.

All the books mentioned above, except *Lélia*, can safely be put into the most innocent hands. Among other novels which have this advantage, though not that of laying much stress on liberal views, are the following: *Eugénie Grandet* by Balzac; *L'Homme de Neige, La Mare au Diable, Fadette, François le Champi, Jeanne de la Roche, Les Maîtres Mosaistes*, and *Mlle. la Quintinie* by George Sand; *Tolla, Germaine, Le Roi des Montagnes*, and *Trente et Quarante* by About; *La Maison de Penarvan* and *Mlle. de Seiglière* by Sandeau; *La Tulipe Noire* by Dumas; *Atala* and *Le Dernier Abençerrage* by Chateaubriand; *Picciola* by Saintine; *L'Homme qui Rit* and *Ninety-three* by Victor Hugo; and the historical romances of Erckmann-Chatrian.

F. M. H.

Digitized by Google

SCIENCE AND RELIGION.

JUDGE E. R. HOAR, in his opening address as President of the recent Unitarian Conference at Saratoga, referred to the sermon of Mr. P. W. Clayden, delivered the previous evening, as "that noble discourse of last night, which struck the key-note for the action of our Conference." Something must be forgiven, we suppose, to the presumed necessity of a presiding officer to consider everything from a favorable point of view, especially the production of an English guest; but, if Judge Hoar had searched the dictionary through, he could scarcely have selected a more unfortunate word, under the circumstances, with which to characterize the sermon than the word "noble." With considerable felicity of diction and excellence of feeling, it was nevertheless very superficial in the treatment of its subject, and, as regards its main assumption, might almost be characterized as vicious. Mr. Clayden asserts that Unitarian congregations "need to be confirmed in their Unitarianism, not as against Orthodoxy so much as against scientific scepticism and the unbelief of mere worldliness." The important element of this assertion, the need of confirmation against scientific scepticism, appeared in various forms throughout the discourse; and, if this idea should be really adopted as the key-note of Unitarianism, the denomination would be quickly doomed. If there can be among intelligent men to-day any worse scepticism than a distrust of the results of scientific inquiry, we have yet to hear it proclaimed. "Can a man believe in science, and still believe in heaven?" Mr. Clayden represents the world as asking, "Can there be in these times the old dependence upon God?" These questions illustrate Mr. Clayden's own attitude,—a pitiable, begging attitude, the direct reverse of that which is manly or "noble." We are glad to observe that *Unity*, the organ of Western Unitarianism, criticises the sermon from a similar point of view.

MR. THOMAS HUGHES is another Englishman who, for the sake of his own reputation, would do well to limit the number of his speeches while he remains in the United States. We remember with pleasure the impression received years ago from his *Tom Brown at Rugby*, and have avoided reading it since, not caring to risk any destruction of the old-time enthusiasm. And we remember his eloquent words at Boston during his visit at the close of our civil war. And we respect his motives in the present attempt to establish a colony in Tennessee. But an address given the other day to the students of Haverford College, near Philadelphia, showed that Mr. Hughes would probably make an appreciative member of Mr. Clayden's congregation. In giving some account of the methods of Dr. Arnold at Rugby, he bestowed highest praise upon Dr. Arnold's religious instruction. "I believe," said Mr. Hughes, "his early teachings have saved many of us, in these trying times, from sacerdotalism on the one side, and agnosticism on the other,"—a sentence the full meaning of which can be better appreciated, if we know that he had just used the word "agnostic" as synonymous with "scientific." Mr. Hughes continued: "There is nothing there [in the Bible] to lead us intellectually into paths where it is almost impossible for men to find a firm foothold. Only one firm foothold he used to teach us, and that is the foothold which rests upon God, is made manifest in the flesh, and revealed to us in the New Testament. With that rock under your feet, you can approach all those deep questions which are stirring men's minds so tremendously in these times." The peculiar rhetoric of this passage may be overlooked, but the bigotry and ignorance of science which it displays are scarcely pardonable in one of Mr. Hughes' reputation.

THE duet sung by Mr. Clayden and Mr. Hughes is supplemented by a solo in the same key, by Miss Elizabeth Stuart Phelps, in the November *Atlantic*. Miss Phelps furnishes us with a dialogue between a believer and an unbeliever. This she carries on with tolerable fairness for a while; but the burden of reply soon becomes too heavy, and she indulges the believer in a long tirade against the unbeliever. "You forget," says the wise believer to the non-present unbeliever, "or you have never learned, that the MENTAL SCIENCES EXIST. You have not remembered that there is a philosophy of *mind*, as there is of *matter;* that there is a philosophy of *soul*, as there is of *sense*," and so on. To this scream of small capitals and italics, no unbeliever, of course, would venture to reply. Nor can the following be answered: "You burrow, you dig, you descend. Choosing the company of the lowest forms of manifestation, you will find that the influence of their atmosphere is upon you. If a human mind keeps the exclusive company of vegetables and insects and fossils, is it to be wondered at that it fails to see the transfigured cloud which veils, while defining, the motions of the eternal sun? If," etc., *ad nauseam*. We have quoted this passage, because it is a good illustration of a fact of frequent observation; namely, that there is yet in many minds a survival of some remnants of the old dual doctrines of Eastern religions, of Ormuzd and Ahriman. The same fancy crops out in Clayden, in Hughes, in Miss Phelps, and in scores of others, that the investigation of matter is degrading, that the scientist cannot have "the trained spiritual sense by which we recognize the spiritual fact." This has always been an assumption of all mystics, and, we may add, of all "exalted natures" who fail to be "understood." The scientist has indeed, as Miss Phelps supposes, no reply to make. He can only mournfully smile, and try to get what comfort he can out of a forgetfulness of his deficiencies, and the society of his grubs and fossils.

ONE degraded scientist, Professor Owen, has got considerable comfort recently out of a fossil discovered in South Africa. It is that of a lizard-like reptile, with a tendency toward certain low types of mammalian structure. The animal must have been a not very remote cousin of the ornithorhyncus or duck-mole of Australia, and is one of the most important "missing links" yet discovered. The *St. James Gazette*, in speaking of the pedigree of the mammalia from the reptiles, says that we now have, among living or extinct forms, "first, the primitive reptile; then a reptile with nascent mammalian tendencies; next, a still more mammalian, but ovoviviparous form; then, again, a group of pouched mammals; then a group of closely allied, but pouchless mammals; and then the various lines of descent, culminating in our highest existing creatures. And the geological succession of all these forms is exactly what, on the theory of evolution, one would expect to find it." R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

WOMEN'S TEMPERANCE UNION.— Social science, not sectarianism, is the weapon to be employed in dealing with intemperance. So far, then, as the "Women's National Christian Temperance Union," which has recently held its seventh annual meeting in this city, emphasizes its Evangelical ideas and methods or its exclusively Christian membership, it of course does not command our sympathy. An evil so widespread among all classes and conditions of people as the excessive use of artificial stimulants demands to be treated in a more humanitarian spirit and with a broader co-operation. Yet, inasmuch as this society, through its extensively circulated publications and its frequent and various kinds of meetings for public appeal and for informal, social converse, is awakening attention more and more to the forms which the evil assumes in our country, its great extent, the influences which foster it, and the unrestricted traffic which supplies its demands; as the society labors, through the school and the home, to instil the principle and form the habit of temperance with the young, seeking to introduce into educational institutions "such text-books on physiology, chemistry, and political economy as will show the good that comes of abstinence," and to gather women together to "be addressed by those of their own sex who are qualified to impress upon their minds the laws of cause and effect involved in the subjects of hygiene, heredity, and prenatal influence"; as the leaders of the enterprise are summoning women generally to thought and action on this subject in all its bearings, even to the securing and use of the ballot for the accomplishment of their object, thus educating them for and leading them on to larger opportunities of influence and action,—for these reasons, and in these directions, we welcome their efforts and rejoice in their success. F. H.

Coffee-Houses.

AS THERE is quite an interest manifested in various parts of this country in relation to the establishment of coffee-houses, it may be well to call attention to one of the most successful undertakings in this direction, which is now in full operation in Philadelphia. The "Central" and the "Model" Coffee-Houses were established in 1874, and have been in continuous operation ever since. This is a private enterprise, and sustained wholly by one individual; but it is none the less a public benefit and a grand benevolent and philanthropic institution. Joshua L. Baily, Esq., a modest and successful merchant, undertook the effort to supply an antidote for the liquor-saloons; and he is now feeding about four thousand persons daily, limited only by the capacity of the buildings. The "Model" is worthy of its name. Constant improvements have been made to keep fairly abreast, if not ahead, of anything of the kind in the world; and intelligent travellers testify that, in extent of its business and completeness of its accommodations, it is superior to the more pretentiously titled "Coffee-Palaces" of England. The finest coffee and the purest milk in the market are furnished, and the apartments are all first-class. The promptness and politeness of the waiters are unsurpassed. A reading-room and public hall for meetings are regularly maintained, and productive of great good. Many cases of radical reform directly resulting from these instrumentalities are reported. Here the work of prevention shines forth most prominently. Scores of clerks in stores and counting-rooms are saved from the temptation and pollution of the liquor-saloons. A thousand dollars' rent was offered for a tobacco-stand to be kept on the premises, but it was promptly refused. The mental, moral, physical, and spiritual interests of the many persons employed in these coffee-houses are looked after with great minuteness by Mr. Baily, and with great good success. Hundreds of thousands of temperance tracts are regularly distributed through this agency. We commend this institution to all those who are about starting "coffee-houses," as a worthy "model" and important aid to the temperance movement, as well as a financial success.—*National Temperance Advocate.*

One Way to Prevent Labor Strikes.

THERE is one branch of the silk industry in which it may confidently be said that America leads the world; and that is in the manufacture of what is called spun or waste silks. The perfection which has been reached in this branch is due to the ingenuity, patience, and perseverance of the Cheney Brothers, of South Manchester, Conn., who own the largest silk-mill on the continent, and whose products are known all over this

Digitized by Google

country and are being imitated in Europe. There were eight brothers in the family, but not one too many. They became early interested in silk culture, and made various attempts to colonize the silk-worm; but their silk-growing experiments failed. They gradually returned to South Manchester, and started the manufacture of sewing-silk from imported raw silk. At that time, this country was supplied almost entirely from Italy. The Cheneys made a close study of the Italian method. After experimenting for some time, Mr. Frank Cheney succeeded in twisting silk on the same plan that the Italians did; but what they did by hand the Cheneys did by machinery. This was the beginning of their success. New buildings began to dot the fields at South Manchester, and the number of operatives steadily increased until the old farm was converted into a beautiful manufacturing village.

One of the pleasantest and most noteworthy features in connection with the work of the Cheney Brothers is not merely the improvement they have made in silk machinery, but their practical solution of the question of the pleasant and equitable relation between capital and labor. They have established, and been able to manage with surprising success, an ideal manufacturing village. The reputation they have gained among philanthropists and economists is hardly second to the reputation of their silks. Many persons visit South Manchester yearly, not to see the silk-looms, but simply to see their charming village and learn the secret of their success. To the Cheneys there is no secret about it. They started their mills, and have conducted them for business purposes, not merely for social experiments. But they began and have continued in the right way. They have treated their employees not as slaves, but as men and women. Instead of living in the city away from their mills, and thus having no personal interest in the welfare of the village, they have built their own houses upon beautiful sites near their mills. They have built a large number of cottages on the place, which they let to married employees at a low rent. They have established boarding-houses for the unmarried and schools for the children. A large hall, erected at a cost of nearly $60,000, which is supplied with a good organ, scenery, and dramatic appliances, is one of the best monuments of their generosity. A free library and reading-room furnishes their employees with the latest newspapers and magazines and the best current literature. Unsectarian religious services and a Sunday-school are provided every Sunday in the hall, the Cheneys paying the expenses of preaching. There are also a Methodist and an Orthodox Congregational Church in the place, which many of the operatives attend. An excellent orchestra, numbering eight or ten pieces, organized from among the employees, meets for practice every Sunday afternoon in the large hall, and, accompanied on the piano by the accomplished daughter of one of the employers, renders some of the most difficult classical music. Concerts and dramatic entertainments take place occasionally, which furnish cheap and excellent sources of amusement. The cottages are each supplied with water, gas, and a pleasant garden-plot. The mills are well lighted and ventilated. The grounds are laid out with great taste: there is no fence on the whole place. In fact, everything is done to make it convenient and pleasant to the employees. South Manchester seems rather like a great factory family than a factory town. It is hardly necessary to say that the Cheneys have never suffered from strikes.—*S. J. Barrows, in Atlantic Monthly.*

LESSONS
ON
The Origin and Growth of Christianity.

IV.

JESUS AND HIS BIOGRAPHERS. (*Concluded.*)

"In the mouth of two or three witnesses shall every word be established."—II. COR. xiii., 1.

3. The Synoptical Gospels.

The *first three Gospels*, called *Synoptical* (from *σὺν*, "together," and *ὄψις*, "view"), are, therefore, the *true sources of our knowledge of* JESUS. They are the production of *three independent authors* or *compilers*. They report *many things in common*. Some matters not reported by all are mentioned by *two* of these writers. *Each writer*, in addition, mentions some events which are not reported by *either* of the others.

The terms used by two or more writers in describing *the same event* are often nearly or quite *identical*. This would appear to indicate that they drew upon some *common source of information*, either a *writing* or *oral tradition*.

Sometimes, however, they *vary* in their several accounts of the *same event*. This indicates that they *wrote independently*, and *without collusion*.

Questions.

If *several persons* attempt to relate, *independently*, the same incident or event, *in their own language*, would they use *the same* or *different* expressions? Would they not naturally *vary considerably* in their modes of expression? Is not the inference inevitable that these writers *borrowed* from some *common tradition or writing?*

NOTE A.—It is probable that there were *several* MSS. older than our *Gospels* in use among the early communities of *Christians*. (*See Luke* i., 1-4.)

NOTE B.—It is not certainly known *when* the *Gospels* were written. They could not have existed, in their present form, before the *beginning of the second century after Christ*. They are not *quoted* or *identified* with certainty, by Christian writers, until about the *last quarter* of the second century.

NOTE C.—"WITNESSES": (See the Lesson's text.) *Anonymous*, all; therefore only to be trusted when their testimony is consistent with *itself*, with the known *history* of the times, and with the *dictates of reason*. They are not *"witnesses"* of the events described, but only to the existence of certain *traditions* about the events.

4. The Triple Tradition.

The matter which the *Synoptical Gospels* contain *in common* is called the TRIPLE TRADITION. This is evidently our *nearest possible approach* to the *true history* of JESUS.

Beside the *Triple Tradition*, MARK and LUKE have a good deal of *additional* matter in common, and also MARK and MATTHEW. In striking contrast, MATTHEW and LUKE have *no additional matter* in common. They contain *nothing in common* which is not found, in a slightly modified form, in MARK. From this and from other internal evidence, we may infer that MARK is probably the *earliest* or *most primitive* of existing *Gospels*, and approximates more nearly than the others to *the original tradition*.

In studying the life and teaching of JESUS, our sources of information will be, therefore: 1st, the *Triple Tradition;* 2d, the *additional matter in* MARK; 3d, the *additional matter common to two writers;* and, 4th, with great caution, some of the statements made by MATTHEW or LUKE alone.

We shall, however, submit *every statement* to the test of REASON and *scientific criticism*. We must not forget that these books were written *many years after* the events which they assume to describe, in an *uncritical* and *superstitious age*, and that their authors are unknown to us. They would naturally contain, therefore, *a large admixture of error*.

NOTE A.—The *leading characteristics* of the *Synoptical Gospels* are: 1st, MARK presents the *most natural and human view* of the character of JESUS (*Mark* i., 5, 9; *vi.*, 5; *x.*, 18); he exalts his *human personality;* 2d, MATTHEW represents JESUS as the *Jewish Messiah*, fulfilling the *Messianic prophecies* of the *Old Testament* (*Matt.* i., 22, 23; *ii.*, 5, 6; 15, 17, 18, 23; *iv.*, 14, 15; *viii.*, 16, 17; *xi.*, 10; *xii.*, 17, 18, 19, 20; *xiii.*, 14; *xxi.*, 5, *xxvii.*, 9; 3d, LUKE sets aside the *Jewish exclusiveness*, and magnifies the *mission of* JESUS *to the Gentiles*. (*Luke iv., 32; iii.*, 6, 38; *iv.*, 27; *x.*, 1, 14, 25, 37; *xxiv.*, 47).

NOTE B.—The oldest existing MSS. of the *New Testament* date from the *4th* and *5th centuries* of our era. There are only *eight* MSS. extant which contain the *four Gospels* complete. In *four* others, they are *nearly complete*, but with some omissions.

NOTE C.—The *first translation* of the *Gospels* into *English* was made by JOHN TYNDALE in 1525. Our *common Protestant translation* of the *Bible* was completed in 1611, in the reign of *King James* of England. It contains some interpolations of matter not found in any of the older MSS. and many minor errors of translation.

General Questions.

1. What are the *first three Gospels* called? Why? 2. Were they written by the *same* or *different* authors? 3. What do they report? 4. Are these writings *original* or are they *copied* in part from *older traditions?* 5. When were these books written? 6. What is the *Triple Tradition?* 7. What *information* does this give us? 8. Which is probably the *oldest Gospel?* 9. Upon what must we depend for information concerning *Jesus?* 10. What can you say of the *age* in which these authors wrote? 11. Can we accept all they have written as *historical truth?* 12. How must they be *tested?* 13. What are the *leading characteristics* of these writings? 14. What is the *date* of the oldest existing MSS. of the *Gospels?* 15. When were they *translated into English?*

To the Teacher.

Use the *"helps"* recommended in the previous lesson. *Illustrate*, by giving accounts of the same event *as related by the different authors: e.g.*, the story of *Jesus* and *John the Baptist;* the Parable of the Sower.

Give the class some explanation of the *new translation* of the *New Testament.*

[These Lessons, printed in a convenient four-page sheet, can be obtained at the office of the Free Religious Association at the rate of one cent each. Applications by mail must include postage.]

FOREIGN.

IT is stated that the differences between the Vatican and Brazil with regard to the Roman Catholic Church in that country have now been definitely arranged.

IN the British Parliament, the Dissenters are more numerous than at any time since the Commonwealth. There are 25 Independents, 5 Jews, 5 Baptists, 9 Wesleyans, 29 Presbyterians, 48 Irish Roman Catholics, 16 Quakers, and 1 Bradlaugh.

THE Bishop of St. Albans opened a new church recently at Bushey. In the course of his sermon, his lordship said that the church was built for working men, who, it was said, were unbelievers; but he did not think they were, though they were miserably negligent in religious worship.

ANOTHER plot against the life of the Czar is reported by the Warsaw *Journal*, which states that a mine containing charges of dynamite has been discovered under the Losowo-Sebastopol railway. The explosion, it is stated, failed during the Emperor's recent journey, in consequence of the accidental cutting of a wire connecting the dynamite with a galvanic battery.

THE owner of a wine restaurant at Brighton, a renewal of whose license has been refused, has revenged himself, by placarding his premises with the announcement that they will be reopened as a general marine-store, where "the best price will be given for rags and bones." He has for neighbors Lord Londesborough on one side, and the Hon. Lady Hill on the other.

THE latest strike is that of the women and girls who work in one of the largest perfumery factories in France. A Paris correspondent states that, notwithstanding the high prices at which the articles of luxury produced by them are sold, the women in question earn only from 1*s.* to 2*s.* a day, that large stoppages, frequently amounting to the whole sum earned, are made from their week's wages, and that other grievances are complained of.

ENGLISHWOMEN AS DOCTORS IN CHINA.—A letter from China in the *Temps* mentions that Miss Howard, an English lady, has been appointed doctor to the Countess Li, as also to the management of a hospital established at Pekin by the foreign residents. The Countess Li supplies all the medicine for the patients, is a great friend to animals, and on being lately asked by Miss Howard whether it was true she supported a hundred cats replied, "Alas, no! I have now only seventy."

TEN convicts who escaped from New Caledonia have been arrested in Queensland, and will be sent back to the French convict settlement. According to the Sydney *Evening News*, the convicts on their arrival in Queensland represented themselves to be Communists; but the governor received information of their being ten of the worst description of criminals. Since their arrest, eight other convicts have made their escape from New Caledonia, and are supposed to have landed on the Australian coast.

A WAYWARD Hebrew named Marks has been outraging the feelings of the "uncos" at Christchurch, N.Z., by selling on Sunday "apples, oranges, and lemonade," as the theatre confectioners have it. The powers that be have decided that the vending of stick-jaw, acid drops, and fruit on the Sabbath is inimical to the moral welfare of the people, and that the baneful influence of such traffic is heightened by the accompanying trade in those maddening drinks called lemonade and hop-beer respectively. This

Digitized by Google

marks an era in civilization, observes a press correspondent.—*Sydney (Australia) Bulletin.*

OUTBREAK AT AN ENGLISH REFORMATORY.—A mutiny broke out recently at the reformatory, Stanwix, Carlisle, where forty-three boys are confined. Mr. Crowther, the governor, has two assistants, one of whom left for the night at seven o'clock. On going into the dormitory, the governor found the gas turned out, and on asking the reason he was struck on the head with a stick. Other blows followed, and he fell insensible. All the boys rushed out and escaped, but some returned voluntarily to the reformatory. Others were arrested in Carlisle. The police continued the search for the remainder, about half of the whole.

THE tenth anniversary of the entry of the Italian troops into Rome under General Cadorna has been commemorated in Rome. There was a grand popular demonstration, in which the members of the government, representatives of the Senate and Chamber, and the principal State dignitaries, took part. Wreaths were laid on the tomb of Victor Emmanuel, and speeches were delivered by Signor Cairoli, the Italian Premier, and Signor Armellini, the Syndic. A royal decree has been published in Rome, granting an amnesty to all persons convicted of offences against the press laws. A Roman telegram announces that about forty Internationalists attempted a Republican demonstration at Cesaro on the 19th inst. They were, however, dispersed by the police, and ten of their number arrested.

AMONG THE AMERICANS.—The Manchester *City News* says: "Mr. George Jacob Holyoake is about to contribute a series of articles, under the title of 'Among the Americans,' to the *Co-operative News*. The successive chapters, some fourteen in number, will deal with the voyage out, pleasant days in New York, interviewing, political affairs, eminent men in Boston, pulpit and political orators, manners and opinions, discoveries and incidents, and other subjects. Mr. Holyoake's fascinating essay on his American journey in the *Nineteenth Century*, two months ago, encourages the hope that the promised series of papers will prove exceptionally suggestive and entertaining." These articles will include an account of correspondence and interviews with the Canadian, American, and English Governments respecting co-operative emigration; and the Official Guide Book for emigrants. The following will be the titles of the chapters: Sea Ways and Sea Society; Courtesies of New York; The Republican Convention at Saratoga; Propagandist Uses of Interviewing; Men of Action in Boston; City of Holyoke,—Discourses in Free Churches; Wanderings in Five Great Cities; American Orators,—Wendell Phillips, Ingersoll, and Curtis; Famous Preachers,—Ward Beecher, Robert Collyer, and Professor Adler; Co-operation in the New World; State Socialism in America; Co-operative Emigration; Visits to the Premier of Canada and President of America; Wayside Incidents; Manners and Opinions in America.

STATUES.—During the past week, the town of Blois has been *en fête;* and all the local celebrities, together with two or three high officials from Paris, have been unveiling a statue of Denis Papin, the discoverer of steam-power. Every kind of steam-engine (with some few trifling exceptions) includes a cylinder and piston; and of the cylinder and piston Denis Papin was undoubtedly the inventor. It was from Denis Papin that Newcomen and Watt, the English fathers of steam machinery, gathered their first ideas on the subject. Newcomen, adopting the cylinder and piston of Papin, added to it Savery's method of condensation, and produced the first atmospheric engine. It was in experimenting with a model of what was then known as "Papin's Digester" that Watt himself saw his way to farther mechanical triumphs. Papin having been a victim of the edict of Nantes, the Republicans of Blois took advantage of the occasion of the fêtes in his honor to manifest their liberal and anticlerical ideas. At Clermont-Ferrand, a statue has been erected in honor of Blaise Pascal; and in a few days a statue of Frederic Sauvage will be erected at Boulogne-sur-Mer. Frederic Sauvage was the inventor of the screw-propeller, on the perfection of which he expended all his energies and resources, insomuch that he was lying in prison for debt at Havre while other people were profiting by his invention. Alphonse Karr, in one of the volumes of his *Livre de Bord*, relates how he found out this injustice, and did his best to repair it. Sauvage finally went mad, and died in misery in 1857.—*Parisian.*

JESTINGS.

THE process by which a church fair pays church debts is thus described by a Presbyterian elder: "Now, brethren, let us get up a supper and eat ourselves rich. Buy your food. Then give it to the church. Then eat it up, and then—your church debt is paid."

"GO WHERE there is the most sin, sir," said the old clergyman's coachman, when asked which of two calls the dominie ought to accept. The good man thought over it, and concluded that where there was most money there would be most sin. So he accepted the call which offered the most substantial salary.

UNTO an Oxford professor, married late in life, a child was born. That child has now advanced to the mature age of three years. "A charming little fellow!" say all the professor's friends. "Yes, yes," replies the learned man, dejectedly. "But I fail to see in him the least leaning toward the exact sciences."

BELIEVERS in metempsychosis have had their faith refreshed by a recent child, who, upon coming into the world, made a searching scrutiny of his surroundings, and sinking back in the nurse's arms remarked, "Thank Heaven, at last I have got myself born into a family that is comfortably fixed."—*From the French.*

"WERE any minutes taken at your meetings?" inquired Mr. Hickman Molesworth, barrister, Belfast (Vic.), of a member of a school committee against whom the teacher had brought an action for illegal dismissal. "Minutes!" exclaimed the witness. "It wasn't minutes we tuk: we wur hours at it."—*Sydney (Australia) Bulletin.*

LITTLE Robby came home with his new hat limp as a dish-cloth. "For goodness' sake," cried his mother, "where have you been?" Robby began to whimper as he replied, "A fellow threw my hat into a frog-pond." "Oh, Robby!" exclaimed his sister: "you threw it in yourself. I saw you do it!" "Well," said Robby, contemptuously, "ain't I a feller?"

THE Orangethorpe Sunday-school celebrated its sixth anniversary last Sabbath afternoon. In the review of past lessons, the question was asked: "What did God do on the seventh day?" (referring to the creation of the world.) Answer: "He rested." "What else did he do?" Promptly came the answer from a little eight-year-old boy: "He read his newspaper!"

NOTHING neater and more pointed has been said in the way of gloom than the remark of a New York wholesale liquor-dealer, who said that, since Mrs. Hayes came in, his orders for wines to serve to parties and at dinners at Washington had fallen off immensely. "Ah," said he, mournfully, "I don't know as it seems so to everybody, but I think the world is going backward."

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION understood by a Catholic American citizen (Bishop McQuaid) and by a general American citizen (F. E. A. (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 286 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,
101 MILK STREET, BOSTON.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 568.
VOL. I., NEW SERIES.—NO. 20.

BOSTON, MASS., THURSDAY, NOVEMBER 11, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THOU shalt not wrest judgment. Thou shalt not respect persons, but shalt hear the small as well as the great. Neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.—*Moses.*

DEAL with evil as you would with a disease of your own body. The object of punishment is to make an end of punishing.—*Chinese (very ancient).*

THE work of righteousness shall be peace; and the effect of righteousness shall be quiet and assurance forever.—*Isaiah.*

PEACE is the highest aim of the superior man. Begin to regulate before disorder comes. Where legions are quartered, briars and thorns grow. In the track of great armies must follow bad years.—*Lao-tze (Chinese).*

THAT commonwealth is happiest where the people mind the law more than they do the lawyers.—*Chilon (Grecian).*

ADVANCE the upright and set aside the crooked, then the people will submit. Advance the crooked and set aside the upright, and the people will not submit.—*Confucius.*

A KING who is beloved of the gods honors every form of religious faith. He considers no gift or honor so much as increase in the substance of religion. The root of religion is to reverence one's own faith, and never to revile that of others. . . . The king's purpose is to increase the mercy, charity, truth, kindness, and piety of all mankind.—*King Asoka (Buddhist).*

A DROWNING kingdom must be rescued by right principles; not, like a drowning person, by the hands. . . . The hearts of men do not submit to force, but to virtue.—*Mencius.*

POWER exercised with violence has seldom been of long duration, but temper and moderation generally produce permanence in all things.—*Seneca.*

WHEN the state is most corrupt, then the laws are most multiplied.—*Tacitus.*

THE king is the sentinel of the poor. The sheep are not for the shepherd, but the shepherd is for the sheep.—*Saadi (Persian).*

THE best government is that in which all conditions are equally protected by law. . . . If we paint Justice with bandaged eyes, we should paint Reason with her to guide her steps.—*Voltaire.*

THE universal and absolute law is that natural justice which cannot be written down, but which appeals to the hearts of all. Written laws are formulas in which we endeavor to express the least imperfectly possible that which, under such and such determined circumstances, natural justice demands.—*Cousin.*

REASON is the life of the law; nay, the common law itself is nothing else but reason.—*Coke.*

THE aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is or ought to be the end of all government.—*Washington.*

WHICH is the best government? That which teaches self-government.—*Goethe.*

THINGS should not be done by halves: if it be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated.—*Bishop Hall.*

GOD gives manhood but one clew to success,—utter and exact justice: that he guarantees shall be always expediency.—*Wendell Phillips.*

CURRENT TOPICS.

MR. GRACE was elected Mayor of New York, but by a very small majority for a Democratic majority in that city. Comparing his vote with Hancock's, many thousands, it is evident, must have voted against him merely because he is a Catholic.

THE First Church (Unitarian) in Boston is to celebrate its two hundred and fiftieth anniversary on the eighteenth of this month. The speakers invited are not only Unitarian, but Episcopalian, Orthodox, Congregational, and Ralph Waldo Emerson.

A BAPTIST clergyman in Kentucky refuses to contribute to the missionary fund on the ground that the Bible says that, whenever the gospel is preached unto all people, the end is reached, and God forbid that he should contribute one cent toward hastening that momentous period. Here is a nucleus for the formation of a new sect.

AT a recent Unitarian Conference in Michigan, Rev. J. Ll. Jones made some strong and good talk against the sensational Sunday-school now in vogue. Along with other things, he said that he regarded "chalk-talks, mechanical and other contrivances of the professional Orthodox Sunday-school man, as largely responsible for the flippancy of the age."

THE *Nation* for October 28 says, "Since the death of Rosenkranz, not a single Hegelian professor lectures in Germany"; and the last edition of the *Encyclopædia Britannica*, vol. xi., p. 621, says, "Hegelianism has now ceased to exist as an isolated system in Germany": and also that in England, "few, if any, profess to accept the system in its integrity." So the Concord School of Philosophy seems to be Hegel's last refuge.

THE *Catholic Review* is informed that the circulation of the New York *Herald* fell off forty thousand copies in six days on account of its violent opposition to Mr. Grace for the mayoralty because of his being a Catholic, and adds, in no very Christian spirit of forgiveness, "If this is not the fact, it ought to be; and, if the Catholics of New York, Brooklyn, and Newark have the courage of their convictions, the *Herald* will be excluded from every Catholic household in these dioceses."

WHILE the religious newspapers in this country are protesting, some of them with a vehemence that is quite secular, against the proposed representation at Booth's Theatre, New York, of the Ober-Ammergau Passion-Play, the Ritualists in London are preparing to exhibit the play in their churches by the stereopticon. A white sheet is stretched across the chancel to receive the pictures, a priest will explain from the pulpit, and the choir will sing in the midst of the performance appropriate hymns.

REV. DR. THOMAS, of Chicago, it is now stated, though compelled to withdraw from the Methodists by their polite invitation to him to go out, will not unite with any other denomination, but will remain in that city, preaching in a hall to an independent congregation. Independency seems to be "catching" in Chicago. Cheney, Swing, and Thomas have seceded respectively from the Episcopalians, Presbyterians, and Methodists, and set up in their own way. They might come together to make a very respectable denomination by themselves.

THE readers of the *Christian Register* are to be congratulated that the Rev. Charles G. Ames, in withdrawing from its editorship, does not lay aside his pen as a contributor to its columns. The number of that paper for October 30 contains a characteristically good article by him on Roman Catholic Education, in which he makes this point against its unprogressive character: "Even if the Catholic system were on the whole superior,—which facts disprove,—it would still be true that an inferior system, if in constant process of improvement, would soon outstrip a better one in the hands of men whose official pretensions arrest its development. Free and open criticism is the proven instrument of correction and progress; but such criticism has never found a welcome in the somewhat complacent circles of sacerdotalism, though greatly needed there as elsewhere."

THE Convention of the National Reform Association (Christian-Amendment-to-the-Constitution party) recently held at St. Johnsbury, Vermont, appears to have given good satisfaction to those who are devoting themselves to this retrograde reform. The *Christian Statesman*, organ of the movement, says that "the work has received the most cheering impulse, and great and substantial gains for the cause of truth have been secured." One of these gains was the formation of a "State auxiliary society," of which Hon. L. P. Poland, late Senator and representative in Congress, is President. Rev. Professor McAllister, of Geneva College, temporary chairman of the Convention, in his opening remarks, expressed the purpose of the meeting thus: "The objects for which we have met may be briefly defined as the maintenance of existing and imperilled Christian features of our government, the development of these into a complete and consistent national Christianity, and the securing, in the written Constitution of the United States, of such an expression of the nation's relations to God, Christ, and the Bible, as will place all Christian elements of the political life of the nation on an undeniable legal basis." And, further, he said: "Our nation, to be a Christian nation, must acknowledge God according to the distinctive teachings of the Christian religion. As God has committed all authority to his Son, and as the way of acceptable approach to God for men or nations is through the mediation of Jesus Christ, a Christian nation must acknowledge the Messiah, the Anointed, and hold relations with God through him." How many Evangelical religionists are there, who are so blinded by their zeal as to be ready to commit this gross and mischievous injustice of inserting their theological convictions in the United States Constitution?

Digitized by Google

For the *Free Religious Index.*

THE PHILOSOPHY OF HERBERT SPENCER.

A Critic Criticised.

BY B. F. UNDERWOOD.

A volume appeared some months ago from the pen of Van Buren Denslow, LL.D., entitled *Modern Thinkers*, containing sketches of a number of eminent philosophers, with reviews of their writings and theories. All these essays are characterized by vigor of thought and expression, and some of them evince considerable analytic power and critical acumen. The author has aimed, he says, to elucidate the systems of thought which he has reviewed "more constructively and sympathetically than is usually done in histories of philosophy." The work possesses much merit and is well worthy of perusal, however widely one may differ from the author in some of his judgments on the subjects of these sketches.

But it contains one essay of more than fifty pages, a critique on the Philosophy of Herbert Spencer, which, while it seems to have been written with much care, and is in the author's best style, does Spencer great injustice, and cannot but prejudice the common reader against one who has done more for philosophic thought, and has been more misunderstood and misrepresented, than any other thinker of this generation. That Spencer's positions should be misstated, and captious objections to his philosophy should be raised by narrow-minded critics and by zealous theologians, was to be expected; but one could not help looking for a just and fair estimate of Spencer's philosophy from a writer of Professor Denslow's ability and liberality. Yet this critique, far from having anything "sympathetic" in its statement and review of Spencer, ignores much of his most brilliant work, disparages his labors, and is devoted chiefly to criticisms that *seem* to be based upon an imperfect acquaintance with his philosophy.

Although Spencer's reputation is now so well established that it cannot be affected among those who are familiar with his writings by criticisms like Professor Denslow's, yet, as many unacquainted with his philosophic views are liable to form their estimate of the great philosopher and his work from this critique, I yield to the inclination to exhibit some of its fallacies, and on the other hand to state some of Spencer's leading positions and principles.

Professor Denslow begins his essay with the statement that "there are not a few, especially in America, who think that Herbert Spencer has reached the end of philosophic thought, has achieved a final and conclusive system," that "numerous thinkers of much repute in their respective circles so believe," while on the other hand Mr. Lewes has shown "that a philosophic creed is impossible," that "the function of philosophy" is not to give us "fixed conclusions," but "to educate us in the principles of reasoning," its end being "merely dialectic skill."

That Spencer "has reached the end of philosophic thought," his most ardent admirers do not believe, nor has any one, so far as I know, made any such extravagant claim; but that Herbert Spencer is a profound, comprehensive, and original thinker, who has made vast contributions to philosophy, who has discovered important principles, supplied us with formulæ for the interpretation of complex physical and mental phenomena, and given us the first and only systematic statement of evolution ever written, is now generally admitted by those who are acquainted with his labors. "The same ethical canons of research," says Prof. Youmans, "which gave to Copernicus the glory of the heliocentric astronomy, to Newton that of gravitation, to Harvey that of circulation of the blood, to Priestley that of oxygen, to Dr. Young that of the undulatory theory of light, and to Darwin that of natural selection, will also give to Herbert Spencer the honor of having first elucidated and established the law of universal evolution."

That the end of philosophy is "merely dialectic skill" can hardly be believed by any serious mind,—certainly not by such a profound and earnest thinker as George Henry Lewes. That philosophy of which Lewes, in his *Biographical History of Philosophy*, says its "movement has been circular," is the philosophy which has sought to know the *noumenon*. "To aspire," he says, "to the knowledge of more than phenomena, their resemblances, coexistences, and successions, is to aspire to transcend the inexorable limits of human faculty. To *know* more, we must *be* more. The reader will have perceived that I use the word Philosophy in some restricted sense; and, as this is the sense which will be attached to it throughout the present History, an explanation becomes requisite." (Introduction, p. 12.)

This is a philosophy that Spencer unites with Lewes in characterizing as utterly fruitless. But they equally agree in the great progress that has been made in that philosophy which is occupied with the phenomenal world, that philosophy of which Spencer is the greatest living representative. If Professor Denslow had looked into his work, *Problems of Life and Mind*, he would have seen that the sub-title of that work is "*The Foundation of a Creed*"; and, if he had turned to page five, vol. i., he would have read the following:—

"I have indeed incessantly for some thirty years tried to dissuade men from wasting precious energies on insoluble problems. That purpose still animates my efforts. But, although formerly I regarded problems as insoluble which I now hold to be soluble, there has been no other change than this: that I now see how problems which were insoluble by the method then in use are soluble by the method of science. This is not a retreat, but a change of front. Throughout my polemic against metaphysics, the attacks were directed against the irrational method, as one by which *all* problems whatever must be insoluble."

No reader can obtain a correct general idea of Spencer's philosophy from the Professor's statement, in which he attempts to give it "reduced to a nutshell." He has, however, the fairness to state that such an outline "must be imperfect, and may not escape being presumptuous." If the author had given the leading principles of Spencer's philosophy in the order of their importance, unobscured by the fancies of Fourier and the unrelated theories of others, meanwhile restraining his impatience to point out weaknesses until he had completed his outline, he might have given a summary, which at least would not have misled the average reader or prejudiced him against an author who needs to be carefully read in order to be fully appreciated.

Laying stress on what Spencer *fails* to do, the Professor emphasizes and repeats that he does not explain the existence of space, matter, force, time, and motion, or law, including the law of evolution, "the independent existence and separate identity of which are assumed as the necessary conditions precedent, without which his evolutionary machine cannot be wound up and set running."

If Spencer's critic had condescended here to state briefly the position of one whom he justly calls "the greatest of living English philosophers," he would have done real service to those readers who are but imperfectly or not at all acquainted with the works of Herbert Spencer.

Rejecting the superficial theory of Reid and others of the "common-sense" school, that we know things as they are, that in every act of perception they are given immediately in consciousness, Spencer maintains, with Kant substantially, that external things are known to us only *as states of consciousness*, alike in their so-called primary and secondary qualities. What things are in themselves cannot be represented by feeling. To us, matter is a congeries of qualities,—weight, resistance, extension, etc.; and these are names for different ways in which our consciousness is affected. If we were destitute of sight, touch, smell, taste, and hearing, these qualities would cease to exist, although the external reality which causes these groups of sensations would still exist. To beings organized differently from ourselves, so differently that their mode of being could not be conceived by us, the objective reality might give rise to states of which the word "matter" would convey no idea to our minds. Nevertheless, the fact that we have sensations that come and go independently of our volitions is evidence of *something* that determines them. The doctrine of the *relativity of knowledge* necessitates the postulation of an unknowable existence beyond consciousness. "If after finding that the same tepid water may feel warm to one hand and cold to another, it is inferred that warmth is relative to our nature and our own state, the inference is valid, only supposing the activity to which these different sensations are referred is an activity out of ourselves, which has not been modified by our own activities."

"When we are taught that a piece of matter, regarded by us as existing externally, cannot be really known, but that we can know only certain impressions produced on us, we are yet by the relativity of our thought compelled to think of a positive cause. The notion of a real existence which generated these impressions becomes nascent. The momentum of thought inevitably carries us beyond conditioned existence to unconditioned existence; and this ever persists in us as the body of a thought to which we can give no shape. . . . At the same time that, by the laws of thought, we are rigorously prevented from forming a conception of absolute existence, we are by the laws of thought prevented from ridding ourselves of the consciousness of absolute existence, this consciousness being, as we see, the obverse of absolute existence:" (*First Principles*, p. 396.)

The absolute existence, then, can be known only as it is manifested in consciousness, only as it is colored and modified, so to speak, by the conditions of the organism.

It cannot be identified with what we call matter; for that we know only as a series of phenomenal manifestations or, psychologically speaking, only as coexistent states of consciousness, which we call the perceptions of resistance, extension, color, sound, or odor. It cannot be identified with mind, for that we know only as the series of our own states of consciousness.

"If I am asked to frame a notion of mind, divested of all those structural traits under which alone I am conscious of mind in myself, I cannot do it. . . . If, then, I have to conceive evolution as caused by an 'originating mind,' I must conceive this mind as having attributes akin to those of the only mind I know, and without which I cannot conceive mind at all. . . . I cannot think of a single series of states of consciousness as causing even the relatively small groups of action going on over the earth's surface. . . . How, then, is it possible for me to conceive an 'originating mind,' which I must represent to myself as a single series of states of consciousness, working the infinitely multiplied sets of changes simultaneously going on in worlds too numerous to count, dispersed throughout a space that baffles imagination?"

"If, to account for this infinitude of changes everywhere going on, 'mind' must be conceived as there under the guise of simple dynamics, then the reply is that, to be so conceived, mind must be divested of all attributes by which it is distinguished, and that when thus divested of its distinguishing attributes the conception disappears, the word 'mind' stands for a blank." (Spencer's *Essays*, vol. iii., pp. 246-249.)

According to Spencer, force, matter, space, time, motion, are but forms which the indeterminate substance assumes in consciousness. But matter and movement he reduces—as is sufficiently evident from the foregoing—to manifestations of force; and space and time are cohesions—one of coexistence, the other of succession—in the manifestations of force. Force then remains the primary datum; but that we know only as states of consciousness,—in other words, as the changes in us produced by an absolute reality of which we know nothing except in its relation to us.

It may be well to illustrate a little more fully that, according to Spencer, we know matter only as coexistent states of consciousness.

"A whiff of ammonia coming in contact with the eyes produces a smart, getting into the nostrils excites the consciousness we describe as an intolerably strong odor, being condensed on the tongue generates an acrid taste, while ammonia applied in solution to a tender part of the skin makes it burn, as we say." This illustration from Spencer's *Principles of Psychology* shows that one and the same external agency produces in us different sensations, according to the avenues through which it affects our consciousness. Which of these feelings, so widely different, does the external cause resemble? Probably, none of them. What it is, independently of consciousness, we never can know, owing to limitations imposed by the very constitution of the human mind.

The effects produced on our consciousness—different feelings—can be compared and classified; but how can we compare and classify that of which nothing can be known? Knowing is classifying. Classifying is grouping together of things that are alike. Reasoning is grouping together of like *relations* among things. Our knowledge regarding the centripetal force that keeps the planets in their orbits consists simply in knowing (what the ancients did not know) that it is like the force that causes the apple to fall from the

Digitized by Google

tree to the ground. But the absolute, be it one or many, that which persists through all phenomena, we can never know, because there is nothing given in experience with which we can classify it.

According to Spencer, then, the "five primordial or antecedent facts," which Professor Denslow names "space, matter, force, time, and motion, or law," can be known only as states of consciousness, coexistent or sequent; and the absolute nature of the being, substance, or power which produces these states, is unknown and unknowable. Not, as many who attempt to criticise Spencer suppose, that the unknowable is such *from lack of attainable knowledge*, but from limitations *organically imposed*, and which no degree of advancement can possibly remove. All the assumptions of theology respecting the power of which the phenomena of nature are manifestations are by this philosophy deprived of their validity, while the true field of science and philosophy is shown to be in the phenomenal world. It does not attempt to solve the problem of existence, to explain *why* the universe exists, *why* the unknowable exists. "By strict necessity," says Spencer, "explanation brings us face to face with the inexplicable. We have to admit a datum which cannot be explained." The mind cannot overpass the limits which enclose it. Philosophy, then, as Lewes has shown, and as Spencer maintains, must, to be successful, abandon all attempts to define or explain the nature of the absolute, and confine itself to the region of the relative. It is in this region that the brilliant triumphs of Spencer have been achieved.

It is the "function of philosophy" to give to knowledge a unity that shall comprehend the fundamental truths of all the sciences, as the general definitions and propositions of each science include all the diversified phenomena of its recognized province. For the convenience of study, we divide phenomena into departments, and speak of geological, astronomic, and biological truths, although the universe of phenomena is a whole, of which the parts are all co-related. The sciences deal with different orders of phenomena, and their formulæ are those which express the changes and relations of these orders respectively. But nature knows no such divisions; for every class of phenomena interacts and commingles. Now, philosophy is a synthesis of all these sciences into a universal system. For instance, when Spencer discovered that Von Baer's scientific principle, that the growth of an organism from a germ-cell is characterized by a change from the homogeneous to the heterogeneous, is applicable to the development of the solar system, the earth, life, intelligence, society, language, government, ethics, etc., he discovered a philosophic truth. In short, philosophy differs from science in this,—that it is more general, abstract, and remote in the relations it formulates, in the truths it comprehends in its propositions.

The philosophy that "prolonged its sterile reign through thirty centuries" was the philosophy that attempted to explain noumena, not phenomena, that imagined it could obtain a view of things as they exist independently of human consciousness, and not the "synthetic philosophy," which attempts to generalize a multitude of facts, and to express in an abstract formula the vast variety of phenomena; which concerns itself not with creation, but with formations, not with the purposes of a deity, but with the order of the phenomenal universe.

Professor Denslow says, "Given space, matter, force, motion, and time as the factors, would all progress be found to consist in an evolution of forms, organisms, motions, and activities from the homogeneous or simple into the heterogeneous? It must be conceded that the array of instances in which this is true dazzles and almost bewilders the imagination by its variety and beauty.... But if it shall appear that each instance he [Spencer] adduces as an illustration of differentiation of the simple into the complex also illustrates a unification of previously differentiated and diverse elements into one simple and homogeneous entity or substance, is it quite clear that we have made any advance in our knowledge of the principles of universal science?" (pp. 218, 222.)

To strengthen his objection, the author selects one of Spencer's own illustrations, furnished by the differentiation of the bean-seed "into vine, leaf, blossoms, and ultimately the new fruit,"—and calls attention to what he declares is a fact, that this process equally illustrates the unification of diverse elements into one homogeneous substance.

That in the growth of the bean-plant diverse elements are united in one structure is very evident; but the correctness of characterizing as a "homogeneous entity" a complex production, in which several elements united in different proportions have produced all the variety afforded by the root, vine, leaf, blossom, and fruit of a bean-plant, is by no means apparent. On the contrary, a bean-plant is, in substance as well as in form and activity, a very heterogeneous structure. The chemical differentiations produced in plants generally by rearrangements of the chemical elements and by modification of tissues and organs are well described by Spencer.

"In plants," he observes, "the albuminous and amylaceous matters which form the substance of the embryo give origin here to a preponderance of chlorophyll and there to a preponderance of cellulose. Over the parts that are becoming leaf-surfaces, certain of the materials are metamorphosed into wax. In this place, starch passes into one of its isomeric equivalents, sugar, and in that place into another of its isomeric equivalents, gum. By secondary changes, some of the cellulose is modified into wood; while some of it is modified into the allied substance, which in large masses we distinguish as cork. And the more numerous compounds thus gradually arising initiate farther unlikenesses by mingling in unlike ratios." (*First Principles.*)

In the inorganic world there are compound substances, like water, produced by the union of different elements, which to all appearances are homogeneous as to substance; but we must not expect to find such homogeneity in highly evolved organisms, like the bean-plant. And how the integration of a number of diverse elements into one structure diminishes the weight of Spencer's claims, it is not easy to see. Spencer's primary law of evolution is not, as Professor Denslow seems to think, change from the homogeneous to the heterogeneous, but *the integration of matter and concomitant dissipation of motion*, which we see exemplified in the concentration of units that form a crystal as well as in the combination of elements that compose the structure of a complex organism. And consider a moment how the integrations of matter, the combinations of several elements into one body, gives rise to heterogeneity and differentiation in the inorganic as well as in the organic world. Think of the different combinations and transpositions of which the elements admit, and the multitude of substances thus produced. Add a molecule of carbon to a hundred molecules of iron, and a peculiar hardness is produced by the conversion of the iron into steel. Carbon in variously proportioned combinations with oxygen and nitrogen develops the several properties of wood, fruits, grain, grasses, tobacco, and opium. Carbon united with oxygen as carbonic acid gas combines with molecules of the metal calcium in forming lime-rocks and marbles, the bones of animals, and beautiful translucent pearls. A triple alliance of molecules of hydrogen, oxygen, and carbon imparts a wonderful diversity of proportion to a multitude of organic substances, as wood, vegetable oil, animal flesh and fat. Hydrogen molecules united with oxygen are converted into acids, and combined with nitrogen are converted into alkaloids, as in the formation of ammonia. If the proportion of molecules of nitrogen and oxygen in the atmosphere, composed by weight of nitrogen seventy-seven and of oxygen twenty-three, be reversed to oxygen seventy seven and nitrogen twenty-three, *nitric acid* is developed. Vinegar, burnt sugar, butter, animal fat, nutmeg oil, are all composed of carbon, hydrogen, and oxygen in different proportions. Opium and quinine contain the same elements in different proportions. It is unnecessary to multiply illustrations to show that the union of diverse elements in different proportions gives us compounds more or less homogeneous in substance, but all differentiated from one another as to substance as well as in form and motion. The number of such substances is limited only by the inconceivably immense number of combinations and varying proportions in which between sixty and seventy elements may unite. So the combination of heterogeneous elements in substances less heterogeneous is a process by which variety, differentiation, and heterogeneity, in substance as well as in form, have been produced. By this process has grown, from a nebulous mass, a planet with all its variety of water, land, and sky, fitted for the habitation of living creatures, themselves an exemplification of the same process. It is the primary law of evolution.

It may be that all the so-called elements are but so many modifications of one substance, one ultimate element, as all the senses are modifications of one,—that of feeling,—and that the difference between oxygen and hydrogen or gold and iron, as well as the difference between the different parts of a bean-plant or an elephant, is due to the positions, relations, and activities of the atoms composing these elements and objects. If this be true, as some thinkers, including men of science, are inclined to think, all the multitude of objects with which we are familiar, from the commonest speck of dust to the precious diamond, are in reality one substance, with atoms in different relations, and all the phenomena of the universe are at bottom but the changes of these atoms. On this hypothesis, however, it is unnecessary to insist, as it is not capable of proof. Sufficient has been offered, it is believed, to show that Professor Denslow's objection to Spencer's theory of evolution, based upon the unification of elements, is superficial and weak.

[*To be concluded next week.*]

For the *Free Religious Index.*

INSINCERITY IN THE UNITARIAN PULPIT.

In heading my article as I do, I but follow the example of an able and a prominent divine of the Unitarian Church, who in the September number of the *North American Review* gives us an article on "Insincerity in the Pulpit." The author looks over the fence into the garden of our Orthodox friends, and finds there many hurtsome weeds, which it would be well to uproot. It struck me that it might be wise in us, who are Unitarians, to take a look over our own little patch, and see if there be not also weeds among our flowers.

The professed aim of Unitarian ministers is that we give to the people the whole truth,—we hold nothing back. The feeling that this, as a rule, was carried out, has been our bond of union in the absence of any creed. Indeed, this feeling has made the Unitarian ministers so united and compact a body that their superior in this respect cannot be found. In a word, the union is deeper than words: it is as deep as heart. While, however, we pledge ourselves by this,—the truth, the whole truth, and nothing but the truth,—we may ask whether or not we are free from "policy and cunning" in our teaching.

It may be questioned whether we have attained the point where it is with us

> Perish policy and cunning,
> Perish all that fears the light,
> Whether losing, whether winning,
> Trust in God and do the right.

How do we speak?

It has been suggested that some of the Unitarian ministers are more Evangelical than they profess, that they have a higher idea of Jesus than the common Unitarian one. This is hardly possible. We know that in the Unitarian Church there exist the profoundest love and reverence for Jesus. Indeed, some of us who are now Unitarians never truly loved Jesus until we felt him flesh and blood with ourselves. We therefore think there is no man among us who would not speak out freely all his love for Jesus of Nazareth. It is difficult for us to imagine that it is on this side our insincerity lies. We feel that it is on the other side,—we are more humanitarian than we profess: we are pure theists.

The name Christian is ours by birthright: we therefore justly claim that name. But, when we define Christianity as "one with the Absolute Religion of Nature and Reason," and say that this Absolute Religion "has been made clearer by the teaching and life of Jesus," certain consequences follow. Our *Christian Register* defines Christianity as above given. The definition is acceptable, and also the consequences which follow. For if Christianity be one with the Absolute Religion, and Jesus made this more clear to us, then may we say that Buddha also made the Absolute Religion clearer to us. Even more, our particular phase of that Absolute Religion, or, what is the same, the Christianity of Jesus, is an *ethnic* religion, just as is Buddhism or the Parsee religion. We should acknowledge this. But we hesitate. Few among us will say Saint Buddha or Saint Zoroaster, and make it mean all that Saint Paul means to us. Are we sincere? In spirit, we do feel that our religion is more than the particular phase made clearer by the teaching of Jesus; nevertheless, in our sermons, in our statements

Digitized by Google

of belief, we adhere too closely to that phase of religion given in the New Testament; and, what is worse, we hug, as if fascinated, to the form given by Trinitarians.

This last statement is the easiest possible one for which to find illustrations. We have never, or seldom if ever, put forth "a statement of belief" without moulding it in the Trinitarian form. We begin by reference to the persons in the Trinity,—Father, Son, and Holy Ghost,—that is, we feel under obligation to explain the nature and office of each of these, as if, even after all, there was a Trinity in the Deity. As Christians, in the broad sense given to the name,—that is, as believers in and professors of the "Absolute Religion,"—all that can be demanded of us is a simple statement of belief in God *as* one, in the sonship of the race, and in our immortality. This might be summed up in belief in the kingdom of God within us, here and hereafter. If we choose to go further, and in some manner define the position of those who have made this religion clearer to us, then should we define the position occupied by Buddha and Zoroaster as well as that of Jesus. Without this, are we sincere in our profession?

It may be replied that our statements of belief define our phase of this absolute Christianity. Here we have confusion between Christianity as one with the Absolute Religion and our phase of Christianity, to which also we give the name Christianity. We profess to believe in this broad Christianity; yet, in our statements of belief, we seem to ignore this profession, and go on to set forth the doctrines of the more narrow Christianity. We should make ourselves clear on this, so that no one may imagine that, in defining our phase of the Absolute Religion, we pretend to comprehend it all, or that our phase of Christianity, set forth in our statements, pretends to be the Christianity which is one with the Absolute Religion. Without this distinction, are we sincere?

But, again, our phase of this Absolute Religion is Unitarian, or rather humanitarian. We should therefore define the position occupied by Jesus in terms which would not admit of any great mistake. Do we do this? A reference to any statement of belief will show us that we make use of Orthodox phrases which to the people mean one thing and to us, who make the definition, quite another thing. By our definitions, we try to make it clear that we do not believe him Deity. We have not completely succeeded in this. We seem to place him everywhere and nowhere. The only honest and sincere thing for us to do is to write it: Jesus is man, not mere man, but man. Here we are in need of sincerity.

We go further, and attempt to define the meaning of the phrase Holy Ghost. How feebly this is done, let those judge who read. We have taken out of the phrase all its meaning. Why, then, bolster it up with texts and expressions which to us are meaningless? For us, the name Father has all and more of the comfort and nearness implied in the name Holy Ghost. Are we herein sincere?

I used the word "texts," which calls to mind a little more of our cunning. We speak of "inspiration as a universal, a divine illumination in all souls, and an impulse and guidance toward truth and goodness" (see New Hampshire Statement). We accept the definition. But, if it be true, then may we accept as inspired the Tripitakas and the Zend-Avesta as well as the Old and New Testaments. From these, we may draw texts in support of our doctrines. This we do not insist upon, since we are defining only our phase of the AbsoluteReligion. But in one thing we are unique,—that, having taken all special authority from the Bible, we support our doctrines by references to it, and it only. This is a marked weakness in our statements of belief. What wonder they fall dead from the press. Is this sincerity?

It would be easy to make of this a longer article by speaking of other terms used by our pulpit,—terms which to our Orthodox friends mean a great deal, while to us they *cannot* mean anything. We forget the advice of Jesus about putting new wine into old bottles. We confess there is a roundabout, metaphysical way of making these terms mean nothing, and with this *no-meaning* meaning some of us can use them. But is it sincere?

This use of terms, this moulding of our creeds in Trinitarian models, this bolstering of our belief by texts which are without authority, is at the bottom of much insincerity in the Unitarian pulpit.

CREDENS.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

FRAGMENTS OF CHRISTIAN HISTORY. To the Foundation of the Holy Roman Empire. By Joseph Henry Allen, Lecturer on Ecclesiastical History in Harvard University, author of *Hebrew Men and Times*, etc. Boston: Roberts Brothers. 1880.

A few years since, after a period of comparative silence, Mr. Allen began again to make himself heard, though speaking in a quiet tone, above the noisier voices of the time. His utterances on great public occasions among his Unitarian brethren are now anticipated with as much eagerness as any other man's, and they are remembered with great satisfaction. Three of these utterances have recently been brought together into a pamphlet, with the title *Three Phases of Modern Theology*. These phases are Calvinism, Unitarianism, and Liberalism. There is a breadth and candor in the treatment of his themes, which are not too common. Apparently, it is as hard for him to dogmatize as it is easy for most men. He can always see the other side. His style in these discourses, as in the volume that we have in hand, is remarkably simple and straightforward; while it occasionally betrays a warmth and color that make us wonder if Mr. Allen has found out the secret of Swedenborg's angels, who grow younger instead of older all the time.

Mr. Allen's *Fragments of Christian History* is a natural continuation of his *Hebrew Men and Times*, which at the time when it was written (1861) embodied the best results of Old Testament criticism to date. A new edition, with an admirable introduction, was published about a year ago. The central idea of the present work is that the key of nascent and growing Christianity is to be found in its fundamentally ethical character, not in its speculative dogma or its ecclesiastical organization. Mr. Allen's phraseology is occasionally a little more old-fashioned than our own. He prefers to speak of Christianity as a revelation, while to us the term seems a misleading one. But he makes it plain that he considers this revelation "as a manifestation of the Divine Life common to humanity, coming in the fulness of time, and as much prepared for by all that went before as a crop of fruit is ripened by the sunshine and the showers of the whole season." His method is entirely rationalistic. He can speak of Christianity as having "stifled thought in the interest of morality, reduced art after its rich classic development to a bald symbolism, and made a free science or literature impossible"; but at the same time his attitude is entirely sympathetic. Instead of the noble Latin motto which adorns his title-page, he might have chosen "Put yourself in his place," and it would be a perfectly truthful index of the aim and spirit of his book. For it is everywhere his purpose to put himself, as far as possible, in the place of the early Christian, and endeavor to appreciate his motives. That he is always successful in doing what he attempts, it might be too much to claim. But, that he is generally so, we are convinced. We think he does succeed in showing that an "ethical passion," as he is pleased to call it, was the most characteristic trait of early Christianity, and that this passion was the shaping force of church and dogma as well as of individual character; that the dogma which has for us the least intellectual attractiveness was frequently the awkward symbol of a moral tendency which was essential to the progress of mankind.

Mr. Allen's lectures are twelve in number. An admirable introduction, a chronological outline, a good index, add much to the value of the book. The lectures are not all of equal excellence, but this is because the subjects are not equally important. Of two or three, it would be hard to say which is the best; but the fourth, "The Mind of Paganism," we have read and returned to with more satisfaction than any other. It is a good lecture to read in connection with Gibbon's famous chapters on the conversion of the Roman Empire. It rather supplements these than confutes them. It shows how much of real religiousness there was in the Empire outside of Christianity in the first Christian centuries. The popular theory is that Christianity was interpolated, because the world was hopelessly evil. An admirable point is that concerning the deification of the Roman Emperors. It is shown that this nourished itself upon the characters of the best emperors, and perished from the abuses of the worst, and also that the acceptance of Jesus as a god was made vastly easier by this deification of a man already in vogue. Mr. Allen proves that the sympathetic quality of his mind is not retained upon the Christian side, when he writes, "There never was a faith in a deity actually walking the earth, and conversant among men, more positively, sincerely, or in its way devoutly held than this deification of the Emperor among the people of the provinces." Another good point in this lecture is that concerning the preparation for the sacrificial theology of Christianity in certain sacrificial notions of the Roman world.

It is best for us to read that which is opposed to our ordinary ways of thinking, if it is well and kindly put; and therefore, for those who are habitual readers of the *Index*, the most important chapter in the book is probably the first, "The Messiah and the Christ." Mr. Allen attempts to show in this chapter that the Messianic idea had a much more contracted development than is commonly supposed,—that its influence extended only from the Maccabean period (165 B.C.) to the last desperate struggle of the Jews under Barkochab in 132 A.D. The Messianism back of this period is mainly a reflection from the flaming passion of the later time. It is further shown how little of definiteness there was in the conception of a Messiah; and, while it is frankly allowed that Jesus considered himself the Messiah, it is shown that he measured himself by no popular, but by his own personal ideal, and that under the circumstances nothing could have been more natural.

It has been so common, latterly, for Unitarians to side with Athanasius rather than with Arius in the Arian controversy that Mr. Allen's position is not a surprise. He might have shown, in addition, that the fear of ditheism was a potent factor on the Athanasian side. The Christ of Arius, so near God and yet not God, was sure, they thought, to be a second God sooner or later. In reality, both parties were actuated by the same fear.

We should like to speak of other chapters in this book, but our notice is already long. From beginning to end, the book is replete with interest and instruction. Such as consider themselves ex-Christians or anti-Christians should certainly read it, for these cannot afford to do injustice to Christianity as a historic development. Their position should be held in the clear light of the most luminous exposition of that development. If it will not bear this light, then it should be abandoned.

It will be noticed that Mr. Allen's title is not Professor, but "Lecturer on Ecclesiastical History in Harvard University." But why not Professor? The University would honor itself much more than him by elevating him to this position. There is not a man of liberal scholarship in the United States more manifestly suited for the place. The young men of the Divinity School are to be congratulated upon such a teacher. They cannot give too close attention to his words.

J. W. C.

AFTER DOGMATIC THEOLOGY, WHAT? MATERIALISM OR A SPIRITUAL PHILOSOPHY AND NATURAL RELIGION. By Giles B. Stebbins. Boston: Colby & Rich. 1880.

The professed materialist should give a cordial welcome to this little volume. It is the statement of a positive antagonist, which is in itself always a good thing to read, and in this instance possesses the additional excellence of coming from one who sincerely believes that his views are decidedly more "advanced" than anything the materialist can ever reach. It comes from one who asks for no odds in the battle of ideas, who is undismayed at the loudest noises yet beaten on materialistic gongs, and who will not cry out for quarter, if fairly defeated. Moreover, he is as thoroughly "emancipated" as any scientific opponent from the rule of the prevailing religious dogmas, and makes his final appeal to the same court of authority,—that of instructed intelligence. The book is an attempt, and we believe a successful attempt, to show that modern Spiritualism—that is, the common belief uniting the sect or body of persons known as Spiritualists—has evolved a consistent philosophy. We do not mean, of course, in saying this, that we necessarily accept all the author's "facts" as facts, or his explanation of them in all instances, or even in any instance, as correct. We mean only that his explanations, the assumptions of his philosophy being once granted, are clearly made out and are consistent with that philosophy, and that his conclusions are therefore worthy of respectful consideration.

We do not propose to discuss the work in detail,

Digitized by Google

although in reading we marked several passages for possible quotation, but add a few words of general criticism. Nearly all that Mr. Stebbins says, in the opening portion of his work, upon the decay of dogmatic theology, will be accepted without question by every candid and reflecting person of whatever school of philosophy. In discussing materialism, however, as the equivalent of "negation," and in much that he says of inductive science as "external and dogmatic," we are inclined to believe that Mr. Stebbins tips the balance of his scales toward his own conclusions a little more than the present condition of scientific inquiry will warrant. Modern science is by no means the equivalent of old school materialism. Some, perhaps most, of its best exponents are pronounced idealists in philosophy; and the contrary impression, which Mr. Stebbins certainly conveys, is not, therefore, strictly correct. The conceptions of matter, moreover, now growing in the minds of its best investigators, are very different from those of the "crude and outward stuff" against which Mr. Stebbins directs his heaviest guns. The "spiritual body"—from our author's description of which we obtain a clearer idea than any ever before received from a spiritualist book—is fully as material in its essential elements as many forms of matter now under investigation in the physicist's workshop. It sees with "clairvoyant eye"; it hears with "clairaudient" ear; it is "organic"; and, in common with the coarser body from which it emerges, contains a mysterious life principle or soul. Parts even of the molecular motions of the brain-cells of the "natural" body are stored up for future use in the "spiritual" body. If these descriptions be correct, if the "spiritual body" is a tenuous, etherous phase of matter, shaped or organized by the indwelling mind, certainly the physiologist will some day discover it, weigh it, and allow for it, even if he cannot imprison it or account for it. If not true, on the other hand, the same physiologist will eventually demonstrate its non-existence. Mr. Stebbins' faith should be strong enough to enable him to look hopefully upon the investigations now making by scientists into the more subtile manifestations of matter, for in this field we are persuaded will Spiritualism ultimately be confirmed or overthrown. The "facts" of spirit presence we consider, therefore, to be Mr. Stebbins' stronghold, and his most important contribution to the real subject.

The book is theistic in doctrinal teaching, devout in spirit, of exalted moral sentiment, and contains not even a recognition of the existence of the social theories which have brought discredit upon some advocates of Spiritualism.

UNITY HYMNS AND CHORALS FOR THE CONGREGATION AND THE HOME. Edited by W. C. Gannett, J. V. Blake, and F. L. Hosmer.

This little book is certainly an improvement on its predecessors. It shows a very great advance in Unitarian thought. Indeed, it could not have been produced by any phase of Unitarianism less liberal than that at the West. The addition of some selections from Matthew Arnold, Lowell, Chadwick, and Whittier, which, so far as we know, have never appeared in any of the hymn-books, is a most pleasing sign of progress. The choice from the older collections has also been made, as one hardly need say, remembering the compilers, with refinement of taste and, we should think, from the liberal Unitarian stand-point, with excellent judgment. The music of its kind is all that could be wished, and we know of no book in existence so well adapted to the use of liberal societies. We are not certain that this collection aspires to meet in any way the needs of Free Religion, and so are not quite sure that we shall be right in trying it by the Free Religious standard. Still, this should be said. There is too much of the theistic sentiment running all through it, to leave it free from criticism. Not that we should object in such a book to an occasional hymn affirming the personality of God or taking the form of prayer to a personal Father, but that in this case, as in so many others, it is made the one prominent thing. We offer this criticism with hesitation, feeling that it is sure to be misunderstood and knowing well how difficult it is to find hymns which express the natural religion of the human heart in the presence of the Universal and Unknown. Nevertheless, we believe the hymns of Free Religion are being written, and that sooner or later a collection of them will be made, in a way to demonstrate that worship does not involve assumption and religion does not involve theology. Meanwhile, this book, omitting its *Glorias*, most of its anthems, and selecting wisely from its hymns, many of which are a realization of the ideal, will be found an efficient promoter of natural and practical religion in the congregation and the home.

F. A. H.

THE *Popular Science Monthly* for November contains the preliminary to a series of articles by Herbert Spencer on "The Development of Political Institutions." It contemplates the application of the principle of evolution to a department of human life which, though more or less involved in his previous discussions, has not, it may be presumed, received so thorough and specific a treatment asthat now proposed. The article which follows on "The Sun's Heat," by Professor Young of Princeton, explains the method of determining its influence upon our own planet and the system to which it belongs. The tendency of our present mode of education to disqualify for manual pursuits is pointed out in an impressive manner by Professor Thompson. B. F. DeCosta maintains the existence of "The Glacial Mass in America." "A Flock of Mythological Crows" is the title which Dr. W. H. Gardner chooses for a very interesting account of the peculiar fancies associated with various birds in the mythologies and superstitions of ancient time. "The Electric Burglar Alarm" details the working of the new guarantee it affords against the unwelcome visitors indicated. An article on "Mental Imagery," by Francis Galton, suggests an important species of self-culture. The sketch of Dr. Lewis H. Morgan, President of the American Association for the Advancement of Science, of whom there is a likeness, is an interesting and deserved tribute to one who has pursued with singular ardor and devotion certain lines of research. Equally worthy of mention is an extract from a recent commemorative address by Professor A. M. Mayer on the late Professor Henry, "The Evolution of Organic Form" by Charles Morris, "The Profusion of Life" by Miss Arabella B. Buckley, "Criticisms Corrected" by Herbert Spencer, and "Hypnotism" by Geo. J. Romanes, which, with the concluding miscellany of book notices, correspondences, etc., make up a most satisfactory and pleasing number.

IN the November *International Review* there are several very good papers. The first is by Prof. Geo. L. Andrews, of West Point, on the case of cadet Whittaker. Its spirit is not at all such as we can commend; and, if it represents the tone of the academy, we do not wonder the colored cadets have a hard time there. It is a piece of special pleading painful to see, betraying a spirit too narrow, aside from any question of Whittaker's guilt or innocence, to be intrusted with such an interest as doing justice to an inferior race. De Pressensé writes very interestingly of the French Republic and the Jesuits, taking the ground that it is a great mistake to persecute any religious party or order. One of the editors, John I. Morse, Jr., writes of old Boston lawyers; and there are able articles on the relations of railroads to the State, State debts and repudiation, and an account of a very interesting attempt in Germany to bring out a series of the greatest dramas, with the best actors of the empire in all the parts.

PERSONAL ITEMS.

REV. W. H. H. MURRAY has again been heard on the platform in Boston.

WENDELL PHILLIPS is the executor of the estate of the late Lydia Maria Child.

GENERAL GRANT visited Plymouth recently, and made an address to several hundred school-children near the famous "Rock": a talk full of good sense.

ANNA DICKINSON will resume the lecture platform this winter, her subject being "Danton." Her intention, no doubt, is to make this a companion to her "Joan of Arc."

THE venerable A. Bronson Alcott spoke at the "neighbors' reception" at Shelburne Falls, Mass., on Thursday evening. Among those present was Miss Sprague, the author of *An Earnest Trifler*.

THOMAS HUGHES was given a "reception" at Cooper Union in New York last week. Geo. W. Curtis presided; and Mr. Hughes delivered an address on Co-operation, a subject that is rapidly drawing to itself increasing interest in this country.

TWO HARVARD students have been arrested at Cambridge for carrying away a sign and conducting themselves in a disorderly manner generally, and have been held in $300 bonds. It requires something more than life within college walls to make one a gentleman.

THE Rev. Mr. McAll, who has a Protestant mission in Paris, is entitled to much credit for the practical turn which his work takes there. It includes, under his direction, libraries, soup-kitchens, savings-banks, and lectures. He has twenty-three stations in the city where this work is carried on.

JOSEPH COOK has given this explanation of the origin of Unitarianism in one of his addresses. "It was," he says, "chiefly a deep secularization of the Church by its connection with the government, and the influence of the French and Indian wars and the Revolution, that brought on Unitarianism."

MISS ELIZABETH THOMPSON, the well-known philanthropist, has made a liberal contribution for the publication of the *History of Woman Suffrage in the United States*, which Elizabeth Cady Stanton, Matilda Joslyn Gage, and Susan B. Anthony are compiling. Mrs. Stanton and Miss Anthony will spend the winter at Mrs. Stanton's New Jersey cottage.

PRESIDENT ELIOT has sent confidential letters to the parents of all the students at Harvard, requesting information as to whether the students have been accustomed to attend prayers at home, and asking the parents' opinion on the subject of compulsory attendance at morning chapel. It is expected that, if the answers to these interrogatories be favorable, attendance at prayers will hereafter be voluntary.

FIFTEEN years ago, the number of young men from New York city (Manhattan Island alone) in attendance on Harvard University was thirteen; the number at Yale College was thirty-two; and the number at Princeton was fourteen. During the past year, the corresponding numbers have been: for Harvard, forty-eight; for Yale, forty-four; and for Princeton, thirty.—*President Barnard of Columbia College.*

POETRY.

For the *Free Religious Index.*

THE HEART OF CARLYLE.

[A newspaper correspondent has recently given a pathetic account of the frequent visits of Thomas Carlyle to the grave of his wife, as revealing a tender side of his nature, not hitherto much known to the world.]

O rugged Sage! that with thy humors grim
Hast sought to sway mankind to fitter trim,
For ways and works of nobleness and truth;
To wrench, by sturdy pull of thy strong youth,

The hearts and manners of the world from sham
And mockery, to serve the great I AM,
The high Reality that though appearance gleams,
That was, and is, and will be, whate'er *seems!*

While men have shuddered at thy heavy strokes,
Wherewith for them thou breakest galling yokes
Of superstition, cant, and hollow forms,
And quailed before thee as some god of storms
And fury, riding on the winds of wrath,
And dealing vengeance in thy dreadful path,

Yet ever in thine eyes hath Pity seen
Her image wild, no angry hate between;
Thy yearning soul, deep glancing in thy look,
Thy face, of love and sympathy a book.

Nor can they dream who own a kindred sense,
That in thy heart, or warmly pouring thence,
Is aught, or could be, that in truth were not
Of love divine and human faith begot.

Nor needed we thy bended form to view
In yonder church-yard, where thou dost renew,
In lonely vigils of thy constant soul,
That troth to *her* which keeps ye, sundered, whole.

But as we walk with thee, and mark thy tread,
Feeble with age, to where thy treasured dead
Doth lie, and see thee stoop and kiss that grave,—
Thou ever upright, manful, stout, and brave!—

We turn again, with reverent, grateful mind,
Thee in thy other, stormier self to find,
Well pleased that in the tempest of thy style
Heart's tender melody played all the while.

J. H. C.

Digitized by Google

The Free Religious Index.

BOSTON, NOVEMBER 11, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

THE Presidential campaign has ended by giving to the Republican party another opportunity for the administration of national affairs. All of us can hope together that the opportunity will be used so wisely and well that by the time of another election the old issues of the war will have been outgrown, and that parties will have advanced to new issues demanded by the new times.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N. Y*	"	"	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
G. F. MATTHES, *New Bedford, Mass.*	"	"	10.00
E. B. CHASE, *Valley Falls, R.I.*	"	"	10.00
THOS. H. KNOWLES, *New Bedford*	"	"	10.00
ABRAM FOLSOM, *Boston*			25.00
L. PRANG, *Boston*			5.00
Miss EMMA D. IRESON, *Lynn, Mass*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40
CORNELIUS WELLINGTON			10.00
Dr. J. M. ALDRICH			10.00
HELEN M. IRESON, *Lynn, Mass*			10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00

WILLIAM J. POTTER, *Secretary F.R.A.*

THE CATHOLICS AND THE PUBLIC SCHOOLS.

Since we assumed the editorship of the *Index*, we have had occasion several times to report, with reference to localities in New England and elsewhere, that the Catholics had established a parochial school, and that orders had been given through the priestly authority that Catholic parents should withdraw their children from the public schools and send them to the parochial schools. That this is now the policy of the Catholic Church, and that it is to be pushed as rapidly as circumstances will allow, there can be no doubt. Catholic publications are zealously urging it; the priesthood, where everything is ready for the change, are enforcing it; and preparations are going on where things are not ready for making them ready. The attitude of the Catholics toward our public schools is to be, evidently, one of the live questions in both our educational and political affairs in the next decade.

That the Catholics, from their point of view, can make a strong argument for this policy which they are adopting, is not to be denied. The Romish Church has always kept education in the hands of the priesthood. It does not believe in secular education as distinct from religious instruction; and by religious instruction it means instruction in the doctrines and forms of the Church. Its primary object is to make good members of the Roman Catholic Church, assuming that everything else of value will follow, if this object is achieved. And it is making a vigorous push for this object now in this country, because the sagacious priests see that practically, under the influence of our public schools and other free institutions, the younger membership of the Church is, to no small extent, drifting away from the authority of the Church. With the priesthood, it is the old struggle to maintain ecclesiastical authority against mental liberty. If they can keep the education of the young in their hands, they have more than half-won this battle.

Nor, again, will it be denied that the Catholics have a perfect legal right to establish parochial schools and to send their children to such schools. They have as much right to do this, if it be their conviction of the proper mode of education, as have the Baptists or Episcopalians or any other denomination to set up and patronize schools of their respective religious persuasions; though it may be questioned whether the great majority of Catholic parents, on account of the power which the priests have of acting upon their fears, can move in such a matter of their own free judgment, as can Protestant parents. The Catholic Church, in fact, takes the rights of Catholic parents over their children's education into its own hands.

There is, however, one serious obstacle which the Catholic priesthood have at present to contend against in carrying out this policy of inaugurating separate schools; namely, poverty. The great bulk of the Catholics in this country are poor. They are not capitalists, but day laborers. Multitudes of them pay only a poll-tax, if they pay any. The proportion of the school fund which all of their tax-payers together pay into the public treasury is very small compared with their number of children. So long, therefore, as their children are in the public schools, they are educated at very small cost to the parents. If the children are put into parochial schools, their parents and Catholics generally have still to pay their proportion of taxes for the public schools, and have also to meet the whole of the cost of maintaining the parochial schools. The burden of this double expenditure, doubtless, greatly interferes with the plan of the Church to get the exclusive control of the education of its children.

But the astute leaders of the Church are not dismayed by this obstacle. They expect not so much to surmount it as to remove it. In due time, they will declare this double taxation, imposed upon them by reason of their conscientious convictions, to be not only a burden, but an injustice; and they will make their appeal either to be relieved of paying their quota of the public-school tax, or else to receive it back from the public treasury to be used for their own schools in their own way.

And, when this demand is made, how shall it be met by the public? Obviously, it cannot be acceded to without establishing a principle which every religious denomination might, and probably in that case would, equally avail itself of; and the result would be that our common school system would be broken up into a large number of fragmentary sectarian schools. In other words, if the Catholic demand were to be granted, we of this free republic should turn back to the mediæval plan of committing the interests of education to the ecclesiastical authorities, at the very time that the most enlightened nations of Europe are endeavoring to emancipate their educational interests from the sectarian power of the churches. We do not believe that the American republic can be persuaded or driven into any such retrograde movement; but rather that, when the appeal is once made for justice and is listened to, an advance will be made to put our public school system on even a broader and more consistent ground of justice than can now be claimed for it.

The State will then meet the Catholic demand by the declaration that the object of the State is not to make good Catholics or good Baptists or good Methodists or good Unitarians, but good citizens; that, as a condition of good citizenship and of preserving its own liberties, it has a right to insist on the education of every child who is to have a voice and vote in determining its destiny,—in other words, that it is its (the State's) duty to secure and guarantee to every child in its borders the privileges of a certain measure of education; that, for this end, public schools shall be maintained, not for teaching any religious tenets or upholding any forms or doctrines of worship, in respect to which the citizens are divided in opinion, but for imparting mental and moral instruction, in which all citizens have an equal interest; that these schools, free from all sectarian teachings and observances, and freely open to all children within certain ages, shall be supported by the impartial taxation of all citizens as a public obligation for the general safety; that, though parents in the exercise of their freedom may choose to send their children to private schools, they shall not thereby be absolved from their duty as citizens to sustain the public schools; and that all children who do not attend public schools shall yet come at intervals before school-examiners representing the State, to give proof that their education in certain essentials which the State may justly require is not neglected.

In a country which has no established religion, but permits, at least theoretically, full liberty of conscience, and tolerates all faiths, and aims to bring people of all shades of religious opinion into harmonious co-operation under one free government, is there any other course than this, with regard to education, that is fair and just? Is there any other course which consistently leaves religious instruction where our system of government meant to leave it,—to the voluntary action of the people,—and yet makes education, what no free government can afford not to make it, a public duty?

Digitized by Google

THE LATE EPISCOPAL CONVENTION.

This notable assembly, which closed in New York, a few days since, its annual session of three weeks' duration, deserves a passing notice in these columns. The Episcopal Church is an imposing organization in many respects, and embodies much that is worthy of a radical's reflection and study. It is one of the most numerous, wealthy, and intellectual denominations of the country. It is also one of the most elaborately and compactly knit together of the Protestant sects, and surpassed by none in zeal and activity. Strong in the persuasion of its divine origin, that it is *the* Church, founded as no other upon Christ and the apostles, it is naturally a missionary one, and tends to spread itself out over a wide area and into new territory. It thus not only flourishes in great cities, but presses hard upon the advancing steps of civilization, and even among barbarous peoples and savage tribes beyond. It comprises in this country forty-six dioceses and thirteen missionary districts (including its foreign ones of Africa, China, and Japan), sixty bishops, three thousand three hundred and seventy-five clergymen, and about two thousand parishes.

The late Convention apparently embraced representatives from nearly all, if not every State and Territory. It is impossible for one who holds the doctrine of evolution to contemplate the Episcopal Church without perceiving the close and striking analogy which it bears to the Roman Catholic,—that it is simply a step forward in the line of ecclesiastical progression, but the natural outcome of the elder system and faith.

This accounts for such reactionary movements toward Roman Catholicism as that witnessed in the Episcopal Church in this generation. It is an easy transition, an example of the avatism which the scientist points out as peculiar to lower species.

Taking its rise in the Old World, and under the potent influence of monarchical institutions, when authoritative dictation and ceremonial usage were very much more dominant than at present, it is not strange that Episcopalianism still largely represents the character and spirit of these conditions of its origin.

The monarchical principle is its great distinguishing one. It is pre-eminently, in Protestantism, the religion of authority and ceremony. This was very noticeable in the aspect and whole mode of procedure of the Convention referred to. It was more suggestive of Europe than America, of courts and royal assemblies than republican life and manners. This was particularly applicable to the opening service of the Convention, when the bishops in their robes moved in procession down the aisle of the church amid lofty and inspiring strains of music. Upward of thirty of the chief dignitaries of the Church participated in this introductory service.

The frequent references to the House of Bishops and the House of Deputies, and the formalities which attended their communications, the construction of every resolution presented, and the simplest transactions of business were calculated to deepen this impression. A very large portion of the time of the Convention was consumed in discussions that would seem to an outside observer of but trifling practical moment, on questions of the rubric and ecclesiastical regulation, or slight verbal changes proposed of the ritual,— the mere mint, anise, and cumin of religious consideration ather than righteousness, judgment, and truth.

t seemed as though the simplest objects could be effected without running counter to the ities and prescriptions of the system; thus affording evidence of excess of organization, its power to obstruct and embarrass practical ends. The question naturally arises, Is Episcopalianism adapted to our republican life? Can it flourish upon American soil? For an answer to this, we need but to point to its history and present prosperity. Very largely are people everywhere to-day led and swayed by authority, and especially in religion; and scarcely less here in republican America than anywhere else. Out of the thousands of persons who adhere to the Christian creeds in this country, how few have ever given to them any critical examination! There is, moreover, a strong fondness in human nature for that which is established, that possesses outward impressiveness,—an historic order, whether real or imaginary, ceremonial and formal precision. This is not peculiar to the rude alone, but to the lettered and refined. Appealing, as the Episcopal Church does, so strongly to the sentiment of faith and to the religious and æsthetic sensibilities, we see no reason why it may not continue to grow in power, and survive for a long time to come in this country.

We referred to the correspondence between Episcopalianism and Roman Catholicism; and this might be further shown in various ways, did space permit. A single illustration from the late Convention seems to strengthen this view. We refer to its report on education, and the effort which it is making to build up "parochial schools," "under the auspices and control of the Church." The report contains the following passages: "That it be strongly recommended to all churchmen to use their means and energies in founding parochial schools and other church institutions of various grades, commensurate with the demands of the age and the needs of our people in science, literature, and art."

Of course, nothing could be more sectarian in its influence and spirit than this aim; and, though unaccompanied with the Roman Catholic denunciation of our common-school system, it is plain that the effect is practically the same.

But while Episcopalianism does but little to foster a sympathy with the advanced thought of the age, to encourage an acquaintance among its people with the leading minds in science and philosophy, but tends to ignore these, and lays its stress upon fidelity and service to the Church, and the literature of its own production; while its part in political and even social reform has been insignificant in this country,—its intellect, as we have intimated, even if of the ecclesiastical type, is exceedingly active, and its spirit very largely one of self-sacrifice to its ideal of duty. This was most honorably evinced in the reports of the missionary bishops in the Convention, and especially in the devoted labors of Bishop Whipple and others among the Indians. For this, and its influence in the line of a certain type of culture of social order and refinement, the courtesies and amenities of life wherein it is exercised, it is also entitled to no small degree of praise. From these, its zeal, and the administrative efficiency of its organization, cumbersome even as it is, Free Religionists and radicals may take a lesson; and this is one which we here commend, so far as it is available to them.

D. H. C.

A WRITER in the October number of the *Harvard Register*, Mr. Charles F. Thwing, has a statistical article concerning "The Decrease of Harvard Graduates entering the Ministry." By a thorough examination of the Quinquennial Catalogue, he shows that the proportion of graduates adopting the clerical profession from the year 1642 (the time when the first class graduated) to 1650 was .533, while in the last decade given in the catalogue the proportion was only .067. From the beginning of the college to the end of the seventeenth century, "the percentage of graduates who entered the ministry was .522; in the eighteenth century, it was .293; and in the first seven decades of the nineteenth it was .114." This decrease, however, has not been uniform. The highest percentage of those choosing the theological profession was reached in the decade 1670–80, when it was .571; and this was nearly reached again in the two decades, 1700–20. In the Revolutionary period there was a marked diminution, the proportion dropping from .289 in 1760–70 to .159 in 1770–80. In the following decade, it rose again to .207, but in the thirty years succeeding fell steadily, until in 1810–20 it dropped to .144. In the next decade there was a marked rise, the percentage reaching .184. This was the period, 1820–30, in which the Unitarian-Trinitarian controversy culminated, and the legal rights of Unitarianism had become established in Massachusetts both in respect to the college and the Congregational churches. In this decade, too, the Harvard Divinity School was inaugurated. From 1830 until 1870, the decline has been steady, and apparently with increasing ratio. Mr. Thwing gives as "the general cause of this remarkable decrease the diminution of the demand for college-trained clergymen." And, for this diminution of demand, he attributes three reasons: 1st, the greatly decreased attendance on church services; 2d, the increased compactness of population in cities, so that one minister can supply the needs of more people than formerly; 3d, the rise of denominations not requiring college-bred clergymen. To these, we think he might have added a fourth reason, that would account especially for the marked decrease in the last thirty or forty years,—namely, the impulse given to freedom of thought by the advancement of science, and the uncertainty whether young men going into pulpits would be permitted to draw there a full and free intellectual breath.

WE find the following interesting statement in the *American Israelite:* "The Russian tourist and ethnographist, W. J. Stemirowitsh-Dantshenko, published at St. Petersburg his travels in Caucasus, in which he describes his stay of eight days at Daghestan with a warlike Jewish tribe, that has been there for unknown centuries. This tribe, he says, is distinguished from the other Caucasian highlanders only by its religion and ancient Hebrew names. Their names are exclusively such as occur in the Bible prior to the seventh century before the common era. It is supposed, therefore, that they had come there in the time of Salmenassar. These Jews live according to the laws of Moses, although they are warlike as the other Caucasians, and are in no wise distinguished from them. Mr. Pfaff, the Orientalist, also mentions Caucasian Jews in the provinces of Cartaliny and Cochetina, who are agriculturists. It has been supposed that they came there in the early days of the Maccabees. Upon the southern declivities of the Caucasus, there are Jewish and even Gentile families who claim to be descendants of King David."

PRISONERS' AID SOCIETIES.—As a step toward the higher prison ethics, the wiser and better treatment of the criminal, we may regard the various societies for aiding discharged convicts. The society which, in this city, devotes itself to assisting female prisoners on their release, held its seventeenth annual meeting a few days since. It reports one hundred and eight women and twenty-five children received into its asylum the past year, forty-six of the former having been sent to places during that time. The average number in the

Digitized by Google

asylum has been thirty-two. Expenses for the year, $5,632.75. Two legacies have been received,—one of $1,500 from the late founder of the asylum, Hannah B. Chickering, and one of $1,000 from the late Hannah Flagg.

THE fair for the benefit of the Society for the Prevention of Cruelty to Children, to be held in this city December 8–18, is rapidly assuming large proportions. A general committee of six thousand two hundred persons, distributed among the thirteen counties of the State, is engaged in soliciting and providing for it; while an executive committee of thirty is to have charge of the arrangements at the fair. The managers announce that raffling and every species of gambling will be discarded, that there will be no importuning of visitors, and that everything will be done to make the occasion pleasant to all. Tired and disgusted as most people are with fairs, yet the importance of the society's work, and the public interest taken in it, will doubtless make this one to be well patronized.

SALAMANCA, N.Y., Nov. 6, 1880.

Editor Free Religious Index:—

Your item in your "Current Topics," in which you state that I make six erasures in the list of names to the "call" for the Chicago Conference, may convey the idea that these persons had objected to their names being there. But you will see in the sixteen new names I sent you *the same names* with their official titles attached. They had each authorized their names to be attached before it was done. Truly yours, H. L. GREEN.

SOCIAL SCIENCE AND PHILANTHROPY.

Treatment of Insanity.

THE National Association for the Protection of the Insane and the Prevention of Insanity, recently organized, has issued a pamphlet containing the constitution and by-laws of the society, setting forth its aims and methods, and also three essays read at the time of its organization. The general purposes of this association are clearly indicated in its title. Its methods, as more fully expressed in its constitution, and very ably and comprehensively presented in the first of the three essays, by Dr. George M. Beard, of New York, one of the most earnest organizers and efficient promoters of the new society, are these:—

I. To enlighten the public as to the true nature of insanity; to impress upon the people generally the idea that insanity is a disease, to be promptly recognized, to be freely acknowledged and openly cared for, not a disgrace to be hidden away out of sight, or to be spoken of with shamefaced hesitation.

II. To urge upon the medical profession the thorough study and careful observation of its present conditions not only, but of the causes that produce, continue, increase, and modify it.

III. To secure better modes of treatment for the insane; more kindly, trusting, discriminating methods of care and cure.

IV. To bring about a reform in legislation on this subject; the enactment of wiser and uniform laws in the different States.

V. To obtain the establishment of a central governmental supervision in each State, which shall enforce the rights of the patients, prevent the confinement of the same, protect the officers from false popular judgment, assist the friends of the insane in the selection of the best institutions for the different classes, encourage and justify larger public confidence, and elevate the standard of study applied to the whole subject.

Lastly, to help in any and every possible way the solution of the problem, how to prevent insanity, "how to reduce to a minimum the friction of modern life" which produces it.

In the line of the general purposes of the association, and of some of the above methods in particular, run the remaining two essays of the pamphlet. The first of these, by Dr. J. C. Shaw, Superintendent of the King's County Insane Asylum, Brooklyn, is on "The Practicability and Value of Non-restraint in treating the Insane." It is in the main a history of the reform effected in that asylum under Dr. Shaw's management, by the removal and destruction of all restraint apparatus, and the almost entire discontinuance even of seclusion as a mode of control, a change so marked that from one of the worst the institution became one of the best managed. The account is very briefly, but very clearly given. The conclusions of the essay are that non-restraint, combined always with active employment, as much out of doors as possible, is not only feasible, but the most natural and efficient method of treatment, and most promising of speedy and eventual cure.

The other essay, by Dr. E. C. Sequin, of New York, is in a similar vein, and is entitled "The Right of the Insane to Liberty." It is a strong protest against the indiscriminate and despotic confinement of all grades and classes of insane; a process which reduces the victims of disease to a level with criminals, and exposes them to loss of life, property, and happiness. The essay is prefaced by a quotation from Dr. Henry Maudsley:—

"The true principle to guide our practice should be this, that no one, sane or insane, should ever be entirely deprived of his liberty, unless for his own protection or for the protection of society." Its conclusions, confirmed by the adduced opinions of many others experienced in the treatment of the insane, are thus stated:—

"A large number of the inmates of asylums could be taken care of with open doors and unbarred windows, and of course without restraining apparatus."

"Many insane now confined in our asylums could be trusted almost implicitly to go and come at will, could be given nominally remunerative occupation, and, above all, could be provided with simple amusements suited to their station in life."

"The phases of insanity should be watched more closely, with especial reference to the early discharge of a patient, to his transfer to another institution, to the amount of liberty allowed him, etc. And I do not think it safe to leave this power wholly in the hands of the superintendent."

"The time has come to look around and attempt in this country the English and Scotch plan of placing harmless insane persons singly in the families of farmers and of others willing to undertake the task under frequent and efficient visitation."

With such statement of its purposes and spirit, the association makes its appeal to the public. Considering how wide-spread insanity is, and how extensive the interest felt in its treatment by the families and friends of its subjects; the necessary ignorance and inexperience, as well as possible abuse, that often characterize the treatment,—any effort that proposes to protect the helpless victims of mental derangement, to guard them against abuse, and to improve the methods of dealing with them, will certainly at once commend itself to popular sympathy. Taking into view the facts, so forcibly presented in Dr. Beard's essay, that the last fifty years have witnessed the manifestation of new forms of insanity, and a large increase in the numbers of the insane, especially in our own country, the subject of prevention, of warding off the evil, of counteracting the tendencies thereto, will be not less powerful in its appeal. The new society can hardly fail of receiving prompt response and cordial co-operation in both directions.

F. H.

FRAGMENTS OF SCIENCE.

ANOTHER DISCOVERY.—Prof. Swift, Astronomer of the Warner Observatory at Rochester, N.Y., discovered another large comet on the evening of October 10th. The fact was noted in the associated press despatches, but some important and interesting details which could not be telegraphed are herewith given. The new celestial visitor is in the constellation of Pegasus,—right ascension, 21 hours, 30 minutes; declination north, 17 degrees, 30 minutes. Its rate of motion is quite slow, being in a north-westerly direction, so that it is approaching the sun. It has a very strong condensation on one side of the centre, in addition to a star-like nucleus, which indicates that it is throwing off an extended tail. From the fact of its extraordinary size, we are warranted in presuming that it will be very brilliant; and the additional fact that it is coming almost directly toward the earth gives good promise that it will be one of the most remarkable comets of the present century. This is the fifth comet which Prof. Swift has discovered, and the increased facilities which Mr. H. H. Warner, the popular and wealthy medicine man, has given him, by erecting a magnificent observatory for his benefit, promise much more for the future. There is a possibility that further developments may prove this to be the great comet of 1812, which is being constantly expected, in which event astronomers will have an unusual opportunity to test the spectroscope for the first time upon these eccentric bodies, and ascertain certainly what they are.

The Earth's Magnetism.

THE great physical problem of terrestrial magnetism has engaged the attention of numerous physicists lately, and it is well known that several ingenious solutions of it have been propounded. Professors Ayrton and Perry, for example, conceived the happy thought that the earth was charged with static electricity, which, being carried round on the surface by the diurnal rotation, acted like a circulating current, and magnetized the core. A severe blow was dealt to this hypothesis, however, by the mathematical criticism of Professor Rowland, who pointed out that the surface charge required was competent to send a spark from earth to moon. A theory based upon the existence of electric currents flowing in the atmosphere around the earth was promulgated later; and now we have another supposition, which has a better claim to serious attention than any of the rest, because it is supported by direct experiment. Starting from the idea of M. Edlund, that an electric current is really an ether current flowing in the circuit, and that electrostatic effects are due to rarefactions and condensations of the ether, M. Selim Lemström considered that he might produce this ether current by mechanical action. He therefore made a paper tube having two concentric walls and mounted on an axle. A core of soft white iron was placed within the tube, and on rotating the latter the core was found to be magnetic, as demonstrated by two fine astatic needles. Reversing the rotation reversed the magnetic poles; and M. Lemström concludes that the relative motion of the ether in the revolving tube and the stationary core was the cause of the polarity. It follows that, if the tube be stationary and the core revolved, a similar effect will be produced; and hence, if a magnetic body like the earth be rapidly rotated round its axis in an insulating medium like the air, it will exhibit magnetism. Pursuing this idea into mathematics, M. Lemström arrives at an expression for the magnetic moment of the earth, which agrees very well with the formula of Gauss.—*Scientific American.*

Energy developed during Rains.

PROFESSOR TAIT, of Edinburgh, thus illustrates the gigantic scale upon which Nature performs some of the most ordinary of her operations: Suppose a mere tenth of an inch of rain to fall from the lowest mile of the atmosphere. An inch of rain is five pounds of water to the square foot, and gives out, on being condensed from vapor, approximately, three thousand units of heat, on the Centigrade scale. The mass of the mile-high column of air, a square foot in section, is about three hundred and sixty pounds, and its specific heat about a quarter that of water. Thus, its temperature throughout would be raised by about 33° Centigrade, or 60° Fahrenheit. For one-tenth of an inch of rain, therefore, we should have a rise of temperature of the lowest mile of the atmosphere amounting to 3.3° Centigrade,—quite enough to produce a very powerful ascending current. As the air ascends and expands, it cools, and more vapor is precipitated, so that the ascending current is further accelerated. The heat developed over one square foot of the earth's surface under these conditions is equivalent to work at the rate of a horse-power for twelve minutes. Over a square mile, this would be ten million horse-power for half an hour. A fall of one-tenth of an inch of rain over the whole of Great Britain gives heat equivalent to the work of a million millions of horses for half an hour! Numbers like these are altogether beyond our comprehension. They enable us, however, to see the full explanation of the energy of the most violent hurricanes in the simplest physical concomitants of the mere condensation of aqueous vapor.

Contagion,—What is it?

CONTAGION, says *Nineteenth Century*, consists physically of minute solid particles. The process of contagion consists in the passage of these from the body of the sick into the surrounding atmosphere, and the inhalation of one or more of them by those in

Digitized by Google

immediate neighborhood. The little particles of contagion are irregularly scattered about in the atmosphere, so that the inhalation of one or more of them is purely a matter of chance. Naturally, the germs will be the most numerous in the immediate neighborhood of their source, the person of the sufferer; but, excepting this one place, they may be pretty equally distributed through the room, or they may be very unequally distributed. One who enters the room may inhale a germ before he has been in it ten minutes, or he may remain there for an hour without doing so. Double the number of germs, and you double the danger. Diminish the size of the room by one-half, and you do the same. Keep the windows shut, and you keep the germs in; open them, and they pass out with the changing air. Hence the importance of free ventilation, and hence one reason why fever should be treated, if possible, in large, airy rooms. Not only is free ventilation good for the sufferer, but it diminishes the risk to the attendants.

Botanical Discovery.

PROFESSOR ASA GRAY gives in the last March number of *The Botanical Gazette* the following description of an interesting phenomenon, which was entirely new to the veteran botanist. He says: "Mr. E. J. Loomis, of the *Nautical Almanac* office, Washington, recently showed me a phenomenon which I suppose has never before been noticed, and which is commended to the attention of botanists. A tuft of *Asplenium Trichomanes*, gathered last autumn in the mountains of Virginia, is growing in his house in a glass dish. About two months ago, he noticed that one of the fronds—a rather short and erect one, which is now showing fructification—made quick movements alternately back and forth, at right angles to the plane of the frond, through from twenty to forty degrees, whenever the vessel was brought from its shaded situation into sunlight or bright daylight. The movement was more extensive and rapid when the frond was younger. When I saw it on the 23d of January, its compass was within fifteen degrees, and was about as rapid as that of leaflets of *Desmodium gyrans*. It was more rapid than the second-hand of a watch, but with occasional stops in the course of each half-vibration. This was in full daylight, next a window, but not in sunshine. No movement had been observed in the other fronds, which were all sterile and reclining, with the exception of a single one which was just unfolding, in which Mr. Loomis thinks he has detected incipient motion of the same kind. It is very easy to obtain this little fern and to set it growing. We may expect farther observations to be made upon it without delay."

FROM AN AMERICAN LADY IN PARIS.

PARIS, Oct. 6, 1880.

In no portion of the enlightened world is the thinker and historical student brought in such direct "rapport," as the French would say (perhaps "communication" is a better word) with the civilization of the past as in this wonderful metropolis, which may properly be called a vast storehouse, in which are gathered the records of the most advanced peoples of the world, from the earliest ages to this, our evening of the nineteenth century. To the native and the life-long habitant of lands of newer civilization, life in Paris, amid its wonderful galleries of sculpture and paintings and its immense libraries, is a living history. For fifteen centuries, neither capital nor labor has been spared to rescue from oblivion, and preserve for future generations, all that can tell the story of humanity's growth from the eras when mind first began to triumph over matter. In the Louvre galleries of antiquity, the present is forgotten in contemplation of the first evidences of the triumph of mind by the early Egyptians over crude matter; and in their unintelligible hieroglyphics upon mummies, rude ceramics, and hideous statuary, we moderns realize how aristocratic was the knowledge of the ancients, and how by being hidden from the masses of its own time it is now lost. Then the thought comes that the masses were not ready, at that age of the world's progress, to receive the light of knowledge, and were as unable to free themselves from physical as from mental tyranny, and that in the natural course of evolution the mind of antiquity progressed as fast as it could, and that to judge the peoples twenty centuries past, by those of the present, always leads to fallacious reasoning. Grecian statuary and painting is a living embodiment of the very slow growth of the human mind in an ethical sense. Nevertheless, growth is perceptible in the ethical status of the ancient Grecian over the Egyptian mind. Though the majestic and benign features of a Socrates, put to death in his seventieth year for heresy, indicate the status of his people, the reflection comes that a Socrates was possible at that age, and was possible only through the progress of mental evolution. And while passing the statues and busts of Plato, Pericles, Alcibiades, and the few philosophers who rose above the Greek masses, and pausing before the seraphic face of a Sappho, who could not attune her inspired lyre without accepting the woman's crown of thorns and the reputation which ancient pagans gave to their Juno and their Venus, and modern Christians to their Madonna and Magdalen, it is easy to comprehend how congenial to the Greek masses was the religion of lust and license which one sees portrayed in the ancient Greek paintings, which cover walls and ceilings, and which, however wonderful in an artistic sense, demonstrate how a nation so licentious and immoral must perish, in spite of its few sages and philosophers, whose mental growth, as indestructible as matter, enriched the whole world, but failed to elevate the people among whom it had its birth.

As one continues to read the life physical and the life mental, in statuary, medallions, paintings, and ceramics of the contemporary generations of Continental Europe, from the time that the glory-loving Parisians willingly accepted the yoke of Julius Cæsar, down through the ages of their Merovingian, Carlovingian, and Capetian races of monarchs, the slow but sure spirit of evolution continues omnipresent. The magnificent Jupiter of the Romans becomes the God of Christian mythology, somewhat changed, higher, nobler in his attributes, but Jupiter still, in his visible features in painting and statue, as in the demi-god, demi-man conception of Christ, and the imaginary omnipotence of personal deity, according to human reasoning of crude yet continually developing mind. The Virgin Mother and Mary Magdalen are a higher conception only of Juno and Venus; while the magnificent Minerva, the Goddess of Wisdom of the Romans, finds no place in Christian mythology, to which I have always in a great measure attributed the subservient position women were consigned to, when Roman civilization was swept away. The world has yet had no age when its progress did not require an ideal. And the ideal of the Christian woman, whether as the Virgin Mother of a God or demi-god, or the Magdalen, who loved without reason and without self-respect, or the Margaret, too weak to resist the imaginary Mephistopheles, or the thousands of women canonized as saints, is ever a low ideal of womanhood, inferior to the Roman Minerva.

A peculiarity of the French nation is that its love of glory, its reverence for history, and its taste in all ages for decorative art, has caused it to memorize every event, and to render immortal the names of all who have contributed to make its history one of the most interesting and instructive to mankind. No event of the great revolution of the eighteenth century is unmarked by statue, painting, or memorial column. In the magnificent Column Juliet, one reads the destruction of the frightful Bastile, in whose dungeons many a bright mental light expired. The memorial chapel of Louis XVI., while it tells of the sufferings of an unfortunate family in its statue of Louis XVI., before his execution, with the priest pointing upward, as if saying, "Son of Saint Louis, ascend to heaven"; and the suffering Marie Antoinette, who, kneeling in marble, supported by Madame Elizabeth, portrays the agony of queenly and maternal grief, reads a terrible lesson of the reactionary power of the wrong to which centuries of injustice and misrule led, by for a time effacing conscience and humanity, in rulers unused to power. The progress, mental and material, which grew out of the terrible revolution of the last century, to France, is evident everywhere here in Paris, and is impossible to estimate. Living, as I do, among the *bourgeoisie*, the great middle classes of France, it is impossible to realize that Paris is the city which foreigners regard as a modern Babylon of vice, immorality, and public corruption. A more industrious, intelligent, self-respecting people exist nowhere, and to them and the peasant classes the France of to-day owes her material prosperity. While the majority of these people attend the Catholic Church, they seem to do so merely as a matter of form, and have the utmost respect for people of other religious views, or for Liberals. They are, as a unit, bitterly opposed to union of Church and State, and wholly in favor of secular education. But they love tranquillity and ease; and were it not for the agitators, who sometimes are too enthusiastic and idealistic, no progress would have been made in the past, and none certainly will be made in the future. Still, France is working on gloriously to mental and political freedom. All political parties seem truly anxious for peace, and in their own way are as good and pure patriots as our own people of free America; and sometimes I think they understand where liberty ends and license begins better than American Republicans. Bartholemy Saint-Hilaire, Antoine Proust, Jules Ferry, President Grévy, and indeed the republican leaders of all factions, labor earnestly to bring about true progress by the careful education of the masses in purely secular and common schools and by the cultivation of moderation.

In an artistic sense, women have the same rights as men, their work being rewarded according to merit, and not sex. Madame Léon-Bertaux received an order from the owners of the Grand Opera House for a bust of Sophie Arnoult last week; and the Countess Beaumont-Castries, one for a bust of Madame Vestris.

The steamer "Equator" sailed from Bordeaux on the 5th of October, with the Niger Exploring Expedition, consisting of seven hundred men. France now holds under protectorate the country between the Upper Senegal and Niger Rivers, which the expedition, under command of Borguis des Cordes, will explore. A railroad is projected through this territory, and doubtless much valuable geographical and scientific knowledge will be gained by the expedition regarding Eastern and Central Africa.

Though mental light shines brightly in France, superstition still lives, and the shrines of Lourdes are crowded with pilgrims, who believe themselves cured of physical ailments by bathing in the springs of that place, in which the Virgin Mother is thought to have an especial interest. Several persons died there last week; but the priests assured the faithful that they desired to die, to be rid of their sufferings, and that the Madonna had heard and answered their prayers. The pilgrims are just as well satisfied, since, whether they live, die, recover, or continue diseased, they believe the will of the Madonna is accomplished.

Jeanne d'Arc is to have another statue erected to her memory, which will be unveiled at Compiègne, with imposing ceremonies, on the 10th of October. The veritable white banner with which the Maid of Orleans led her hosts to victory, and which, it is said, has been carefully preserved at the Hôtel de Ville of Orleans, will be unfurled on the occasion. It bears a picture of the Almighty, represented by an old man, bearing the globe of the world in his hand, underneath which on a rainbow are inscribed the words, "Jesus, Maria." The device is said to have been chosen by the valiant Joan.

Madame Thiers has purchased additional ground adjoining that where the first President of the French Republic is buried, at Père-la-Chaise, which she intends to ornament and beautify. Representatives from all political parties recently attended the unveiling of the statue erected to M. Thiers, and the press paid universal homage to his memory. At the ceremonies, however, the private secretary of M. Rochefort protested against classing Thiers with the patriots of France. The protest was heard, but only arrested the ceremonies a moment, which afterwards went on uninterrupted to their close, indicative of how mercurial France is learning moderation.

ROSA L. SEGUR.

LESSONS
ON
The Origin and Growth of Christianity.

V.

THE BIRTH AND CHILDHOOD OF JESUS.

"Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon and Judas? And his sisters, are they not all with us?"—MATT. xiii., 55, 56.

1. His Birthplace and Home.

JESUS was born in NAZARETH, a village of *Galilee*. The common recognition of this village as *the place of his nativity* is implied throughout the *New Testament*. (*Matt. xxii.*, 54, ff.; *xxi.*, 11; *xxvi.*, 71;

Digitized by Google

Mark i., 9, 24; *vi.*, 1–4; *x.*, 47; *xvi.*, 6; *Luke iv.*, 16, 34; *xviii.*, 37; *John i.*, 45, 46; *xix.*, 19; *Acts ii.*, 22; *iii.*, 6, *etc.*) *No other locality* is mentioned as his birthplace by *Mark*, the *oldest* of the Gospels, or by *John*, the *latest*.

The stories of the birth in Bethlehem (*Matt. ii., Luke ii.*) are *contradictory* and *irreconcilable*. *Matthew* states that the family of JOSEPH first lived in *Bethlehem*, fled to *Egypt* to avoid the massacre of children ordered by HEROD, and, on their return, chose *Nazareth* as their home from fear of ARCHELAUS, the son and successor of HEROD. *Luke*, on the contrary, represents them as *dwelling originally in* NAZARETH, and going to *Bethlehem* to be *taxed*. *The assessment*, however, is proven to have taken place ten years or more *later* than HEROD'S time, and not until *after the deposition of* ARCHELAUS. (*Josephus, Antiq.*, XVII., *xiii.*, 5; XVIII., *i.*, 1; *ii.*, 1.)

NOTE A.—The story of the *birth* in *Bethlehem* probably grew out of *Micah v.*, 2. The reason given (*Matt. ii.*, 23) for the selection of NAZARETH arose from a misinterpretation of *Judges xiii.*, 5, 7. This passage applies to SAMSON, and not to the *Messiah*. The word "*Nazarite*" has no reference to NAZARETH, but is the name applied to those devoted to the fulfilment of a certain religious vow.

NOTE B.—The *massacre of children* is not mentioned by *Mark, Luke*, or *Josephus*, and is a *wholly unhistorical legend*, growing probably out of the story of the massacre said to have been ordered by the Egyptian *Pharaoh*, in the time of MOSES.

2. His Parents.

The *parents* of JESUS were called JOSEPH and MARY. (*Matt. i.*, 16; *xiii.*, 55; *Luke ii.*, 27, 41–48; *iii.*, 23; *iv.*, 22; *John i.*, 45; *vi.*, 42.) His *father's* name is not mentioned, however, either in the *Triple Tradition* or in any part of *Mark*. JOSEPH, the father of JESUS, was a *carpenter*. It is probable that JESUS also worked at this trade during the early portion of his life. (*Mark vi.*, 3.)

NOTE.—The story of the *miraculous birth* might reasonably be rejected on the general principle of the *incredibility of miracles*. It rests, moreover, on *no evidence* worthy of credence. It is *not even alluded to* by *Mark* or *John*, or in the later chapters of *Matthew* and *Luke*. It conflicts with the *genealogies*, which trace the pedigree of JESUS through *Joseph*. It probably grew out of a misinterpretation of *Isaiah vii.*, 14, and the current *Persian* legend of SOSIOSCH, the conquering saviour, who was to be "*born of a virgin.*"

3. His Ancestry.

Little is known concerning the *ancestry* of JESUS. He sprang, probably, from the ranks of the *common people*. The *genealogies*, which assume to trace his relationship to DAVID, are *contradictory* and *unreliable*. This tradition seems to have grown out of the *Messianic expectation* of a *King* or *deliverer* of the line of DAVID. JESUS *nowhere speaks of himself* as a "son" or descendant of DAVID, though he is sometimes represented as accepting this designation from others without protest. In the *oldest Gospel*, and *Triple Tradition*, however, he seems to have *expressly disclaimed* this ancestry. (*Mark xii.*, 35–37; compare *Matt. xxii.*, 41–46; *Luke xx.*, 41–44.) His *Galilean nativity* would render his descent from DAVID *extremely improbable*.

4. His Childhood and Education.

We have *no reliable account* of the early years in the life of JESUS. The miraculous legends in the *Apocryphal Gospels* are too extravagant for belief.

The *Galileans* were generally considered *an ignorant people*. Their *pronunciation* was so corrupt as to be easily recognized. (*Matt. xxvi.*, 73; *Mark xiv.*, 79.) The *Jews*, however, paid much attention to the *religious education* of their youth. In later times, *schools* were attached to the *Synagogues*. The TALMUD declares: "*The world is saved by the breath of school-children.*" It is doubtful, however, whether JESUS received any *secular education* or *literary training*. (*Mark vi.*, 2; *John vii.*, 15.)

It was impossible for any one to be without some knowledge of the LAW. *Religious instruction* was given frequently in the *Synagogues*. The *weekly discourses* on the *Sabbath* made even the common people acquainted with the wisdom of the Jerusalem rabbis. (*Rabbonim.*) The *higher education*, however, could only be acquired at *Jerusalem*.

NOTE.—Talk about EDUCATION. Did these *Jewish schools* resemble our FREE SCHOOLS? What important *differences* are noticeable? How do you suppose a little "*heathen*" would have been received at one of these schools? Do you approve of education in schools *under the control of a religious sect?* Do you know of any such schools in *our day?* What do you understand by "*secular education*"? Ought *religion* to be taught in our *public schools?* Is it *just* to compel the reading of the *Bible*, or *religious exercises*, in these schools? Is it not an infringement on the *rights* of those who disagree with such forms and services? *i.e.*, the *Jew*, the *Catholic*, the *Freethinker?* Can true *liberality* exist under a *Theocratic* form of government?

General Questions.

1. Where was JESUS born? 2. Is NAZARETH generally recognized as his native place? 3. In what *Gospels* is BETHLEHEM mentioned? 4. Do the *Bethlehem stories agree?* 5. What is the *origin* of the legend of the birth in *Bethlehem?* 6. What is a *Nazarite?* 7. Who were the *parents* of JESUS? 8. Had he *brothers* and *sisters?* 9. What was his father's *occupation?* 10. How did the legend of the *miraculous birth* originate? 11. What is known of the *ancestry* of JESUS? 12. What gave rise to the legend of his *descent from* DAVID? 13. What can you say of his *childhood* and *education?*

To the Teacher.

For "*helps*," read the *Bible for Learners*, Vol. III., Chapters *i.–vi.*; Savage's *Talks about Jesus*, lecture on the "Birth and Childhood"; Renan's *Life of Jesus, ii., iii.*; Schlesinger's *Historical Jesus of Nazareth, iii.*; Chadwick's *Bible of To-day*.

Describe the SYNAGOGUE, and the *method of instruction*. Tell the class something about Rabbis HILLEL and SHAMMAI. Read some of the stories of the childhood of Jesus from the *Apocryphal "Gospel of the Infancy."*

[These Lessons, printed in a convenient four-page sheet, can be obtained at the office of the Free Religious Association at the rate of one cent each. Applications by mail must include postage.]

FOREIGN.

THE Italian Baron Bettina Ricasoli, ex-prime minister of Italy, is dead.

ONE of Father Hyacinthe's assistants, Abbe Paul Bichery, has returned to Romanism, after writing a most abject letter.

AS THE Bishop of Liverpool, on Sunday evening, was on his way to St. Martin's-in-the-fields church, his carriage was stoned by a body of roughs.

VERA ZASSOULITCH, of Nihilist notoriety, will shortly contribute to M. Felix Pyat's journal, the *Commune*, a series of articles on the revolutionary movement in Russia.

A HALF-STARVED youth, charged recently at the Worthing police court with stealing a turnip, value one penny, was sentenced to fourteen days' imprisonment with hard labor.

SIGNORINA ANGELA DELLA CHIARA, formerly a pupil of the normal school in Florence, Italy, has been received as doctor of letters, history, moral philosophy, and pedagogy, at the Padua University.

GARIBALDI and his son Chenotti have resigned their seats in the Italian Chamber of Deputies, giving as a reason for their action that they are unable to remain as deputies in a country where liberty is trodden underfoot.

THE Pope has issued an encyclical, describing the labors of Saints Cyril and Methody among the Slavs, and appointing them a place on the calendar as doctors of the Slav countries, to be prayed to throughout the world that they may protect the Catholic religion in the East.

A LARGE library and building having been offered to Bath, Eng., by a resident gentleman, the city has been polled for the third time, in order to decide whether means would be provided for the support of the institution. The result was again adverse to the project. The figures are: against, 3,857; for, 2,298. Majority against, 1, 559.

THE British Museum has secured a vaulted wooden Egyptian coffin, well preserved, and a gilded mask and mummy of a lady named Tahutisa or Thothsi, one of the court or family of the queen of Amasis I., of the eighteenth dynasty. The museum has also lately received five boxes of antiquities from Babylon, the result of the excavations.

MINISTER LOWELL leaves London shortly, to visit the Duke of Argyle at Inverary Castle, whence he will go to Edinburgh to lecture, on the 5th of the present month, before the Philosophical Institute. During his Edinburgh visit, he will be the guest of Mr. Findlay, chief proprietor of *The Scotsman*. November 6, he accepts a public dinner, at which numerous Scotch notabilities will be among the hosts. Lord Roseberry is to speak. Mr. Lowell insists that this dinner be offered him not personally, but as an American minister.

SUNDAY EVENINGS FOR THE PEOPLE.—The committee of the Sunday League have secured Southplace Institute, Finsbury, for a series of Sunday evenings for the people during the coming winter. The series will open on the 17th inst., with an address by the President, Mr. Jas. Beal, a lecture by Dr. Aveling, and selections from the *Creation*. During the series, lectures will be delivered by Dr. Andrew Wilson, Dr. Zerffii, Hy. J. Slack, Esq., Rev. E. M. Gildardt, etc. The selections of sacred music during the series will be rendered by Miss Royd, Mme. Alice Barth, Miss Bond, Damian Marie Cope, Mr. J. H. Pearson, Richard Temple, Egbert Roberts, etc., with full band and chorus.

THE lecture delivered by Mr. Charles Bright at the Theatre Royal, on Sunday evening, entitled "Saul, the Orthodox: Paul, the Heretic," was listened to with marked attention by a large audience. Mr. Bright drew attention to the conclusions adopted by critics of the Tübingen school relative to the career of Paul, based on the alleged discrepancies between the accounts given in Acts and those contained in the Epistle to the Galatians. The schism between the Judaic Christians, headed by Peter, James, and John, and those headed by Paul, who threw over the Hebrew ritual, was dwelt upon, and the heroic and independent career of the latter, as a heretic, forcibly presented. Mr. Bright announced that next Sunday Freethought would give place to science in the person of the distinguished astronomer, Mr. Proctor; and that, on the following Sunday, he (Mr. Bright) would resume his lectures, giving one entitled "Science in its relation to Freethought."—*Sydney (Australia) Telegraph*.

THE London *Despatch* contains these briefs concerning the tumult in Ireland: "It is confidently stated that the Irish Government have made up their minds to prosecute certain members of the Land League for conspiracy to effect an unlawful end by unlawful means, and that the notes of the London reporters, taken at country meetings, and the proceedings of the Land League itself, will form the groundwork of the action, which will be immediately taken, in the form, in the first place, of summons to the police-court. Society is in a very disturbed state, and a feeling of insecurity is becoming very evident among landholders, but especially among the larger proprietors. It is rumored that a few well-known proprietors are about to leave their residences in the Ballina district for England and the Continent. . . . The military authorities in Ireland are making extensive preparations in view of the apprehended disturbances in the west. All barracks are to be made ready to receive additional troops, and houses have been hired by the Government in Tuam, Headford, and Balla, for immediate occupation by the military. The action of the military authorities in sending large bodies of troops to the west of Ireland gives rise to a rumor that the Government have received information of some intended lawless proceedings, which they deem it advisable summarily to check. On Tuesday night, a special train, which was conveying a number of soldiers to the west of Ireland, broke down between Ballinasloe and Woodlawn, but none of the troops were injured. . . . It is stated that a Dublin manufacturer has recently been applied to by several gentlemen throughout Ireland for coats of mail. A sample of the best mail has been tested in Dublin, and it is said that at a distance of ten yards a bullet went through the armor and a one-inch deal board. As an illustration of the state of feeling among landlords in those parts of Ireland where the present agitation has taken the deepest root, we may mention that a Birmingham manufacturer a day or two since received from the vicinity of New Ross an order for a coat of mail for an Irish landlord resident in the neighborhood. The letter containing the order stated that the applicant had been endeavoring to obtain the article in question in several quarters, but had failed to meet with any one who could supply it. The local firm, we believe, has accepted the order."

Digitized by Google

REFUGE OF SUPERSTITION.

THE MARVELS AT LOURDES.—There was an imposing ceremony at the Church of Notre Dame des Victoires, Paris, recently. The pilgrims who had just returned from Lourdes had been invited to offer up the homage of their gratitude at the foot of the statue of the Virgin. After the congregation had joined in singing the *Magnificat*, Father Picard got into the pulpit to give an account of the pilgrimage. He remarked that seven trains were found necessary to transport to Lourdes the multitude of pilgrims, not only from Paris, but from all parts of France. Some two thousand of them were invalids, of whom nine hundred performed the journey at the expense of the funds subscribed for the pilgrimage. In spite of the fatigues of so long a journey, only two deaths occurred on the road, or during the sojourn of the pilgrims at Lourdes; and, according to Father Picard, these two unhappy individuals, far from going to the Virgin's shrine to implore a cure or long life, had, on the contrary, undertaken the journey to pray for an early death. Up to that moment, one hundred and thirty-seven cures or great ameliorations had been certified. The preacher drew special attention to five blind persons who recovered their sight, and to speech and hearing being given to two, one of whom had been deaf and dumb from birth, and the other from the age of thirteen months. Many persons who had been stricken with paralysis, or were suffering from what were considered incurable diseases, were also restored to health.—*New York Tribune.*

MODERN MIRACLES NOT IMPOSSIBLE.—It is nonsense to say "the day of miracles is past," for it is the same omnipotent God rules the universe now as ruled it at an earlier date, and it is not for us to dare decide the special period at which it may please His divine Majesty to work miracles through his servants or through his own special will. The whole matter comes to this in a nutshell. The power is with God; and, when we see that power work the miraculous effect, we must believe the testimony of our senses, or else act like the man who denied the existence of matter till a dagger was thrust into his hip-joint. However, as we said before, we repeat now that we suspend our judgment in relation to the Knock apparitions and others till the Church solves the matter.—*New York Tablet.*

JESTINGS.

"WHERE is your mother?" said a worthy man to a little street miserable. She answered diffidently, "She is dead." "Have you no father?" "Yes, sir. But he is sick." "What ails him?" continued the questioner. "He has got a sore finger, sir." "Indeed!" "Yes, sir." "Why don't he cut it off then?" "Please, sir, he hain't got any money to buy a knife." —*Sydney (Australia) Bulletin.*

"HELLO! when did you return?" asked Snopson of his friend Binns, whom he met on the street. "Why, I haven't been away," replied the latter. "You haven't been?" incredulously asked Snopson. "Why, you look so worn out and near dead that I positively thought you had been away to one of the watering-places for a few weeks for the benefit of your health."—*Norristown Herald.*

A FURRIER recently sent the store-boy to the back part of the establishment to bring forward a certain fur cape. After some time, the youngster returned, with the article neatly folded up, and was greeted with, "Well, you've got back at last, have you? You've been gone long enough to sail from South America." "Well, sir," said the lad, as he modestly raised his parcel, "I did double the cape."

"POOR Herbert, how I wish you did not have to slave so from morning till night!" murmured his wife, as, with a fond caress, she seated herself on her husband's knee and gently stroked the auburn locks from his lofty brow. And the grave, stern man of business understood her at once, and said, "Well, Susie, what is it,—a bonnet or what? Don't be too hard on me, for money is scarcer than ever."

A CLERGYMAN at Pittsburg, Penn., lately married a lady with whom he received the substantial dowry of ten thousand dollars, and a fair prospect for more. Soon afterward, while occupying the pulpit, he gave out a hymn, read the first four stanzas, and was reading the fifth,

"Forever let my grateful heart
His boundless grace adore,"

when he hesitated, and exclaimed: "Ahem! The choir will omit the fifth verse," and sat down. The congregation, attracted by his apparent confusion, read the remaining lines:—

"Which gives ten thousand blessings now,
And bids me hope for more."

WORKS OF

O. B. FROTHINGHAM.

NEW AND CHEAPER EDITIONS.

The Life of Theodore Parker. 8vo. $2.00.
A History of Transcendentalism in New England. 8vo. $1.75.
The Cradle of the Christ. 8vo. $1.50.
The Religion of Humanity. 12mo. $1.50.
Stories from the Lips of the Teacher. 16mo. $1.00.
Stories of the Patriarchs. 16mo. $1.00.
The Child's Book of Religion. 16mo. $1.00.
Creed and Conduct. 12mo. $1.00.
The Spirit of the New Faith. 12mo. $1.00.
The Rising and the Setting Faith. 12mo. $1.00.
Visions of the Future. 12mo. $1.00.
Beliefs of the Unbelievers. 16mo. .25.

The above are for sale by all dealers, or are sent by mail on receipt of price. List of latest publications and full catalogue sent on application.

G. P. PUTNAM'S SONS, Publishers,
182 FIFTH AVENUE, New York.

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,
75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25 "	. . .	8c.	" "
" 26 " 51 "	. . .	6c.	" "
" 52 "	. . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION. by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. [illegible],

Prof. C. [illegible],

F. E. [illegible],

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage *free*, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,
101 MILK STREET, BOSTON.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.
BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Postage.
Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address
THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.
For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.
Remember, THE BIG CLOCK is directly in front of our Dining Rooms.
R. MARSTON & CO.

Digitized by Google

CORNELL UNIVERSITY LIBRARY

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 569.
VOL. I., NEW SERIES.—NO. 21.

BOSTON, MASS., THURSDAY, NOVEMBER 18, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE wise man has life-long vigilance, but not one morning's serious trouble. To nourish the mind, there is nothing better than to make the desires few. —*Mencius.*

JUSTICE is the beginning of political equality, but brotherly love is the completion of it.—*Pythagoras.*

IN things of the mind, we look for no compulsion but that of light and reason.—*Oliver Cromwell.*

JUSTICE is the freedom of those who are equal, injustice is the freedom of those who are unequal.—*Jacobi.*

THERE is no general doctrine which is not capable of eating out our morality, if unchecked by the deep-seated habit of direct fellow-feeling with individual fellow-men.—*George Eliot.*

THE old faiths, like cotyledons well stored with starch, are perishing as the spring advances; yet only to yield their nourishment for a better faith.—*F. E. Abbot.*

I MAKE an obvious but a most important distinction between faith and belief. Belief is of the understanding: faith is of the soul. Belief is intellectual: faith is spiritual. Belief belongs to the realm of criticism and knowledge: faith to the region of conscience, conviction, and feeling. They are therefore entirely distinct things. The great believer may be a man of little faith. The man of faith may be a very imperfect and confused believer. Many a person who can repeat exactly his articles of credence, give a very minute account of them, define them in each particular, fails utterly, by reason of feebleness in the conscience, faintness in the heart, imbecility in the will, to achieve anything serious in the world; and, on the other hand, men of clumsy, contradictory, and chaotic ideas, by virtue of an overwhelming power of conviction in them, a purpose which is moral and spiritual, often carry the multitude before them, fashion the creeds of millions, and fasten ideas on centuries that follow after their death.—*O. B. Frothingham.*

I BELIEVE in the supreme excellence of righteousness. I believe that the law of righteousness will triumph in the universe over all evil. I believe that in the law of righteousness is the sanctification of human life; and I believe that, in furthering and fulfilling that law, I also am hallowed in the service of the unknown God.—*Felix Adler.*

SCHILLER, the poet of grand thoughts, has said, "Those only love that love without hope." There is in those few words more than poetry: they contain a whole religious philosophy, that we do not yet well understand, but that futurity will. Life is a mission: its end is not the search after happiness, but knowledge and fulfilment of duty. Love is not enjoyment, it is devotedness. If on the path of duty and devotedness God sends us some beams of happiness, let us bless God, and bask our limbs, enfeebled by the fatigues of the journey; but let us not suspend it for long. Let us not say, We have found the secret of existence, for the action of the law of our existence cannot be pursued from without. And, if we meet only suffering, still march on. Suffer and act. God will measure our progress toward him, not by what we have suffered, but by how much we have desired to diminish the sufferings of others, by how much our efforts have been directed to the saving and perfecting of our brethren.—*Mazzini.*

CURRENT TOPICS.

SEVENTEEN Mormon elders recently left Utah for various Southern States to secure emigrants (and converts) for a settlement in Colorado.

WE shall give to our readers next week, in full, Rev. Dr. Bartol's sermon, preached in his church in Boston, in memory of Lydia Maria Child.

THE Bible has just been introduced as a text-book at Wilbraham (Methodist) Academy in the regular four years' course of study of that institution.

BOOKSELLERS and publishers occasionally get some curious inquiries. Here is one that came lately to a Philadelphia firm from a Western town: "Do you publish a good family Bible of a high moral tone?"

ONE effect of the forged Morey letter was probably the brutal assault on the Chinese in Denver. Somebody, it is to be hoped, besides the poor Chinese will be made to suffer for the crime of imposing on the country that false and malignant letter.

THE Workingwoman's College of London is reported in a prosperous condition. It aims to afford women who are occupied during the day an opportunity for a higher education than that ordinarily within their reach. Cooking is included among the branches taught.

THE Archbishop of Canterbury thinks that the chief danger from the Catholic revival in the Church of England arises from the reaction which it will produce. He says, "The current of popular opinion throughout the world is all in the opposite direction from superstition; and I have great fear lest, in the long run, the faith of our Church and country may suffer far more by abstraction from than by addition to its approved system of Christian doctrine."

MR. MICHAEL DAVITT, the Irish orator, is reported to have said, in Faneuil Hall the other evening, at the meeting on the Irish question: "Unless the Irish race wants to be obliterated from the face of the earth, they must realize that their duty is to remain on their native soil, and, if necessary, die there at the point of the bayonet." The sentiment was greeted with "unbounded applause"; and "The Wearing of the Green" was played in response by the Irish national band, amid an outburst of patriotic enthusiasm.

THE *Religio-Philosophical Journal* of Chicago must either be unacquainted with Felix Adler's philanthropic work and reputation in New York city, or else it allows its gaze into the heavens, searching for the future life, to divert its vision from a most earnest and beneficent enterprise for the present amelioration of human life here on earth. Otherwise, the *Journal* could not speak in such belittling and unjust terms of Mr. Adler as it did in its issue of November 6, taking from one of our correspondents a single utterance of his for a text.

MR. THOMAS HUGHES is receiving much attention among our countrymen. There is a very general interest manifested in the success of the colony, Rugby, which he has been instrumental in establishing in Tennessee. Among the numerous "receptions" given to him, none has been more hearty or more widely representative in its religious aspects than that at the rooms of the *Christian Union* journal in New York. Orthodoxy naturally prevailed; yet all shades of religious opinion might have been registered there, from Trinitarian to "Free Religious," had any one cared to do it. But all were bent on honoring the man who represented, for the time being, a living humanitarian interest.

FREE-MASONRY has entered a claim upon the obelisk which Egypt has sent to New York. A book written by John L. Weisse, M.D., entitled *The Obelisk and Free-Masonry*, and published by J. W. Bouton, New York, is intended to show that the hieroglyphics on the obelisk are substantially the same as the symbols of the Masonic order, and that the use of "Masonic tools" must have been known in order to build the shaft. Incidentally, too, the book makes the claim that Free-Masonry goes much farther back than all the obelisks and pyramids and Egypts,—that it "commenced from the creation, and was established by the family of Seth"; and that "the Masonic apron originated from the covering or apron of fig-leaves adopted by Adam and Eve after the fall."

ONE of the questions in the recent General Convention of the Episcopal Church in New York, which excited a most earnest though brief debate, was a question involving the permission to clergymen, under certain circumstances, to use prayers not printed in the Book of Common Prayer; that is, their own, either written or extemporaneous. The majority of a committee to whom the question was referred reported against such permission. But a minority of the committee, consisting of Rev. Phillips Brooks, of Boston, and Rev. Charles Richards, of Rhode Island, presented a report, urging that such permission be granted; and they pleaded earnestly with the Convention to vote for this more liberal course. Rev. Mr. Brooks spoke of extemporaneous prayer as one of the "inalienable rights" of the minister which the Church did not confer and could not take away. Rev. Mr. Richards said: "I tell you, sir, we are entering upon a party strife such as the Church has not seen for years. I know of no more effective battle-cry than free speech. I can think of nothing more intolerable than that we are to be told that we dare not address our Father in heaven, unless in a prescribed form." The majority report was, however, adopted, though not by so large a vote as to discourage the remonstrants from renewing their attempt.

Digitized by Google

For the *Free Religious Index.*

THE PHILOSOPHY OF HERBERT SPENCER.

A Critic Criticised.

BY B. F. UNDERWOOD.

[*Concluded from last week.*]

Professor Denslow says again: "Mr. Spencer has sought to strengthen his leading postulate by certain minor postulates, such as that in nature 'every cause produces more than one effect' and that there is 'an inherent instability in the homogeneous.' . . . But who will say that any of the complex unities we have been considering, such as a plant, an army, a state, an opera, a planet, or a literature, is not one effect produced by many causes? Or that the heterogeneous entity called a flock of sheep, or of birds in flight, has any quality of stability (unless the capacity for reproduction be regarded as an element of stability), which is not shared, in at least an equal degree, by the homogeneous mile-stone, coral reef, or sponge?" (p. 227.)

Here not only a plant, in which are integrated several elements, producing a variety of form, fibre, color, etc., but an *army* composed of thousands of men, uniformed, officered, disciplined, armed, and equipped in subdivisions of infantry, artillery, and cavalry,—a *State*, millions of men, women, and children under a complex government, general and local, with a multitude of arts and industries, with religion, literature, customs, etc., all the result of centuries of growth,—an *opera* in which the greatest heterogeneity of sounds, united with scenic representation and dramatic action, is so arranged as to set forth events and represent a variety of thoughts and emotions,—a *planet*, with its land and water, its mountains and valleys, its atmosphere and climates, its minerals and metals, its multitude of animal and vegetable organisms,—a *literature*, including poetry,—from the school-girl's first efforts to Shakespeare's immortal works,—romance, history, philosophy, art, and science,—is each mentioned as *an effect*, and the question is asked if each has not been produced by "many causes." A multitude of objects and relations are grouped together mentally, and characterized as a single entity, and then the fact that such an entity (like an army or a State) is the result of many causes is adduced to offset Spencer's postulate that "every cause produces more than one effect." Sophistry so shallow is unworthy a writer of Professor Denslow's ability.

Every object named by our author is an illustration of Spencer's proposition. There was a time when our solar system was less heterogeneous than it now is. It is true of the plant, the army, the State, the opera, the planet, the literature. They all contain "internal evidence" of their growth and development from rudimentary conditions. Their development has unquestionably been characterized by increasing heterogeneity. This can be shown inductively. But Spencer shows deductively as well as inductively the truth of this proposition.

We know cause and effect as manifestations of force. One manifestation precedes another, in invariable and, as logicians say, *unconditioned* sequence. We call the antecedent *cause*, and the consequent *effect*. Now Spencer's proposition is substantially that, in the process of evolution, the manifestations of force increase in number and variety; that, "in the actions and reactions of force and matter, an unlikeness in either of the factors necessitates an unlikeness in the effects."

All parts of a homogeneous body cannot be conditioned precisely alike with reference to its environment. The parts must be subject to the action of unlike forces or to unequal intensities of the same force. We see this illustrated by the crust formed on a loaf of bread in consequence of the unequal exposure of the outside and inside to the heat of the oven. Additional exemplifications of the instability of the homogeneous are afforded by the rusting of iron, the uneven cooling of molten lead or sulphur, and the impossibility of keeping a body of water free from currents.

The more heterogeneous a body becomes, the more rapid the multiplication of effects. The heterogeneous composite becomes a bundle of dissimilar forces, which in their turn act and are reacted upon in more dissimilar as well as in more numerous ways. Every part of the body upon which an incident force acts is not only itself affected, but *it differentiates that force*, which gives rise to a variety of changes; and each of these leads to a multiplication of changes; and thus similarly multiplying changes go on with the increasing heterogeneity of the aggregate, and of the medium which modifies and is modified by it. Every event, which involves a decomposition of force into several forces, produces greater complication and increased heterogeneity.

And, in an aggregate of mixed units and dissimilar forces, *segregation* takes place, separating those that are unlike, uniting those that are alike, and coöperating to make the differentiation sharp and definite.

While the homogeneous is unstable and tends to heterogeneity, the heterogeneous aggregates that escape destruction by hostile forces tend to still greater heterogeneity and wider differentiation. The forces becoming more complex in their amounts and directions, a multiplication of effects follows as a *necessity*. Thus is shown deductively that which is amply sustained by induction, and which is exemplified very clearly in the development of "a plant, an army, a State, an opera, a planet, or a literature."

But, imagining he can apply to Spencer's theory of evolution the *reductio ad absurdum*, Professor Denslow refers to a flock of sheep or of birds in flight, and asks wherein they are more stable than a mile-stone or a coral reef. A body like a mile-stone, which has passed the limits of that simple evolution which illustrates the integration of matter, is, owing to its loss of molecular motion, apparently unstable; but, operated upon by external forces, it still serves to show the instability of the homogeneous, for, exposed to the air, rain, sunshine, etc., the outside becomes different from the inside, portions crumble while others remain firm, and the change of the whole to a diffused state is only a question of time.

And the sheep and birds, highly complex organisms, exemplifying that compound evolution in which, with the integration of matter, has gone on increasing heterogeneity of form, with perpetually increasing mutual dependence of parts, are still subject to changes that tend to greater complexity of structure and differentiation of parts.

A highly evolved organism, in which there is a systematic unity that insures the communication to the whole structure of any injury that threatens its parts, and which, while preserving its individuality, enables the organism to adjust itself to circumstances, stands a better chance to survive in a heterogeneous environment than does a simple homogeneous structure, like those creatures that resemble a mass of jelly, which are so lacking in co-ordination of action that a portion may be destroyed by some incident force without the knowledge of the whole. At the same time, the more complex structure, subject to a greater variety of forces, although maintaining its integral state, its coherence of parts, and co-ordination of functions, must become more and more differentiated in form and specialized in its parts. The evolution of the exceedingly complex creatures of to-day, from the more homogeneous forms now extinct, a change that Professor Denslow recognizes in his review of Haeckel's *Evolution of Man*, is a sufficient general illustration of the fact.

But the propriety of mentioning a flock of sheep or birds as "a heterogeneous entity," and referring to the mechanical movements and change of space relations by the individuals of the flock as an illustration of the instability of the heterogeneous, may be fairly disputed. The instability that is conspicuous in a flock of sheep or birds is merely *a change of position*. The sheep and birds are rendered thereby none the less sheep and birds, the flocks none the less flocks.

If a flock of sheep is to be regarded as a complex unity, of which each individual is a component part, the mere change of relative position in the members of the flock is in fact proof of the instability of the heterogeneous, about as the organic changes in any one of the sheep is an indication of the instability of that particular organism, the difference being only that, in the former case, the "heterogeneous entity" is a somewhat promiscuous collection of independent entities, while in the latter the body is a single individual in which there is integration, heterogeneity, and a subordination of every function to the general activity of the whole. The instability of the lime-stone involves its destruction. The instability of a flock of sheep, as referred to by Spencer's critic, is simply a movement to get food or to escape destruction, and *it promotes the stability of the flock*. Professor Denslow is not always happy in his illustrations.

Some of Professor Denslow's objections to Spencer's positions seem to be based upon the misconception that he considers the passage from the homogeneous to the heterogeneous as the primary law of progress, and that he shuts his eyes to the same process in all those changes to which the name of progress cannot properly be applied. The fact is that, while Spencer maintains that this law is verified in all secondary rearrangements of matter, where, with the integration of matter and dissipation of motion, there is sufficient retained motion to admit of redistribution among the parts of the body, he fully recognizes that mere increase of heterogeneity and multiformity of parts do not constitute progress. A cancer introduces into an organism changes that make it more heterogeneous, yet it may cause death. The anarchy resulting from a revolution makes a State more heterogeneous, yet it may be the precursor of its dissolution. The law of passage from the homogeneous to the heterogeneous is a law of progress, but not *the* law of progress. The *primary* law of progress (or evolution, which in his later works Spencer substitutes for the word "progress") is the integration of matter and the concomitant dissipation of motion, which is alike exhibited in the crystallization of carbon into a diamond and the growth of an animal from a germ. But when, as in the field of biology, there is, with continual integration of matter, increasing heterogeneity of form, progress is possible only when there is also increasing coherence, definiteness, and mutual dependence of parts, and a subordination of the various parts and manifold functions to the movements of the whole structure. The cancer produces differentiations; but, as they cannot be integrated in harmony with the rest of the body, they result not in progress, but in death. Thus, it is seen that evolution is a *double process*,—a movement toward unity as well as diversity. Integration, the primary process, under certain conditions the most completely realized by organic bodies, is accompanied by a complementary process from indefinite, incoherent homogeneity to definite, coherent heterogeneity. Variety increases with the unity it accomplishes. The evolution of an animal from an egg or a tree from a seed occurs by the integration of various elements into a complex structure, in which, at the same time, go on continual differentiations and local integrations, making the whole a compact aggregate that presents great heterogeneity in itself, and at the same time a wide differentiation from all other aggregates.

The field of this compound evolution is among bodies of a density intermediate between gases, wherein the molecular movement is too rapid to admit of structural formations, and solids in which the amount of retained motion is too small to admit of the rearrangement of the molecules. Spencer observes that "a large amount of secondary redistribution is possible only where there is a great quantity of contained motion; and, on the other hand, these redistributions can have prominence only when the contained motion has become small, opposing conditions which seem to negative any large amount of secondary redistribution." It is in organic bodies "that these apparently contradictory conditions are reconciled," for their peculiarity consists in the concentration of matter in a high degree with a far larger amount of molecular motion than is found in other bodies of the same degree of concentration, as Spencer has clearly demonstrated.

"But," says Professor Denslow, "no defect in Spencer's theory of evolution is so illogical as its necessary implication of a beginning without the designation of any supernatural factor capable of beginning it. Assign any desired period, say a billion of years, as the time required to evolve out of chaos the present cosmos. Of course, we have only to double the period to demonstrate that the cosmos should have reached its present condition of order one billion of years ago, and should now have attained a billion of years more progress than it has, and so on." (pp. 228, 229.)

The defect here spoken of is purely imaginary, and the foregoing objection to Spencer's theory of evolution is founded upon an evident misconception of his teachings. According to Spencer, there is throughout the entire universe ceaseless redistribution of matter and motion. Such redistribution involves, on the one hand, an integration of matter and dissipation of motion; and, on the other, a disintegration of matter and absorption of motion. The former process constitutes evolution, the latter constitutes dissolution. One is the correlative of the other. These two proc-

Digitized by Google

esses, owing to the universality of the rhythm of motion, must go on simultaneously; and there must be epochs in which, in some regions of space, one predominates over the other.

The evolution and dissolution of a planet or a planetary system, according to Spencer's theory, represent an immense rhythm of duration, beyond the power of the mind to conceive, which we may picture to ourselves as a series of waves carrying a world or system from a state of extreme diffusion before the formation of nebulæ to a condition of extreme concentration, and then by disintegration bringing it back to a diffused state. The "implication" of Spencer's theory is that worlds and systems admit of evolution, because of previous involutions in the form of disintegration of matter and absorption of motion.

Force is persistent. It is revealed to us under two opposite modes, attraction and expansion. In that portion of the universe observable by us, attraction predominates now; for there is an integration of matter and an evolution of forms, as exemplified in the history of this planet. In other regions, expansion may exceed attraction, dissolution may predominate over evolution. In ages inconceivably remote, the elements of our system now undergoing evolution were doubtless subject to the opposite process. Other worlds must have grown old and returned to a great mausoleum of worlds, in which was absorbed all their motions, ere the elements could continue existence under the forms and manifestations that we behold. But "beginning" there was none. Every condition, during both processes, has grown out of preëxistent conditions. Every form of matter and every manifestation of force are results of previous forms and manifestations, of which they are the modifications. Evolution and dissolution are waves of an ocean whose motion never began, and will never cease. The evolution of a world from the "chaos" of stardust involves a "beginning," only as the formation of a crystal from the "chaos" of a solution implies a beginning. There is, according to Spencer's philosophy, as little need of a "supernatural factor" to explain evolution as there is to explain the opposite process, dissolution; and one is as little indication of a "beginning" as the other, except the word "beginning" be applied to certain rhythms of motion, certain manifestations of force, certain forms of matter, which, nevertheless, were preceded by and sprung from other rhythms, manifestations, and forms, all due to and dependent upon self-existent, inscrutable power.

Professor Denslow is so anxious to accumulate objections to Spencer's theory of evolution that he quotes Von Hartmann (who is no scientific authority whatever), to the effect that it is very doubtful, to say the least, whether there are any actual tendencies toward a transmutation of species among plants and animals, such as the evolutionary theory implies; yet in the very next article, a review of Haeckel, this critic, who urges the above objection against Spencer, says, "In Haeckel's great work, *The Evolution of Man*, a flood of scientific demonstration is shed upon the question of man's origin, such as conclusively shows that the next generation of children must be taught, along with the other indisputable conclusions of science, the law of the descent or evolution of man from the lowest perceptible phases of vegetable and animal life, from a cousinship not merely with monkeys, but with worms and sponges, aye, with the mere flakes of gelatinous sperm that puzzle the naturalist to distinguish their doubtful life from that of the liquid waters in which they float. . . . The Darwinian theory is no longer a theory, but a discovery." (p. 261.)

We may overlook the Professor's obliviousness to the multitude of facts and unanswerable arguments of Spencer in favor of transmutation; and we shall find no fault with his extravagant estimate of Haeckel's recent work, which, although a valuable contribution to the literature of evolution, has scarcely added in any way to the confidence of scientific men in the theory of evolution (for that was abundantly established before it appeared). Yet to urge in one chapter the doubtful character of the theory of transmutation of species as an objection to Spencer's philosophy, and in the next chapter to regard it as a demonstration or to declare it is not simply a theory, but "a discovery," is hardly excusable in one who, as a thinker, attempts to indicate the weaknesses of great systems of thought.

Passing over several criticisms, I will content myself with adding the following to those already quoted:—

"But the fundamental assumptions are still religious,—that the power working under all, the origin whence all come, and the destiny to which all are going, are alike unknown and unknowable." Then the assumption that we *know* the ultimate origin "whence all comes," that we can have some conception of the absolute, that it is a personal Deity, and that we know where we are going,—to heaven or hell, and the universe to nonenity,—must be unreligious or irreligious.

I here conclude this notice of Professor Denslow's review of Herbert Spencer's philosophy. To follow him in his review of the *Data of Ethics* would greatly extend the length of this essay; and that attempt, if made by me at all, must be reserved for some future time.

For the *Free Religious Index*.

CONCERNING FAITH AND HOPE.

Something is.

Necessarily, therefore, something always was.

Was this existence without beginning matter or mind, or both?

The existence of man, and of the world he inhabits, and of the universe around him, necessarily implies preëxisting intelligence, and, therefore, a preëxisting intelligent being, adequate to the accomplishment of these works.

Are we asked to prove or to describe or to account for such a being? Let us inquire, first, if these are reasonable demands, and if there is any need of our undertaking to answer them.

Nearly fifty years ago, Mr. Andrew Crosse, an English electrician, thought, for a time, that he had produced living insects by the action of the voltaic battery upon certain chemical fluids. Repeated experiments showed much reason for doubting the soundness of this conclusion. But, if Mr. Crosse had really produced a living insect from inanimate substances, is it not utterly absurd to expect that this insect could comprehend or describe or account for Mr. Crosse?

Can any work of man, however complicated and wonderful, understand the man who made it? And can man possibly understand the intelligence which devised and accomplished him?

It is unreasonable, then, to expect any man to comprehend or describe or account for God. A frank confession of ignorance is the proper reply to the questions of doubters or cavillers concerning him. One may properly say, in regard to that matter: "This knowledge is too wonderful for me. It is high. I cannot attain unto it."

If, then, the querist further asks *why* I believe in a preëxisting being, adequate in power and intelligence to the production of this earth, and of man its inhabitant, although I can neither prove his existence nor describe him nor comprehend him, I admit this to be a fair question, and one that I am bound to answer.

In reply, I answer, first, I believe thus because I cannot help it.

I would not deliberately adopt an absurd opinion. But, to my mind, it seems nothing less than absurd to assume that *such* existences as this planet and its inhabitants had no intelligent cause. And my inability to explain or understand or account for that cause does not disturb me, because an expectation that the creature *could* understand the Creator would be another absurdity. I am content to remain within the limits of possibility,—content not to know more than a human being *can* know.

Though the original causal intelligence whose existence I venture to assume is not to be comprehended by us, we may fairly and rationally, it seems to me, reach some conclusions respecting him. The vast provision of capacities and materials for comfort, enjoyment, happiness, in this world, proves, I think, that its deviser and accomplisher cannot be evil. Not only comfort, but welfare, seem manifestly to have been intended for us. In great numbers of cases, we clearly trace the absence of such welfare to negligence, error, or perversity on our own part, to our own disregard or misuse of opportunities, or our deliberate preference of present gratification to welfare. On the other hand, the great number of existing evils and sufferings not thus accounted for do not absolutely disprove the goodness of the superintending intelligence, since we see but a small portion of his works and ways, and the whole great plan *may* have arranged for an ultimate elimination of evil and increase and permanence of good. If so pleasant a conviction as this is not irrational, and if by it we escape the absurdity of assuming effects without a cause, why should we not entertain it?

My own consciousness corroborates the testimony of vast numbers of people eminent for intelligence and excellence in regard to the reality of the powers in the human mind called hope and faith. Two instances of the manifest exercise of these powers are the following: an expectation, almost universal among peoples and individuals, of a prolongation of conscious existence after the change we call death; and a persuasion, very widely and confidently held, that "the power not ourselves which makes for righteousness" here will continue that action in the life beyond, with progressively more and more success, so righting the wrongs which we see in this world's experience, and ultimately availing to justify the ways of God to man.

The commonness of the exercise of faith and hope in the human mind seems to show that these faculties are parts of our nature; and the commonness of their exercise in the two directions above mentioned—namely, the expectation of personal continuance of human beings, and of a reign of righteousness yet to be realized in their affairs—seems to be just what it would be, if such a God as we suppose did really exist and rule. And these expectations seem rational. When an elaborate and immense foundation has been laid, we look for a superstructure proportionate to it in extent and excellence. Judging of the capabilities of human nature by the best specimens known to us of intellectual ability, moral heroism, and spiritual elevation, and then observing on what a low plane in each of these departments an immense majority of our race live and die, we see plainly that a superstructure corresponding to the foundation is not attained here and now. But what right have we to expect it here and now? Human history carries us back only a few thousand years, during which time there has been manifest and very great improvement; but the process of formation of that which is to endure is necessarily slow. Agassiz told us that the peninsula of Florida was thirty thousand years in making. Ought we not, in modesty and decent recognition of our own limitations, to wait at least thirty thousand years more before deciding that such a foundation as the human mind and soul is to have *no* adequate superstructure? Are we competent, A.D. 1880, to decide either that there is no God or that God will not carry out what he obviously appears to have intended?

I have tried to explain how it is that I can't help believing in God, can't help believing in his power, wisdom, and goodness, and in his paternal relation to mankind. But in another way also I come to the same conclusion.

Of late years, several authors of eminence have elaborately written out their notion of the process by which our sun and its planets attained their present form, and by which the vegetable and animal inhabitants of the earth, including man, were evolved from it. These people imagine a certain state of things, and describe a certain series of processes, which, if we suppose them actual, might, could, would, or should be the possible explanation of all the existing phenomena of matter and mind. The manufacturers of these hypotheses may or may not believe in God, but they do not speak of him in connection with the processes in question; nor is there any need that they should, since processes and phenomena are the subjects of their story. Their theory is very ingenious, and in some parts very plausible; but it is not adequate, since several links of the chain are missing, and since (worse still) the first link, which should be firm enough to support all the rest, is merely a conjecture. These people cannot make a solar system out of nothing. They must have material out of which to manufacture it. So they assume (make out of whole cloth, as the saying is) first a fire-mist diffused through space, and then a vortex to begin that motion which shall ultimately make the solidified sun revolve on its axis. Unless you give them these things, they can do nothing. But I decline to give them either a diffused fire-mist or a vortex to move it. If I *must* (as everybody must) suppose something to begin with, it is far easier, far more reasonable, far more satisfactory, to suppose God. God being given, with eternity to work in, everything else follows of course. He can give us the fire-mist and the vortex (if he chooses to work in

Digitized by Google

that way), and he can also give man's body, mind, and soul, with reason, conscience, and heavenward aspiration, of which, without him, there is yet no adequate explanation. So I believe in him and his providence, because that is the theory which seems to me most free from doubts and difficulties.

But freedom from doubt and difficulty is not enough. We instinctively desire not merely negative, but positive satisfaction. An intelligent lady, a convert to the Roman Catholic faith, once expressed to me her joy at having found "a comfortable religion." No doubt that form of faith is comfortable to vast numbers of persons, and therein it has a decided advantage over some gloomy forms of Protestantism. But, if the same advantage can be gained without such shock to or abnegation of the reason as acceptance of Romanism implies, by all means let us seek it; and I think this pearl of great price may be found by exercising faith and hope in a rational manner.

A man once asked by a proselyter whether he had religion replied, "None to speak of." And men generally are sparing of speech upon this as upon other of their deepest and most intimate concerns. So true is this, that fluency of delivery in regard to a man's own piety or morality is commonly held a suspicious circumstance, an indication of lack rather than superfluity of the possession thus paraded. The people among our acquaintance whom we would most confidently rate as good are not those who most abound in pious talk. Nevertheless, there is abundant reason to believe that religion is natural to man; and that the people with whom our conversation, when we meet them, turns upon the affairs of this world, are *not*, any more than ourselves, thoughtless in regard to duty and responsibility to the Higher Power. Confession of sin and promise of amendment are made more habitually and more widely to one's self than to a priest; and the efficiency of belief in retribution will be more, not less, when it is conceived as exercised by a loving Father instead of a vindictive Judge, by one whose rod as well as his staff is designed for the benefit of the offender.

A loving Father! To me it seems natural and rational to assume the reality of his existence and of his truly paternal character. Among the most precious portions of the Christian Scriptures is the description of a love to God so great in quantity and so pure in quality as to cast out fear. Faith and hope move us to the exercise of such love as this. Whoever attains it, whether he be Christian or heathen, will have attained the greatest blessing this life can afford,—a religion at once rational and cheerful.

C. K. W.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE. By Edward Gibbon, with notes by Dean Milman, M. Guizot, and Dr. William Smith. New York: Harper & Brothers. 1880.

An American edition of Gibbon equal to the best English edition in every respect has long been a desideratum. The American editions heretofore competing have been breeders of ophthalmia, their typography has been so ruinously bad. Meantime, the best English edition in eight octavo volumes was beyond the reach of all persons of moderate means. Now, for half the money, Harper & Brothers present us an edition that is a pleasure to the eye, as elegant as the most fastidious reader can desire. Moreover, their generosity must be commended in putting it into six volumes, when eight would have conformed to the English precedent, and been for them much more profitable. The limits of these six volumes must very nearly correspond to those of the six original quartos; but the reader must remember that the original first volume ended with the famous 15th and 16th chapters on the conversion of the Roman Empire. These chapters are here pushed forward into the second volume by the insertion, at the beginning of the first, of Gibbon's admirable autobiography, one of the frankest and most admirable autobiographies that vie with Franklin's for the highest rank in this department of literature.

Who that has read that charming story of a studious and splendidly creative life has failed to reread many times over the passages which relate the circumstances of the beginning and the end of the great history? "It was at Rome," he writes, "on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the Temple of Jupiter, that the idea of writing the decline and fall of the city first started to my mind. But my original plan was circumscribed to the decay of the city rather than that of the Empire; and, though my reading and reflections began to point toward that object, some years elapsed and several avocations intervened before I was seriously engaged in the execution of that laborious work." In 1764, Gibbon was twenty-seven years old. Milton was not more possessed with the idea of writing "a song to generations" than Gibbon with the idea of writing a history that would immortalize his name. Many subjects attracted him before the greatest shaped itself in his mind. One was the history of liberty in Switzerland. Another was the history of the Medicis in Florence. When the decline and fall of the Roman Empire pushed aside all others, he fully apprehended the laboriousness of his undertaking, though his first extension of his subject was only from the fall of the city to the fall of the Western Empire. His ardor and his patience were not greater than his self-restraint. Twelve years elapsed from the origin of his design to the publication of his first volume, which saw the light in February, 1776, just as the *Common Sense* of Thomas Paine was hot from the press here in America, and the beginning of another nation (whose decline and fall are, let us hope, far distant) was at hand. Two additional quartos were published in 1781; and the three last, May 8, 1788. The composition had been completed nearly a year before. "It was on the day or rather night," he says, "of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau* or covered walk of acacias, which commands a prospect of the country, the lake, the mountains. [He was at Lausanne, in Switzerland.] The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom and perhaps the establishment of my fame. But my pride was soon humbled, and a melancholy was spread over my mind, by the idea that I had taken an everlasting leave of an old and agreeable companion, and that, whatsoever might be the future date of my history, the life of the historian must be short and precarious." And so indeed it proved. He died January 16, 1794, at the age of fifty-six.

Seldom has the life of a great scholar and writer been so concentrated upon a single task. All that he did beside was inconsiderable. But no man ever furnished better confirmation of the proverb, "That man is terrible who does one *thing*." For what a splendid thing it was,—a history of the most central life and action of the world, with due attention to the subsidiary life and action of the outlying spheres, for a period of fourteen hundred years! When we consider that it was written a century ago, it is wonderful how little time has dimmed its lustre or diminished its authority. The notes of Guizot and Milman and Smith have already a more antiquated tone than the body of the text, in many instances. A set of notes by Mr. Lecky or Prof. Seelye, author of *Roman Imperialism*, would be a real addition. Mr. Freeman is probably the best qualified of our living English historians to judge of Gibbon, and his opinion it is perhaps worth while for us to transcribe: "That Gibbon should ever be displaced seems impossible. That wonderful man monopolized, so to speak, the historical genius and the historical learning of a whole generation, and left little indeed for his contemporaries. He remains the one historian of the eighteenth century whom modern research has neither set aside nor threatened to set aside. We may correct and improve from the stores that have been opened since Gibbon's time, we may write again larger parts of his story from other and often truer and more wholesome points of view; but the work of Gibbon as a whole, as the encyclopædic history of thirteen hundred years, as the grandest of historical designs, carried out alike with wonderful power and wonderful accuracy, must ever keep its place. Whatever else is read, Gibbon must be read too."

The chapters on the early growth of Christianity and the conversion of the Roman Empire have given rise to more discussion than all the other fifty-nine. They did not satisfy the orthodox contemporaries of Gibbon, and they do not satisfy the most liberal scholars of the present time. But Gibbon himself knew that his five causes were themselves effects, and did something to account for them, but not much. His charging the zeal of the Christians to their Jewish extraction is almost puerile. His study of their moral characteristics is altogether inadequate, as Mr. Lecky has abundantly shown. Gibbon's nature was singularly deficient on the moral side. He could not easily believe in moral greatness. Like Rochefoucauld, he was always suspecting some latent selfishness. But his greatest mistake was in his utter failure to perceive that the early centuries of Christianity coincided with a religious revival in the pagan world, from which it drew no little of its nourishment. Seelye and Lecky have exhibited this phase of the matter, and very recently one of our first American scholars, the Rev. Joseph H. Allen, in his *Fragments of Christian History*, notably in his chapter on "The Mind of Paganism." It must be confessed that Gibbon contemplates the fall of the Empire with regret and the rise of Christianity with aversion. But the most violent anti-Christians of to-day are generally able to perceive that the establishment of Christianity was the establishment of a new moral order, which, whatever its defects,—and they were many,—was an immense advance on that which it displaced.

But Gibbon's fifteenth and sixteenth chapters are only two out of sixty-one. There is little to which even the Christian apologist can object in his treatment of controversial and ecclesiastical Christianity, after the two famous chapters. It was a necessity of his time for him to substitute innuendo for direct attack. But, for this necessity, we should have had a manlier tone. But how many delicious innuendoes we should have lost! His most obvious service in dealing with Christianity was in dispersing "that vague halo of assumption, which gave a totally unreal character to all discussions about the origins of Christianity." But what he did in general was to present the grandest set of pictures ever painted by the historian of the most important events that have happened in the experience of the human race. Considering the grandeur of his attempt, the wonder is that his success was so remarkable.

J. W. C.

HALF A CENTURY. By Jane Grey Swisshelm. Second Edition. Chicago: Jansen, McClurg & Co. 1880. pp. 363.

An English lady has given us, in fiction, her idea of *A Noble Life*. On reading the book above named, which proves to be an autobiographical sketch, we are strongly impressed with the feeling that here is the reality of a noble life. Mrs. Swisshelm's means of early education (as that word is commonly used) were very limited, and increase of knowledge showed some of her early instruction to have been erroneous. But her rare gifts of common-sense, conscientiousness, and independence, proved far better than the most elaborate book-learning, and her self-education by conflict with obstructive surroundings was an admirable preparation for the work which fell to her in life. She was in herself an entire "Harry Wadsworth Club," always hopeful and cheery, looking up and not down, forward and not backward, and always most efficiently "lending a hand," when help was to be given or evil to be opposed. Much of the labor to which circumstances called her was opposition to organized evil, with few helpers, and with wealthy and powerful opponents; but, when this opposition necessarily called for vigorous personal attack, she was able to make it without spite or bitterness. She seems to have been nearly incapable of fear; and her fertility of resource, her resolute persistence under difficulties, her promptitude of action, and her wit and readiness in countermining opponents, equal all that Mrs. Child has related of that remarkable man, Isaac T. Hopper.

In her preface, Mrs. Swisshelm announces that her primary object in this book has been to supply some details of the inside history of the great abolition war, and to record incidents characteristic of the peculiar institution overthrown in that struggle. Other objects were to give an inside history of the Union army hospitals during the war of the Rebellion; to explain the causes which produced the Woman's Rights agitation, and the causes which limited its influence; and to show, by her own experience, the force of education and the mutability of human character. All these matters are pertinently and forcibly illustrated in the work before us, and other valuable lessons are incidentally given. Mrs. Swisshelm's hos-

Digitized by Google

pital work seems to have been exceedingly helpful, and it was made more so by her determination not to let red tape interfere with the necessities of the sick and wounded. She repeatedly did what Florence Nightingale was so honored for doing; namely, seized, on her own responsibility and at her own risk, stores of food and clothing urgently needed by her patients, but withheld from them by the neglect of some one in authority to give a formal certificate of authorization. And she seems to have assuaged much suffering and done much other important service by having regard to what was needed rather than to what was officially ordered or permitted.

These ideas, and this course of action, necessarily brought Mrs. Swisshelm more or less in conflict with authority. Also, her plain and unvarnished way of setting forth evils that needed remedy, and of commenting on the respectable officials to whose action or neglect the evils were due, of course made her enemies. Her life has been, in the main, a stormy one; and most people who have heard her name have thought of her as eminent among the class opprobriously called "strong-minded women." The historical details of her book are given from memory only, her notes having been lost or destroyed in some exigency of her conflict with slavery. So, whenever hostile criticism shall be applied to these details, abatement may have to be made in more or fewer particulars; but, after such abatement, if one of the women who pique themselves upon being *not* strong-minded can show a record of genuine and timely help to human beings half as good as Mrs. Swisshelm's, *her* biography, too, will be well worth writing and reading.

THE MODERN REVIEW, No. 4, October, 1880.—Professor Kuenen continues his discussion of "The Critical Method," and shows that it is eminently constructive in its ultimate results. Mrs. William Grey writes intelligently and impressibly of "Things New and Old in Italy." Dr. Carpenter discusses "Nature and Law." His article is particularly valuable for its admirable exhibition of the truth that there is no analogy between the laws of nature and statute laws. The constantly recurring notion that there is, is a survival of anthropomorphism in a coarse and brutal form. H. Schütz Wilson discusses "Facts and Fancies about Faust," without adding much of anything to previous expositions. William Bemis is one of a great multitude who are inclined to tell us what they know about "The Religious Drama." A "Defence of Philosophical Necessity" by Constance is an interesting and valuable article, though it does not make everything clear. England's opium-dealings are bravely and sternly characterized by the editor of the *Review*. Mrs. Herbert Martin comes to the rescue of Gilbert Wakefield's honorable fame. Her tribute is well merited. The Notes and Notices are excellent. Three of the writers of the principal articles are women. The steadily increasing presence and power of women in English literature is very notable. The most difficult subjects pique their ambition, and they prove their ability to compete with the most vigorous masculine genius of the time.

FUGITIVE SLAVE LAW DAYS.—Exceedingly interesting, though fragmentary, is the pamphlet of *Reminiscences*, by Austin Bearse, bearing the above title. It recounts some of the incidents of one of the most momentous decades in the history of the Union; namely, that extending from 1850 to 1860, the last ten years in the life of American slavery,—the culmination of the "irrepressible conflict," soon to be changed into civil war, by means of which freedom should win its final and complete triumph. Perhaps nothing could have better prepared the people for the contest, and fired them with resistless opposition to the institution which had been a perpetual menace to the peace and harmony of the country, than the passage of the Fugitive Slave Bill in 1850, and the subsequent attempts to enforce it in the Free States. It is of these attempts, as made in Boston, that this pamphlet treats. The arrest and rescue of Shadrach; the trial and surrender of Sims; the seizure and rendition of Anthony Burns, the last of the fugitives returned to slavery,—with many a minor incident of hunted men hurried away to a place of safety, and of freshly escaped slaves passed on from hand to hand till placed beyond possible pursuit,—these are its themes. Not the least interesting part of the pamphlet is its list of the Committee of Vigilance, under whose guarded and more or less secret administration the work of rescue was carried on,—a true roll of honor, embracing more than two hundred names of men of the highest genius and of the humblest pursuits, all united in their love of freedom and their resolute purpose to resist, by every legal and every honorable means, the return of any man to slavery; ready at a moment's notice, by day or night, to do whatever was necessary for the accomplishment of their purpose. Mr. Bearse was their collector, messenger, door-keeper, and executive agent for practical work. He is now declining in years and in feeble health; and this pamphlet is published for the benefit of himself and his daughters. The expenses of publication have been generously borne by Rev. Photius Fisk, who has before evinced his appreciation of the anti-slavery heroes and martyrs by the erection of monuments to Torrey, Drayton, and Walker. The entire proceeds of sale, therefore, will be available for the object. Those wishing a souvenir of the times and scenes in which they may themselves have participated, and those desiring to understand the methods and the men of that anti-slavery struggle, will do well to secure a copy.

PERSONAL ITEMS.

THOMAS HUGHES is on his way home to England.

IT is Froude the historian, it is now reported, who is to write the Life of Thomas Carlyle.

IT is reported that Mr. Whittier is to make a visit to New York this fall for the first time for many years.

A NEW edition of Clarence Cook's *House Beautiful* is promised by Charles Scribner's Sons for the holiday trade.

WILL CARLETON, the poet, was the guest of the Ace of Clubs at their dinner at the Parker House, a few days since.

LITTLE BRIGHT EYES, Mr. T. H. Tibbles, of Nebraska, Rev. Edward E. Hale, and others, pleaded the cause of the Ponca Indians at the Tremont Temple last Sunday evening.

LYDIA MARIA CHILD requested that her funeral should be strictly private, her coffin of the plainest, without flowers; and that she should be buried in her simplest clothes.

PRESIDENT PORTER, of Yale College, is to be one of the lecturers at next season's session of the Concord School of Philosophy. Dr. McCosh, of Princeton, it is stated is to be another.

FEW literary men are doing the amount of work at present undertaken by Henry James, Jr. Two serials are in progress, and this is only a part of the work which he finds time to do.

HON. A. A. RANNEY, Republican Congressman elect, is a prominent member of the Rev. Mr. Savage's congregation of Boston, a friend of the Free Religious Association and the *Index*.

PROF. GRIMMER has announced some very grim prophecies for the period of seven years from the present. It is comforting to know that the professor's predictions are based on astrological calculations.

EDWIN C. SEAVER, master of the English High School of this city, has been elected superintendent of the public schools of Boston in place of Samuel Eliot, LL.D., who recently resigned. Mr. Seaver is a graduate of the Bridgewater Normal School and of Harvard College. The choice appears to give very general satisfaction.

THE following announcement has just appeared in a Lynn paper. Rev. L. K. Washburn, who has been supplying the pulpit of the Free Religious Society for some time past, has taken up his residence here, and will use his best efforts toward building up the society. Regular services will hereafter be held every Sunday afternoon at the Oxford Street Chapel.

MONCURE D. CONWAY was greeted with a large audience at the Parker Memorial in the morning, a week ago last Sunday. Mr. Conway no longer appears the young man so well known on the platform in Boston twenty years ago. A long and silvery beard, and the use of glasses in reading before an audience, are among the signs of the marks which age has been leaving on him as the years have passed by. But he is still charged with the same vigorous, racy, and flashing eloquence characteristic of the earlier period. In the evening, Mr. Conway lectured on "The Wandering Jew," giving an exceedingly interesting and instructive review of the legends, history, and fortunes of the Jewish people. He questioned whether such a person as Judas ever lived, and thought that he represented the country of Judea, and thus the betrayal of the Saviour fell on the whole people. He regarded it in view of the persecutions that the nation has undergone, as a wonder that they have not been utterly exterminated from the face of the earth.

THE funeral of Karl Heinzen, one of the ablest and distinguished German freethinkers and editors of the country, who has been for some years past in feeble health, occurred at his late residence in Roxbury last Monday afternoon. We are indebted to the Boston *Globe* for the following notice of the occasion: "The obsequies were attended by a large number of the German citizens of Boston and other cities. The Boston Turnverein was represented by President Carl Eberhardt and one hundred members. The services consisted of addresses by Mrs. Ednah D. Cheney and S. R. Koehler, and singing by the Orpheus Club. A telegram was received from the officers of the North American Turnerbund, authorizing the officers of the Boston Turnverein to represent them at the funeral. The casket enclosing the remains was covered with the floral offerings of personal and literary friends of the deceased. The word 'Rest' on one design seemed very significant, considering the busy life of the deceased and the troubles he had passed through. There were eight pall-bearers, all friends and countrymen of the deceased; and, as they bore the body from the house, the Germania band played the 'Dead March.' A procession, consisting of the band, followed by fifty members of the Turnverein on foot, the hearse and mourners in carriages, proceeded to Forest Hills Cemetery, where the remains were interred. An address was made at the grave by Mr. Eberhardt, and vocal selections were given by the singing section of the Turnverein. Mr. Heinzen was seventy-one years old, a native of Germany, had been in this country thirty years, and edited the *Pioneer*."

POETRY.

For the *Free Religious Index*.

LIFE OF LIFE.

Bending Parsee at thy distant altar,
Eastward gazing reverently to pray,
Steadfast keep thy germ of truth, nor falter:
Thou dost voice the Science of to-day.

Showers that fall o'er blossom, bud, and brier,
Waking into freshness withering green,
Own allegiance to that subtle fire,
Endless rise and fall in silver sheen.

Never rose nor lily sprung to beauty,
But the sun's glad beams have shaped it fair.
Never vine hath drooped in clusters fruity,
But hath drawn his nectar from the air.

Never song of bird that waked the morrow,
But hath trilled the sweeter for his rays.
Never mound that hid a ceaseless sorrow,
But hath grown the greener through his days.

Every pulse that bounds to happy laughter,
Every blush that blooms at Love's sweet word,
Every sigh, or tear that trickles after,
Every thought that's uttered or unheard,

Owns him king across the heavens unmeasured;—
Motion, music, life, and death are his,—
Riches that in deepe-t earth lie treasured,—
All that hath been ever, or that is,

On this planet steeped in power and splendor,
Circling with its sister stars through space.
Priest anointing, father, mother tender,
Is that orb which gave those planets place!

Sacred light which laid its golden chrism,
Æons since, on brow of earth new-born,
Folding it in solemn, sweet baptism,
Gracious covenant of its earliest morn!

Christendom shall learn from lips of Persian
All that's best and deepest in his lore.
Science weave, in new and faultless version,
Truths he caught through centuries of yore!

FLORENCE, Mass. H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, NOVEMBER 18, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15	$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock	50.00
S. GRIFFITTS MORGAN, *New Bedford*, " "	30.00
JOHN W. CHADWICK, *Brooklyn*	10.00
WM. J. POTTER, *New Bedford*	70.00
LOUIS BELROSE, *Philadelphia*	20.00
GEORGE A. BOURNE, *New Bedford*	10.00
W. C. RUSSELL, *Ithaca, N.Y.*	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	10.00
G. F. MATTHES, *New Bedford, Mass.*	10.00
E. B. CHASE, *Valley Falls, R.I.*	10.00
THOS. H. KNOWLES, *New Bedford*	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*	20.00
E. W. WEIR, *Lagrange, Ind.*	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*	10.00
EDWIN BROWN, *Worcester, Mass.*	10.00
E. H. CHURCH, *Springfield, Mass.*	10.00
WM. ROTCH, *Jamaica Plain, Mass.*	20.00
GARDNER MURPHY, *Boston*	10.00
WM. L. TAYLOR, *New York*	10.00
Prof. J. E. OLIVER, *Ithaca, N.Y.*, 8th assessment	10.00
ABRAM FOLSOM, *Boston*	25.00
L. PRANG, *Boston*	5.00
Miss EMMA D. IRESON, *Lynn, Mass*	5.00
JULIAN BATES, *St. Louis, Mo*	3.40
CORNELIUS WELLINGTON	15.00
Dr. J. M. ALDRICH	10.00
HELEN M. IRESON, *Lynn, Mass.*	10.00
JAMES EDDY, *Providence R.I.*	50.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00

WILLIAM J. POTTER, *Secretary F.R.A.*

NOTICE TO SUBSCRIBERS.

We are now sending out bills to the subscribers of the *Index*, and asking a renewal of subscriptions. We shall esteem it a special favor if our friends will remit at once; and we shall be equally well pleased if those whose subscriptions have expired will promptly renew. The *Index* is greatly in need of such a response. If its friends will give it their hearty aid, it may before the end of another year become self-supporting. If every subscriber would determine to get an additional subscriber, this desirable object would at once be accomplished. There are many who are doing a good deal more than this, but there are others who have never put into effect the suggestion. It is to these we appeal. Let us emulate our Orthodox friends in their zeal, and do this much, if not on account of our personal interest in the paper, at least for the cause it represents. Remember also that the most effectual way of improving the *Index* is to give it the means which will enable those in charge of it to make the improvements desired, and which none desire more than themselves.

LUCRETIA MOTT.

Only three weeks ago, we chronicled here the death of Lydia Maria Child. To-day, we have to announce the death of Lucretia Mott. Both were Vice-Presidents of the Free Religious Association. It must be a very rare thing for any society to have to erase within so brief a time two such distinguished names from its roll of officers. It is seldom, indeed, that death takes from any country, in a single month, two women who have been so long in public service and have won such honorable distinction. And, in their position in the Free Religious Association, they were not merely honorary officers. They were interested and active workers in and for the Association and for its objects.

At the meeting in Boston in May, 1867, when the Free Religious Association was organized,—that thronged, expectant meeting in Horticultural Hall, which no one who was there can ever forget,—Lucretia Mott was one of the invited and most prominent speakers. She gave her indorsement of the new movement in these words: "I believe, as fully as that the command was given to Abraham, that the command is now to many, 'Leave now the kindred of thy father's house, and go into the land that I shall show thee.' As George Fox was drawn away from all organizations of his time, and had to retire alone, and there be instructed from a higher power than himself, from the divine word within, and claim that as the highest authority for action,—with no Bibles, no human authorities, no ministers, no pulpits, no anything that should take the place of this divine, inward, every-day teacher, so simple in its instruction,—as he, I say, was thus called out from all his kindred and from his father's house, and brought into the land that was thereafter shown unto him, so, I say, there is an increased number now of this description." But, though favoring the movement in her address, Mrs. Mott was not willing at that time to accept office in the Association, on account of one expression in the proposed constitution, that seemed to her (contrary to her own convictions) to lay stress on the technical study of theology. From a feeling, perhaps, that she was a guest, and that it was not becoming in her to appear to antagonize those who had been most concerned in the arrangements for the new organization, she did not press the point, nor at the time very fully explain her objection. Afterwards, as she continued to manifest a deep interest in the Association, and to come, whenever her strength would permit, to its annual meetings,—saying that, after the anti-slavery struggle had ended, there was no reform movement that enlisted her sympathies so fully as this,—it was discovered on both sides that her objection was rather to the form of the expression in question than to the real intent of it; and then (in 1872) she became one of the Vice-Presidents in the enlarged list elected that year. A year or two later, she suggested an amendment, which was accepted as a better statement of the idea intended than were the original words. Her amendment is what now stands as the statement of the third object of the Association,—"To encourage the scientific study of man's religious nature and history." And this is Lucretia Mott's contribution to the constitution of the Free Religious Association. Originally this clause had read, "To encourage the scientific study of theology,"—a much inferior statement.

Yet Mrs. Mott did not withdraw from her connection with the Society of Friends. There was no occasion that she should, in order to join the Free Religious Association. Though her views were very liberal, even for the Hicksite (or Unitarian) branch of the Friends' Society, she yet retained her membership and her place as preacher among them, to her death. She was a firm believer in the original distinguishing tenet of Quakerism, the doctrine of the Inner Light, and she carried the doctrine, in no rigid but in a large and liberal sense, to consistent conclusions in theory and in practice. In dress and speech, she kept the Quaker mode, and made them so becoming that her very presence was a propagandism in their favor. In the anti-slavery struggle, to which, like Mrs. Child, she gave the most active energies of her best years, her reformatory zeal brought her under the rebuke of a large portion of the Friends, and there were efforts among them to effect her disownment. But she always managed her cause with such consummate sagacity that not only could they not relieve themselves of her, but she carried many along with her. In her special meeting, she kept her place by the very force of her character and intellect. She was the natural leader, and yet led in the true Quaker way,—not by any usurpation of position or authority, but by convincement of the understanding and heart. Thus she had won there the whole "weight" of the meeting to her own way of thinking and doing, so that it was not easy for any ecclesiastical discipline to touch her.

Sagacity, mental quick-wittedness for meeting an emergency,—a sagacity that might have been called shrewdness, had it not been for a persuasive heart quality that went with it,—was one of her prominent traits. An incident illustrative of this characteristic was related to us a short time ago by a gentleman who commanded the merchant-vessel in which she returned from England in 1840. A large number of Irish emigrants were on board in the steerage. On the voyage, Mrs. Mott was moved to hold a religious meeting among them. But, the matter being broached to them, their Catholic prejudices objected. They would not hear a woman preach, for women-priests were not allowed in their Church. But the spirit that was pressing upon this "woman-preacher" for utterance was not to be prevented from delivering its message without a more strenuous effort to remove the obstacle. She asked that the emigrants might be invited to come together, to consider with her whether they would have a meeting. This was but fair and right, and they came. She then explained how different her idea of a "meeting" was from the church service to which they were accustomed; that she had no thought of saying anything derogatory of that service, nor of the priests who ministered to them;

Digitized by Google

that her heart had been drawn to them in sympathy, as they were leaving their old homes for new ones in America; and that she had wanted to address them as to their habits and aims in their every-day life in such way as to help them in the land of strangers to which they were going. And then, asking if they would listen (and they were already listening, because her gracious voice and words so entranced them they could not help it), she said she would give an outline of what she had wanted to say at the meeting. And so she was drawn on by the silent sympathy she had secured, until the spirit's message was delivered; and only the keenest-witted of her Catholic hearers waked up to the fact, as they were going out, that they had "got the preachment from the woman-priest, after all."

This quality of sagacity was of excellent service to her in her anti-slavery work; and, by means of it, she was frequently able to foil the purposes of the pro-slavery foe, and find safe exit both for liberty and for herself personally from most perplexing emergencies. Her work, indeed, in this cause was of the heroic order. Her house was well known to be one of the stations of the "Underground Railroad" for the escape of fugitive slaves; and no fugitive was brought before a judge in Philadelphia to plead for his right to freedom but found her there as counsellor and aid, though an angry mob might be raging at the door to lynch him, should he be declared free. The mob sometimes tore her abolition companions from her side; but no American mob was ever brutal enough to touch one hair of her queenly and saintly head.

It was not, however, simply her sagacity that saved her. It was the calm, undaunted majesty of her moral strength. Her intellectual faculty, on the practical side, was of the highest order. Mental clear-sightedness, alertness of perception, logical acumen, accuracy and solidity of judgment, these were all hers in eminent degree. But these were all at the service of her moral intuitions. They were all permeated and dominated by her moral force, which was the pre-eminent faculty that crowned and ruled all the rest. It was moral force put to the service of philanthropy that determined her career.

In her private and domestic life, Lucretia Mott was as winning and as strong, too, as in her public service. The household inevitably moved about her, yet without any seeming effort of hers. No duties of wife or mother were there neglected, because of the manifold work she was doing outside. Nothing for herself, everything for others, was her principle of personal conduct in the home. Simplicity, moderation, temperance, and relf-restraint in all material things, abundance and overflow in things intellectual, bright conversation, cheerful temperament, unbounded hospitality for the best thought and the loftiest aims, the motherly heart and helpful hand for all in need,—these were the characteristics of her house. Her marriage was one of rare happiness,—as near the ideal perfect marriage, perhaps, as ever happens in our human lot

Mrs. Mott cared very little for the speculative problems of religion. Though rationalistic in her religious thought, it was the practical and moral side of religion that enlisted her sympathies. On this point, we may fitly quote from one of her last utterances on the platform of the Free Religious Association, and, with this message from her own lips, close our imperfect sketch of a life that stands unique in our American history, and was not more epically complete in its well-filled and rounded eighty-eight years than in its moral grandeur. Her theme was the essentials of religion:—

"I want we should tread under foot our speculations, and everything that will mingle aught that is uncertain with the religion which we have heard presented to us to-day,—which is certain, which is sure; for that which is self-evident needs no argument. And so we come near to the beautiful truths and testimonies that rise out of this pure religion and undefiled, that need no scholastic learning, that need no pulpit explanations. They are clear truth, justice, love,—highest, noblest, finest instincts of the human heart and mind, which we are to apply to all that we can imagine of the unseen and unknown. That divine power will be ours, if we seek it; and, when these principles are stated, they are self-evident. They need no learned oratory, and it is not employed with regard to them. You do not hear, in any of the pulpits, a definition of what love and justice and mercy and right are. You know, and all know, that they are innate, self-defined. Therefore, I say, preach your truth: let it go forth; and you will find, without any notable miracle, as of old, that every man will speak in his own tongue in which he was born. And I will say that, if these pure principles have their place in us, and are brought forth by faithfulness, by obedience, into practice, the difficulties and doubts that we may have to surmount will be easily conquered. There will be a power higher than these. Let it be called the Great Spirit of the Indian, the Quaker 'inward light' of George Fox, the 'Blessed Mary, mother of Jesus,' of the Catholics, or Brahma, the Hindu's God,—they will all be one, and there will come to be such faith and such liberty as shall redeem the world."

THE "ASSOCIATED CHARITIES."

The system of active beneficence, known as the Associated Charities of Boston, seems to be the most successful effort ever made in this country to subject the giving of alms and the care of the poor to methods of scientific and practical operation. It aims not only to minister to the present needs of the destitute, but to put them in a condition to help themselves, and thus arrest and reduce the growth of pauperism. It endeavors to bring all the charitable societies and organizations of the city into mutual understanding and coöperation, so that their labors may be prosecuted with greater effectiveness and economy. For this purpose, it has provided a large building, which is wholly devoted to these ends, and intended to supply a bureau of information, and the central head-quarters for all the charitable work of Boston. Here reports are rendered of the applicants for aid from all the societies and wards of the city, with accompanying statements as to their respective cases. This arrangement serves to preclude imposture, by enabling the societies and the charitably disposed to know, in each instance, whether the applicant for help is already a recipient of it from any other society or part of the city.

This organization held its second annual meeting at the Tremont Temple in Boston, last Thursday evening. There was a large attendance of ladies and gentlemen, including many of the best known and most respected citizens. In looking over the audience and noting its obvious signs of gentility, one could not but feel that it seemed as though charity were in a fair way of becoming fashionable, if it were proper to speak thus of those present. We mean, of course, in the best sense.

The meeting was very happily presided over by Governor Long, who delivered an earnest and sympathetic introductory speech, clothed in chaste and eloquent language, in which he quoted with approval the motto of the association, "Not alms, but a friend,"—and stated that its aims were: "1st, To give relief wherever needed, promptly, fittingly, and tenderly; 2d, To prevent unwise alms to the unworthy; 3d, To raise into independence every needy person, where this is possible; 4th, To make sure that no children grow up to be paupers." Mr. Robert Treat Paine, Jr., gave an account of the work of the year; and Mrs. L. E. Caswell told what had been done at the North End in the way of teaching women to sew, and enabling them to earn something from the employment; also of agencies of a laundry, a cooking-school, a boy's workshop, under the direction of a skilled mechanic, and like industrial projects. Then followed excellent quickening addresses from Edward E. Hale, James T. Fields, Phillips Brooks, and others.

But the most unique in some respects, and noteworthy to the radical mind of the occasion, was the speech of Roman Catholic Vicar-General Byrne. It afforded strong corroborative testimony to the position so firmly and persistently held by Francis E. Abbot in the *Index*,—that Roman Catholicism is the most logical and legitimate development of primitive Christianity of any the Church presents.

The reverend gentleman, in beginning, admitted that it was a somewhat anomalous procedure for a Roman Catholic to enter into coöperation with Protestants, even in labors of charity, and mentioned that the methods and spirit of the association differed in some important particulars from those he was accustomed to hold were essential to the success of such work. He believed the best charity was that which was performed under the auspices of the Church and through the inspiring power of religion. And hence, if this enterprise failed, it would be, he thought, because it was too much under the influence of economic and humanitarian considerations. The Vicar-General was even more at issue with the association in respect to the evil of poverty. Christianity did not pronounce poverty an evil. These are his words on this point:—

> I think I detect a tendency to class poverty among the evils that ought to be eradicated from society at whatever cost. Now, poverty, properly speaking, is in itself no evil; nay, voluntary poverty is a virtue in the Christian code of morals, or rather one of the perfections of the Christian life, which, being a matter of counsel, and not of precept, few are called upon to attain to in exterior practice. Nevertheless, the words of our Lord remain true for all,—"Blessed are the poor in spirit." Poverty, therefore, has its uses. Every industrious hive supports some drones. Nor are the drones themselves entirely useless. Natural history teaches us that they discharge a most important function in the commonwealth of busy bees. The spirit of poverty is one of the elements of true Christian perfection. "If thou wilt be perfect, go sell all thou hast, and give to the poor, and then come follow me." If the rich man could find no poor in regard to whom he could exercise the virtue of charity by way of alms-giving, I fear it would be utterly impossible for him to enter into heaven. Remember, even as it is, he enters as a camel through the eye of a needle. Truly, charity for the rich man is the loophole, as it were, through which with great difficulty he climbs into heaven, the narrow way that leadeth to eternal life.

The clerical gentlemen on the platform, and others, even the amiable and genial Governor, smiled at this unwonted interpretation of Christianity; and yet one need not be specially versed in the New Testament to see that the view presented was in stricter accord with its teachings than the customary usage and impression of Protestant people. The Roman Catholic Vicar was in fact the truest exponent of Christianity, for the time, upon the platform, absurd, no doubt, as sounded his dictum to the greater number of those present.

D. H. C.

To THE following remarks of the New York *Independent* on the Denver mob, we can give emphatic indorsement. Our Quaker blood, to be sure, a

Digitized by Google

little reluctant at the suggestion of "a battery of cannon" and "grape-shot"; but we remember the reason given by one of our patriotic Quaker neighbors, still in "good standing," for supporting the Union army in the war of the Rebellion,—namely, that "the army was only the expansion of the police force of the country." We think that the police force in Denver needs a "vigorous expansion":—

Suppose the news should come from China that a mob had attacked the American missionaries in Fuh Chau, had killed several of them, had cut off the ears of one, had beaten several, and had torn down their houses,—all this occurred without the slightest provocation having been given by the missionaries; the authorities tried to control the mob, but could not; there were one thousand rioters who hurrahed and yelled, "Lynch the foreign devils!"—what would the press of the United States say? Would not there be a united demand for energetic remonstrance by our representatives in China, for the punishment of the inciters of the mob and indemnification for the property destroyed? The scene which might have occurred in China has occurred in the United States. A mob of about a thousand persons—not wild Indians, but civilized men—attacked the Chinese in Denver, October 31st, and, with cries of "Lynch the lepers!" beat, shot, and mutilated the defenceless and unoffending foreigners, tore down their houses, and destroyed their property; and the police and fire department combined could not stay the rioters. Such outbreaks are exceedingly mortifying to our national pride. It is bad enough when the savage Indians descend upon settlers, and massacre them horribly; but this is only done in retaliation for wrongs received. What wrongs have this miserable crowd of mad men at Denver received at the hands of the one hundred and fifty Chinese in that town? Our notion of the proper treatment of such an outbreak would be to sweep the streets with a battery of cannon, loaded with grape-shot. That is the kind of argument that such men would listen to. And now what is to be done in the way of reparation to China? Nations go to war for far less sufficient causes than this.

THE dramatic scene in the Academy of Music, Brooklyn, where, at a political meeting, just before the election, Robert G. Ingersoll was introduced as the orator of the evening by Henry Ward Beecher, is receiving considerable attention from the press. After a brief reference to the political issues, Mr. Beecher said:—

I stand here, not as a minister, but as a man among men, pleading the cause of fellowship and equal rights. We are not here as mechanics, as artists, merchants, or professional men, but as fellow-citizens. The gentleman who will speak to-night is in no conventicle or church. He is to speak to a great body of citizens; and I take the liberty of saying that I respect him as the man that, for a full score and more of years, has worked for the right in the great broad field of humanity and for the cause of human rights. I consider it an honor to extend him, as I do now, the warm, earnest right hand of fellowship.

As the two men stood there with clasped hands amid the enthusiastic and tumultuous applause of the audience, while cheers were *hurrahed* for each of them in turn, with swinging of hats and handkerchiefs, it was evident that to them as to the audience the scene was significant of something more than a political alliance for the evening. It meant an alliance for free thought and free speech, if not also—since Mr. Ingersoll, in the course of his speech, turned and addressed very complimentary words to Mr. Beecher—an indorsement of each other's theological heresies.

THE last number of the *Banner of Light* reprinted from our columns Mr. Epes Sargent's letter, together with our article on "Spiritualism and Science," and continued the subject with another editorial. To the latter there is no occasion to reply, except to ask the editor of the *Banner* to look at our article again. If he will, he will see, we think, that his enumeration of persons of more or less scientific reputation, who have been convinced of Spiritualism, as they think, on ample scientific grounds, has no point against our position. We expressly allowed for such. But we said, and still say, that it cannot be rationally claimed that the great mass of Spiritualists have come to the belief in that way. And, in spite of the authorities named, the verdict in the full court of science is as yet "not proven."

MR. ADLER has resumed his Sunday lectures in New York under great difficulties,—his wife having been very ill, and his own health, on account of a summer of anxiety and care, far from vigorous. For these reasons, he has not been able yet to furnish a copy of one of his lectures for our columns. But we trust better days are in store for him soon, and that the *Index* will ere long have the benefit of his earnest thought and inspiring speech.

SOME of our readers have inquired why Mr. Chadwick, who is announced among our contributors, does not write for the *Index*. It is therefore due to him to say that we have had the help of his facile pen in frequent articles since the first of July. You do not always know, friends, whom you are reading in those mysterious "Book Notices," which generally had best travel *incog.*

ERRATA.— In the poem in our last number, "The Heart of Carlyle," several misprints escaped notice. "Though" in second verse should have been "through"; "wild," in fourth verse, "mild"; "dream" in fifth verse "deem"; and "ye" in sixth verse "you."

SCIENCE AND RELIGION.

THE fact of man's long-continued existence upon earth, stretching far back into an undefined past, is now so well established that continued reference to its proofs would not be justifiable, except for the many daily evidences that the old doctrine of a comparatively recent creation, although seldom openly defended, is by no means abandoned. The existence of many theological dogmas depends upon its retention. It is still taught in secular schools and in Sunday-schools. It is still the underlying assumption of very many sermons. It is still floated along in newspaper editorials and in popular lectures and essays. Only by constant reiteration of the new can we ever hope to push the old superstition out of the prepossessions of the unthinking multitudes. For this reason, as well as for other reasons, we welcome every new contribution of fact or suggestion which goes to confirm the theory of man's derivation as distinguished from that of his creation, and helps to put it into more definite form.

A SIGNIFICANT contribution to the hypothesis of long-continued existence is that of Mr. De Costa in the *Popular Science Monthly* for November. The race of men found by the Spaniards in Central America were not an aboriginal race, but first came to this country in some unknown way, but probably from some country bordering on the Mediterranean, about the time of the Christian era. They dispossessed another race, who were likewise not an aboriginal race. The red Indian, also, was not aboriginal, but trod upon the graves of an older race. In the Icelandic Sagas relating to America, conclusive proofs are found that, when the Icelanders first visited America, the natives met with were not Indians, but Eskimos,—called by the Icelanders Skrællings. That the Skrællings and the Eskimos were identical seems an unavoidable conclusion from the array of facts presented in evidence. The Indian discovered by the early navigators of the days of Columbus was a new comer upon the eastern shores of America. He had driven off the Skrællings, probably between the years 1000 and 1200, who had gradually retreated toward the North. But of greatest significance is the suggestion (rapidly becoming much more than a suggestion, however) that the Eskimos are direct descendants of the pre-glacial man, and therefore the oldest known continuous race in the world.

THE facts which have led to the conclusion that glacial or pre-glacial man existed in America—that he was wide-spread over the continent, dwelling as far south as the Delaware Valley, where his relics are to-day found in the gravel beds, deposited by the terminal moraine, and that the maximum cold did not destroy him—are daily accumulating, but cannot of course be given here. New study, doubtless, will hereafter be given to relics heretofore hastily ascribed to the Red Man, and the Eskimo will be invested with a new and even romantic interest. Mr. De Costa believes that in some words in the Icelandic Sagas, taken from boys captured by Karlsefne in 1006, we have the oldest known words of human speech. Discredit has heretofore been thrown upon these Sagas, because the men they described as living so far to the south in America were not our Indians; but, now that their identity with the Eskimos is admitted, the former occasion for suspicion becomes a new proof of reliability.

WE are sorry that the Eskimo is not a more pleasing subject for study. As described by Mr. Ludwig Kumlien, naturalist to the Howgate expedition, in the fifteenth *Bulletin* of the United States National Museum, he is, when full grown, so begrimed with soot and grease that it is impossible to tell his real color. When upon hunting expeditions in the summer time, a tub, placed in the centre of a whale-boat, carrying three or four families, becomes the receptacle of the animal proceeds of the expedition; and from this putrefying and malodorous garbage heap, which is never cleaned out, each member of the boat's crew picks out a piece of meat whenever he feels hungry. At home, in their tents, the women use their bare thighs as boards for cleaning sealskins. Most of the men cannot count higher than ten, many not higher than six. They preserve a very primitive form of priesthood in the *ancoot*. The ancoot heals the sick, talks to Tomgarsuk,—who is both God and devil, but more of the latter than the former,—deals in prophecies, and practises conjurer's tricks. Their *igloos*, or ice houses, are inconceivably filthy. Their account of the creation is suspiciously like that of the Hebrews in some particulars, the first man, for instance, who grew up from the earth, getting his wife from one of his thumbs instead of from one of his ribs. The whole of Mr. Kumlien's account is of interest.

BISHOP DOANE'S article on "The Advantages of Free Religious Discussion," in the *North American* for November, is charmingly pedantic and amusingly "stilted" in style. Some parts of the article are really better even than some of the best things in Mark Twain's *Innocents Abroad;* for we know that Mr. Clemens intends to make us smile, if possible, but the good Bishop does so without intention. In precisely those passages, in fact, in which he desires to become most solemn, our smiles grow broadest. The article is not in the least degree an illustration of the "solemn humbug," which Mr. Stephen tells us is so plentiful among the English upper classes; for Bishop Doane believes all that he says. Whenever he thinks that his plummet touches bottom, we can almost hear the placid chuckle with which he

Digitized by Google

holds on to his line, and settles back in the assurance that no one can go any deeper than his proposition. The utter innocence of any suspicion that his plummet is too light to sink very far, and that it by no means follows that bottom is touched when a man has run out all the line he has got, this, too, is amusing and instructive. It furnishes a good illustration of a fact of observation; namely, that there is a positive arrest of intellectual development on the part of many persons, which wholly incapacitates them from any understanding of the progress of modern science, or of the facts which have put religion to-day in a different position from that occupied twenty-five years ago. We should perhaps add that Bishop Doane's idea of Free Religious discussion is only that of discussion between an instructed believer, on the one hand, and the one who wishes to believe, on the other hand, and who is "sad" because he does not already believe.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

What Can be Done for Civilizing Indians.

A CORRESPONDENT of the Springfield *Republican*, "S. A. M.," writing from Carlisle Barracks, Pa., gives the following interesting description of the progress made in a single year by the young Indians that were brought there from Dakota to be educated in the ways of civilization:—

Just a year ago to-night, at half-past twelve o'clock, were landed at these barracks eighty-four Sioux boys and girls, in their wild costumes, taken from their homes on the far-off plains of Dakota, where they had roamed as free as the air from their infancy. There was no time spent in packing trunks or arranging clothing. Bare-headed, with their blankets around them, they came. Some had bundles under their arms,—precious bundles to them, a few trinkets, with now and then a pipe and a pair of moccasins.

That was a wonderful night,—a dark night, which has proved the dawning of a brighter day for the Indian. Imagine, if you can, that train winding its way through the lane into these grounds. The silence was broken only by the jingling of the bells on their leggins. Hungry and wearied by the long journey, they needed rest and food, which had been kindly provided by the ladies. To take these poor creatures, and cleanse and clothe them, noble hearted ladies did not long hesitate to undertake. It was not all done in a day or a week, but persevered in until they were made as sweet and clean as other little boys and girls. I shall never forget the half-hour spent in coaxing and teasing the first little girl (as she came to me from the hands of lady barbers) to get into the bath-tub. Exhausted with my efforts, I playfully seized and stripped off her only garment, crying out, "Washta!" (Good), and before she knew what I was about she found herself in the water. This same little girl, dressed in her new clothes, went out and told the others, "It wouldn't hurt!" And so one by one they took the initiatory steps to civilization.

To-night is our anniversary meeting. Our number has increased to one hundred and ninety-six; and, as I glance over this assembly, I ask myself, Are these the same boys and girls that one year ago came to this friendly roof? Yes!

> "The very same boys
> With their trinkets and toys,
> The very same girls
> Now with bangs and curls,
> That came to this friendly roof."

Truly, as the president of Dickinson College said, "It is little less than miraculous." This gentleman saw them when they arrived, and has watched their steady progress, giving an impulse to the work by his warm sympathy and coöperation. Friends and teachers contribute to the occasion by speeches and songs. Speeches from the students in their own languages and in English are listened to with great interest. We sang our first tune, which we learned coming down the Missouri, which was a great contrast to their favorites now, in which the bass is quite prominent, "Take the name of Jesus," and "Give me the wings of faith." Capt. Smeade's speech was exceedingly interesting to all. He had been in their tepees, and assisted in capturing seventy of their tribes only two years ago. He contrasted their condition then and now, and showed them the great advantages they now are enjoying.

The Indian pupils have been lending additional interest to the recent local county fair by entering many products of their industry. Besides the exhibits of their industry were to be found many things now to be looked upon as relics. A case of Indian clothing, implements, ornaments, and curiosities, attracted very general attention, and by the thoughtful could not but be contrasted with the articles manufactured by the children of the school. There were seen a suit dressed with the scalps of the owner's Indian enemies, and a female sack ornamented with elk teeth, near them plain and neat clothing made by the apprentice tailors and seamstresses of the school; moccasins trimmed with beads, in contrast with shoes made by the Indian pupils; bows and arrows for the hunt, and near by excellent bread baked by Indian bakers, and grains, fruits, and vegetables raised in the fields connected with the school, by Indian labor; tomahawks, knife-sheaths, and tobacco-pouches, greatly contrasting with the neat, well-made tables, tin cups, rattles, and pans, fresh from the shops at the school; rude and grotesque paintings, side by side with very fine specimens of penmanship and plain drawing, showing what rapid progress the boys and girls have made. Among the articles exhibited were shoes, new and repaired, buggy and wagon harness, quilt, child's dress, boys' shirts, machine and hand-made, night-dresses, chemises, specimens of darning, boys' pantaloons, table with inlaid top, tinware in great variety, bread, agricultural products, such as corn, potatoes, and vegetables of all kinds, also specimens of penmanship and drawing. A number of the Indian boys also afforded the crowds of visitors much entertainment by their exhibitions of pony-riding, foot-racing, and shooting with the bow and arrow.

THE *Republican* also gives an account of the progress of the Chippewas on their reservation in Minnesota. Probably there are no Indians in the country incapable of civilization, if only wise methods of honesty and humanity are used to reach them, instead of white agents to cheat them, and soldiers to hunt them down for resenting the outrage:—

The Chippewa Indians, settled on White Earth reservation in North-western Minnesota, have adopted the habits of the whites, and have made such progress toward civilization that White Cloud, their head chief, reports that the Chippewa bands still wandering want to abandon the chase and work the soil for a living. White Cloud says: "They are getting tired of their precarious means of living, and now they ask the great father to assist them with a few cattle and agricultural implements, to enable them to earn their bread from the soil. The head men are especially anxious that their children shall receive some degree of education, that they may have a better chance of getting along than was enjoyed by their fathers. It is only eleven years since we commenced work on the White Earth reservation. Before that time, the chase was our only occupation. Now, we raise nearly all we require for subsistence. We have plenty of the best land, with lakes full of fish, wild rice in abundance, and can raise enough crops to support the whole Chippewa nation. We are already almost self-sustaining. Our young men work in the field; and some twenty-five or thirty of them, with others from the other tribes, went to work in harvesting the wheat on the Dalrymple farms. All the bands are favorable to the plan of living together and opening farms. They see themselves crowded out by the whites. They see the white men stealing their pine timber, and they know that they must do something for themselves, or starve."

White Cloud thinks that in from fifteen to twenty-five years the whole Chippewa nation can be made a self-sustaining and prosperous community. As an illustration of the progress that has been made in the brief period of a dozen years, he says that, through the noble exertions of Bishop Whipple, nine full-blooded Indians are now ordained clergymen of the Episcopal Church; and they are scattered among the Indian tribes, inculcating good morals among them, elevating their tastes, and inspiring them with the manly desire of doing something for themselves and their children. "That shows," says White Cloud, with a smile of satisfaction, "that we are on the road to civilization. All we need is a little aid and encouragement from the government; but, above all, the heads of families should be furnished with a title to their farms of one hundred and sixty acres of land, so that they may have an interest and hold in the soil."

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, Nov. 3, 1880.

The Presidential campaign and election have dominated all other interests and affairs in Milwaukee. Consequently, this letter will be of a gossipy nature, referring to such local matters as were able to win public attention during the prominence of politics.

Religious councils and conferences were quite numerous in the city in the month of October. The Episcopalians and the Presbyterians each engaged in a three days' session, and the Young Men's Christian Association held a convention.

The Episcopal Council preserved a somewhat more dignified attitude during this late session than has previously marked its convocations. The abusive personalities and unclerical squabbling of this body in its sessions has subjected it to much well-deserved ridicule and reproach.

The Presbyterian Conference was favored with the attendance of several of their most celebrated Western representatives, who participated in the lengthy deliberations. Some of the wisest of these essayed in solemn and learned style to reconcile the story told in Genesis with the latest geological investigations, and no doubt succeeded in satisfying those who devoutly desired this reconciliation that there was no *real* discrepancies existing. The lavish waste of words and time in attempting to hold together the worn-out fabric of an old theology, and patch it with scientific phrases, is to a progressive rationalist a positive source of pain. We weigh their splendid opportunities of wealth and culture against their activities, and measure the possible good they might do in humanity's cause with their strenuous efforts to combat social progress, and it causes a real regret.

The Methodist conferences in the West have been subjected to several vexatious sessions on account of heretical tendencies in their ministers. The story of the Rock River Conference is familiar to the *Index* readers. The editor of *Unity*, commenting upon this case, expressed the sentiment of most Liberals on the subject in these words: "When the Rockford Conference asked Dr. Thomas to withdraw, they asked him to increase his manhood. We fear that now in the presence of a heresy jury the Doctor will be more willing to state dogmatically a belief toward which in future he will be obliged to confess a second heresy, or else disappoint the growing years he has thus far ennobled."

The heresy of a Methodist brother, Mr. A. Haskins, of this city, has also needed looking after by the Wisconsin Conference. Mr. Haskins has opened his church — which, by the way, is an independent society, and not under the control of the Conference—to different persons who have lectured on various secular subjects. At the late conference, Rev. Mr. Haskins requested permission to withdraw from the Methodist body, which was granted, and no doubt very readily.

A tedious scandal trial has been continued among the Wisconsin Methodists, the subject being the dereliction of a minister, the principal charges being preferred by a brother minister.

The Methodist Conference passed a resolution to allow their ministers who were to remove from their present pastorates to remain until after election, that they might use elective privileges, evincing themselves an eminently practical and patriotic as well as pious body.

With a casual mention of Rev. H. Rose, of Plymouth (Congregational) Church of this city, the religious items will conclude. The Sunday week following the sad disaster, the wreck of the "Alpena," Mr. Rose advertised that he would preach upon the subject, "How to reconcile the loss of the 'Alpena' with the love of God." The newspaper report of the sermon showed it to be of the nebulous character common to such unfruitful themes. They neither console bereavement nor convince any careful thinker.

There was a novel feature in the political canvass of our city, novel at least to Milwaukee. It indicated the possibilities of the far future, when women with the right of suffrage shall participate in political af-

Digitized by Google

fairs. The Canal Boys, a Republican club, held one of their public meetings in the Academy of Music. It was a political matinée, occurring in the afternoon for the express purpose of giving ladies an opportunity to attend; and they responded to the invitation extended them in an enthusiastic manner. The Academy was filled to overflowing, the number of ladies predominating. The various schools and colleges, both male and female, were represented, having been given a half-holiday for this purpose. Eloquent speeches were made, interspersed with campaign and war songs, the large audience uniting in rendering the choruses.

On the evening after the election, the Academy was opened at a small price of admission; and the returns were read from the stage, the telegraph wires being brought into the building. Quite a large number of ladies were present, which gave the occasion the character of an entertainment. Orchestral music and singing by a quartette club filled pleasantly the gaps of time between the receipt of the despatches. The ladies who availed themselves of the opportunity experienced a novel sensation, and the contrast between this occasion and the usual hubbub at head-quarters where returns are read was remarked upon by the gentlemen. Here was no smoking, no rudeness, scarce any interruptions, during the orderly reading of the despatches. Ladies occupied seats upon the stage, apparently as much interested in the result of the election as were the committees. All demonstrations were enthusiastic, but evidently modified by the environment. It was a capital argument against the oft-repeated assertion that women will be subject to rude treatment and become demoralized, if they take part in elections. It was a well-displayed argument that the influence of women while sustaining the right of suffrage will be salutary.

There is a law existing in Wisconsin, forbidding that children under twelve years should work in factories. It has, however, been so seldom enforced that it is almost a dead letter, and entirely unknown to employés. It has become known through the instrumentality of the Humane Society, lately organized in this State, that a large number of young children are employed in factories; and a movement is now on foot to compel the enforcement of the law regulating the labor of women and children in factories. There are also a few sanitary laws by way of proper cleanliness and ventilation. Simple as these are, they have been disregarded by employers; and the laws have never been enforced. This heedlessness on the part of manufacturers works great evil, resulting in the disease and death of the hands. An ordinance on the subject is at present before a committee of the Common Council; and the question will be brought into public notice by Rev. G. E. Gordon, President of the Humane Society, in his address at the annual meeting of the society, to be held in November. A compulsory law, the inevitable outcome of the agitation of the question of the employment of young children in manufactories, will also be agitated with a view to having a bill presented at Madison this winter.

A course of popular Sunday afternoon entertainments is now in progress, not, however, under the auspices of the Sunday Lecture Society. This society was disorganized during the business depression of 1878-79. The manager of the Academy of Music has taken it in hand, and the indications are that it will be a financial success. The course includes the best concert and platform talent in the country, and the admission is but twenty-five cents. It meets a popular demand, and is well patronized.

B.

CATHOLICS AS MAYORS.

ALBANY, NOV. 7, 1880.

Editor of the Free Religious Index:—

In your last able and excellent paper, I see you criticise unfavorably the New York papers for opposing the nomination of a Catholic for mayor of New York city.

In the same paper, I see an item to the effect that a Catholic bishop in Canada has denounced with excommunication any of his people who shall send their children to the government, or public, school,—an act which we see nearly every day in New York and other of our States; and we also see that the cities of New York, Albany, Troy, and I know not how many more, have Catholic mayors.

In this view of the case, can a man be a good Catholic and at the same time be a good mayor? I grant them all rights, and full toleration consistent with the safety of our government and institutions; but I would certainly protest against a political autocracy, like Tammany Hall, foisting a foreigner, holding superior allegiance to a foreign potentate, especially where education, intelligence, and morality were concerned.

M. MCGOWIN.

[We do not wonder that apprehensions, such as our correspondent expresses, are aroused at the prospect of Catholics in responsible public offices, where the laws permit, if not almost invite, them to act officially for the benefit of their Church. And this appears to be the case in New York city. If we are correctly informed, the apportionment of the enormous school fund of that city is intrusted to a Board of Commissioners who can act largely at their own discretion. The mayor is one of this Board, and, if he were to be a Catholic, the majority of the Board would be Catholic for the coming year; and hence the fear concerning the school fund,—even the *Nation* saying, "In fact, we are willing to stake our slender reputation as theologians on the assertion that, if Mr. Grace as Mayor has discretion in the disposition of the school fund, and fails to give the Catholics a share [for their own schools], he will commit [in the eyes of the Church] a sin." Nevertheless, we abide by our position that Mr. Grace, if otherwise an entirely fit man for the office, should not have been rejected because a Catholic. The evil in this case is in allowing such "discretion" to any Board, however composed. There should be constitutional provisions, and appropriate laws enforcing them, absolutely prohibiting the use of the public school fund for any school or institution under sectarian control; and then the proper procedure would be not to refuse to elect a man to office, if otherwise qualified for it, for fear his religious faith or non-faith would prevent his administering its duties justly, but to impeach him, whether Catholic or Protestant or Freethinker, if he disobeyed the laws to advance his own special opinions concerning religion. Nor should we assume that a Catholic in public office, under our forms of government, whatever his ecclesiastical theory may be, will practically give his "superior allegiance to a foreign potentate." We are bound by our republican principles to grant him all the rights and privileges of an equal citizen until he commits some overt act of treachery and treason; and then there are or should be laws amply adequate to meet the case. With regard to Mr. Grace, if the exposures of his commercial career, which the New York *Tribune* has been making, are well founded, there were ample reasons for opposing his election without raising the unrepublican question of his religious convictions.—ED.]

In the article on the Treatment of the Insane in the last number, the word "same" in the fourth line of paragraph marked V. should have been *sane:* an important correction, as it is one of the prominent objects of the society, and of the supervision it seeks to have established, to prevent insane asylums from being perverted from their legitimate and useful work by malice or greed and made places of confinement for those who are not insane.

F. H.

LESSONS
ON
The Origin and Growth of Christianity.

VI.

JOHN THE BAPTIST.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand."—MATT. iii., 1, 2.

1. The Messianic Period.

The *Messianic expectation* of the Jews, which had been *growing* since the time of the earlier *Maccabees* (about 165 B.C.), *culminated* during the reign of HEROD, and continued to agitate the people until some time after the fall of *Jerusalem* (70 A.D.).

The great DAY OF JUDGMENT, foretold by the later prophets (*Zeph. i.*, 14–18; *Mal. iii.*, 2; *iv.*, 1), was looked for by many, to be followed by the establishment of the KINGDOM OF HEAVEN, wherein all should yield obedience to the sacred LAW.

2. John the Baptist.

About the year 28 A.D., an *extraordinary man* appeared in JUDEA, assuming the *garb* and *appearance* of the *ancient prophets* (*Zech. xiii.*, 4; *Isa. xx.*, 2; *II. Kings i.*, 8; *ii.*, 13–14), and prophesying the *speedy coming* of the MESSIANIC KINGDOM. His name was JOHN (*Iohanan*). We know nothing concerning his *ancestry* or *early life*, the miraculous legend of his birth (*Luke i.*, 5–25, 39–41, 57) being *wholly unhistorical.*

He adopted the habits of an *ascetic*, eating *barely enough to sustain life*, wearing the *simplest clothing*, and dwelling *in the wilderness* between JERUSALEM and the *Jordan*, apart from human habitations (*Mark i.*, 3, 6; *Matt. iii.*, 1, 4; *xi.*, 18; *Luke iii.*, 2). In these respects, he resembled the Jewish sect of the ESSENES, who lived in the wilderness near the *Dead Sea*, refrained from the use of *meat* and *wine*, and performed frequent *ceremonial ablutions.* The legend in *Luke* (*i.*, 15) represents him to have been a NAZARITE; *i.e., devoted by vow* to these rites and abstinences from birth.

NOTE.—The legend respecting the *birth* of JOHN is not in the *Triple Tradition*, and is mentioned only in *Luke.* His alleged relationship to JESUS is *contradicted* by the facts as related in the *historical portion* of the *Gospels*, which represent them to have been *strangers* when JESUS sought him to be baptized.

3. His Preaching.

Gathering around him *willing hearers*, prepared to listen by the general *Messianic expectation*, he exhorted them to REPENTANCE, in anticipation of the awful *Day of Judgment*, which he declared was close *"at hand."* (*Matt. iii.*, 2; *Mark i.*, 4; *Luke iii.*, 3.) Those who neglected the warning, he said, would be *"burned with unquenchable fire."* (*Matt. iii.*, 12; *Luke iii.*, 9, 17.) He declared the insufficiency of *formal observances of the law*, or *descent from* ABRAHAM, for *salvation* from this doom (*Matt. iii.*, 9; *Luke iii.*, 8), and denounced the PHARISEES and SADDUCEES as a *"generation of vipers."* (*Matt. iii.*, 7; *Luke iii.*, 7.) He appears to have preached against *riches* and *extortion*, and to have taught a sort of *communism of property*, similar to that adopted by the ESSENES. (*Luke iii.*, 11–15.) JOSEPHUS declares that many people sought him, and *"were greatly moved by hearing his words."* (*Antiq., xviii.*, v., 2.)

NOTE.—*"Preaching"; "exhorted."* Very terrible and earnest his appeals must have been. But do you *approve* of this method of convincing people of their sins? Which is better,—to *convince the reason* by argument and persuasion, or to *appeal to the feelings and fears* of people? Do we have any such *"preaching"* in our day? What do you think of the methods of *"revivalists,"* or *"evangelists,"* so called? Is TRUTH discoverable through the *emotions*, or by *calm and reasonable investigation?* Which is the better way?

4. His Baptism.

As a symbol of *purification* and *repentance*, JOHN adopted the rite of *baptism*, or *immersion*, in the waters of the JORDAN. (*Mark i.*, 4, 5; *Matt. iii.*, 6; *Luke iii.*, 7, 16.) This rite was preceded by a *confession of sins.* (*Matt. iii.*, 6; *Mark i.*, 5.) He proclaimed *repentance* and *righteous living* to be the conditions essential for admission to the *heavenly kingdom.* (*Matt. iii.*, 8; *Luke iii.*, 8–10.)

NOTE.—BAPTISM: From a *Greek* word meaning *"immersion,"* a rite probably of *Eastern* origin. Frequent ceremonial ablutions were commanded by the *Persian* and *Jewish* scriptures, and were especially regarded by the ESSENES. The name *"Sabian,"* applied to the *Sun and Fire worshippers of* CHALDEA, is also derived from a word meaning *"to immerse,"* and baptism was a rite of their religion. The later *Christian* form of *sprinkling* appears to have grown out of the *Roman* (Aryan) rite of *Lustration.*

General Questions.

1. What was the duration of the *Messianic period?* 2. What was foretold by the *later prophets?* 3. When and where did JOHN THE BAPTIST appear? 4. Describe his *dress* and *appearance.* 5. His *manner of life.* 6. What *Jewish sect* adopted similar customs? 7. What did JOHN THE BAPTIST *prophesy?* 8. Describe his *preaching.* 9. What does JOSEPHUS say about it? 10. What do we know of his *ancestry?* 11. What is *baptism?* (Meaning of the word.) 12.

Digitized by Google

What did JOHN declare to be *essential* for admission to the kingdom of heaven?

To the Teacher.

For "*helps*," read *Bible for Learners*, vol. iii. (ch. vii.), Renan's *Life of Jesus* (ch. vi.), Savage's *Talks about Jesus*, lecture on his "Public Life," Josephus (*Antiq.*, *xviii.*), and J. H. Allen's *Fragments of Christian History*.

Explain "*asceticism*." (A good opportunity here for interesting conversation.) Talk about *Baptism*, its *symbolism*; the efficacy or non-efficacy of this and similar rites; the danger of placing emphasis on the *form* at the expense of *sincerity* and *truthfulness*. Is it not best to dispense with forms which possess for us no longer the meaning and importance which they hold in the minds of "Evangelical" believers?

[These Lessons, printed in a convenient four-page sheet, can be obtained at the office of the Free Religious Association at the rate of one cent each. Applications by mail must include postage.]

FOREIGN.

THERE has been another outbreak of Roman Catholic fanaticism in Mexico against Protestants. On a Sunday appointed for the opening of a Protestant church at Salatitlan, near Guadalajara, a mob, headed by the curate, attacked the congregation and killed several persons. The curate generously offered to confess the dying and save their souls. The curate and his associates in the crime will probably be punished.

A BILL has been introduced in the States Assembly of Jersey by the provisions of which "it is forbidden to any Jesuit or member of the Congregation of Jesus to take up his residence on this island or establish any institution whatever under the title of school, seminary, college, community, or brotherhood, under pain of summary banishment from the island, together with all those aiding or assisting him." And it "is equally forbidden to the members of any other religious orders who are bound by monastic vows to establish any institution before mentioned without having first obtained the sanction of the States, on pain of a fine not exceeding £50 for each member of the said order who shall neglect or refuse to apply for such authorization."

CONSIDERABLE interest has been current during the past two days, in certain rumors to the effect that the Government had under consideration the question as to whether Mr. R. A. Proctor should be permitted to deliver on Sunday his promised lecture, entitled "A Sabbath Survey of the Vastness of God's Universe." To-day, Mr. Proctor received a communication from the Inspector-General of Police, stating that the delivery of the lecture would be disallowed. Mr. Proctor at once wrote to the Colonial Secretary, urging reasons against the course taken by the Government, and requesting a reconsideration of the decision. In reply, Sir Henry Parkes stated that the determination announced by Mr. Fosbery had been arrived at after due deliberation, and could not be rescinded. The reason assigned for the prohibition is that a charge was to be made for admission to the lecture.—*Sydney (Australia) Bulletin.*

THE Archbishop of Paris costs the State 45,000 francs yearly; the Archbishop of Algiers, 20,000 francs; sixteen other archbishops, each 15,000 francs; sixty-nine bishops, each 10,000 francs; indemnities for expenses of diocesan visits, 97,000 francs; indemnities for establishment expenses, 55,000 francs; expenses of bulls and information of various kinds, 24,000 francs. The Vicar-General of Paris receives 4,500 francs; eighteen metropolitan vicars, 3,500 francs each; one hundred and sixty-seven other vicars-general, each 2,500 francs; five vicars-general in Algeria, 3,600 francs; fifteen canons at Paris, 1,600 francs; fourteen canons in Algeria, each 2,400 francs; one *curé archiprêtre* at Paris, 2,400 francs; sixty *curés archiprêtres* in other dioceses, each 1,600 francs; five hundred and eighty first-class curés, each 1,600 francs; two hundred and seventy second-class curés, each 1,500 francs; two thousand five hundred and twenty-one third-class curés, each 1,300 francs; six hundred and twenty-four officiating priests or *desservants* at 1,300 francs: one thousand four hundred and fifty-one at 1,200 francs; seven thousand five hundred and seventeen at 1,100 francs; four thousand five hundred at 1,000 francs; seventeen thousand and ten at 900 francs. For Algeria there must be added two archiprêtres at 2,400 francs; fifteen *desservants* at 2,400 francs; two hundred and forty-five *desservants* at 1,800 francs; ninety-eight auxiliary priests at 1,800 francs; three bishops' secretaries at 1,800 francs. Ecclesiastical pensions and assistance to aged priests cost 887,000 francs.

JESTINGS.

"DARLING, this potato is only half done." "Then eat the done half, love."

A MAN out West was offered a plate of macaroni soup, but declined it, declaring that they "couldn't play off any biled pipe-stems on him."

A COLLEGIAN, asked who was the author of the great works attributed to Homer, replied, "He was not Homer, but another man of the same name."

A VERY disagreeable old gentleman dies. A nephew, charged with the duty of preparing his epitaph, suggests: "Deeply regretted by all who never knew him."

THE young rascals who removed the chiropodist's sign, "Corns Cured Here," and placed it on the walls of an inebriate asylum, had some idea of the fitness of things.

A GERMAN life insurance company, called Der Lebensversicherungsgesellschaft, complains of the irregularity of the mails. Yet one would suppose it got all of its letters.

"ONE TOUCH OF NATURE," ETC.—*Street Preacher:* "I now ask, brethren, what can I do to move you,—what shall I do to move you in this world of wickedness?" *'Arry:* "Send round the 'at guv'nor. That'll move 'em."—*Fun.*

THE late Dr. Bethune asked a morose and miserly man how he was getting along. The man replied: "What business is that of yours?" Said the Doctor: "Oh, sir! I am one of those who take an interest even in the meanest of God's creatures."

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . .		10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss.—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

IN. ITE ESSAYS,

Cornell University

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. B. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,
101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 570.
VOL. I., NEW SERIES.—NO. 22.

BOSTON, MASS., THURSDAY, NOVEMBER 25, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HE who lives pure in thought, free from malice, contented, leading a holy life, feeling tenderness for all creatures, speaking wisely and kindly, humble and sincere, has the Deity ever in his heart. The Eternal makes not his abode within the heart of that man who covets another's wealth, who injures living creatures, who speaks harshness or untruth, who is proud of his iniquity, whose mind is evil.—*Hindu (ancient).*

CONSIDER, you who are going to take your trial, what you wish to preserve, and in what to succeed. For, if you wish to preserve a will in harmony with nature, you are entirely safe; everything goes well; you have no trouble on your hands. While you wish to preserve that freedom which belongs to you, and are contented with that, for what have you longer to be anxious? For who is the master of things like these? Who can take them away? If you wish to be a man of modesty and fidelity, who shall prevent you? If you wish not to be restrained or compelled, who shall compel you to desires contrary to your principles, to aversions contrary to your opinion? The judge, perhaps, will pass a sentence against you, which he thinks formidable; but can he likewise make you receive it with shrinking? Since, then, desire and aversion are in your own power, for what have you to be anxious? Let this be your introduction, this your narration, this your proof, this your conclusion, this your victory, and this your applause. Thus said Socrates to one who put him in mind to prepare himself for his trial: "Do you not think that I have been preparing myself for this very thing, my whole life long?"—By what kind of preparation? "I have attended to my own work."—What mean you? "I have done nothing unjust, either in public or in private life."—*Epictetus.*

THAT we ought to do an action is of itself a sufficient and ultimate answer to the questions, *Why* we should do it? how are we *obliged* to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible.—*Whewell.*

WHAT I must do is all that concerns me, and not what the people think. This rule, equally as arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*R. W. Emerson.*

THE simple precept, seek the truth, respect the truth, speak the truth, and live the truth, is one without which no character can be perfect; and it is one which will make a character for a man, though he never read a line of theology, never listened to a single sermon, never entered the portals of a church.—*G. J. Holyoake.*

FREEDOM to seek and find
All that our dreams designed,
Patience to wrest from time
Something of Truth sublime,
Or of Beauty that shall live,—
We beseech Thee, give!

—*Bayard Taylor.*

CURRENT TOPICS.

THANKSGIVING DAY! A very good day to keep; but it is strong enough to stand alone without any Proclamation from President or Governor. The churches and the homes, especially the latter, will take care of it.

IT is announced that Hon. Andrew D. White, nominally President of Cornell University, but at present American minister to the German government, is writing a *Life of Thomas Jefferson*, which is to be one of a series of biographies of the founders of the American Republic to be published the coming year. Prof. Goldwin Smith is to write the *Life of Washington* for the same series.

MR. GEO. H. ELLIS is printing another series of Rev. M. J. Savage's sermons, in neat pamphlet form, all ready to bind together into a book by and by. The three that lie before us are entitled "Autumn Philosophy," "Stones of Stumbling," and "After Election"; and, from the glance we have cast into them, we are sure they are full of the strong good sense that habitually characterizes Mr. Savage's sermons. We note that Mr. Savage continues the habit of using Bible texts for his sermons. We wonder why. Will not he use the column that awaits him in the *Index* to tell us?

MR. G. S. HUBBELL writes us from Cincinnati, in defence of Colonel Ingersoll and the minority of the Liberal League, and protests against the action of the majority at the Chicago meeting in committing Liberalism to untenable ground with regard to the national postal laws. He takes the sound position that the general government, having been intrusted with the carrying of the mails, is bound to see that they are not used for a criminal traffic. The laws, as he justly thinks, may need amendment to prevent their abuse to purposes of religious persecution; but with equal justice he protests, in the interest of morality, against their repeal.

REV. DR. SCHAFF announces that "the American Bible Revision Committee have completed the revision of the English version of the New Testament, and transmitted the result of their labors to England. The British Committee will meet in November for final action; and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after." It is also officially announced by the Revision Committee that "only those editions of the New Revision, including the marginal renderings, which are published or approved by the University Presses of England, will be recognized by us as the authorized editions."

THE agitation in Ireland seems no nearer a solution. The Gladstone Cabinet, it is clear, though claiming energetically that the laws are to be enforced and the peace preserved, shrinks from pushing matters to extremity. The strongest part of the Cabinet undoubtedly feels that the Irish peasantry are suffering wrongs that should be righted. But how to settle the land question in Ireland without touching the same question in England, and how to touch the land question in England without bringing on an issue which neither the Cabinet nor the Liberal party in England is yet ready to meet, is the perplexing problem. Gladstone's present administration has been no bed of roses, and from present appearances is not likely to be.

POPE LEO has addressed a letter to the former officials of the Pontifical States, repeating the old story of Pius IX.,—that, since the absorption of Rome into the kingdom of Italy, the Pope has been kept "a prisoner in the Vatican." It was hoped that Leo XIII. would be too liberal and too sensible to keep up this pious fiction of "imprisonment," when he knows that he is as free as any other man in Rome to go where he will. But the exigencies of administering a church of two hundred thousand souls, of whom he is recognized as the Infallible Head, will play strange pranks with both a pope's natural liberality and his common-sense. Pius IX. began as a liberal, and ended with fulminating vain bulls against everything liberal in the spirit and progress of the age.

PROF. ROBERTSON SMITH has again been brought to trial by the General Assembly of the Free Church of Scotland, and this time defeated by a vote of two hundred and two in his favor to two hundred and seventy against. His punishment is suspension from his professorship for six months, which will give him time for fresh studies of the Bible, and the evolution of new heresies for future volumes of the *Encyclopædia Britannica.* The opinions for which he has been condemned are those expressed in the article on the Hebrew Language and Literature in the eleventh volume of the revised edition of the *Britannica*, the last volume published. In this article, he calls Eber, the alleged ancestral head of the Hebrews, "an ethnological or geographical abstraction"; says the Song of Solomon is a "lyric drama," and that the Books of Ezra and Nehemiah are "singularly destitute of literary merit"; and he gets over the troublesome miracle of Jonah and the whale by pronouncing it "a parable." Such things to the old Orthodoxy of Scotland are very irreverent and horrible; and, with charming *naïveté*, his accusers affirm that a man who can say such things of books of the Bible cannot believe that God wrote the books, or at least will seem to others not so to believe. Professor Smith now protests against the decision on grounds involving the validity of the court, and perhaps will take his case to a legal tribunal, where ecclesiastical opinions and traditions may not have so much weight.

Digitized by Google

For the *Free Religious Index.*

Discourse in West Church on Lydia Maria Child.

BY C. A. BARTOL, D.D.

"This woman was full of good works."—ACTS ix., 36.

There are human creatures who seem to be not so much individual persons as universal sympathies, incarnations of divine goodness, born to be humane. Existing oftener in the shape of women than of men, they are impellers rather than organizers of philanthropy,—as it were, the powder-part in the ammunition of every holy war. Their exceeding sensibility possibly takes at times, as in the case of her of whom I shall speak to-day, that nervously irritable or capricious form, which implies no malignity, but is only an enraged benevolence or a sort of cutaneous fever or fault. Mrs. Child had the defects of her qualities, and her defiant moods, which were virile virtues in a tender soul. From Mahomet to Garrison, history will show that the reformer has commonly been blessed with a sympathizer and help-meet in his female companion or wife. But in Lydia Maria Child we have an example wherein the feminine partner was leader in the sacred firm, stirring her excellent husband till he was kindled with an equal zeal of devotion to the welfare of his race. Some of us remember that good man, accomplished scholar, and acceptable preacher, Dr. Convers Francis, her brother, with ardor more than of kindred blood for every worthy cause of freedom and truth.

The religious motive of Mrs. Child appeared in her early care for the young, as editor of the *Juvenile Miscellany*, almost the first widely known and effective attempt among us to interest children in literature; and how well people, now gray in years, recall the joy with which, all over New England, they hailed the successive numbers of that periodical, whose bound volumes are doubtless on the shelves of many of their libraries, in what was the dawn and aurora of magazine intelligence in this country fifty years ago! It is her honor to have been instrumental in the new intellectual birth of the rising generation, especially when the nation itself was scarce more than a child.

Mrs. Child was also one of the first in the land not only to feel the wrong of negro slavery, but to propose and institute measures to remove that sin and curse. There was a stroke of genius, and an argument so conclusive as to make any others intrinsically superfluous and needless, in the title of her book published in Boston in 1833, *An Appeal in Favor of that Class of Americans called Africans;* for were they not all of them, after the foreign slave-trade had ceased, native Americans, however not included in that political party, but considered as apes, yet men age after age born on the soil, in dumb and dreadful mockery of the word *American* or *America*, whenever it was flourished in any debater's speech, lawyer's plea, senator's eloquence, historian's annals, or patriotic oration on the Fourth of July? On a fly-leaf of Mrs. Child's book is an engraving of a black man, with a cloth about his loins and over one shoulder, a bracelet on his right arm, one knee bent to the ground, the hands clasped, and eyes turned to heaven, a feathered cap and some tropical fruit at his feet, and, on the edge of the shore he was brought to, the lightnings of heaven flashing out of breaking clouds. How long it was ere, by the thunder-storm of war shaking all our borders, the rude print with its far-distant light and ominous, overhanging shade became true! In her preface, she says the "book will be abroad on its mission of humanity long after the hand that wrote it is mingling with the dust." But the author, though ill-treated for her book, lived to see its errand done, and the United States swarming with the promise of a new people having no memory of bondage or battle in their mind. Young men and maidens of twenty leave it all behind. Mrs. Child had a cordial bond with that Female Anti-slavery Society which, so long before the Woman's Rights movement, affirmed and used those rights, and had its meeting, at which she was not present, broken up by the mob that pursued Garrison, threw a rope around his body, and then over the carriage—to stop or overset it, if they could—in which the municipal power bore him for safe keeping to the Leverett Street jail.

But Mrs. Child befriended not only the unfortunate and injured: the sinful and criminal had her care. She came into connection thus with that trial of the pirates, now near half a century ago, which made perhaps the most thrilling dramatic scene in the recent history of Boston. Being then a divinity student in Cambridge, in order to get a lesson in human nature, I attended on the proceedings in court. David Lee Child, the husband of Lydia Maria, had been chosen by the accused, on account doubtless of his well-known sympathy, as well as his wife's, with their kind,—and not favoring capital punishment, if my impression at the time was correct. The throng, the heat, the wild rumor that ran to and fro; the people beating like billows at the door; the intense concern within; the fearful suspense of fate, as if a sword hung by a thread in the air; the sharp encounter of legal arguments, the occasion being too solemn for any stroke of wit to raise a smile; the judges intent with their authoritative rulings, grave and still as statues, in a bent posture and with ready pens on their bench; the final charge, an hour long, of the learned Chief Justice Story, father of our eminent sculptor; the final doom of some to the gallows,—how well, as I speak, I bear it all in mind! The vital part of the testimony bore of course on the identification of the indicted men; and one witness, in the passionate certainty of his recollection walked straight from the witness-box, and, laying his hand vigorously on the shoulder of one of the pirates, declared, This is one of those by whom our vessel was murderously assailed on the high seas. Whereupon, the man in question arose, and claimed the protection of the court. Mr. Child was earnest and faithful as an advocate; but he had the misfortune to find in the prosecuting attorney, Dunlap, an opponent of eloquence, if not acumen and ability, far superior to his own; and, after Mr. Child had been dwelling on the fact of frequent misrecollection in case of men accused of crime, and how easy and natural it was to confound the features of one man with those of another, with a considerable lapse of time, the attorney, who had a ringing voice, lively gesture, and dark, glittering eye, answered with oratorical vehemence to the bench by a Latin quotation, translated for the benefit of the jury: *Hærent fixi in pectore vultus*,—"In the bosom, faces cling, and are firmly fixed." Never was citation more apposite, or cogent and conclusive in its point. That line of poetry, all the way from Rome, in fact hung those at whom, by the persuasive and cogent counsellor and servant of the government, like a lasso it was launched. The audience had a vision of the gallows going up and of the noose already knotted, as he spoke; for it concentrated to decision, and seemed to articulate the sentence and judgment of court and jury, in a phrase. The feeling that issued all through the chamber was like a fire long smouldering, which from a lighted taper at last kindles and bursts into flame. The persons arraigned were most of them condemned, with diverse penalty suited to their diverse degrees of demonstrated guilt.

But, as an after-piece at the end and completion of this tragedy in several acts, Mrs. Child, who had vivaciously shared her husband's engagement in the case, went to Washington to implore a pardon from the President of the United States for those under ban of the law; and, encountering the chief magistrate, if I am rightly informed, without offering any very special introduction, she fell on her knees before him on the Capitol steps. The grim soldier—for it was he, General Jackson—who then presided or rather reigned in the White House, fancied that it was a crazy woman rather than an intelligent and responsible party that brought the petition, which, however,—no doubt, for reasons of the public protection,—he refused; and the last act, in the gloomy theatre which Boston had become, was without relenting performed. But, as one of the *dramatis personæ*, how true Mrs. Child was to that cradle-gift of humanity, which her hand and mouth throughout her life were open to bestow. It was her birth-mark to be generous and good. Not only was her charity as a spiritual grace boundless, but from her adequate means her charities flowed plenteously almost to a fault; and, whatever prejudice against any one she may have had, she was frank as daylight to confess.

But, if her heart was a fountain, her head was a sun, a globe of light and warmth; and her mind, not glowing with that divine spark of genius which puts thought into unchangeable and immortal form, was yet quick, versatile, many-sided, and amply stored, expressing itself always in a genial manner with a clear and flowing style. Editing the anti-slavery standard, she was as a journalist, a peer among the best. She wrote a score of interesting and instructive books, novels in their day widely read, such as *Hobomok* and *Philothea* and *Romance of the Republic*, also *Biographies of Good Wives*, among whom we must surely reckon her name; *Aspirations of the World*, two volumes of charming letters from New York, pamphlets and volumes from a prolific pen too numerous to mention here; and, in the ripeness of her faculties, a *History of the Progress of Religious Ideas*, which, if it have not the permanent value which comes only from studious and scholarly exploration of original sources, is at least an interesting collection of opinions in various ages and lands, shows how religion itself with its sensitive cord branches into all sympathetic forms, and was one of the first strokes among us for theological justice to the gods of every nation and the worship of all time. Yet she was a devotee of art, too, as well as piety. The music of Ole Bull charmed, enchanted, and lifted her into the highest stretch of enthusiasm; the Acropolis of Athens drew her as strongly as did the Mount of Olives, and the Greeks, with their graceful proportion in all things, won her love and favor more than did the Jehovah-adoring, impassioned, and fanatical Jews, whom she held to be one of the most narrow-minded of all the tribes and families of man. Mrs. Child was no sectarian or partisan, but humanitarian, cosmopolite, and lover as well as citizen of the whole world. Rarely has one so individual been so broad. She was a revelation in herself how much of that spirit, invisible, untraceable, and illimitable as the wind, can flow through woman and womanhood, to cleanse, renew, and inspire all in the sphere it may visit and possess.

Mrs. Child was, however, no more strongly characterized by kindly sentiment than by the moral sense. Lover of liberty, she was hater of license wearing its mask. One day, reading a novel and coming to a passage that implied the doctrine known as Free Love, she in wrath first tore the leaves, and then flung the shameful and thus by her disgraced book to the floor. Her religion was moral: it rested on an ethical basis, and had its blossom not in any insulting tolerance of others, but in justice to and communion with honest thinkers of every sect or of none. Toleration, to give or take, she put quite away. The last time I saw her, not many months ago, was at dinner in a company of good men, but mostly atheists, as I supposed. We were both there on that same platform of a common humanity, which permits no member of it to boast; for assumptions of superiority, on the ground of an opinion presumed as more acceptable to God, she could not endure. Yet she was no materialist herself, but spiritualist in the high sense, giving God-speed to Spiritualism in its candid investigations, abhorring aught in it of trick, and, while encouraging its explorations and convinced it was not all imposture, not subscribing its creed. She believed in and adored the Supreme One, would sometimes call him Father, and doubted not his righteousness, but professed no assurance, in the church sense, about the forms or details of a future life. She said some months before her decease, to Mr. Salter, the minister visiting her and who officiated at her funeral, "I think, but do not know, there is for us a future state." She wrote recently to a friend that the idea of not being gave her no horror, but that after her long and weary pilgrimage she longed for rest. Her book, published in 1866, entitled *Looking toward Sunset*, has two mottoes: one from Jean Paul Richter, that "the shadows of the setting sun lengthen, but all point toward the morning"; the other from Goethe: "I am fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun, which to our eyes seems to set in night; but it has in reality only gone to diffuse its light elsewhere." In the preface to this same work, which is a collection of original and selected pieces, she writes: "When I was myself near the fairy-land of childhood, I used my pen for the pleasure of children; and, now that I am travelling down the hill I was then ascending, I would fain give some words of consolation and cheer to my companions on the way. If the rays of my morning have helped to germinate seeds that ripened into flowers and fruit, I am grateful to Him from whom all light and warmth proceed. And now I reverently ask his blessing on this attempt to imitate, in my humble way, the setting rays of that great luminary, which throws cheerful gleams into so many lonely old homes, which kindles golden fires on trees whose

Digitized by Google

foliage is falling, and lights up the silvered heads, on which it rests, with a glory that reminds one of immortal crowns."

This passage I cite as at once an admirable illustration of her manner of writing and a record of her faith when she was over threescore years of age. I think the wonder of the world and all things in it grew on her as she advanced, and certainty for her was drowned in mystery. A dogmatist for or against any particular views of origin or destiny she could not be; nor did she complain because she could not be sure. She never rebelled against the divine decrees. She went at last out of her fleshly form and that present aspect of the creation, which is through our mortal senses made known, without fear, in perfect trust, even as, when she lay down every night, she entered the land of sleep and dreams. If I may use language once applied to another who had been an orthodox doctor of divinity, she set her "feet gently in the stream of Jordan, and reserved her triumphs till she should tread the farther shore." She was *agnostic*, not in the technical sense of any positive or aggressive school, as to no denomination did she belong, but simply in not pretending to know the coming event. She was not an intelligence inspired, inflamed or rapt into the third heaven, like some old patriarch, psalmist, prophet, apostle, or great redeemer of his age or race. She had no celestial visions or transcendent experience, but was a faithful steward of her talents, and bore true witness to all that came within her earthly sight. I should go to her less as a leader of my thought than as an example for my life. What a pattern for her own or the other sex she was! In 1865, she printed what she called the Freedmen's Book, rewriting all the biographies of which it consisted, refusing compensation and proposing to invest entirely the proceeds in other volumes, to be distributed throughout the land; or any residue of money given to the "Freedmen's Aid Association" for schools. My text is about Dorcas and the weeping widows showing the coats and garments which she while living had made. What a collection, finer than any needle-work, could there be of substantial deeds of mercy by Mrs. Child, the last of them that in which one's character is so well shown, her *Will*, containing bequests to the Hampton Agricultural College, "never to be used for any species of theological teaching"; "for the elevation of the character of women, and enlargement of their sphere of action"; to the Free Religious Association, as "trying to melt away sectarian barriers"; to the "Home for Old Colored Women"; to "the town library of Wayland," where she resided; "for the education of destitute Protestant children"; to "the Consumptives' Home"; to "the Society for the Prevention of Cruelty to Animals"; and to "the Homœopathic Hospital in Boston"! In an article of her own, she cites, concerning another then past her sixtieth year, the words, "Her Dorcas labors would form an amazing pile." Of the benefits of such a life as her own, who shall reckon the sum? Thinking of herself alone, the idea was not dreadful of death as an eternal repose, nor might it be to any one of us; but it is unwelcome as we think of a friend or noble person like her. It might be unwelcome to some one thinking affectionately of you or me.

God gives us "one world at a time," and it needs improving. With or without, before or after any man's or woman's rights movement, there is room for a resolute person to act; and this woman stirred the community more and better than if she could have cast ten thousand of those votes in whose base or ignorant multitude we should be swamped and ruined, but that their balance is redressed by some knowledge and rectitude of the people, in their true representatives, at their best, and by a providential defence. As our feet are steadied by the gravity, not of the earth alone, but of the solar system, and as that derives from the weight of all the stars, so something beyond considerations of terrestrial utility is necessary to our moral support. How still lie together the ashes of those who strove and differed in their mortal life! They have *made up*. They work, let us trust, in unison of love and peace. It is not worth while to quarrel. But for a little time shall we meet here. Let us do the great and good will, like the angels of God elsewhere.

So she felt, devoted to her task, yet ever owning the other side or dual nature of man, declaring she did not care for or covet that continued existence to which, nevertheless, with curiosity and desire and belief, she returned. She was not peculiar in this alternating or wavering state of mind. Does not our own faith wax and wane, darken and brighten, as our vital conditions change? The celestial light hangs within us in our upper thought, but is observed or unheeded, according as we cherish solemn musings or pursue outward earthly aims; as the lamp, burning in the roof of the car, which is invisible while the train glides through the sunlit, winsome landscape, illuminates the whole interior of the long and moving house at the mouth of some dark and dismal tunnel. At some of our passages through the world, we cannot proceed or get along without the high immortal light.

Mrs. Child will be remembered among those non-resistants, whose righteous claims, with other causes, here below, step by step, led to that bloody atonement of civil war, in which one soldier, in hospital or prison or battle, died for every eighth emancipated slave.

LUCRETIA MOTT.

[From the Boston *Sunday Herald*, Nov. 14.]

Our most famous American woman lies dead in her home near Philadelphia, and will be laid away to-day in her last resting-place beside her husband, whose death preceded her own by some dozen years. The funeral services are announced to be strictly private, and of the simplest character. In her eighty-eighth year, Lucretia Mott has passed away. She lived through all which has made the United States a nation; and, whether in public or in private life, her career was influential and unique. Rarely have so many different qualities gone to the making of a woman. She had great personal beauty. Her brow and eye were magnificent. Her conversation had great playfulness, amounting to wit. She was brilliant and logical at the same time. There was a rare simplicity in her manner. She never assumed anything. She had a patient earnestness, what the French call unction, which made every one listen to her. She never grew old, never became stiff in her opinions, was a child, in the finest qualities of freedom and elasticity of mind, as much in her eighty-eighth year as she was sixty years before. She had great command of pathos as a speaker. She also had the rare tact of knowing just what to say, and to whom to say it. She had a playful way of tapping a speaker in a public meeting as a horseman touches his horse with the tip-end of his whip. Once Mr. Wendell Phillips says that she tried this experiment on him, when, in 1870, at an anti-slavery meeting in Worcester, he had ventured to say that one of the drawbacks of the movement was the indifference and contentment of the women themselves. Other speakers touched upon other points where Lucretia Mott differed from them. She arose, and touched them all around with her gentle raillery, offending no one, just pronounced enough in her speech to be effective, in no way compromising herself. She had the look of command. It is said of her, as it was of Channing, both being diminutive in size, that she made you think she was larger than she actually was. She never weighed ninety pounds in her life. In her last years, she weighed less than eighty; but the amount of force, will, and intelligent power in her small body was enough to direct the universe.

The question arises, Whence came Lucretia Mott to be the woman she was? Was she an exceptional person, or did she grow out of a rare and powerful ancestry? It is not said that her father, who died in his fortieth year, was more than an honest, upright, seafaring, God-fearing Quaker of Nantucket, where she was born in 1793; but her mother belonged to the remarkable race of the Folgers, a race as distinguished for its blood as that which has descended from Jonathan Edwards, and is traced in Dr. Timothy Dwight, the President of Yale College, in Pierrepont Edwards, the famous and dissipated lawyer of Connecticut, and in the still more famous Aaron Burr.

The Folger blood culminated in Benjamin Franklin, who carried a kingdom in his head; but it is traced quite as distinctly in Lucretia Mott, and was almost equally manifest in the late Mrs. John Milton Earle, of Worcester, who greatly resembled Lucretia in personal appearance and intellectual ability. Lucretia's mother, Anna Coffin, had great ability. When Capt. Coffin, who was descended from the stock of the English Admiral Coffin, was away on long voyages, Mrs. Coffin, who kept a store, used to visit Boston to exchange oil and candles, the staple products of the island, for fresh supplies of groceries and other goods. In an unlucky hour, her husband indorsed for a friend, and was compelled to exchange his property for his honor. It was a blow from which he could not recover. The family removed to Boston in 1804, where much of the support of the family devolved upon the mother, who had remarkable energy and tact. "Here," said Lucretia, "in the public and private schools of that city, I mingled with all classes without distinction." Both father and mother had a high ambition for their children, eight in number, Lucretia being the second, and did all they could for their education. In her fourteenth year, Lucretia and a younger sister were sent to a Friends' "boarding-school" in Dutchess County, N.Y.; and there, pursuing her studies with patient zeal, she remained two years, without once going home for holiday or vacation. At fifteen, a teacher having left, she was made an assistant, and at the end of the second year was tendered the place of teacher, with the inducement beside that her services would entitle a younger sister to her education.

Her parents gave the necessary consent to this arrangement; and Lucretia remained here until 1809, when she joined her family in Philadelphia, to which city they had just removed. Her story is now best told in her own words: "At the age of eighteen, I married James Mott, of New York,—an attachment formed while at the boarding-school. He came to Philadelphia, and entered into business with my father. The fluctuations in the commercial world for several years following our marriage, owing to the embargo, the war of 1812, the death of my father, and the support of a family of five children devolving on my mother, surrounded us with difficulties. We resorted to various modes of obtaining a comfortable living,—at one time engaged in the retail dry-goods business, then resumed the charge of a school, and for another year was engaged in teaching. These trials in early life," she adds, "were not without their good effect in disciplining the mind, and leading it to set a just estimate on the world's pleasures. I, however, always loved the good, in childhood desired to do right, and had no faith in the generally received idea of human depravity." James Mott was himself a Quaker, but in all personal qualities the very opposite of his wife. He was at first a teacher. Later on, he engaged in the cotton business, but abandoned it when it was becoming remunerative, because of its connection with slave-labor. It was at this time that Lucretia, who then had four young children, opened a school, and maintained the family until her husband found employment. He finally took up the wool business, and was able to retire with a competence some years before his death. He and Lucretia were as truly one and inseparable as Damon and Pythias, in Grecian story. Their home was remarkable for the strength and beauty of their united lives. He had the cool judgment, she the enkindling enthusiasm; he had the slow, clear brain, she the quick, impulsive movement; he liked nothing so much as silence, she nothing so much as talking. The one was completely the complement of the other. Their opinions, their convictions, every act of their lives, met with mutual approval; and from their marriage, in 1811, up to 1868, when James Mott died, nothing came between these loyal hearts.

Lucretia Mott's public career began early. In 1818, she began to preach in the Friends' meetings, and must have been in those days singularly attractive in voice, person, and manner. She was easily first in her mother's family, but won her position without assuming it. The brothers and sisters all deferred to her. When Mary liked to put on a ribbon or two and be a little gay, it only required a look from Lucretia, who was very strict in early life, to send her bouncing back to her chamber, where the ribbons disappeared. She ruled her home as she ruled on the platform, through the unconscious influence of a great mind over a little one. Yet she was always modest, presumed nothing, and had none of the personal airs of leadership or influence. She became less rigid in adherence to Quaker principles as life advanced, and even went so far as to tolerate a piano in her own home. In her early preaching days, she used to travel through Pennsylvania, and also through New England, Maryland, and a part of Virginia, advocating the tenets of the Friends, and opposing generally the evils of intemperance and slavery. "My sympathy was early enlisted for the poor slave," she says in a letter to Mrs. Elizabeth Cady Stanton, "by the class books read in our schools, and the pictures of

Digitized by Google

the slave-ship as published by Clarkson." The ministry of Elias Hicks and others, on the subject of the unrequited labor of slaves, and their example in refusing the products of slave-labor, all had their effect in awakening a strong belief in their behalf. The unequal condition of woman in society early impressed my mind. Learning, while at school, that the charge for the education of girls was the same as that for boys, and that, when they became teachers, women received about half as much as men for their services, the injustice of this was so apparent that I early resolved to claim for my sex all that an impartial Creator had bestowed. At twenty-five years of age, surrounded by a little family and many cares, I felt called to a more public life of devotion to duty, and engaged in the ministry of our society, receiving every encouragement from those in authority, until a separation from us in 1827, when my convictions led me to adhere to the sufficiency of the light within us, resting on truth as authority rather than 'taking authority for truth.'" In becoming a Hicksite Quaker, she affiliated herself with the Unitarian movement, the Hicksites being called the "Unitarian Quakers." She liked the larger freedom she thus gained. She adds: "The popular doctrine of human depravity never commended itself to my reason or conscience. I 'searched the Scriptures' daily, finding a construction of the text wholly different from that which was pressed on our acceptance. The highest evidence of a sound faith being the practical life of the Christian, I have felt a far greater interest in the moral movements of our age than in any theological discussion." Her spiritual life was deep and earnest, but entirely her own. It was intuitional. It was connected with no rites or ceremonies, and was best expressed in her daily habitual communion with God. An anecdote is told by Colonel Forney, which illustrates her spirit: "When her family moved into the home where she lived to the end, the rich though good man of the neighborhood objected to her manner of procedure on Sunday,—for Lucretia Mott worshipped on all days, not Sundays exclusively,—and so expressed himself to her friends. He admitted, however, that she was a good woman, and did much good, yet with a sigh said, "What will become of her soul?" Lucretia Mott replied to Colonel Forney when he asked her, a few years since, what her present convictions were: "Put me down as heretic of the heretics, radical of the radicals, and, although I am not an infidel, I am also not an orthodox, and would as lief be thought one as the other." Her leniency toward other forms of belief may also be inferred from the fact that, while very firm in her own religious views, she could say that "we are all ignorant, and should not presume to teach any one the eternal source of good." The writer once had the loan of her copy of *The Life of Rev. Joseph Blanco White*, an excessively rare book, which for years had been one of the companions of her closet. It was thoroughly worn, and the magazine abounded in her notes and marks of approval. She always had by her a copy of Channing's works. She was also fond of Buckle's *History of Civilization*, and of his miscellaneous writings.

Though the nurse of her own children and doing her own sewing, she spent the time often employed by others in ornamenting their clothing in reading some important book, and was always growing in mental power. These habits of early womanhood came out strong in her latest years. Recalling the poetry she had committed to memory in her youth was her favorite pastime during the last summer, and she would sit "in the cool of the evening," reciting in her sweet voice, the liquid charm of which age had not destroyed, page after page from some favorite, Cowper's *Task*, and other poems. The Scriptures she referred to continually; and her religious warmth, marked by her devotion to what she regarded as the great principle of religion, the illumination by inward divine light, was always characteristically manifested.

It was about 1830 that William Lloyd Garrison was in Baltimore with a Quaker, Benjamin Lundy, whose paper, "The Genius of Universal Emancipation," advocated slow and gentle steps to this end, while Garrison was for exterminating slavery, root and branch, as quickly as possible. It is believed that she first met Mr. Garrison, to whom she was ever after as an elder sister, on his return from Baltimore at this time; but their first joint action took place at the organization of the American Anti-Slavery Society at Philadelphia, Dec. 3, 1833. Here, the little woman had a great deal to say, and interpolated the phrase "according to Scripture" into the famous declaration of principles then adopted, where the word "man-stealer" is used, which Scriptural reference Mr. Garrison disliked, though it was adopted by a majority vote, because he wished to vest the rights of man purely and entirely upon the basis of reason. This society took the ground of immediate, not gradual, emancipation, and impressed the duty of unconditional liberty without expatriation. In 1834, the Philadelphia Female Anti-Slavery Society was formed, Lucretia Mott becoming one of its chief managers, and her home being henceforth one of the chief asylums for fugitive slaves in the Middle States. Concerning her connection with it, she has said, "I have travelled thousands of miles in this country, holding meetings in some of the slave States (as Delaware and Maryland), have been in the midst of mobs and violence, and have shared abundantly in the odium attached to the name of an uncompromising modern abolitionist." Mr. Wendell Phillips is authority for the fact that, at one place where she was speaking, the mob had such control that they compelled the man who accompanied her to ride out of town on a rail, though no violence was offered to her. She did not, however, think it wise to stay in that town over night. From 1834 onward to Lincoln's proclamation of freedom, she was one of the hardest-working abolitionists in the land; and even Mr. Garrison was scarcely more abused. Lucretia had to face great opposition among her own people, the Friends. For thirty years there was a large portion of the society which would have gladly seen her quit its membership. Some, indeed, would gladly have disowned her, but she knew her rights; and, though never suspending her ministry or her attendance at meeting, the opponents of her anti-slavery work could never catch her in the wrong.

When the World's Anti-Slavery Convention was called to assemble in London, in 1840, the Pennsylvania society sent over among its delegates Lucretia Mott, Mary Grew, Abby Kimber, Elizabeth Neall, and Sarah Pugh, the Massachusetts society sending Emily Winslow, Abby Southwick, and Anne Greene Phillips, the last-named being the just-married wife of Wendell Phillips. The convention, however, adhering to English ideas, refused to admit women, after a hot debate, in which Daniel O'Connell, Dr. Bowring, George Thompson, and Wendell Phillips earnestly advocated their cause; and they consequently took no part in its proceedings. William Lloyd Garrison was so indignant that he withdrew from the convention and remained only as a spectator. It was here that Mrs. Stanton first met her. Seated by her side at a dinner-table, says Mrs. Stanton, though a bride with my husband by my side, "I was soon oblivious to everything but the lovely Quakeress. . . . She was the first liberal-minded woman I had ever met, and nothing in all Europe interested me as she did." It is believed that disappointment at her exclusion from the London convention, though many courtesies were shown to her, decided her tendency toward the assertion of the equality of the sexes. Sectarianism in England in 1840 was about ten times greater than it was here at the same date. A Unitarian in London was as much tabooed as an abolitionist was here. It was customary in those days not to gather people for dinners, but to have teas. It was at these teas that the English and American reformers used to meet for conference. But religious prejudice crept in even here. At the house of Samuel Gurney, where the famous Elizabeth Fry did the honors of the head of the household, the antipathy of the Orthodox to the Unitarian Quakers was such that Elizabeth would have nothing to do with Lucretia. If Lucretia sat down at the table, Elizabeth would flee to the garden, or, if Lucretia happened to be in the garden, Elizabeth would escape to the house. Scarcely less was the prejudice shown by Josiah Foster, the Quaker pope of the period in England, at one of their teas. Different persons were called on to speak. When one would call out for a word from an American Friend, Lucretia would rise to respond, when Josiah, gathering up the skirts of his coat, would half-rise and say, "Yes, *a* Friend, but not one of *the* Friends," and down he would sit. Then Lucretia, with that quiet, serene, unchanged tone, would respond, "Not a Friend in thy opinion, Friend Josiah, but still a Friend." Foster would not allow that the Hicksites were Friends; and this process of putting Lucretia down would be repeated, perhaps, a dozen times, always with the same result. But in other quarters Lucretia was received with distinguished honor. The Duchess of Sutherland was her devoted friend, and Lucretia was never more truly herself than when in her ladyship's society. The duchess was so fond of her that she employed Benjamin R. Haydon, who took the heads of all the members of the anti-slavery convention, to paint the heads of Garrison and Lucretia upon the same piece of canvas. The picture may still be seen in the Sutherland collection. Lady Byron and her daughter, Lady Lovelace, were also deeply interested in her.

This was her only visit to England. While walking in the streets of London one day during this visit, Lucretia and Elizabeth Stanton resolved on a woman's convention as soon as they returned to America, which was finally held in 1848 at Seneca Falls, where Mrs. Stanton then lived. James Mott presided at this first "woman's rights' convention," which continued through two days, was well attended and extensively reported. It was held in the very height of the excitement connected with the reform era in New England; and its declarations in regard to suffrage, property, work and wages, though now generally accepted, convulsed the nation with laughter.

Her efforts to give women a better standing upon the basis of human rights were outmatched, if possible, by her practical interest in the rescuing of fugitive slaves after the famous Dred Scott decision of 1856. In 1853 came the celebrated Dangerfield case in Philadelphia, almost the only instance in which a fugitive slave was discharged from custody, a case in which Lucretia was intensely interested. During the slave times, every fugitive slave captured in Philadelphia or the neighborhood found in her a friend in procuring counsel and in giving personal sympathy and advice. The Dangerfield case is a good sample of many others and similar cases. The trial was conducted before Commissioner Longstretts, who took advantage of a flaw in the indictment and released the victim. The excitement was so great that Lucretia Mott, Elizabeth P. Peabody, J. Miller McKim, and several others, sat up for two nights with the fugitive, to see that he was not dragged away by the mob. During the trial, Lucretia would frequently go and sit by the prisoner's side to comfort him. The prosecution would frequently change the prisoner's position, but as often as it was done she would again go and sit by him. It was so manifestly her will that this man should be rescued that she inspired the court with her purpose, and he was discharged from custody. The charge made at the time was that the man was a thief. George H. Earle, Edward Hopper (a son-in-law of Mrs. Mott), and William S. Pierce, now one of the judges of the common pleas, defended Dangerfield, and by their efforts procured his discharge. It was a remarkable case, and drew an immense crowd to the court-house. People gathered in the streets, threatened to carry the legally acquitted man to Maryland; but Lucretia Mott was still his friend, as the sequel showed. Foreseeing trouble, the counsel procured another negro resembling Dangerfield, and led him out and placed him in a carriage, which was rapidly driven off. This put the angry crowd on a false scent; and Dangerfield was hurried off to Harrisburg and taken before the Legislature, then in session, and by the underground railroad was afterward safely conveyed to Canada. It was after an all-night's session, at six or seven o'clock in the morning, that the prisoner was acquitted.

She was in no sense a writer, but her addresses in the Friends' meeting and elsewhere had immense influence. She had such a sweet way of speaking that she disarmed opposition. She was deeply interested in temperance movements, in the amelioration of the laboring classes, in the assertion of religious freedom, not less than in woman's suffrage and anti-slavery work; in fact, there was nothing pertaining to humanity in which she did not have a hand. Robert Collyer was a horny-handed blacksmith in her neighborhood, when she first knew him,—fond of debate and taking sides against the reforms in which she was interested. She quietly won him over to her own side; and Robert saw things with new eyes, and handed over his anvil to another party. She had a hand in the making of Anna E. Dickinson; but her best work was the standing side by side with William Lloyd Garrison through thick and thin, when it cost something to be an abolitionist. Her domestic life was something unique. It was a merry and happy home she lived in, full of sunshine and joy. She had great frugality. The table always contained enough, but

Digitized by Google

there was never too much. No housekeeper was ever more prudent, more saving, more careful. She carried this to excess. If friends gave her new clothing, she would save it to give away, and go on wearing the old garments. If the family supplied her ever so well with writing paper, still she would write her letters on the inside of old envelopes, on bits of paper, on cancelled notes, as Bishop Eastburn and Alexander Pope are said to have done. She was saving of odds and ends to a fault, and generous to a fault also, in the quietest of ways and where money was needed. It was hard work to make her wear anything that was whole. Her special passion was making of rag carpets, in which no one excelled her. They were fastened with "ravellings," because she would not use so expensive material as thread; but no seams, no signs of piecing, were to be traced, when her beautiful handiwork was completed. Her precept was, "Waste nothing"; and she held to it with great tenacity. She was always knitting or sewing, when not otherwise engaged. This busy woman, however, was a confirmed dyspeptic for over forty years, and hardly ever knew what it was to be free from pain arising from this source. Her children tried to make her promise that she would not speak in public, and she consented to stop when she reached her sixtieth year. But the fact was that public speaking was one of her keenest enjoyments, and was not given up down to the last year of her life. She was always busy, always had a sunny smile, knew nothing of temper, and, alike in her public career and in her home, made the sun shine, in whatever quarter she moved, at once the most eloquent of women on the platform and the best of housekeepers at home. One of her noble sisters in reform has finely said of her: "Birth made Victoria a queen; but her own pure, sweet life made Lucretia Mott a queen,—queen of a realm on which the sun never sets, the realm of humanity. If ever any woman 'inherited the earth,' it was this blessed Quaker woman."

FUNERAL OF LUCRETIA MOTT.

The remains of the venerable Lucretia Mott were yesterday afternoon interred in Fairhill Cemetery, on Germantown Avenue, near Cambria Street. Notice having been given that it was the wish of the deceased that the funeral should be private, there were only a few friends from other cities present at the house or grave. As is the custom with members of the Society of Friends, the services were of the simplest character. The coffin was perfectly plain, without any ornamentation. Previous to removal to Fairhill, the body lay at the old homestead of the deceased, on the York road, near Oaklane station, on the North Pennsylvania Railroad.

Here were assembled the relatives and a number of friends of Mrs. Mott. Among the latter were Rev. Dr. W. H. Furness, Rev. C. G. Ames, William Lloyd Garrison, Jr., of Boston, Thomas Hicks, Amos R. Little, Edward T. Steel, Enoch Lewis, Henry Bently, Jay Cooke, Robert Shoemaker, James A. Wright, Dr. John B. Griscom, R. B. Westbrook, Anna Lee Merritt, Mrs. Sarah McKimm, and David Newport. The only ceremonies were addresses by Rev. Dr. Furness, Rev. Mr. Ames, Mrs. Deborah F. Wharton, Mr. Westbrook, Mr. Newport, Mrs. Gaskell, and Alfred H. Love. The pall-bearers were Edward Harper and Henry C. Davis, of this city, Richard P. Hallowell, of Boston, and Thos. C. Parrish, of Colorado Springs, all relatives of Lucretia Mott. The body was placed beside that of the husband of the deceased, and Dr. Henry T. Child made a few remarks over the grave.

Fairhill is a small spot of ground used for many years as a burial-place by the Society of Friends, to whom it was given for the erection of a meeting-house by George Fox. The old meeting-house is stlil standing.—*Philadelphia Ledger, Nov.* 15.

"INSINCERITY IN THE UNITARIAN PULPIT."

Editor of the Free Religious Index:—

Apropos to the article of "Credens" upon the above title in your last issue, I wish to relate the following: Not long since, a distinguished Unitarian minister preached in a certain small town. Of those who assembled to hear him, more than half were Orthodox people. The sermon was upon Christianity. After speaking very sympathetically of Catholicism and Orthodoxy, the preacher went on to speak of Unitarian Christianity, which he claimed to be his own faith. He set forth, as the central ideas of Unitarian Christianity, the *personal God* and *the Christ*. He seemed to think, however, that everything from the religious point of view depended upon the acceptance of the latter. When men lost "the Christ," it was argued that they lost the personal God, personal immortality, and gradually drifted into spiritual darkness; and, finally, their tendency was toward immorality. Rationalism was spoken of with much less favor than either Catholicism or Orthodoxy. The two latter were never more alive, it was said, than now, and they were both destined to live; while Rationalism was self-destructive and of short duration. Unitarian Christianity, however, was the faith that was to finally conquer the world. The preacher was a Unitarian of the Unitarians; yet the sermon, the prayer, and the benediction were so much in the spirit and phraseology of Orthodoxy that, but for the distinct statement of the preacher to the contrary, one would think he belonged to that faith,—to the more liberal wing of it, perhaps. The Orthodox people were of course delighted. They had heard what seemed to them a good Orthodox sermon. Several of them being asked if they thought the preacher regarded Jesus as a human being, like Buddha or Socrates, "Why, no, indeed!" was the general reply.

Now, I wish to say that either the Orthodox people were right, or the sermon, from beginning to end, substantiated, in one case at least, the criticism of insincerity in the Unitarian pulpit. I am inclined to think, however, that the preacher and many other Unitarian ministers believe that Jesus was something more than a human being. If they do not regard him as such, the language they use in the pulpit makes them utterly unworthy of their position; for it is misleading, unscientific, and insincere, and deserves to be righteously condemned. My observations have led me to think that it is the radical wing of the Unitarians who use Christian phraseology in an entirely misleading way. They adopt the language of the conservative wing, while they differ very widely from them in thought. FRANCIS.

November 11.

THE LORD'S PRAYER.

The editor of the weekly Vineland *Independent* reviews the communication "The Lord's Prayer Answered," as follows:—

A writer in the *Free Religious Index* attempts to improve upon the phraseology as well as the spirit of the Lord's Prayer, and demonstrates most clearly that the iconoclastic pen is quite as destructive of human reverence and tru-tfulness as the iconoclastic hammer is of public virtue and social stability. We do not think that this prayer, the sublimest utterance of human faith ever uttered by mortal man, needs any additions or subtractions to increase its helpfulness or make it better adapted to human needs and individual aspiration. If the Lord's Prayer could enter the heart of every child, and remain there in spirit, unaltered and unchanged, all through his subsequent career, much of the cynicism and sourness of human life would cease to be manifested. Nothing is so much needed in our time of fretfulness and in this nation of fault-finders as some such hallowing influence as will make us accept the Providences of every-day occurrence as above our control, and incapable of change by our frantic criticism of their happening. The man who allows his trust and the sweetness of his temper to be cut down with the early frost that kills his potato-vines needs nothing so much as the real Lord's Prayer, made manifest in his walk and conversation. We are not unmindful of the fact that progress is a great thing, and religious progress as valuable as any; but the codes of ethics which have governed the lives of the world's saints have become axiomatic, and need no farther alterations, and that common expression of Christendom, embodied in the prayer of Jesus, inasmuch as it has been the inspiration and the article of faith and devotion of the world's best workers, needs not to be remodelled by any religious reformatory journeyman. That which the Master made in perfectness ought not to be transformed by any of his apprentices.

Will our reviewer have kindness and fairness enough to publish the article "The Lord's Prayer Answered" in his paper, and give his readers a chance to decide how correctly and impartially he has criticised the same, and what a destructive iconoclast I am? With all due deference for your sincere faith, my brother in humanity, I assure you that I had not the least intention to destroy your nor any other idol. But, with the development of our reason, our childish beliefs must change; and we can follow no "Master" or find perfection in his prayer, wherein he asks an all-wise, all-mighty, all-just Father, "Lead us not into temptation," etc.

Liberals and Free Religionists have certainly sufficiently demonstrated that they have more rational human reverence, public virtue, and trustfulness than very many of those who assume to have all religion in hire, and they rather live and act than to babble a prayer. But, if they give thanks to the Creator, they do it in accordance with the reason and spirit of the nineteenth century. C. H. H.

DOVER, N.H., Nov. 7, 1880.

DR. EDWARD SEGUIN, the eminent physician, who died in New York, October 27, in the sixty-ninth year of his age, is thus referred to in the last number of the *Scientific American:* "Probably no man ever did so much to put the work of elementary education upon a reasonable and thoroughly scientific basis. This, however, without directly attacking the traditional methods of teaching. Dr. Seguin was educated at the colleges of Auxerre and St. Louis, Paris, and early turned his attention to the education of idiots by physiological training. He established in 1838 the first school for this sort of work, achieving, by his marvellous skill and patience, results which won him a place in the front rank of the world's benefactors. His school became a model, after which seventy-five similar institutions have organized in various countries. The French Revolution of 1848 obliged Dr. Seguin to take refuge in this country, where he spent the next ten years, practising medicine in Ohio. Subsequently, he revisited France, and then returned to this city. Among his more important works are: *Hygiène et Education des Idiots* (1843); *Images Graduées à l'Usage des Enfants Arrières et Idiots; Traitement Moral, Hygiène, et Education des Idiots et des autres Enfants Arrières* (1846); *J. R. Pereire, Premier Instituteur des Sourds et Muets en France* (1847); *Historical Notice of the Origin and Progress of the Treatment of Idiots*, translated by Dr. J. S. Newberry (1852); *Idiocy and its Treatment by the Physiological Method* (1866); *New Facts and Remarks concerning Idiocy* (1870); *Medical Thermometry* (1871); *Prescription and Clinic Records* (1865–77); *Mathematical Tables of Vital Signs* (1865–77); *Thermomètres Physiologiques, Manual of Thermometry for Mothers, Nurses, Teachers*, etc. (1873); *Official Report on Education at the Vienna Exhibition of* 1873, published in 1875. Among his later essays, 'The Physiological Training of the Idiot Hand' is perhaps the most valuable."

POETRY.

FROM KARL HEINZEN.

TRANSLATED BY MRS. E. D. CHENEY.

[From a poem to Luise.]

Why should we look through the dark veil?
The wish of man is his faith and his dream.
But who will build the world-laws on his wishes?
We fall off, as the flowers from the trees.

The flower comes back in the new spring.
Is it the same that fluttered from the tree?
In eternal circles and through wider range
Renews itself the All from that which passed away.

The flower whose breath delights thee here
Blooms, when it dies, perhaps in Kongo's Valley:
The soul which leaves us here awakes perhaps, refreshed,
Unrecognizable, under the distant sunbeams.

In the world's course, unmarked, the thread is spun
On which a tiny human fate is hung.
The lion pauses not upon his way,
Because a crawling worm across his path has gone.

[From the *Frühlings Stimmung.*]

My spirit is not weighed down by idle wishes,
My heart is not by idle anguish torn,
And no power has bowed my will.
Freedom it was that winged for me the spirit,
And Truth that kept my heart forever young,
And Nature fed me in her stillness.

Not in weak artifice and flatteries,
In jugglings and in secrecies,
Held I the truth as contraband.
The torch of thought have I kept wholly kindled,
The aim of Willing have I wholly shown,
And nothing human ever held as shame.

Who, conscious, trusts the Spirit's onward course,
And throws down that men's fear alone built up,—
The unworthy barriers of the active mind,—
Impossible for him is weak unrest.
He only like the Olympic gods becomes,
Who stands, like thought, forever fresh and young.

And so, perchance, the all-devouring sea
Has thee engulfed,
Dissolved thou runnest in its flood.
Thy spirit's lovely song has died away,
The fire of thy glowing heart is burned out.

Digitized by Google

The Free Religious Index.

BOSTON, NOVEMBER 25, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N.Y.*	"	"	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
G. F. MATTHES, *New Bedford, Mass.*	"	"	10.00
E. B. CHASE, *Valley Falls, R.I.*	"	"	10.00
THOS. H. KNOWLES, *New Bedford*	"	"	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*	"	"	20.00
E. W. WEIR, *Lagrange, Ind.*	"	"	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*	"	"	10.00
EDWIN BROWN, *Worcester, Mass*	"	"	10.00
E. H. CHURCH, *Springfield, Mass.*	"	"	10.00
WM. ROTCH, *Jamaica Plain, Mass.*	"	"	20.00
GARDNER MURPHY, *Boston*	"	"	10.00
WM. L. TAYLOR, *New York*	"	"	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*	"	"	20.00
Mrs. KATE GANNETT WELLS, *Boston*,	"	"	10.00
Prof. J. E. OLIVER, *Ithaca, N.Y.*, 8th assessment			10.00
ABRAM FOLSOM, *Boston*			25.00
Miss EMMA D. IRESON, *Lynn, Mass*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40
CORNELIUS WELLINGTON			15.00
Dr. J. M. ALDRICH			10.00
HELEN M. IRESON, *Lynn, Mass.*			10.00
JAMES EDDY, *Providence R.I.*			50.00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)			30.00
R. T. HALL, *Sydney, New South Wales*			25.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER.
Sec'y F. R. Association.

THE CHICAGO CONFERENCE ON STATE SECULARIZATION.

As our readers are aware, the minority, who followed Colonel R. G. Ingersoll's lead and withdrew from the National Liberal League at its meeting in Chicago in September, took counsel together after their withdrawal, and resolved on calling a Conference forthwith with reference to forming another organization. The public call for this Conference, signed by a long list of names in various parts of the country, with Colonel Ingersoll at the head, was printed in our columns, October 28; and on Monday, November 15, the Conference was held in the Grand Pacific Hotel, Chicago. The meeting was literally for conference, deliberation, comparing of views, formation of a new organization, if that should seem best, and settlement of the policy by which it should be conducted.

We have received Chicago papers containing quite complete accounts of the meeting. From these, we learn that there were about fifty regular delegates present, and that they came from eleven States, the extremes being Massachusetts and Texas. Colonel Ingersoll does not appear to have been among them, though we suppose what was done has his approval. Among the most prominent speakers were Mr. Van Buren Denslow of Chicago, Mr. R. C. Spencer and Rev. G. E. Gordon of Milwaukee, Mr. B. F. Underwood of Massachusetts, Mr. H. L. Green of New York, and Mr. Reuben Daly of Jeffersonville, Ind. The meeting was quiet, orderly, and dignified, the only excitement that appears in the reports arising from Mr. Daly's difficulty in keeping to the new *rôle* of not attacking the churches, though he seems to have sincerely tried to do so; for a prominent feature of the proposed policy of the new organization, on which the Conference was very nearly unanimous, is that it is to confine itself so strictly to the one object of separating all relics of ecclesiastical authority and usage from the State as to invite and hope for the co-operation of even Orthodox people who believe in this object. And Mr. Daly, though he was looking for something more exclusively "Liberal," and feared the organization was going to be too timid for effective work, declared finally that he should work with it rather than with the old League, which had gone off the track into ways abhorrent to his conscience. According to the reports, no other opposition to the proposed plan of action appeared. The gist of the plan is shown in the following resolutions which were adopted:—

Resolved, That this meeting favors the complete secularization of the State.

Resolved, That while much organized work may be necessary to this object, and the elements which may be brought to co-operate in such work are so diverse and widely diffused, and many of them of such divergent religious and political views, we deem it important at present to form such a provisional organization for correspondence and initiatory work as shall lead to the ultimate crystallization and union of all these elements in the most effective manner. To this end, we therefore recommend the appointment by the meeting of a Committee on Correspondence, a Committee on National Address, and a Committee on Finance.

This plan can hardly be objected to except by those who want a more aggressive and warlike campaign. We confess that we have ourselves had a hope, if a new organization there was to be, that it would be of a nature more calculated to draw Liberals away from the old Liberal League, so as, if possible, to break up that now demoralized organization. But much good and effective work may be done under the plan proposed, if it is only undertaken with zeal and energy. All will depend on the activity of the Committees. These were appointed as follows: On correspondence and an address to the American people, B. F. Underwood, R. C. Spencer, and Van Buren Denslow; on finances, Robert G. Ingersoll, Washington; John C. Bundy, Chicago; Lucien Prince, Worcester, Mass.; Prof. P. H. Philbrick, Iowa City, Iowa; J. C. Lutes, Gardner, Ill.; Z. Shedd, Fremont, Neb.; G. H. Walser, Lamar, Mo.; G. B. Fleming, Angola, Ind. This Committee organized by electing Mr. Ingersoll president, and Mr. Bundy treasurer, and is now ready for business.

The former Committee made a report at the evening session concerning future organization, sketching the points of the Address to be published. This report we shall print next week, and we can then, perhaps, speak on a better basis of knowledge with regard to the movement.

THE SUNDAY QUESTION ABROAD.

The question in respect to a larger and freer use of Sunday appears to be eliciting, at present, more earnest discussion in some parts of the world than in this country. It has been brought to the front, especially in Australia, through a late occurrence there. We refer to the notice of the Colonial Secretary served upon Professor Proctor, through the influence of the Sabbatarians, forbidding him to deliver one of his lectures on astronomy at Sydney, on Sunday evening. If there is one class of subjects which, more than another, should pass unchallenged in public discourse on Sunday, it would seem to be the one to which Professor Proctor is devoted. Surely, if the great object of religion is to awaken elevated feeling and inspire the sentiment of reverence and adoration toward the Creator, as its votaries claim, in what way can this be more effectually accomplished than by enlarging the knowledge of his works through the revelations of science? Thus alone can worship be rendered rational and intelligent. This is particularly pertinent to the theme which Professor Proctor had chosen on the occasion referred to. It was "The Vastness of God's Universe." But these considerations seem to have had but little effect

Digitized by Google

upon the narrow-minded, self-conceived guardians of his honor and interests of the British Colony. Indeed, there is reason to believe that a lecture on some less exalted theme,—may we not say truly less religious?—would have encountered less opposition. There is reason to believe that, at the bottom, what troubled the bigots was the fact that the professor's mode of dealing with the problems of the universe was not the Biblical one, rather than a professed sense of the desecration of the Sabbath, since Sunday lectures and, indeed, entertainments of an even more objectionable character are not wholly unknown in Australia. Nor are the people in that distant part of the world, distinguished above all others for a Sabbath-observing disposition.

Perhaps nothing could better indicate the benighted spirit of the interference with Professor Proctor's lecture than that it was forced to resort to an act of George III. in order to make a case against him. "Just consider," says the Sydney *Telegraph*, "the wretched straits to which they are reduced, when they have been compelled to dig up this obsolete law from obscurity, in order to convict Mr. Proctor of breaking the law. This precious enactment saw the light at a time when people were hanged for trivial offences, and when the Statute Book of England was, on the authority of the greatest writers upon jurisprudence, a disgrace to any civilized country."

The point on which the objectors laid their stress was that a price of admission was charged at the door to the lecture. But this, though it might answer the legal requirements of the case, could not the moral ones, since, as the *Telegraph* observes, "simple people will fail to see the difference between the delivery of a Sunday lecture and the running of a Sunday train. If the one is an every-day business, so is the other. If the one is done for money, so is the other. For government to open out new lines of Sunday traffic of its own, and at the time it is doing this to intimidate an astronomical lecturer, on the ground that he is pursuing his avocation in the manner and according to the terms of his ordinary week-day engagements, is, to say the least, a piece of inconsistency that may command extensive sympathy, but will win nobody's respect." The subject admits of numerous correspondent illustrations. It is interesting to know that, while the course of Sir Henry Parks in the matter called forth numerous commendations in formal addresses, letters, etc., from the exultant Sabbatarians, the press, and a very considerable portion of the people, have been no less unqualified in their condemnation and disapproval. The ultimate result, we can but hope, through the discussion which the event has evoked, will be a more rational conception and expansive use of Sunday in that region, which will be at once an important gain to the cause of enlightenment and religion. In a subsequent issue of the *Index*, we may take occasion to refer to some of the aspects which the Sunday question has assumed in England, and perhaps in other portions of Europe.

D. H. C.

KARL HEINZEN.

On Friday, November 13, Karl Heinzen died at Roxbury, aged seventy-one years. Few in our community know what a life of stern heroic struggle for truth and freedom closed that day. Early exiled from his land on account of his political sympathies, and his outspoken love of truth, Karl Heinzen was cut off from the natural expression of his powerful intellect by his failure ever to command the language of the country he loved and adopted as his own.

An intense and glowing writer, a strong and earnest advocate of reform, a genuine poet, his influence has been confined to his own countrymen, by whom he has been revered, admired, and loved.

As he lay in the calm stillness of death, with hardly a trace of the terrible sufferings of a year of paralyzing sickness upon his strong, beautiful face, he recalled the features of Dante; and he had many of the traits of that lofty and passionate soul. His scorn and wrath were tremendous; but his love was also true and deep. He "grappled his friends as with hooks of steel," and it seemed as if they became a part of his very life.

Breadth and courage were the distinguishing characteristics of his intellectual work; and his loyalty to truth was so intense and exacting that he would not let himself believe where demonstration was not perfect. If he thus failed to find in faith an assurance and comfort which other men do find, was it not because the larger sweep of his mental range made it harder to satisfy his questions, and complete the circle of his philosophy? But, in a recognition of the grandeur and nobility of universal law and in the subordination of all personal opinions to the demands of truth, all selfish views to the good of humanity, he was unswerving; and this is the principle, if not the sentiment and the joy, of religion.

It is to be hoped that some of his friends who knew him thoroughly will preserve for us a full history of this remarkable life. At present, I will only give a hasty literal translation of a few stanzas from his most important poems.

He was buried at Forest Hill Cemetery with distinguished honor, a large number of his fellow-countrymen walking to his grave to the accompaniment of music.

Mr. Koehler read a funeral oration in German, and a lady friend spoke in English to testify to his reverence for and truth to woman.

E. D. C.

We are now sending out bills to the subscribers of the *Index*, and asking a renewal of subscriptions. We shall esteem it a special favor if our friends will remit at once; and we shall be equally well pleased if those whose subscriptions have expired will promptly renew. The *Index* is greatly in need of such a response. If its friends will give it their hearty aid, it may before the end of another year become self-supporting. If every subscriber would determine to get an additional subscriber, this desirable object would at once be accomplished. There are many who are doing a good deal more than this, but there are others who have never put into effect the suggestion. It is to these we appeal. Let us emulate our Orthodox friends in their zeal, and do this much, if not on account of our personal interest in the paper, at least for the cause it represents. Remember also that the most effectual way of improving the *Index* is to give it the means which will enable those in charge of it to make the improvements desired, and which none desire more than themselves.

The *Brooklyn Eagle* of November 2 has a noteworthy editorial article on "The Decline of Church-Going." The tenor of the article may be judged from the following extract:—

> During the past half-century, the advancing tide of scientific discovery and Biblical criticism has steadily increased in volume and force. The several books of the Bible have been studied, not as a mysterious whole, whose plenary inspiration made it irreverent to question any particular part, but as separate treatises, narratives, or poems, stamped with the individuality of their separate authorship and circumstances. The "five books of Moses" have ceased to have the awe-inspiring clasp of "Pentateuch" to bind them together and repel the scrutiny of the curious. Genesis no longer leans upon Exodus for support, and the first chapter no longer passes muster under the protection of the later ones. Other hands beside that of Moses are visible, and to some critics the hand of Moses is not visible at all. Thus, the historic element of the Bible, as well as the authenticity of each separate part of it, has been and is being subjected to the Pauline test, "Prove all things: hold fast that which is good."

The article throughout is written from the stand-point of the freest modern scholarship with regard to the Bible. It takes equally advanced ground on the question of miracles. The bearing of the argument on the question of church-going is that the pews have outgrown the antiquated theology usually presented from the pulpits. The writer closes thus:—

> The pulpiteers insult the conscience and intelligence of their hearers and of the age, when they tell, with a long face, the old scarecrow fables which nobody believes, and teach dogmas and miracles which the average intelligence of a child rejects at sight.

This is pretty plain talk for a secular paper in the city of churches, and for one edited, as we believe the *Eagle* is, by a Roman Catholic. It almost looks as if Col. Ingersoll, on the occasion of his recent visit to Brooklyn, must have invaded the *Eagle's* sanctum and seized the editorial pen.

The Boston correspondent of the Chicago *Inter-Ocean* has been interviewing Mr. John G. Whittier with regard to his religious views, and especially as bearing on the question of a coming "Moral Interregnum," on account of the decay of the old creeds, as prophesied by Prof. Goldwin Smith. Mr. Whittier thinks there may be a temporary moral disturbance, but that things will come right without any serious collapse of society. With regard to his own creed, he says: "I believe in absolute religion above all written revelations. All revelations presuppose and appeal to it, and absolute religion rests on absolute truth. I do not think that truth is wholly a relative matter, but that there is an absolute basis of truth in all minds, which is the same; and that, in all difficulties growing out of the relations of old religious ideas to new facts, we shall have enough of absolute truth to carry us through. In these periods of transition, all remedies must prove their adaptation to our needs by satisfying the necessities of our reason and our spiritual wants."

It looks as if the action of the Government of France in expelling all the non-authorized religious bodies might become a test-measure of the power of the Republic to sustain itself. The Ferry ministry, hardly yet warm in its seats, barely escaped overthrow by a union of the extreme Left with all the forces opposed to the Republic in the Assembly, on the second day after the recent opening of the session. The "Imperialists" were very bold, and there was great turbulence, so that the Assembly had to be adjourned for the day. With regard to the religious orders, the Government, in passing the laws against them, would have been wiser if it had observed the motto *Make haste slowly*, and stopped awhile with the breaking up of the mischievous Jesuits. The call is now for Gambetta, the real Republican leader, to take the helm. He should do it before it is too late even for his great ability and the prudence he has been learning from experience, to weather the gathering storm.

Any one who may desire to procure a good likeness of Lucretia Mott will do well to call at the rooms of the Free Religious Association, 3 Tremont Place, and examine one on exhibition there. It is in crayon, and executed by Mr. Wm. Aitkin, a skilful artist of this city, and fittingly and ele-

Digitized by Google

gantly framed. The merit of the picture is generally conceded by those who have witnessed it, and the price is but moderate for its size and grade of excellence.

MR. JANES' Lessons on the Origin and Growth of Christianity will hereafter be published once in two weeks, enough matter being given in each one for two exercises.

STATE RIGHTS.

EDITOR INDEX:—

Now that the Liberal League movement of 1876 has failed of its object, and it is proposed in various quarters to make another effort in the same direction, it seems the proper time to renew a protest which was humbly made three years ago, "after the fact." The writer of this note is in favor of the most thorough and uncompromising secularization of every department of the government. But he must confess to being enough of an "old fogy" to view with great solicitude any encroachment of the central government upon the domain of local authorities, whether for the purpose of protecting individuals in their rights or of promoting the interests of education. Now, these apprehensions may be groundless. The doctrine commonly known as "State rights" has certainly lost caste during the last few years, and may be destined to go to the wall. But is it essential that an organization whose prime object is to secure the complete separation of Church and State should incorporate into its platform any plank with reference to this question? Do secularization and centralization necessarily go hand in hand? Would it not be better to nail to the mast simply the fundamental principle upon which we all agree, leaving it to individual members to decide for or against what some will persist in regarding as national interference with State prerogatives. Perhaps the number of those who were deterred from joining the old League on account of its pronounced Hamiltonianism was very small. The writer must confess that he knows of only one. But if the new organization, if there is to be one, can find it consistent with its interests to leave some humble place in its ranks for those who still hold the principles of Jefferson in high esteem, the subscriber does not wish to have his name left out.

HENRY DOTY MAXSON.

MILWAUKEE, Wis., Nov., 1880.

SOCIAL SCIENCE AND PHILANTHROPY.

Political Education.

THE organization of the Society for Political Education was a most excellent idea. Its object is to diffuse a knowledge of political economy in all its branches, and to this end proposes a similar work to the Society for Home Education. It is managed by an executive committee of twenty-five members. The present committee consists of Prof. W. G. Sumner of Yale College, New Haven; Hon. David A. Wells, of Norwich, Conn.; Charles Francis Adams, Jr., of Boston, Mass.; George S. Coe, Horace White, George Haven Putnam, R. R. Bowker, E. M. Shepard, and R. L. Dugdale, of New York city; Franklin Mac Veagh and M. L. Scudder, Jr., of Chicago, Ill.; Gen. Bradley T. Johnson, of Richmond, Va.; Hon. John H. Ames, of Lincoln, Neb.; A. Sydney Biddle, of Philadelphia, Pa.; Archibald Mitchell, of New Orleans, La.; George Mason, of Galveston, Tex.; and Peter Hamilton of Mobile, Ala. The society has selected as a course of reading for the first year Nordhoff's *Politics for Young Americans*, Prof. Perry's *Introduction to Political Economy*, Johnson's *History of American Politics*, and McAdam's *Alphabet in Finance*. Tracts will be published: by Edward Atkinson, on "What is a Bank?" and by Turgot, the great finance minister of Louis XVI., on "The Creation and Distribution of Wealth." It is proposed to issue lists of books on political economy and political science, so that persons can take up courses of reading by themselves. The society has two classes of membership, active and co-operating. Active members pledge themselves to read the books recommended by the society for the official year, which begins in September; and co-operating members pay $5 a year, which entitles them to receive all the tracts published by the organization. Mr. Richard L. Dugdale, 79 Fourth Avenue, New York city, is the secretary for the East, and the treasurer.

The society seeks to arouse an interest in good government, and to diffuse a knowledge of the best methods, by furnishing the best books to libraries, by the publishing of pamphlets, and in every other possible manner. It also seeks to avoid party lines,—its managers being from all parties,—and to create a universal knowledge of laws and principles leading to good government. Its managers announce the following convictions as those which will govern them in their efforts to diffuse political wisdom:—

The nation, parties, and public men must keep good faith. The right of each citizen to his free voice and vote must be upheld. Office-holders must not control the suffrage. The office should seek the man, and not the man the office. Public service, in business positions, should depend solely on fitness and good behavior. The crimes of bribery and corruption must be relentlessly punished. Local issues should be independent of party. Coins made unlimited legal tender must be of full value as metal in the markets of the world.

Sound currency must have a metal basis, and all paper money must be convertible on demand. Labor has a right to the highest wages it can earn, unhindered by public or private tyranny. Trade has the right to the freest scope, unfettered by taxes, except for government expenses. Corporations must be restricted from abuse of privilege. Neither the public money nor the people's land must be used to subsidize private enterprise. A public opinion, wholesome and active, unhampered by machine control, is the true safeguard of popular institutions.

Industrial Charity.

AT the recent annual meeting of the "Associated Charities" Society in Boston, the following address by Mrs. L. E. Caswell, as reported in the *Advertiser*, describes one of the most interesting and important branches of the philanthropic work of this organization:—

Mrs. L. E. Caswell, of the North End training school, said that a little over a year ago she with others was asked to establish a conference of the Associated Charities in Ward 6, that portion of the North End about North Street. In looking over our district, we found a population of about fifteen thousand people, swarming the streets and dance-halls and tenement houses, of all nationalities, ranging from the prosperous merchant to the Italian organ-grinder and rag-picker. We said to the officers of the Associated Charities, "What can we do in such a district as this to carry out your plan of work?" And we received the answer, "Remember you are to give not alms, but a friend." And then we pitifully answered back, "But these people are starving, they are suffering destitution and pauperism. How can we work here,—how can we prove ourselves friends to these people, if our hands are tied as to alms-giving?" And again we received gently but firmly the answer, "You must raise them out of this state of pauperism and destitution, you must raise them above the need of relief, you must set them at work." We went into our work with considerable enthusiasm, and thought we would try to get the people to work. But we very soon came face to face with a very serious difficulty: our people did not want to work; and, if any of them did by chance want to work, they didn't know how. And so, through the perplexity, grew up the Ward 6 Workroom, which was opened about a year ago in a large empty building in the North End. We got a large room, and there offered these helpless, inefficient women a place to come and learn to sew. We paid them something for working, and we sold the garments they made to the poor for reasonable prices. But we soon found they were leaning too much on us, and were earning all their money from us. So we ceased to pay them money, but provided them with fuel and food and room-rent; and, as soon as a woman could earn more than that, we obtained employment for her elsewhere, discharged her, and took another in her places. But some women could not learn to sew; and so we opened a laundry, and invited all who could not earn their living by the needle to come and learn to do laundry-work. As soon as they learned, we assisted them in getting work, and gave them the privilege of coming to the laundry and washing the clothes of their customers, obliging them to put into the laundry-box ten cents on every dollar that they earned. Last month, when I went to pay the bills of the laundry, I found I could pay all the bills for soap and starch and blueing, and a part of the coal, with the ten-cent pieces these poor women had put into the laundry money-box. [Applause.] Any woman, for five cents an hour, may come and do her own washing there, if she is earning enough outside to pay the five cents. Any shop-girl, or any woman who is at work by day, can come there during the evening, and do her washing for ten cents. Any lady can come there, and for twelve cents and a half an hour, under the direction of our matron, can learn to wash and starch and iron properly.

Our visitors, in going about among the families, soon made another discovery,—that those mothers and daughters were very helpless in caring for their families. So we started up in this wonderful building an industrial room, where these mothers and daughters are taught to make and mend their husbands' and children's and their own garments. Then we came to another difficulty: these mothers and daughters did not know how to cook proper food for their families; and so a cooking-school was established, under the kind auspices of the Boston cooking-school committee. There are classes in the forenoon and afternoon and evening, under the kind care of Mrs. Parloa, where two hundred women and girls have learned to cook. A man met me the other day, and said, "My girl," and she is only twelve years old, "can make as good a beef stew with dumplings as Mrs. Parloa can." And another man was so pleased with some fishballs that Mary, his wife, had made for him, that he said, if she could cook like that, they would live like kings. [Applause.] After a time, the boys began to throng the steps of our wonderful building. They said, "You are doing everything for the girls, and nothing for the boys," and by their very importunity they forced us to do something with them. And so we opened a boys' workshop, where boys of twelve years old and upward are learning, under the guidance of a skilled carpenter, the use of tools. Kind friends have sent in some work for them to do, for which they are paid.

Every department in this building has a money-box, and everybody has to pay something for the privilege of coming there and learning. The boys' money-box was opened by me the other day, and I was surprised and delighted to count out $43.78 that these little fellows had earned by the use of their tools. They then passed a vote, very gravely, that they would give half of it to the institution and keep the rest themselves. The pay-day was a very pleasant day to me, because they were so proud that they had earned some money,—these little fellows from the streets. One boy confided to me—a little fellow who was only twelve years old—that he had been for years wanting a pair of skates, and now he could get them. Another boy said he had wanted a pair of mittens he saw in the store window, and now he could get them. Another boy confessed to me he had had very hard work to keep the rule of "no swearing," and said he, "I came very near swearing the other day, but I said 'Christopher,' and that saved me." Another little fellow said, "When I want to swear in the workshop, I always say, 'Jerusalem'; and it does me just as much good as though I swore." [Laughter and applause.]

At last, the mothers who had little ones came to us and said: "Can't you do anything for us? We would go to work by the day, if there was any place for our children." We applied to a dear lady, well known in Boston for her sweet charities to children, and she came to our relief and opened a day nursery and a kindergarten school; and now ninety little ones, from eighteen months old to five years, are there daily, playing and working and enjoying themselves, having their little baby naps and their lunches and their dinners, sweet and clean and happy all day long. And the mothers come at night and take these wholesome little creatures to their homes, and I think the influence is very good on the mothers.

So, you see, our work has grown. This industrial building is only a year old, and we expect great things from it in the future. It has grown beyond our highest anticipations. God's work always grows. We only now, just at present, have ambition for two things: we want, in this building, to organize a class of girls who can be thoroughly trained to go into

Digitized by Google

your families and assist you in your household work; and we want a circulating library and reading room, which would purify the atmosphere of the North End and give it all a higher moral tone. You say, many have said it to me, week after week, "Where do you get the money to run all these departments? as they go through this large house." And I always say, and shall say, that Boston always takes care of a good work. Boston never lets a good work languish. She has kept us in the past; and I know she will take care of us this next year, and will not let this work go down. And now, we all, certainly those who have tried this experiment and are proving it a success, beg of you at the South End and at the West End, and in all the outlying districts, to try to establish these industrial educational institutions, so that no one can say, "No one will hire us, for we don't know how to work." I say to you, take the first step, and all the lions you so much fear you will find chained; and you will always find the door open, when you are ready to go forward with zeal, putting your whole heart and soul into the work.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE DRAMATIC WORKS OF BAYARD TAYLOR. With notes by Marie Hansen-Taylor. Boston: Houghton, Mifflin & Co. 1880.

In the late years of Bayard Taylor's life, he wished to withdraw himself from the large public which had so eagerly read and enjoyed his lighter writings, and to make or find an inner circle of readers for a higher and more permanent form of literature. Those lighter writings of his, poured forth for many years with exhaustless fecundity into the willing ears of his countrymen, were mainly the records, in prose and verse, of travels up and down the earth in known and unknown quarters. They were the delight of his generation,—a generation which had not yet begun to travel,—a generation, one might say, in a very youthful state of mind regarding the outside world also, well pleased with external description and narration, and without taste for philosophic, and, so to speak, comparative travelling.

It was inevitable, therefore, that the professional pilgrim should continue to make books of travel, as fast as he went over the world; and he went as fast as he could. When a man does not stop to think, to study, to philosophize, his only safety with the omnivorous and greedy reading public, is speed and the sponge of freshly recurring impressions. The sort of book which immediately requires another, lest it and its author be forgotten, is the fatal employment of the literary class. The fate of Sisyphus is theirs. But there is not one of them that does not aspire and struggle to intercalate an enduring composition amid their frost-work; to work with the right hand for fame and with the left for bread. It is certain that no one writes, however popular he may be, without a secret consciousness of that small circle of readers who give fame, but never popularity.

It is an interesting point, therefore, in Bayard Taylor's intellectual history, when he deliberately puts his past work behind him, and challenges a small, select public with an entirely new attempt. He meant also to rest his claim upon our memory with the three dramatic poems contained in this volume; namely, "The Prophet," "The Masque of the Gods," and "Prince Deukalion." The question for us is, Has he succeeded in his endeavor and in his wish?

We cannot refuse our admiration to his noble ambition, to his deliberate, earnest intention of doing somewhat more worthy of praise and permanence than hitherto, with all his successes, he had accomplished. What prouder encomium can be bestowed on a writer than to declare truly that he strove to do better and better work, and constantly advanced to higher and more enduring themes? What so sad as to declare truly that for us he has failed? That, although he must have enlarged himself, we are not enlarged thereby? And Bayard Taylor failed in all but as an encouraging example. Not utterly, but in meeting the challenge and expectation. For this volume is published as an American classic, as if the public, even that small one, to which its titles appeal, called for its preservation in its present elegantly simple and substantial form; and its notes, by Mrs. Taylor, reproduce for the mindful reader the very procedure and tone of Mrs. Shelley's notes to her husband's poems. They had better been omitted. They do not add to the interest of the works, and they do reveal some facts which it is as well the impartial reader should not know. The genesis of a literary production, and the incidents of its elaboration, become of value when the place of the production has been fixed high in the regard of mankind. These notes seem either to assume or anticipate such a position. They seem to say to the reader: "You have conceded other poems to be masterpieces, and you will be glad to know that Bayard Taylor and Mr. T. B. Aldrich formed, unknown to each other, a coincident scheme of a dramatic poem; and that at the very time when Taylor was writing 'The Prophet,' Mr. E. C. Stedman was advising him 'to try a dramatic poem on a strictly American subject.' You will also be glad to learn that a certain stanza of a song in 'The Prophet' was written Nov. 9, 1873, 'on the railway to Gotha'; that the prototype of David Starr, the hero of 'The Prophet,' was not Joe Smith, but Rev. Ed. Irving; that the vision of David Starr was based on a personal experience of the writer; that the writer considered a passage in the third act the most tragical of the whole poem," etc.; and, indeed, this last is a fine fragment, though far from tragical in its effect, and ends, as is usual with Taylor, in the naïve sentimental. One other remarkable passage commemorates—"sets up an expiatory monument to poor 'Pickets' and 'Beppo,' " is the language of the notes—two dogs killed to save them from madness. We have given a faithful condensation of the notes on "The Prophet," and we can but ask if they have a genuine interest and are not slightly wanting in dignity.

And what is it that is so circumstantially annotated? A dramatic poem without dramatic interest, intended to be American in its place and coloring, but having no national characteristics that we can discover. The central figure, the Prophet, has none of the vehemence, none of the power and dignity belonging to that character, even of a false one. He is very commonplace, even in his Scriptural quotations; in his love for another woman than his wife, as trite as a novel, except that it is made the only apparent motive for his introduction among his followers of polygamy. He has no personality, he does not act: he feels, suffers, loves, and soliloquizes, and at the very last is ready to abandon his mission. The plot, if any, the situations, are unfathomable, and require a great number of *supposes*. There is neither subordination nor correlation of parts, no natural coherence of actions or sequence of events; in fine, no artistic insight. The theme was in its nature unfit for a poem. Its selection was the first mistake. If it is necessary to have an American subject for poetry, nothing but utter poverty would lead one to find it in Mormonism, even for an historical background, than which there is no sect in the world which offers to the imagination and invention a more dreary, flat, and thoroughly prosaic theme.

If America has no better subjects for the poet, let him migrate. But, indeed, this cry for something strictly American in literature is altogether specious and misleading. The poet may find it here or there; but, if he consciously try to make it American, he will assuredly fail. On the contrary, it is the unconscious elements in a literary creation that identify it with a particular time, place, and race. For instance, "The Masque of the Gods," which in this volume follows immediately "The Prophet," has ransacked every land for the oldest and youngest mythologies, and has represented their character and attributes, put into their mouths sentiments and doctrines, more truly modern and strictly American than anything to be found in the intended realistic and native types and ideas of "The Prophet." It may be said truly that one can study with care and faithfulness a past time, and reproduce it more effectively, and more easily interweave the spiritual aspect of his own period, than he can manage the same effects successfully in a contemporaneous subject belonging to his own country and race. Who has been equal to this? Not Shakespeare himself; and Æschylus, in "The Persians," barely escaped, and only by its flattery of Athens, unsuccess.

The imagination wants distance, remoteness, twilight, ambiguity, the room for its play. "The Masque of the Gods" had all these helps, and consequently produces the mood of poetry. In it there was room to insert such experience, knowledge, observation, beliefs, as the poet himself, as well as the world and the times in which he lived, had inherited or acquired. There is no modern poem of equal length that probably more truly pictures current views as to ancient religions, and expresses their harmony with the superior spiritual significance of the latest revelation.

In this poem and in "Prince Deukalion," there is great variety of lyrical measure, and it is handled with ease and sometimes with power. The notes acknowledge the influence of Goethe about the period of their composition. It was unnecessary. No one could fail to notice the resemblance in form and general scope to the second part of Faust. But that work was the poetic treasury of eighty years of striving and of thought. The plainest word has therefore a deep, inner meaning. Talent cannot reach to that power, nor common destiny, nor middle age. The form is there, rhythm and language are there; but the symbol does not symbolize, there is no living spirit under the body. In these poems, the form has not been a natural necessity, but has been superimposed. They are an elegant temple, but the god, "speaking with inspired mouth, smileless, unperfumed, piercing through the centuries," is not within.

FROM OUR REGULAR CORRESPONDENT.

NEW YORK, Nov. 11, 1880.

A great interest is being rearoused in co-operative organization. This has assumed more public notableness owing to the recent visit and addresses of Mr. Thomas Hughes. It is seldom such an ovation awaits a public man, good and strong, if not great and powerful, within the chief city of a country foreign to his own. With all due respect to those who believe otherwise, your correspondent, an Englishman born, holds each year more firmly to his first conviction, that the English-speaking people of this nation are decidedly foreign, though not alien, to the parent stock and country. The unlikeness was most strikingly made apparent by a trinity of Englishmen who appeared on the Cooper Union platform last Friday evening. They were Mr. Hughes himself, the honored guest of the evening, the Rev. Robert Collyer, whom George Wm. Curtis happily introduced as a "Yorkshire Yankee," and Mr. Robert Blissert, tailor and labor-leader. Perhaps, of the three, Mr. Collyer is the most Americanized, and Mr. Blissert, in a certain sense, the least. I am not sure but, as I mean it, the latter fact is the most complimentary. However, I shall not diverge further on that line, at this writing.

Somehow, I believe that Mr. Hughes is really not so well satisfied with his Rugby projects as he would have us and himself also believe. With all due respect, I think that behind it there is a tolerably large speculation, whose origin begins in Boston, and to which Mr. Hughes is not in spirit or intent a party. But Rugby is not co-operation, though it may, and it is to be hoped will yet, become an example of the benefits of association, the combination of small or moderate means to a large end. So far as any reports have come to us outside of the would-be Rugbyites themselves, the English colonists hardly appear to have the right idea of what a pioneer colonist has got to do. Nor does the land appear to have been selected with judgment for the larger farming contemplated in Mr. Hughes' outlook.

But I was going to write of co-operation and the present efforts to revive an enduring interest therein. The Cooper Union meeting was a proof of interest, and a striking evidence not only of the esteem in which Mr. Hughes is held, but of the wish to evolve peacefully some idea of trade and economics which will nearer approach the law of equity than the modes that now exist. I had not seen Mr. Hughes since 1867, when, as correspondent of the New York *Tribune* and other American journals, I was present at the Co-operative Conferences at Manchester and Rochdale, England, of that year. He has aged considerably in these last thirteen years. His voice has lost its deeper *timbre*, and his manner of speech even the impediments of drawling delivery which he had, though but slightly, in common with all English public speakers I ever heard, outside of Messrs. Bright, Gladstone, Disraeli, and Bradlaugh, with a few pulpiteers. The treble of advancing age, which was plainly perceptible in his tones, enhanced and heightened the description I once before referred to, of his being very much the embodiment of Matthew Arnold's "sweetness and light." All the applause and honor accorded

Digitized by Google

to "Tom Brown" by an American audience, such as that of Friday last, was and is the due of this modern "man of Ross." In person tall, with slender, well-knit frame; a long, high head, well set on his neck; a face long and oval; a fine, strong, but not large, though well-shaped chin and lower jaw; a mouth of flexibility and kindliness of expression; eyes gray-blue in color, but which have become a little faded and weary-looking; a small, though well-shaped nose; high, round, though not broad forehead, and a head peculiarly marked in the coronal region, where phrenologists locate benevolence, hope, reverence, and other faculties of the ethical complexion; soft, white-gray whiskers; a bald, fine-skinned crown, fringed with a little tonsure of silky hair; a sympathetic voice, having a lingering touch of the adviser in its tones; and an easy, rather lounging style of figure; a style, voice, and manner which take his hearers, oratorically speaking, into his confidence,—such is Mr. Hughes as he appeared to the writer on Friday night last. As to the matter of his address, I confess to some disappointment. Mr. Hughes was either tired, which was most probable, or he did not feel it necessary to go as fully into or generalize on English co-operation, as he might have effectively done, because he presumed the fuller acquaintance of his audience with the topic than was the case. Certainly, his address did not read so satisfying as that of Mr. Holyoake, some twelve months since, made in the same hall and to an audience equally *en rapport*.

Nothing new was said, unless, indeed, it was a lame and—must I say?—unfair definition by Mr. Hughes of the German socialistic philosophy of Karl Marx and Lasalle. If it is really, as Mr. Hughes said, a philosophy which only aims at securing from and by the State good wages from every one, it is a philosophy so insufficient as to make unaccountable its powerful influence on the minds and acts of intelligent labor, in the large cities of this country as well as throughout the German Empire and other European countries. Lasalle deserved intellectually, right or wrong, a better statement than Mr. Hughes accorded. Again, he seemed to me wholly wrong in classifying M. Gudon, the founder of the Guise Familistére, with Schulze-Delitzsch and the self-help school, as against that of State help presented by the publicist Lasalle, and embodied by the organizer Karl Marx in the Internationals' platform. Gudon is an extreme radical in these social-economic matters. His wonderful Palace of Industry is the concrete effort of a strongly benevolent heart and will, which must do something direct and during his own times. But he is personally far more committed to the "State help" than to the "self-help" school. Mr. Hughes made one noteworthy piece of phrasing, when he spoke of protecting the freedom of the weak without destroying the freedom of the strong. Dr. Rylance, of Grace Church, Protestant Episcopal, who is much in earnest, made a serious avowal when he alluded to co-operation as an attempt in business "to Christianize Christianity." George Wm. Curtis was, as always, graceful, eloquent, scholarly, and happy. "Bob" Blissert somehow—his name should have been for that occasion "Blizzard"—fell upon the smug and decorous demeanor of the good-meaning but slightly Philistine gentlemen, who have gotten up the "Central Co-operative Board," so called, and are quite disposed to do a little kindly patronizing, which wage-laborers, like Blissert, are indisposed to accept. There is in the movement which secured Mr. Hughes' speech an element of condescension, to the evolution of which Mr. Hughes would, in England at least, not condescend. He has learned better from long dealings with English workers. I don't think he ever had it in any marked degree.

The "Central Co-operative Board" proposes to reverse the methods by which certain forms of co-operation in England and Germany have been so eminently successful. It is proposed to begin from above, and not grow from below. This, at least, is how it looks to me. Mr. Allen R. Foote, the organizer of the movement, has draughted an excellent plan for co-operative retail stores, and now proposes to secure capital by friendly taking of shares to a central association, which is to be charged with work of practical operation and setting in motion. A board of influential persons have been selected.

Among them are announced Prof. Adler, Rev. Dr. Rylance, Rev. Dr. Heber Newton, John Gledhill, buyer here of the English wholesale society, Dr. John Law, Mr. Courtland Palmer, Mr. Crowell, and several well-known insurance and other brokers and bankers. There is not a single woman on it, and, so far as I remember, not a wage-laborer. The essential purpose is right. I only speak of the plan, and perhaps of the spirit a little. It is *announced* to be a movement for the benefit of the laborers. What should be said is that it is a movement to organize co-operation,—the law of equity in trade. This is a good thing in itself to do, and should be pushed and organized, regardless of what laborers will do or wish to do. There is not, in my judgment, any notable practical outcome to Mr. Foote's plans, except perhaps the wide-spread discussion of ideas and hopes that may ensue. But a meagre showing as to organized work was made. There are few stores projected, but none really in an organized shape. There is, outside of all this, quite a notable movement for securing hands under colony colonization, of which I shall write hereafter. And this is all. Let us hope for more.

Dr. Adler was not present at the Hughes meeting. His friends will all regret to learn that his own health is not good, and that that of his bride is very poor indeed. His Sunday discourses do not show these disturbing agencies, however. THINON.

LESSONS
ON
The Origin and Growth of Christianity.

VII.

THE PROPHET OF NAZARETH.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."—MARK i., 9.

1. The Baptism of Jesus.

The child JESUS had now grown to manhood. Doubtless, in his Galilean home, he had heard of the wonderful prophet of the Judean wilderness. He came among the multitude who sought JOHN, and listened to his impassioned exhortations. A fragment of the early *"Gospel of the Hebrews"* represents that he was urged *by his mother and brothers* to seek JOHN and his baptism. *"Confessing his sins,"* probably, like the other disciples of the BAPTIST (*Mark i.*, 5), he was *immersed* in the river *Jordan.* (*Matt. iii.*, 13; *Mark i.*, 9; *Luke iii.*, 21.)

NOTE A.—The *miraculous legend* of the descent of the *"Holy Spirit"* upon JESUS in the form of a dove must be rejected as *contrary to reason.* It is, nevertheless, a *very early tradition,* being related in all the *Synoptical Gospels;* but the accounts *vary materially,* and are *fatally defective* as testimony to an historical fact. In MARK, the oldest Gospel, the incident is apparently represented as a *subjective vision of* JESUS, the voice from heaven being heard by *him alone.* (*Mark i.*, 10, 11.) In MATTHEW also, it appears *as a vision,* but of JOHN instead of JESUS. (*Matt. iii.*, 16, 17.) In LUKE, it is represented as *a palpable fact,* perceptible by all present. (*Luke iii.*, 21, 22.)

NOTE B.—MATTHEW alone represents JOHN as recognizing the superiority of JESUS to himself. (*Matt. iii.*, 14.) This, doubtless, was a tradition of *later growth,* and *unhistorical.* It is *contradicted* by the accounts of the subsequent relations of JOHN and JESUS. (*Matt. xi.*, 2–6; *Luke vii.*, 19–23.)

2. Jesus begins his Work.

We have little knowledge of the life and thought of JESUS before his baptism. His contact with JOHN probably intensified ideas which had long been growing within him. Previous to this, he may have occasionally *exhorted* in the Synagogues of GALILEE, according to the customs of the *Jews.* (*Luke iv.*, 15.)

JESUS began his public career, apparently, *as a disciple of* JOHN. After a protracted period of *fasting* and *solitary life* in the wilderness, which is reported to us in the legend of the *Temptation* (*Mark i.*, 12, 13; *Matt. iv.*, 1–11; *Luke iv.*, 1–13), he learned that the BAPTIST, who had withdrawn from JUDEA to PEREA, beyond the *Jordan,* had been *arrested* and *imprisoned* by HEROD *the Tetrarch,* the ruler of that district. (*Mark vi.*, 17–20; *Matt. xiv.*, 3–5; *Luke iii.*, 19, 20.)

This undoubtedly seemed a *portent* of the speedy coming of the *Messianic kingdom,* and impressed him with the necessity of taking up the burden which JOHN could no longer bear,—that of exhorting his people to prepare for the approaching *Judgment.* He returned to his native GALILEE (*Mark i.*, 14; *Matt. iv.*, 12; *Luke iv.*, 14), and commenced to preach the gospel, saying, *"The time is fulfilled, and the kingdom of God is at hand."* (*Mark i.*, 15; compare *Matt. iv.*, 17.)

NOTE.—The imprisonment of JOHN, according to JOSEPHUS, occurred within *two years* of the termination of PONTIUS PILATE'S term of office as governor or procurator in JUDEA. This would confirm the testimony of the *synoptical writers* that the public career of JESUS lasted little more than *one year.* The *Fourth Gospel* makes it about *three years.*

3. The Calling of the Disciples.

There were probably many among the humble people who listened to JESUS who were disposed to give heed to his warnings. Some of them became his close companions and followers. The accounts of the calling of the *disciples* are brief and fragmentary. (*Mark i.*, 16–20; *Matt. xiv.*, 18–22, etc.) The story respecting the *earlier disciples,* related simply and naturally by MARK and MATTHEW, is expanded in the later *Gospel* into a *miraculous legend.* (*Luke v.*, 1–11.) We must reject this as unhistorical and contrary to reason.

From the abruptness of the narrative, we might infer that there had been *no previous acquaintance* between JESUS and the *disciples;* but it is more reasonable to suppose that they were known by him, and had often listened to his teachings.

The *disciples* are said to have been *twelve in number,* corresponding with the twelve tribes of ISRAEL. It is represented that they were commissioned by JESUS to preach his *gospel* to the people, and that he held *frequent communication* with them. (*Matt. ix.*, 9; *x.*, 1–14; *xii.*, 1, 2; *Mark iii.*, 13–19; *ix.*, 14; *Luke vi.*, 12–19; *viii.*, 1–3, etc.)

NOTE.—MATTHEW declares that the *Disciples* were instructed to preach only to the *Hebrews* (*x.*, 5–6). LUKE alone speaks of *seventy others* beside the twelve, who were sent into *"every city and place"* (*x.*, 1–20). This is apparently unhistorical.

General Questions.

1. Give some account of the *baptism* of JESUS. 2. What was the legend of the descent of the *"Holy Spirit"*? 3. Why must this be considered *unhistorical*? 4. Did JOHN recognize JESUS as his superior? 5. How did JESUS begin his work? 6. Why was JOHN *the Baptist* imprisoned? 7. What did JESUS commence to preach? 8. How *long* did his public mission last? 9. Describe the calling of the *disciples*? 10. Their *number*? 11. To whom were they sent? 12. What is the story of the *seventy* related in *Luke*? 13. Is this *historical* or *legendary*?

To the Teacher.

Read *Bible for Learners,* Vol. III., chapters viii., ix.; Savage's *Talks about Jesus;* Renan's *Life of Jesus,* chapter vi. Look out the *Bible references,* and have some of them read in the class. The stories of the baptism of Jesus, and the calling of the Disciples, with proper explanation, will prove interesting to the *younger scholars.* Read the accounts of the calling of SIMON, ANDREW, JAMES, and JOHN in *Mark* and *Luke,* and explain the *growth of the legend.*

FOREIGN.

THE streets of Jerusalem are to be lighted by gas, and horse-cars will soon be running in its streets.

FIELD-MARSHAL COUNT MOLTKE recently attained the ripe age of eighty. He kept the day in the privacy of his own family circle.

A MOTION for the re-establishment of capital punishment in the Netherlands has been rejected by the Dutch Second Chamber by forty-one to twenty votes.

THE Russian poet Krascewski, who has been living in exile at Dresden for the last ten years, has just finished a new historical novel called *Gräfin Cosel.* A complete series of his writings are being published at Vienna.

THE Pope held a reception on a recent Sunday, of former pontifical functionaries, on which occasion His Holiness delivered a speech, energetically reaffirming his right to the temporal power, and describ-

Digitized by Google

ing the fete of the 20th of September in celebration of the entry of the Italian troops into Rome as accursed. The Pope complained of not being free, and said that the Head of the Church, in the circumstances in which he was now placed, could do little to combat the infidelity invading the world, and particularly Italy. His Holiness also strongly condemned the Italian school system.

PROFESSOR TYNDALL ON SUNDAY OBSERVANCES.—Speaking on October 25, Monday night, at the inaugural meeting of the Glasgow Sunday society, Dr. Tyndall asked whether the public desire for instruction, which was the motive power of all healthy progress, was to be quenched or left unsatisfied, lest a mode of Sunday observance—unknown to the early Christians, repudiated by the heroes of the Reformation, and insisted upon for the first time during a period of national gloom and suffering in the seventeenth century—should be interfered with. He claimed that the intellect of this country was gradually ranging itself on the side of their movement, and that clergymen, statesmen, philosophers, and moralists were joining their standard. Resolutions in favor of the movement were passed.

ANOTHER highly creditable act on the part of a Jewish merchant is mentioned by our Russian contemporaries. A Christian merchant, ruined by unfortunate speculations, was compelled to sell his goods and furniture for the benefit of his numerous creditors. The man and his wife gave vent to loud lamentations on seeing their most precious effects, amassed by long and honest labor, sold at so much below their value. Touched by the despair of these unfortunate Christians, a rich Jew, who was present at the sale, bought up all the most valuable articles and returned them to their owners. The Jew disappeared from the scene before the grateful couple could thank their benefactor. The bystanders were compelled to acknowledge the generous feelings of the Jews, and several of them loudly expressed a wish that all Christians would resemble them in this respect.—*American Israelite.*

PERSONAL ITEMS.

REV. W. H. CHANNING sailed for England last Saturday.

MR. A. BRONSON ALCOTT has no faith in the opinions of the ancient disciplinarians of New England. "I hold," said he the other day, "that the man who cannot govern children, or men either, by moral means,—by the power of his eye, the charm of his manners, the resources of his intelligence,—is not worthy to control his fellow-creatures."

AT a recent dinner-party in the city of Paris, of twelve gentlemen of high distinction in the scientific world, five of them were above the age of eighty-three. The conversation is described by one who was present as having been extraordinarily brilliant, marked by wit, wisdom, fun, and repartee of the freshest description; and one of the very brightest of the company was ninety-seven years old.

PROF. HENRY DRAPER, of New York, has succeeded in photographing the great nebula in Orion, one of the most puzzling objects in the heavens, and historically the most interesting of the nebulæ. It is hoped by photography to show with certainty any changes in the nebula, and perhaps determine some of the laws ruling these elementary forms of matter, and even indicate the process of the genesis of solar systems.

THE *Scientific American* for Nov. 13, contains two full-page illustrations of Captain Eads' proposed railway for transporting ships with their cargo across continents. Captain Eads claims by his plan to be able to take loaded ships of the largest tonnage from one ocean to the other across the Isthmus of Panama, as readily as can be done by a canal after the Lesseps plan, and at a much less cost for engineering construction.

REV. ROWLAND CONNOR, who has been preaching in the Academy of Music so successfully for the past seven or eight Sundays on a three months' engagement, is giving such eminent satisfaction to those who have enjoyed the pleasure of listening to him that steps are being taken by his many friends to secure his services for one year from the expiration of his present engagement, and with the best prospects of success. Church building is also earnestly agitated. —*Saginaw Courier.*

JESTINGS.

MRS. PARTINGTON said that her minister preached about the parody of the probable son.

IS THERE a word in the English language that contains all the vowels? There is, *unquestionably.*

THE price of a wife in Siberia is eight dogs, and an exceptionally good wife is worth ten dogs. But dogs are plentiful in that country, and a wife doesn't cost so much as the number of dogs seem to indicate.

"YOU have always had the reputation of being an honest man. How does it happen that you have been guilty of theft?" "It's the fault of the age in which we live. The man who wants to make an honest living nowadays can't do it, unless he steals."

A YOUNG lady who teaches music in an academy in Western New York sent an order to a publisher recently, in which she had spelled words very poorly. She apologized by adding a postscript, as follows: "You must eskews this letter, as I pla by noat, but spel by ear."

A CLERGYMAN had taught an old man in his parish to read, and had found him an apt pupil. After the lessons had ended, he had not been able to call at the cottage for some time; and, when he did, he only found the wife at home. "How's John?" "He's canny, sir," said his wife. "How does he get on with his reading?" "Nicely sir." "Ah! I suppose he'll read his Bible very comfortably now?" "Bible, sir! Bless you, he was out of the Bible and into the newspaper long ago."

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

Unity Hymns and Chorals

FOR THE CONGREGATION and THE HOME.

EDITED BY

W. C. GANNETT, J. V. BLAKE, F. L. HOSMER.

253 Hymns, 66 Hymn-Tunes, with some elements

OF

Choral and Responsive Service.

"We have tried to give in our little book two hundred and fifty hymns likely to be loved by congregations whose simple feeling in religious service is that of children seeking the Father."

Bound in paper-covered boards. Single copy, 35 cts.; per dozen, $3.00. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

"Unity Clubs,"

OR

Mutual Improvement Societies

IN TOWN AND CHURCH.

BY MARY E. BEALS.

Helpful suggestions for those who are planning social and educational meetings for the winter in their town or church. 21 pages.

One copy, 5 cts.; per dozen, 25 cts. For sale at

"UNITY" OFFICE, Room 57,

75 Madison St., Chicago, Ill.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
LUCRETIA MOTT, Philadelphia, Pa.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times**, by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God**, by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible**, by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism**, by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven**, by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment**, by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity**, by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science**, by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven**, by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing**, by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of **Religion among men. Price 10 cents**; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

NOW READY:

INSTITUTE ESSAYS,

BY

Rev. S. R. Calthrop,

Prof. C. C. Everett,

F. E. Abbot,

Dr. Gustav Gottheil,

Rev. J. W. Chadwick,

Prof. Ezra Abbot,

Rev. Francis Tiffany,

Rev. J. H. Harrison,

Rev. George Batchelor.

A "solid and meaty" volume of 280 pages 8vo.

"This volume is entitled to the cordial attention not only of students in theology, but also of all those interested in high truth. Those who know enough, and those whose religious system has been completed, had better not approach a volume which to a seeker after facts is wonderfully grateful and stimulating."—*Boston Advertiser.*

Price, in cloth, $1.25; paper, $1.00.

Sent, postage free, to any address, on receipt of the price, by

GEO. H. ELLIS, Publisher,

101 MILK STREET, BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

TO BOOK BUYERS.

BOOKS SENT BY MAIL AT

PUBLISHERS' PRICES!

No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

MARSTON'S DINING ROOMS.

FOR LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 571.
VOL. I., NEW SERIES.—NO. 23.

BOSTON, MASS., THURSDAY, DECEMBER 2, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE man of character does not go out of his place: he is modest in speech, but exceeds in action. He will hold rectitude essential, bringing it forth in humility, performing it with prudence, completing it with sincerity. What he seeks is in himself.—*Confucius.*

THERE exists not any man, in any nation, who may not improve in virtue, if he adopts his own true nature as his guide. When I say nature, I mean nature in its genuine purity, not when it has become corrupted by evil customs.—*Cicero.*

IF you have discovered anything in human life preferable to truth, justice, temperance, or fortitude,—in short, anything more excellent than a mind satisfied with itself, and sufficient to its own happiness, and, whilst it acts conformably with right reason, acquiesces in whatever, without its own choice, is allotted it by fate,—if, I say, you have discovered anything superior to these virtues, pursue it with your utmost effort and enjoy your discovery. But . . . if you think everything of less importance, and contemptible in comparison with these things, never bestow a thought upon any other object, which, by diverting your attention, may prevent from pursuing your chief object without distraction. For it is a kind of rebellion against the sovereignty of reason to suffer anything foreign to encroach on her province.—*Marcus Aurelius.*

I PERCEIVE there is in the world a good-nature, falsely so called, as being nothing else but a facile and flexible disposition, wax for every impression. What others are so bold to beg, they are so bashful as not to deny. Such osiers can never make beams to bear stress in Church and State. If this be good-nature, let me always be a clown: if this be good fellowship, let me always be a churl. Give me to set a sturdy porter before my soul, who may not be equally open to every corner. I cannot conceive how he can be a friend to any, who is a friend to all, and the worst foe to himself.—*Thomas Fuller, D.D.*

THAT man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty whether of nature or of art, to hate all vileness, and to respect others as himself.—*Thomas H. Huxley.*

SWEEP away utterly all frothiness and falsehood from your heart. Struggle unweariedly to acquire what is possible for every man,—a free, open, humble soul. Care not for the reward of your speaking, but simply and with undivided mind for the truth of your speaking: then be placed in what section of space and of time soever, do but open your eyes, and they shall actually see, and bring you real knowledge, wondrous, worthy of belief.—*Thomas Carlyle.*

CURRENT TOPICS.

THE expelled Jesuits, who went from France into Spain and Portugal, have not been allowed to remain. Old laws were found by the governments on the statute-books that were adequate to the occasion. All Catholic nations have had trouble with the Jesuits, and know how it is. It looks now as if the exiles would find no asylum except in Protestant countries.

MR. MOSES KING, editor and publisher of the *Harvard Register*, announces that next year the *Register* will appear as a magazine, issued monthly as now,—that is, if it appear at all. For the announcement is also made that the publication has not hitherto been a success financially, and will not be continued, unless new encouragement is immediately given to the enterprise. It would seem as if, among the large number of Harvard alumni, there must be enough to whom so excellent a register of what the College has done and is doing would be a sufficient necessity to put the publication above mendicancy. But, whatever may be the result, Mr. King at least, who is still an undergraduate, will have proved himself possessed of eminent gifts for newspaper work, and will have no difficulty in choosing his career.

PUNCTILIOUS Christians have been pretty well satisfied with Mr. and Mrs. President Hayes. But the Presidential party in California, it seems, did as the Californians do, and travelled on Sunday. For this dereliction, the stricter Sabbatarian journals are vigorously calling them to account, without respect to persons. A California correspondent of one of these papers speaks of "the sad fact that President Hayes and party, on several occasions, had desecrated the Lord's day by unnecessary travel thereon," and the correspondent testifies against what he calls the President's "public sin," and in a second letter takes pains to add, for farther relief to his conscience, that he is not quite sure whether he had "also mentioned Mrs. Hayes as a violator of the same holy law." How these "mint-anise-and-cumin" Christians would have been shocked at seeing Jesus "violating the same holy law" in the corn-fields! If none of our Presidents had ever committed any worse "public sins" than this of President Hayes and party, we should have been a fortunate nation.

WHAT may be called a scientific prayer for rain has been invented by a Mr. Daniel Ruggles of Fredericksburg, Va., who has taken out a patent for the same. Noting that rainfalls are apt to occur soon after heavy cannonading, he infers that rain may be artificially produced by causing a violent disturbance in the atmosphere. He has therefore contrived a machine by which a balloon is sent up freighted with torpedoes and cartridges that are charged with all kinds of explosives, such as nitro-glycerine, dynamite, gun-cotton, etc. The balloon is retained in connection with an electrical battery on the ground, and when at a sufficient height the electricity is let on and the powder-cargo exploded. Thunder is produced, certainly; and the inventor claims that a shower will follow. If the invention prove a success, it will afford opportunity for another kind of prayer-gauge than that proposed a few years ago by Professor Tyndall, and free from the special objections which some of the theologians made to his proposition.

THE newspapers, both religious and secular, have been industriously discussing the question whether the Ober-Ammergau Passion-Play ought to be allowed in American theatres; and it is now announced that the proposed introduction of it at Booth's Theatre, New York, has been abandoned,—and in deference to the religious sentiment which was so pronounced against it as Manager Abbey says in his candid letter to the public. From our point of view, the special religious objections that were made to the exhibition would have no weight. Jesus had a perfectly natural career. He was one of the world's great prophets and grandest heroes, who nobly battled for the right and met a tragic fate. As such, his story may be fitly dramatized,—as it has been, without protest, in poetry for reading. But there are ample reasons, on grounds of art, for wholly discountenancing the sensational attempt to transplant behind the foot-lights of a New York theatre a play of this nature,—which is more an act of worship than a play,—and which, in its native soil where it has grown up, derives its special attractiveness from the simplicity of the peasantry who conduct it and from its surroundings and historic antecedents. We should as soon think of bringing over the soil and pavements of the Roman Forum to put down in Broadway.

GOV. HOYT of Pennsylvania having spoken, in his recent Thanksgiving Proclamation, of the State as a "Christian Commonwealth," the Hebrews of Philadelphia forwarded to him a protest. They reminded him that they were law-abiding and patriotic citizens of the Commonwealth, and would like to participate in the religious acts to which the proclamation summoned the people; but this phrase excluded them, as if they were aliens. The Governor, very justly, heeded the protest, and promptly changed the words, which he said had been inadvertently written, to the excellent substitute "Commonwealth of Freemen." Whereupon, the *Christian Statesman* of Philadelphia is much grieved. It says: "This amounts to a formal official disclaimer of any connection or relation between the Commonwealth of Pennsylvania and the Christian religion. . . . It reminds us painfully of that early treaty between our government and a Mohammedan power, in which it was formally declared that 'the government of the United States is not in any sense founded on the Christian religion, and contains in itself no character of enmity to the laws or religion of Mussulmans.'" This last sentence, inserting "pleasantly" instead of "painfully," we can heartily adopt as our own. It is pleasant to remember, too, that that treaty was signed by George Washington.

Digitized by Google

For the *Free Religious Index.*

THE WORKINGMAN'S SCHOOL.

A Discourse delivered before the Society for Ethical Culture at Chickering Hall, N.Y. City, Oct. 24, 1880.

BY FELIX ADLER, PH.D.

It is necessary to resort to radical measures, if we wish to help the poor. Confronted by the great misery of the so-called perishing classes, there is hardly any one of generous nature who does not attempt, at one time or another, to bring succor to the needy, and avails himself of the ordinary instrumentalities of charity for this purpose. Such efforts have their value, and ought on no account to be remitted. But those who have most zealously engaged in the cause of charity commonly feel most keenly a lack of real satisfaction in their work. It seems so hopeless a task, so much like pouring water on a hot stone! The evil weed of poverty, when lopped off at the surface, continues to grow with redoubled malignity from the roots. It were well, if one could penetrate to the root itself and extirpate that,—if one could help the poor to help themselves. Education is the only accepted means of doing this. And, therefore, all those who have given the subject of human misery careful thought unite in the opinion that education, the best and most thorough education for the people, is what we pre-eminently need. And one hears on all sides the cry, "Education! Education! That is the one sovereign remedy which will help us solve these terrible problems." But while every one is willing to cry, "Education," What is being actually done? is the question we ask. What steps are being taken to give the poor the right education which they need? People are commonly satisfied with having acknowledged the necessity of education, and nothing further is done.

Now, therefore, let us endeavor to make clear to our minds, in the first place, that the sort of education which the children of the people receive is not satisfactory. I do not wish to enter into any extended controversy to prove this. I shall content myself with quoting the opinions of a distinguished writer of this country, whose views carry weight with them as well on account of his name as on account of their own justness, and who at any rate will not be charged with importing foreign ideas into his criticism.* After referring to the report on the Norfolk County schools in Massachusetts, and its astounding exhibition of imperfect methods and deficient results; after saying "that, taking one district as a whole with another, the weight of evidence would seem to indicate that the highly unsatisfactory condition of affairs which has been found to exist in Massachusetts will be found to exist pretty much everywhere else," he proceeds to characterize our common schools "as huge mechanical educational machines, organized, as nearly as possible, as a combination of the cotton mill and the railroad with the model State's prison. It is company front all the time. From one point of view, children are regarded as automatons; from another, as India rubber bags; from a third, as so much raw material. They must move in step, and exactly alike. They must receive the same mental nutriment in equal quantities and at fixed times. Its assimilation is wholly immaterial, but the motions must be gone through with. Finally, as raw material, they are emptied in at the primaries, and marched out at the grammar grades." The complaint is that the science of teaching is neglected, that the universities do not even admit that there is such a thing as a science of teaching. "They have medical schools, devoted to the study of man's body; they have dental schools, devoted to the study of his teeth; but when it comes to the educational development of those who are to constitute the future state, though we spend millions on millions upon it, the universities turn their heads away, and class them as something less than the grass of the field. They grade the child's mind as lower than his teeth." And again, further on, "We turn over our children to those whom we would never dream of intrusting with our potato patch." The result of a purely mechanical method of education, as could not otherwise be expected, is that the memory of the pupils of our common schools is drilled to the neglect of their understanding; that they are taught to remember facts and rules, but that they are not taught to think. We have therefore an educational system without any proper training of the intellectual faculties; that is to say, a system of education with the real educating part left out. The gravity of these charges cannot be overestimated. To those who have previously recognized the overweening importance of education, who have seen how every hope of redemption for the masses of mankind depends upon their right education, the fact that our vaunted common school system is thus shown to be so egregiously deficient must be depressing and saddening in the extreme.

The first impulse upon the hearing of such statements as these might lead to inconsiderate attempts at change. Indignant persons might think of calling public meetings to protest against the management of the schools, or fill the newspapers with articles upon the subject, and thus seek to arouse public attention. More thoughtful persons again might select the remedy proposed by the writer whom we have quoted; namely, to found chairs for the science of teaching in American colleges and universities, and thus by the tardy process of educating the educators seek to cure the evil from above. But, while the former course of conduct would be over-hasty, the latter would be needlessly slow. Agitation alone will not bring about the desired result, because a system of teaching so widely ramified, and upon which the employment of thousands of persons depends, cannot be assailed without exciting violent hostility; nor can it be changed in a month or a year. On the other hand, it should be unnecessary to defer our expectations of improvement until American universities shall have introduced the scientific study of teaching, and the slow results of such a step shall have reacted upon American teaching. It seems to me that private persons of generous disposition ought to take hold of this matter in the first place; that the first thing to be done is to exhibit, by one example, the right method of teaching itself, and to show how superior its results are above those commonly achieved. This can be accomplished, if a number of persons will, of their own volition,—because the improvement of their fellow-men by education has their whole interest,—guarantee the means necessary for the building up of a MODEL SCHOOL, by which the right method shall be illustrated, and will see to it that only the most competent teachers are employed in connection with it. One such school conducted in the right way will do more to change the evils of the existing system than the most earnest advocacy in other directions. The right example, when it has once been set, must be followed; and the persuasiveness of excellence will here, as in other instances, do its work.

The next question that arises—after the persons have been found to start such a school (and the persons have been found, the lower classes of the school are now in operation in this city, with one hundred and fifty scholars)—the next question that arises is, In what ought such a model school for the people to differ from the common schools as they now are? It ought to differ in many respects. It should teach, for instance, history in a better way. The object of the lesson in history should not be to store the pupil's minds with dry facts that are barely connected among themselves, and possess little attraction. It should not aim to fill the imagination of the pupils with pictures of bloody war and the power and pomp of kings. It should not glorify the great slaughterers of their fellow-men, who have been misnamed heroes; nor should it nurture an exaggerated and foolish national pride among the young. But it should awaken in them, as far as possible, an intelligent sympathy with the life of the world and the great phases through which humanity has passed in its struggle toward progress. To do this, the instruction in history must be alive and enlivening. The pupil's intense interest must first be secured. The rule is to be here, as elsewhere, Begin from the near and go on to the remote. Biographical narration should precede the study of history itself. The young children must first be interested in some great persons who lived in Greece, and some remarkable men who lived in Hindustan, and some illustrious men and women who lived in England and France and Spain and Italy, before they will care to know about the countries in which these persons had their home and about the people by whom they were surrounded and about the vicissitudes of those people's history. From the wonderful story of the life of Socrates, to which every child listens with delight, it is easy to conduct the interest of the pupils to the story or history of Athens, in whose market-place Socrates dropped his words of wisdom, in whose streets he held his remarkable conversations with cobblers and aristocrats, and where also his Xanthippe treated him so badly. So the life of Buddha will awaken an interest in Hindustan, the life of Peter the Great an interest in Russia, etc.

The study of geography should be treated in the same way, the rule here also being to proceed always from the near to the remote. The child should first be taught the geography, so to speak, of the house in which it dwells, of the garden around the house, of the street on which the house is situated, of the city which includes all the streets. From the city, the geographical lesson proceeds outward to the State, to the country, and then to other countries. The studies in geography and in history will mutually supplement each other and add to each other's interest. The information which is given the pupil concerning places will become more attractive, because of the knowledge of the historical events which happened there, and the distinguished persons who lived there. The knowledge of events and of the lives of persons, on the other hand, will become more real and more present to the pupil, because he knows the background on which these events appear, the very streets on which these personages walked.

A knowledge of the English language should be communicated in a better way than it now is. The monstrosities of the spelling-lesson should be discarded. The pupil should acquire command of the right spelling of his language by the teacher's careful attention to compositions, by indirect rather than direct ways. He should acquire a firm hold upon the grammar of his mother tongue, by studying the grammar of a cognate tongue; so that a consciousness of the meaning of grammatical forms may be awakened in him by comparison. For, as it is necessary to have two legs to walk well, so it is necessary to command grammatically at least two languages in order to talk well.

A knowledge of mathematics should be communicated in a more effective way than it now is; and our system of work instruction, of which more will be said further on, is peculiarly useful in this direction. Drawing should be taught in the youngest classes, and not left to an advanced grade, as it now often is. Singing should be taught from the fourth year of the child upward. The taste of the pupils in reading should be sedulously cultivated, so that, though they be the children of poor men and women, they may, in later life, be enabled to enjoy the classics of the English language; and so a great fountain of pure recreation may be opened to them, of which they are now unnecessarily deprived, and they may thus be protected against taking pleasure in vicious literature.

A knowledge of the simpler facts of natural history should be communicated, even in the lowest classes. The children's power of observation should be sharpened; and, wherever it is possible, they should be brought face to face with the objects of nature themselves. There is here an open field of instruction which is too little cultivated in the schools. We complain of the dearth of happiness for the majority of human lives: we ought, at least, to utilize those means of happiness that are at hand. The book of nature offers many noble and elevating lessons to those who are able to read its language: it were well worth while to make even the children of the poorer class proficient in understanding that beautiful language.

In all these respects, we do not claim to introduce what is novel in education: we simply follow where the best educators of Europe have long since pointed the way, and give to children who are now educated by methods that are behind the age the benefit of such methods as are abreast of the progress of the age.

But there is one main point on which we believe we have to offer what is essentially new and what will constitute an epoch in education, if it be generally accepted. We mean the inclusion of hand education as an essential part of school education.* I take it for granted that free popular education ought to be especially for the children of the poorer class, who are not able to provide suitable education for their offspring themselves; for the children of the

* Charles Francis Adams, in the November number of *Harper's Magazine.*

* We may claim novelty also for the system of moral instruction for young children, apart from any reference to religious dogmas, which forms a part of the plan of our Workingman's School.

Digitized by Google

working people, who will be in their turn the working people of the future. I take it that public education ought especially to fit this class for their future station in life. And it is this class whose needs ought especially to appeal to the sympathy of the more fortunate, whom we have had in view in attempting to build up a model school. Now, if there is any one thing which the working people need and which, therefore, the common welfare demands,—for the interests of the community at large and of the working people are most intimately bound up together,—it is that greater dignity shall attach to hand labor. There is no kind of work that does not become attractive, when dignity attaches to it. Work of the hardest kind is performed every day by men of science, work which involves personal discomfort and the overcoming of physical disgust, and yet it is cheerfully done because of the intellectual dignity that elevates such work. Every physician renders, in his practice, menial and repulsive services which no servant could be hired to render; and the physician, far from being disgraced, is ennobled by his service. In the same way, we believe that the tedious work of the working people could be rendered more easy to them, and even elevating, if only greater dignity could be made to attach to it, if only more intellect could be put into it. And we look to hand education in the school as a means of accomplishing this desirable object. There are certain mental operations that underlie manual operations. These the children should be taught, so that their manual operations may become transparent to the mental operations that underlie them. There are great natural laws and wonderful powers of human contrivance illustrated in the machines that surround the worker in the factory, but the eyes of the worker are closed, so that he does not see; the ears of the worker are dull, so that he does not hear; his brain drowses in the midst of these splendid activities, because it has not been roused by early education.

In modern times, capable men have discovered that there is such a thing as a theory of tools, that tools can be classified and grouped, and that a child's mind can be led along in orderly succession, in learning them. It has been shown that there are three great types of tools, involving three principles through which, and their combinations, every kind of tool can be explained. There are reasons underlying manipulation. There is a reason why the teeth of the saw are set in a particular manner; there is a reason why an axe should be wielded in a particular way, why an axe splits and why a knife cuts wood. The double-cutting edge of a plane exhibits a rational contrivance, and has an interesting explanation of its own. The children ought to be taught these reasons, and made to understand these explanations, even while they use the saw and wield the axe and strike with the hammer and move to and fro the plane. And, later on, in a higher stage of industrial education, what is called the Russian system comes into play. The novelty and the importance of this is that it is developed in a graded series of workshops, which are used for educational purposes only; that the products of the young workman's labor are not salable articles, are not intended at all for the purposes of barter, but are, in all cases, typical forms, intended solely for the purposes of manual instruction. The educational workshops form a graded series. In each workshop there is a particular class of learners, and there are elementary lessons for the use of beginners in the schools, and advanced lessons for the more advanced. And, in each of these workshops, the use of one set of tools only is taught; and the pupil remains in this one workshop, until he has mastered the theory and practice of this one set of tools. He is then graduated into a higher workshop, until he has finished the whole course. And so he learns how to work in wood, and learns metal turning, and fitting and planing and forging. And some of the coarsest and some of the most repugnant kinds of labor are thus made interesting, and redeemed from their coarseness because they are now saturated with understanding. The labor of the hands becomes attractive, because it blooms with mind.

And now, another step forward; I believe that work education can be given to the youngest children, in the lowest classes of the school. And here is perhaps the main point, in which the importance of what we consider to be our new departure in education becomes apparent. For industrial education has long ago been given in many countries of the world, to older children, boys of fifteen or sixteen years of age; but industrial education has never, to our knowledge, been given to the younger children, has never been introduced in the lower classes of schools, has never been combined organically with the whole scheme of education, and been made to support and coalesce with all the other studies of the child. And there are other ways, assuredly, which must occur to everybody, in which industrial education must tend to elevate the workman, developing his æsthetic sense, giving him a taste of the artist's pleasure in his work, giving him greater skill, and thus enabling him to command higher wages and more of the comforts of life. But it is with industrial education as a means of fostering the dignity and independence of the workman that we are mainly concerned. For, upon the possession of these qualities, it will depend whether the working-people of the future will work out their own salvation.

And, if it be true that by industrial education we can give greater dignity to labor, I should like to dwell now upon the necessity which exists, especially at the present time and in our country, for elevating labor in the eyes of the laborer. For, in this country, the political equality of the entire people is the very fundamental principle of our form of government. But history has shown, in lessons whose terrible significance ought not to remain unheeded, that wherever political equality exists, and with it great social inequalities, there the greatest danger menaces republican liberty. The people are taught to consider themselves sovereign. From them, all authority emanates. There is no distinction between the richest and the poorest in their rights before the law. Every citizen is, as it were, a king; but thousands on thousands of these kings are kings in rags. They have all the proud feeling of independence and of equality with their neighbors, but their actual condition comports ill with these pretensions. They are poverty-stricken, live meagrely in wretched houses, in filthy quarters of large cities. They cannot help comparing their own surroundings with the palatial residences of others, with the ease and abundance enjoyed by their neighbors, while their own hard drudgery scarce gives them the crust of bread which they need to satisfy hunger. And they cannot help reflecting that those others are their equals; they have been taught to consider them so, and they are goaded even into mad, mob fury by the thought that those who are more fortunate than themselves have no title to what they possess. It is in this way that anarchy arises, and freedom is entombed amid the ruins of civil order. It was in this way that Florence fell into the hands of the Medici, because the poor republicans could no longer tolerate the difference between themselves and the rich republicans; and the rich republicans, becoming alarmed, and willing to sacrifice their liberty rather than their riches, called in despotism to keep down the hungry crowd by force of arms. It was in this way that French republicanism fell, because the men in blouses, hearing of nothing but liberty, fraternity, and equality, concluded that it was neither liberal nor fraternal nor, above all things, a sign of equality that they should drink sour wine and live on the miserable pittance of a few sous, while there were others, their fellow republicans, who dwelt in sumptuous affluence and controlled the wealth of nations. And so, the possessing class of France being terrified, it became possible that an adventurer, whose hand was stained with blood, the murderer of the 2d of December, was able to establish a second time the yoke of imperialism, that his sins were forgotten, his falsehoods were forgiven, his murders were condoned, and he himself was hailed as the savior of society. And in our country also, though the safeguards are still strong, though the very idea of a subversion of our institutions seems to many so improbable as to be outside of discussion, yet have we, too, already had distinct warnings that all is not well. The flames of the Pittsburg riot, which startled the whole land, were kindled during the last financial crisis. A season of prosperity has returned to us, and what has gone before is by many forgotten.

But another panic will come after the prosperity; the experience of the past leads us to expect that with almost certainty. And, when there are again want and starvation among the people, who will say why discontent should not again assume wild forms? The same conditions are beginning to exist here as elsewhere; and, where there are the same conditions, it is inexorably true there must always be the same results. The same conditions are beginning to exist here as elsewhere. A pauper class is beginning to grow up among us, incapable of permanently lifting themselves to better conditions by their own exertions, incapable of obtaining the satisfaction of their most natural desires, and only rendered more dangerous and furious by the sense of equality with all others, with which our political institutions have inspired them. If the evil has not yet become so aggravated as it is in the Old World, let us utilize the time of respite that is given to us by undertaking earnest and vigorous measures to check the evil's growth. And, of all these possible measures of prevention, a suitable, a sensible system of education is assuredly the most promising. Let us use what influence we have to correct the false idea of equality that is everywhere current around us. Let us teach the people the true meaning of the great principle of equality,—namely, that all men are created equal in respect to certain fundamental *rights*, such as liberty, the protection of the person, and a right to the pursuit of happiness, but that there is by no means equality of natural fitness and endowment, and that the offices of life must always therefore be unequally divided. Let us impress upon the minds of the children that the business of life will always be carried on in a hierarchy of services, and that there is no shame in doing a lesser service in this hierarchy; that all honor accrues to us only in doing that function well to which we are committed, and taking pride and finding dignity in its performance. And to enable the working people of the future to take pride and find dignity in the work of their hands is the object of the work education which we are seeking to introduce into our school. I do not say that the present hierarchy of services is arranged upon a just or fair plan. I do not say that those are in the higher grades who ought to be, and those in the lower who belong there. The reverse is often true. But, if a change in the interest of righteousness is to be made, it must come from the working people themselves. It is their heightened self-respect, it is their increased intellectuality, it is their sense of their dignity as working people, which will alone enable them to accomplish the wished-for result.

And there is another and a higher reason why greater intellectuality should be infused into labor, and why the union of work instruction with other branches of instruction will be of far-reaching importance. For the intellectuality of labor is an indispensable—so far too little appreciated—means of emancipating the minds of the laborers from the bondage of superstition. We do not propose, in our workingman's school, to interfere with the religious faith of any of our pupils. We hold, in the strictest possible sense, to the principle of unsectarian education. We do not cast a slur, either directly or by implication, upon the creeds that obtain among the majority of our fellow-citizens. We invite Catholic and Protestant parents to intrust their children to our guidance equally with the unbelievers. As a matter of fact, the majority of our pupils are probably Catholic and Protestant. We cannot speak of this with certainty. We do not know. We never inquire into the religious or non-religious views of those who bring their children to the school. We leave all matters of creed severely alone. But, while we do not think it our province to refer to religious views, we aim to cultivate the power of independent judgment among our pupils; we aim to sharpen their understandings and to quicken their consciences, so that they may naturally repel and cast off from them, later on, every kind of superstition. We aim to give them, though they are only the children of the working people, in the true sense, a liberal education. We aim to give them a mind, into which the abject quality of fear, out of which all superstition grows, will never enter. We aim to educate them so that they will never become the stuff of which idolaters are made. We seek to give them such high and free views of the meaning of human life as it is commonly believed only the most cultivated are capable of holding, but which, I am sincerely persuaded, can be made the common property of all men, in every walk of life, if only the right training be given in childhood. And I look to industrial education as a special means for achieving this result.

Let me here draw an historical parallel between what we are endeavoring to accomplish and what the Jesuits accomplished, in order to make my meaning

Digitized by Google

more clear. I refer to the Jesuits, because they afford the most wonderful illustration of the power of education to change the world. We all theoretically believe that education can do a great deal; but, in the results achieved by the Jesuits, we have ocular testimony of what education can do. The Jesuits did change the convictions of nations. In the year 1551, they were first introduced into Germany. Fifteen years thereafter, they had already worked a marvellous alteration in the sentiments of large bodies of the German people. Their order was the power which checked the seemingly irresistible current of Protestant opinion, which was sweeping over the nations and threatened to carry everything before it. Their influence went on increasing from year to year. At the end of the seventeenth century, the pupils of a single one of the colleges numbered three thousand; and there were over six hundred of these colleges, besides more than the same number again of other educational institutions in their hands. And the same instruments which the Jesuits used for exerting deep influence by means of education, we are to use, only that we must differ from them, as pole differs from pole, in the purposes for which these instruments are applied. We are to learn, in the first place, that they achieved their splendid victories by the *excellence* of their schools. They did their work excellently well. The philosopher Bacon praised them; Descartes praised them; the Protestant educational reformer, John Sturm, was compelled to give unwilling testimony to their superiority. The sort of instruction which they offered the people was better than the instruction to which the people had access at that time, and therefore they gained the confidence of the people. And we must learn from them that, if we would gain the confidence of the people, we also must give a superior kind of instruction to that which is obtainable elsewhere. We are to note in the case of the Jesuits, as a second significant fact, that their services to the people were rendered gratuitously,—that it was free education which they offered, in order that the people might not suspect them of mercenary motives in their efforts for the common good. And we may learn from them that such education as we have to offer to the children of the working people must be gratuitous likewise, at whatever cost to ourselves, so that we, too, may not fall under the blighting suspicion of motives which we do not entertain. And thirdly, and chiefly, we may learn from the Jesuits to make education complete in itself, so that the life of the pupils may become harmonious in all its parts. They deemed it their mission to uphold the principle of authority in religion,—yes, it was the supreme object of their order to reëstablish the habit of unquestioning submission to religious authority, which had been shaken by the Reformation. But they were far-sighted enough to perceive that they could not maintain the principle of authority in religion, unless they maintained it also in science, in literature, and in life throughout.

And so they established a series of popes, so to speak, for every department of mental activity. A pope for philosophy, Aristotle, whose authority was not to be questioned; a pope for theology proper, Thomas Aquinas, from whose authority no one was to depart; a pope even for style, Cicero, from whose modes of expression no essential deviation was permitted: and all these popes, in order to strengthen the authority of the supreme pope in religion, because the Jesuits well knew that the habit of accepting on faith must be cultivated in every direction, if it is to hold good in any. And we, who wish to achieve the very opposite end of that sought by the Jesuits,—namely, to establish the principle of liberty in place of authority,—can yet learn from them the means by which we are to gain our end. If it is not possible partially to educate the human being with any good results; if, to make him free in one direction, it is necessary that the habit of freedom be cultivated in every direction,—then is it most necessary that independence of judgment should be cultivated in that which constitutes the daily practice of men's lives, in their vocations. If the whole meaning of the combat against darkness, against the infamous tyranny of soul enslavers, is to make men accept nothing upon tradition, merely because some authority has said or written it, but to induce them in every case to ask the reasons why; if this habit of asking the reason why be itself the emancipation of the human race,—and, if it were general, would permit no form of spiritual despotism ever again to assert itself,—then is it most essential that men should know *the reason why in those things which they practise daily*,—that they should not perform a task, ten hours every day, six days of the week, of which they do not understand the reasons why, which some one has merely set them to perform, which they perform with automatic precision, because the habit of doing things automaton-like, of acting without understanding, and therefore, by an inevitable connection, of believing without understanding, is thus so deeply ingrained into their lives. And so there can be nothing more salutary, more wholesome, more efficient for good than a system of work education, which shall relieve industry of its deadness and its dulness, and give to the laborers the reasons why of those occupations with which they are daily concerned.

For there are complicated intellectual processes incorporated in the machines that fill the factories. A system of education, therefore, we must have, that shall enable the future workman to read the marvellous instructions contained in the machines that surround him. There are lessons stored up in the wood, in the iron, in the coal, in the raw material of the factory's products, that would open up endless riches of scientific information to the mind of the worker, if his mind were trained to appreciate them. A system of education, therefore, we must have, which shall train the workman to look upon the raw material, whereon he labors, no more as the raw material only of his employer's profits, but as the product of nature's bounty, the key to some of nature's most wondrous secrets. We need, we are seeking to apply the principle which ought to be at the foundation of every modern scheme of education: that, as experiment conjoined with observation, is necessary to the discovery of truth, so object-creating must supplement object-teaching in that rediscovery of truths which it is the purpose of all education to facilitate. We lend entirely new import to the method of work education in the schools. It is not a something outside of their regular instruction, it is a part of the regular instruction; it becomes a means of teaching mathematics more thoroughly, causing the pupils to work out mathematical propositions, as it were, with their very hands. It becomes the means of teaching natural history more effectively. It is worked into inseparable connection with the entire scheme of the scholar's mental and moral development. And so we keep in view the one great purpose which is so essential for the workman's future happiness, to make the hand a wise and cunning hand by putting more brain into it. But, on the other hand, we also seek to make the brain a clear and vigorous and enlightened brain, by giving it the constant corrective of the demonstrations of the hand. And the children of the richest ought to avail themselves of this benefit as well as the children of the poorest. And so industrial education has a message for all classes, if it were only understood.

And here it may become apparent why our school is not an industrial school in the sense which commonly attaches to that word. We shun the name, and call ours the workingman's school, because we wish to keep away from us the ideas that are associated so frequently with the name of industrial schools. We do not propose to give our pupils an aptitude for any particular trade. We do not propose to make them tailors or shoemakers or printers. We would consider that a retrograde step rather than a step in advance, if we were to prevent these young lads and little girls from enjoying even a few years in gaining knowledge, without any reference to the pitiable necessities of their after-lives. We do not propose to yoke their young souls, before they have had time to expand at all, into the harness of trade, merely for the sake of getting their bread better afterward. We propose to give them that which will secure them bread and many of the higher treasures of human existence besides. We propose to give them broad and generous education, such as children of the richest might be glad in many respects to share with them; which will prepare our pupils for their future station in life, but also make them capable of living in a truly human way. We propose to educate our pupils, so that they shall become not working drudges, not working clods, not working slaves in the treadmill of labor; but, if they are to be *working*men and *working*women, that they shall also be, and never cease to be, in the best and noblest sense, working*men* and working*women*. And so our school shall not be a "ragged school" either. We do not want the odor of the charity school about it. The rooms shall be light and airy and bright, and the appointments such as would be found in any well-conducted school. We do not want the sulky air of the charity pupil about our pupils. The tone of the children shall be manly and joyous and free; and they shall not know at all, if we can help it, until they are much older than they now are that they have any one to thank for what they receive.

Such a school, then, we would build up, whose fundamental purpose may be expressed in the words, *the emancipation of the working classes through their work*. And, if we cannot find competent teachers here, we shall not wait till American universities will give us what we want, but we shall call the most competent teachers we can obtain from abroad, and so transplant the richest results of European experience to our own soil, though always so modifying the matter and the method of instruction as to suit the altered conditions of American life.

And if there be any one who says: What business of ours is it to take an interest in such endeavors? What interest have we in the children of laborers? Let the public school system go on. If it must be changed, some one will in due time change it; but why should we put ourselves to trouble and expense for such an undertaking?—Oh friends, if any one asks such a question, I cannot answer him! That he should ask the question is proof that he has no heart for the needs of his fellow-beings. When did it occur to the men who spilled their precious blood like water on the battle-fields of the Rebellion to ask what business of theirs it was that the slave's chains should be unloosed, that the black man's rights should be conceded, that the blot of human bondage should be erased from the Constitution of our land? The men who fought for their country, the men who died for the cause of liberty on the American Continent, knew that it is the highest interest of every individual that right shall be done and that wrong shall be overthrown, that happiness shall be multiplied on earth and unjust sufferings shall be washed away. And so it is a part of our highest interest, of the highest personal interest of every one, that the chains of ignorance shall be broken which load down the multitude, and that the sufferings shall be obliterated which are but the consequence of their mental helplessness. And, if any one says: Yes: the work is great and holy, but it is too great, too vast, too mighty for us to do it, I answer: We can do at least our part. We can make a beginning in the right direction; and, when the good results begin to appear, others will come to our assistance, and the good work will not be allowed to fall to the ground.

The other day, when I visited this workingman's school of ours, of which the two lower classes are now in operation, I asked the principal whether he could show me who is now the best pupil in the school. He pointed to a little fellow in one of the foremost rows, saying: "This little boy came to us almost covered with filth. For a time, it was necessary to wash him every morning in the school itself before he could be admitted to his class, and he appeared to be utterly dull and stupid; but, after a time, it seemed as though with the physical filth the mental filth also wore off, and he became bright and attentive, as if a new light had been lit in his soul." More of that light we want. Come, those who have an interest in the welfare of their kind, and help us to kindle it.

For the *Free Religious Index*.

"INSINCERITY IN THE PULPIT."

Another Voice.

To expect men to be perfectly sincere when you place them in a position like that of most ministers is expecting too much of human nature. Insincerity is simply inevitable. The mass of men, whether in or out of the pulpit, whether regenerate or unregenerate, churchmen or worldlings, are ruled by a stern utilitarianism. They may acknowledge the claims of a lofty idealism; but they are one thing in faith and another in practice. Occasionally, a rare soul rises above all material considerations, and is willing to face desertion, persecution, and poverty, in his loyalty to his own mind and conscience. But as yet the great majority of us are nearer to men and to the earth than to the gods. The *clay* indeed abounds in our composition, and is most felt and recognized.

The minister, it is true, professes to serve God, and not Mammon. But, when a man has given up all

Digitized by Google

thoughts of every other occupation but that of preaching, when he is absolutely unfitted by long habits of life and mind and study for any other pursuit but that of the minister, and has become dependent upon the good opinion of congregations for his own and his family's living, is it not too much to expect that he will be perfectly sincere, if that sincerity may cost him his bread and butter?

The theological basis of the various churches of Christendom inevitably converts them, in time, into organizations for the *suppression of truth*. This was not their primary object. They had a purer and grander aim. But with the lapse of time, and the unfolding thought and energies of the mind, they become this in the end,—*organizations to suppress the truth*.

Can the fearful pressure of these organizations be felt by hundreds of thousands of poor ministers, without the production of insincerity? We take for granted that these ministers read the newspapers of the day, at least. We suppose that they have an ordinary love of truth, that they have ordinary activity of mind, that they know what is being thought and said in the world, and that they are subject to the mental and moral forces which move society forward.

If this be true, it is absolutely inevitable that the pulpit must contain a vast amount of insincerity. It grows out of the very relation of the minister to his church and his sect. In becoming the servant of that sect, he has virtually given up his individual rights as a thinker. He has hired himself to do what? Not merely to preach the universally acknowledged principles of truth and justice, but something more; namely, those ideas of God, of man, of creation, of redemption, of inspiration, of the Bible, of heaven and hell, which have come from a past full of ignorance and superstition. If the man, then, does not absolutely stand still, what else possibly must be the result but insincerity? The cause, however, lies back of the pulpit; and, if the churches persevere in their stupid refusal to change their standards or their forms, let them not complain, as they do, of heartlessness and inefficiency. Put out a man's faith, and you extinguish his fire. Let him feel that he occupies a false position, that he is out of harmony with the creed he professes to believe, and he will have little soul for the work in which he is engaged. R. H.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE EARLY HISTORY OF CHARLES JAMES FOX. By George Otto Trevelyan, M.P., author of *The Life and Letters of Lord Macaulay*. New York: Harper & Brothers.

An author's second book could hardly have a better recommendation than Mr. Trevelyan's first will generally be esteemed by the reading world. *The Life and Letters of Lord Macaulay* was certainly an admirable book. It was made so both by what Lord Macaulay was himself and by Mr. Trevelyan's management of his material. It would, however, have been quite possible for Mr. Trevelyan to follow that success with as eminent a failure with a subject so different and so differently approached as this which he has chosen for his second book. As his nephew, Mr. Trevelyan stood very near to Lord Macaulay and was in full possession of all the letters and papers necessary for the development of his work. He had not to choose between various and oftentimes conflicting authorities. The canons of taste by which he had to square himself marked his principal danger and his most admirable success, which had its limits. That in the life of Charles James Fox he has a much greater subject than he had in Lord Macaulay, the fondest admirer of the Whig historian will not deny. But he is a century remote from the period of which he treats. Many opinions have prevailed concerning Fox, and he must hold the balance with judicial fairness. Success here is by no means certain because the success with Lord Macaulay was so ample.

We take for granted that *The Early History of Charles James Fox* is the precursor of one or two other volumes that will rehearse with equal fulness the middle and later periods of the great statesman's life. Mr. Trevelyan would hardly content himself with writing, however well, that part of his hero's life which was the least heroic. When the remaining volumes are written, if they are equal to the volume before us, Mr. Trevelyan will have written a book that will be a much greater and nobler and more difficult success than his life of Lord Macaulay. And it will be much more than an excellent biography of Charles James Fox. Not unadvisedly, we imagine, has the author called his book a "History." It *is* a history thus far, and it will probably continue to be one till the end. The life of Fox is presented in a setting, social and political, which brings out the features of his mind and character as they could not be brought out in any other way. This setting is necessary, in order that we may know to what an almost unexampled extent the faults of Fox were those of his generation, while his virtues were preëminently his own. Yet, even at this remove, it is hard to understand how such a lively sense of political justice as was his could coexist with such a degrading vice as gambling carried to the last extreme of madness.

Mr. Trevelyan's new book is a success, whatever waits beyond. No future failure, which we need not anticipate, can blur the lines in which the early character of Fox is drawn upon these pages, in connection with the brilliant series of events that gave to his career its points of opposition and departure. An opening chapter gives a clear idea of Lord Holland, Fox's father, who was certainly no saint, but had some good qualities mixed with his many bad ones. The childhood and youth of Fox are exhibited in the second chapter, and in the third we have an admirable picture of the society into which Fox was launched while still a brilliant boy. A more frivolous, gambling, drinking, licentious, and venal generation England has not seen before or since, despite the good example of the king, all of whose virtues were private, all of whose sins were sins against the State. The relation of the king to the two great parties is well depicted in the fourth chapter. Chapter fifth reviews the Wilkes controversy and the espousal of his cause by the Foxes; and chapter sixth continues the same subject, with Lord Chatham once again upon the scene. The next chapter treats of the conditions which attended the entrance of Charles Fox on his parliamentary career, of his literary tastes, his travels on the continent, and his return. In the following chapter, we see Fox making his maiden speech, with Burke for an opponent. We see him go on as wrong-headed and violent as possible, opposing every principle with which his name became identified in his maturity, assisting liberty by making tyranny too odious even for its habitual apologists, wonderfully clever, but exceedingly pert and impudent. But, in the two succeeding and final chapters, we perceive already the beginnings of that change which was to revolutionize his temper and his aims. We see him advocating the Dissenter's Relief Bill, arousing by such action the animosity of the king; and then going one step further,—a step that was a stride,—opposing the Royal Marriage Bill with an earnestness and sincerity that drove him out of the ministry, made the king his inveterate enemy, and opened for him that magnificent career in which, "sick of the prison-house whose secrets had so early been familiar to him, he dissolved his partnership with Sandwich and Wedderburn, and united himself to Burke and Chatham and Savile in their crusade against the tyranny that was trampling out English liberty in the colonies and the corruption that was undermining it at home." And all this is so clearly told, in a style so admirable for its serenity and force, with such an evident determination to tell the simple truth and abjure all whitewashing, that we are swept along by the current of the book almost too rapidly, and suddenly find ourselves at the end, impatient for the next instalment. May it come as soon as it can, and justify the promise of the part in hand!

THE December *Atlantic* contains a large number of articles, with variety enough to satisfy a large number of readers. E. L. Godkin argues for a higher code of newspaper ethics, by showing that public opinion both in England and in the United States fosters an untrammelled freedom of the press; that the public appetite for personal and private news items is omnivorous; and that this state of things leads to a great amount of mental suffering on the part of persons defamed by newspaper reports, while the legal remedy for this kind of injury is quite inadequate. The argument will interest those who are eager to see formal legislation keep step with the refinements of a high civilization. Henry James, Jr., continues his story, "The Portrait of a Lady." It is not a thorough work of art, in that he has made his heroine and the accompanying characters embody a multitude of theories, which he carefully states beforehand. The fulness of his analysis leaves us little to imagine about them; but it is a representative story in showing the effect of nationality on personal development, and (perhaps with a touch of disapproval) the modification which womanly character undergoes when intellectual culture outstrips emotion. It contains more fact and philosophy than art, but is very agreeable reading. "The Later Writings of Mr. Mallock" is an article which stirs the intensest interest of those who deem that the final settlement of religious problems ought to employ the keenest intellects of our generation. As a matter of fact, it seems a pity that so much mental power should be spent in philosophizing upon the old facts, while there is such crying need of its expenditure in the acquisition of new ones. It would certainly be more rational in those who, like Mr. Mallock, deplore the probable effect of agnosticism on human character, to direct their studies by an observation of the characters of typical agnostics rather than to argue about the fatal results of the new philosophy from the solitude of their libraries. The criticisms upon Mr. Mallock are candid, and make this article the best in the number. "The Romance of Sunrise Rock," by Charles Egbert Craddock, is a tender and beautiful little love story. "Children's Labor: a Problem," is a short statistical paper by Emma E. Brown. It is valuable as one more attempt to apply the scientific method to philanthropy. "The Æsthetic Value of the Sense of Smell" hints at a possible classification of odors, and dwells upon the inferior development of this sense in the human species. "Reminiscences of Washington" gather up the political, social, and artistic occurrences of the Polk administration. "Gray, Collins, and Beattie," is a paper which will interest those who care for nice criticisms and comparisons of the lesser English poets. Kate Gannett Wells writes a half-dozen pages about "The Transitional American Woman," which impart to us an uncomfortable conviction that the American woman is a very Protean institution, indeed, which is not to be found at present in any particular shape. As nearly as we can make out, the writer considers that there is much to deplore as well as much to hope for in the transitional woman. The most instructive point which she makes is her reminder that the faces and manners of American women are "stamped with restlessness and self-consciousness." "Mary Wollstonecraft," by George E. Woodberry, is a vindication of the memory of the first Englishwoman who planned and wrote for the elevation of her sex. The story of her life is told in very touching and tender fashion.

Of the poetry of the number, Rose Terry Cooke's "All Saints' Eve" will linger with a sweet painfulness in the minds of those who read it carefully; and Oliver Wendell Holmes' tribute to Benjamin Peirce is a just and beautiful expression of reverence and indebtedness to a man of science and a loving friend.

IN the *International Review* for December, R. W. Dale, D.D., begins a series of articles on the "State Support of Denominational Schools in England." He shows how popular education is crippled and hindered by sectarian influences. Only the poorer classes really attend the public schools there. All the leading denominations maintain schools of their own and in consequence, in a large majority of localities, public schools are impossible. To this system, the English seem to be very thoroughly wedded. Dr. Dale sees no promise in the direction of perfectly secular public schools, wherein there shall be no religious teaching of any kind whatever. This is the only hope for the future, sure to be ultimately realized in this country. Religious instruction must be outside of the schools, in the home or elsewhere, but not in the school. We suggest to Dr. Dale this remedy as the one he seeks. There is a very careful account of the "English Philosophy and Philosophers," pointing out its leading characteristics, calling attention to some of its younger teachers, and claiming great things for it in the future. "The Drink Problem" is handled in a very able manner by Felix L. Oswald, M.D., in one of the best articles on the subject which has appeared in a long time. There are also papers of considerable value by Karl Blind, Walter Chamberlain, M.P., Edward Atkinson, and others.

THE man who looks for big peaches at the bottom of a basket is too confiding for this trickery world.

Digitized by Google

The Free Religious Index.

BOSTON, DECEMBER 2, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N. Y.*	"	"	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
G. F. MATTHES, *New Bedford, Mass.*	"	"	10.00
E. B. CHASE, *Valley Falls, R.I.*	"	"	10.00
THOS. H. KNOWLES, *New Bedford*	"	"	10.00
WILLIAM BERRIAN, *Brooklyn, N. Y.*	"	"	20.00
E. W. WEIR, *Lagrange, Ind.*	"	"	20.00
R. ORMISTON, M.D., *Brooklyn, N. Y.*	"	"	10.00
EDWIN BROWN, *Worcester, Mass.*	"	"	10.00
E. H. CHURCH, *Springfield, Mass.*	"	"	10.00
WM. ROTCH, *Jamaica Plain, Mass.*	"	"	20.00
GARDNER MURPHY, *Boston*	"	"	10.00
WM. L. TAYLOR, *New York*	"	"	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*	"	"	20.00
Mrs. KATE GANNETT WELLS, *Boston*,	"	"	10.00
Prof. J. E. OLIVER, *Ithaca, N. Y.*, 8th assessment			10.00
ABRAM FOLSOM, *Boston*			25.00
Miss EMMA D. IRESON, *Lynn, Mass*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40
CORNELIUS WELLINGTON			15.00
Dr. J. M. ALDRICH			10.00
HELEN M. IRESON, *Lynn, Mass.*			10.00
JAMES EDDY, *Providence R.I.*			50.00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)			30.00
R. T. HALL, *Sydney, New South Wales*			25.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

PULPIT ETHICS.

If the object of Rev. Edward Everett Hale, in writing his article last summer for the *North American Review* on "Insincerity in the Pulpit," was to start talk on the subject, he must be abundantly satisfied with the result. As our own columns bear witness, the question is one that has struck vital interests, and writers from various points of view have had their say upon it. Orthodox journals especially have given their attention to it. Secular papers, too, have given it a piece of their minds.

But talk is not always discussion; and Mr. Hale, we notice, complains, in an article in the *Independent* of November 11, that the talk in this case, particularly in the orthodox journals, avoids the question which with him was the primary one, and the one expressly stated, namely: "Does the American people, as a whole, believe that the preachers say all they know?" Even if the preachers are not insincere, he thinks that there is a very prevalent belief that they are so, and that this popular belief is undermining the power of the pulpit. How this popular belief has arisen, and how it may be removed is a question of great moment for the preachers, and for all who have the interests of religion at heart, to answer.

But what has specially and painfully struck us in the newspaper discussion of the subject is the disposition to apologize for and excuse insincerity in preachers. The preachers are but men, it is argued. They are generally poor men with families; and it is a struggle with them for a livelihood, and they are subject to the same motives as other human beings in similar circumstances. Our good, radical friend, "R. H.," in the communication we print this week, in his eagerness to set the blame back on the churches, sets forth this argument,—rather to our surprise, we confess, if, indeed, he did not intend to be understood as speaking satirically. Elsewhere, we have seen the plea put forth that ministers, in general, are under the same conservative influences as their congregations; that, on the average, the men in the pulpit are of the same natural temperament, the same mental timidity, the same degree of moral courage, as the people in the pews; and that, therefore, no more can be expected of the preachers in the recognition and utterance of advanced theological views than of the hearers.

Now, with all due respect to those who would come to the defence of the preachers with such pleas, we must express our conviction that they are doing their clients a very poor service, and are helping to bring the pulpit into the very disrepute from which they would seek to clear it. All attempts to justify or excuse insincerity in the pulpit on these grounds, seem to us of essentially the same piece with those apologies that are too frequently offered at the present day for moral shortcomings, and offences of all kinds, on the part of ministers. It is not infrequent that even grave moral delinquencies in the ministerial profession are now passed over with the remark that ministers are but human, like the rest of mankind, and that it is not to be supposed that they are removed wholly above the ordinary temptations of humanity. And this mantle of apologetic charity is further enlarged by the strong modern tendency among ministers themselves—a tendency encouraged by the community—to come out of the traditional exclusiveness of the profession in respect to many habits and forms of conduct, and to mingle freely with the world and do as other people do. They are but men, it is said: let them act like men.

There is a speciousness in this plea that confuses, because there is one good, healthy sentiment at the bottom of it. We do not wonder that there should be a revolt from the old-time idea of formalistic ministerial morality, and that standards of professional conduct, which have been held rigidly in certain traditional grooves of habit, should be overhauled, and compelled to give a good reason for their existence or be cast down and abandoned. All this is as it should be. The minister is a man as well as a minister, and he does not abjure his manhood by becoming a minister. Yet we are old-fashioned enough to believe that a man who becomes a minister does thereby profess a higher standard of conduct, and is to be practically judged by a higher standard, than the average standard prevailing in the community around him or even in his own congregation. If he does not, why does he become a minister at all? By his very office, he is to be a teacher of morality; and, if he lives by no higher standard than that which obtains practically in society about him, what and how is he to teach? Is there any law of ethics by which moral profession and moral practice can be disconnected? We fully admit—nay, claim—that by entering the profession of the ministry a man does not take upon himself any vows to go apart from human society into a select circle of beings, where there is a special code of ethics; that he does not pledge himself to the performance of any extra-human morality. But we maintain that he does, by his very adoption of the ministry as his work, take upon himself a vow to preach and to practise the very highest human morality; that he does pledge himself, with his own conscience and with the community, to abstain from certain habits and actions which may be prevalent enough in average society around, but which it is one of his special functions to reform or remove;—not that these actions and habits are merely inconsistent with a formalistic standard of a ministerial life, but because they are inconsistent with the highest manhood, to the illustration of which by precept and example the minister has consecrated himself. The things that a preacher must do or abstain from doing are the same that are obligatory upon all men, because to do or to abstain is the condition of true character; but upon him the obligation rests with special force, because he has assumed the office of giving public instruction to men concerning their highest obligations.

Therefore, we cannot appreciate the apologies that are made for insincerity in the pulpit, more than for any other moral delinquencies of ministers, on the ground that ministers are only human beings and consequently not above the temptations of human beings. Yes, ministers are human; but nevertheless they should by their position be above such moral infirmities as it is sought in this way to excuse, or else they have no legitimate right to the position. They are to define the word "human" by its noblest and strongest contents, not by its weakest; and because of the greatness of their office they are rightly to be judged by an exceptionally high standard of character. We ought to look for something better from them than from most people. It is no more than just or proper to expect of ministers less of regard to mere outward prosperity and financial success than is found in the average man or woman of their congregations. We ought, indeed, to be trained to expect of them that heroic fidelity to convictions of truth and righteousness which succumbs to no considerations of mere prudence, and takes no counsel of policy or expediency. Sincerity, especially, is the cornerstone of all the virtues. If a minister have not this, he not merely fails of reaching the highest success in his office, but he teaches positive immo-

Digitized by Google

rality, and is a public bane. If the ministerial profession has lost somewhat of its old power, we believe that the loss is owing not a little to the lowering of its standard of conduct, under this plea that its members are but "human," so that only a common goodness can be expected of them. It is a fatal fallacy to suppose that the immoral part of the world is to be made better by leaders who have a fellow-feeling with its infirmities by such close proximity to them as actually to share them. The lift must come from those who have already freed themselves, and reached some height clean above the common moral level of their times. Put into the pulpit or upon the platform that utter sincerity, deadly in earnest, which is the root of all valorous deeds, and let it be trained to the service of the free intellect and the humane heart of the new times, and the ministry will in time win back its old leadership.

AFTER THANKSGIVING.

A word concerning our great, no longer New England, but national, autumnal festival just passed, may yet be timely, though one of retrospection rather than anticipation. It is quite obvious that, irrespective of the views entertained in regard to it, whether those of the conservative or radical, it is a day of universal welcome. Fortunately, it has always been much more than a religious one, as the term ordinarily is used. If it has been an occasion for church-going, prayers, and songs of thanksgiving, it has been no less distinguished for good cheer, and the pleasures of the table, the reunion of families, the quickening and strengthening of reciprocal friendship and affection.

According to early New England record, the indispensable turkey was a conspicuous figure in the gustatory attractions of its initiatory celebration.

At the close of the first autumn, the Pilgrims of Plymouth were much elated with hope. "The husbandry of the year had proved a prosperous beginning.... All summer there was no want.... There was a great store of wild turkeys, of which they took many, besides venison." The fowlers were sent out by the Governor, "that so they might, after a special manner, rejoice together after they had gathered the fruit of their labors," the first celebration of the national festival of New England, the autumnal Thanksgiving. On that occasion of hilarity, they "exercised their arms," and for three days "entertained and feasted" Massasoit and some ninety of his people, who made a contribution of five deer to the festivity. "Health was restored, household fires were burning, and in good heart and hope the lonely company disposed themselves to meet the rigor of another winter." (*Vide* Palfrey's *History of New England*, vol. I., p. 187.) And this festive characteristic of the observance, indicated by the passage here quoted, has been steadily gaining on the other. It is this purely natural and humanitarian element which has chiefly contributed to give to it the permanence it has assumed as a custom, as is the case in respect to similar festivals.

Its religious character has declined into a comparatively insignificant association of the day. If it had been more distinctive of Puritanism than it has been, a day more marked by gloomy asceticism and abstinence than cheerful and enlivening enjoyment, it would ere this, like much else of the time, have become obsolete and forgotten. Nature takes care of these things.

It was perfectly natural that the early settlers of Plymouth, in view of the religious conceptions they held amid their primitive surroundings, when life and subsistence were so precarious, should have been moved to such religious demonstrations as those expressed in the word "thanksgiving." But the circumstances of life in this western world are very different now from what they were then.

We do not live in dread of famine from year to year, nor in fear of the surprise of the red man to overrun our homes and slaughter their inmates. Our crops are sufficiently uniform and abundant to relieve us from all anxiety as to their ample provision for our needs. And the securities of an advanced social and civil order and the regulations of a sufficient police enable us to rest undisturbed at night on our pillows, without thought of molestation or danger. Hence the religious sentiment, in connection with thanksgiving, is much less acted upon than it was under the circumstances in which the day came into existence. Added to this is the great change which has passed over the minds of men since the days of the Pilgrims, in respect to religion itself. How different is the conception of life and religion today from what it was then.

The supernatural interposition in human affairs, which was then a common belief, and which the mind was constantly looking for, and that suggested the interpretation to all its events, survives, so far as it does survive, but as the relic of crude, irrational theories, which the more enlightened and scientific intelligence of our time discards as useless and outgrown, in solving the questions of existence.

All results, events, and human experience are in the line of and proceed from the processes of infinite, unintermittent complications of law. Such is the persuasion to which study, observation, and enlarging knowledge are more and more moulding and bringing the intellect of mankind. It is not strange, in view of these facts of our modern life, in view of the fact that mankind are getting to feel that the care and destiny of life is much more in their own keeping, and less to be referred to that of Deity than they were once accustomed to think, that much of it is inevitable, which no power steps in to interfere with or arrest, be it whatsoever it may,—it is not strange, we say, in view of this condition of thought in our day, that the religious emotions should be but little stirred, in the customary sense of what constitutes such emotions, on the annual returns of Thanksgiving. Although the preachers' sermons on the occasion are generally the product of more than usual labor, and among their ablest of the year, the congregations, as a rule, are at a minimum even of church congregations. Nor is the case very perceptibly improved by a union of churches in the service.

As an illustration of this, in the report of one in which three participated in this city, and no less than four clergymen, the sermon being by a popular preacher, we read there was "a rather small attendance." Nor was this, it is quite safe to conclude, a solitary instance.

The explanation consists largely in this: that, so far as religion survives to-day,—and we think it does survive in far grander and nobler expression than any that has gone before,—it is far less than formerly in outward worship, ceremonies, and sacrifices. Its emphasis is not on church-going nor any of these things; its spirit tends away from them. It is on and toward the development of simple human virtues, the elevation and improvement of humanity, the creation of a higher and more perfected order of society, the glorification of life and the universe in which we dwell, through a quicker and intenser sense of its wonders, a more intimate acquaintance with and superior mastery over its laws.

It is thus that even this modern spirit, so far as it enters into the religious use of the day referred to, is not sufficient to save its religious character, since it carries with it a pretence of something to which neither the common heart nor intellect responds. It loses also in this respect much more than it gains by its usual official appointment of the State and national executives. It is not natural to enlightened religious sentiment to pray or offer thanksgiving at the dictation of an officer of State. Such a usage has a tendency to make people, in a free State and age like ours, renounce even more than they would otherwise its observance. It furthermore implies a union between religion and the State, which is offensive to the majority of the people of this country, religious people no less than others. It is therefore, we hold, altogether objectionable and should cease. Let Church and State stand on their own foundations, free from all entangling alliances and formal relations, and in the long run both will be the gainer. D. H. C.

A HISTORY of the First Church in Boston, which has just celebrated in very catholic spirit (within Christian limits, of course) the two hundred and fiftieth anniversary of its organization, is soon to be published by Hall & Whiting of this city. Mr. Arthur B. Ellis, son of Dr. Rufus Ellis, the pastor of the church, is preparing the volume. Dr. Ellis himself has been giving on Sunday mornings a series of historical sermons concerning the church.

IN our article in the *Index* two weeks since upon the "Associated Charities" of Boston, we spoke inadvertently of the building where the society has its head-quarters, as if the society had provided it. As matter of fact, to which the Registrar of the Associated Charities calls our attention, the building is provided by the city of Boston, and is offered free of rent to the various charitable organizations that occupy it. And it was the bringing of these organizations together in close proximity and under one roof that facilitated, as the Registrar says, their actual co-operation, and made the "Associated Charities" Society so easily successful.

OUR readers will turn with special interest to Mr. Adler's lecture on "The Workingman's School," which we print this week from his own carefully prepared manuscript. He discusses indirectly a subject that is attracting wide attention,—the aims and results of our public schools,—and speaking, as he does, from the vantage-ground of an actual experiment in a school under his own leadership in New York city, his able and lucid presentation of the matter deserves to be widely read. Next week, we shall publish in full the discourse, given a few Sundays since in Mr. Adler's place, by Mr. M. D. Conway, on the "Religion of Humanity." It is an eloquent and most interesting treatment of the theme, in Mr. Conway's best style, and will find many satisfied readers in this country among the author's old friends, who will here get the central thought of his present advanced position on religious questions. The following week, we shall give a biographical sketch of that noble man who has recently died among us, Karl Heinzen, with the addresses made at his funeral. Of these issues of the *Index*, we shall print an extra number, in the belief that their special value will create an extra demand for them.

DOES "Satan" have all the good sermons as well as the good tunes? It would seem so in Scotland at least, from the following extract from the very orthodox *Sunday School Times* of Philadelphia:—

Not many months ago, theological circles were disturbed by the publication of a volume of unorthodox discourses entitled *Scotch Sermons*, professedly illustrative of a style of preaching "increasingly prevalent" in the Scotch churches. The book was marked

Digitized by Google

by extreme radicalism in its treatment of Christian doctrine and complete divergence from what are distinctively known as evangelical views. And now follows a volume of a very different character, but with a similar title, *The Modern Scottish Pulpit*, presumably intended as a counter-manifesto on the part of those ministers of the Presbyterian churches who are within the lines of evangelical Protestantism in Scotland. The volume consists of twenty-six sermons by as many clergymen on miscellaneous Scriptural subjects; and the conservative character of the discourses is sufficiently guaranteed by the list of contributors, including, as it does, such names as those of Sir H. W. Moncreiff, the Rev. Dr. Begg (who regards church organs as Satanic inventions), and Dr. Jamison, the well-known commentator. The sermons are not particularly noteworthy. In matter and treatment, they are commonplace, and some of them are stiff and inelegant in expression. . . . It is hardly creditable to the anonymous editor of the volume that a better compilation was not made.

AN OLD VOICE HEARD AGAIN.

DEAR EDITOR:—

It is with keen regret—it would be with contrition as keen, if the consciousness of overtasked strength did not come to the rescue of conscience—that I remember my unfulfilled promise of contributing to the *Index*, when you so unselfishly assumed the labor of editing it. Sickness during the summer, and the exigencies of a new enterprise in the autumn, have defeated my sincere intention of proving my sympathy with your efforts by my best co-operation. You yourself know the facts, and have never once reminded me of that undischarged debt. All the more because of your generous forbearance do I feel it a duty to excuse myself to your readers, many of whom may wonder why I have so long failed to redeem my pledge. But no one who ever knew me will suspect that want of sympathy with *you* could be among the possible causes of my silence. The simple truth is that I have had neither time nor strength to do all that has devolved upon me in connection with my new school in New York; I have been swept away helplessly by the resistless current of circumstance. It is due to you, who alone announced my promise to your readers, that I should thus justify you in their eyes, even if I fail to justify myself. So I snatch the last moments of my brief Thanksgiving vacation at home to send you this poor apology for an article.

There is, however, another reason why I feel impelled to write a word for your columns. The season for renewing their subscriptions is approaching for a large number of your subscribers; and I cannot help appealing to them earnestly, at least to those of them who kindly remember my own long struggle to make of the *Index* a first-class journal, to give you now their heartiest aid in sustaining and increasing the mail-list. It will be a personal favor to me if they renew their own subscriptions promptly, and still more if they take the pains to strengthen your hands by getting new ones at this season. As I feared would be the case, you have been regaled with criticisms in the place of generous help—criticisms as carping and unjust as they are ungenerous. Which of the critics would have done better than you? Which of them would have done as well? Which of them would have thrown aside his own best judgment, and adopted the contradictory judgments of the critics that he too would most certainly have had? Surely it is the dictate of justice, no less than of generosity, to put oneself in your place, and to remember the exceeding difficulty, nay, the utter impossibility, of doing anything in this world that shall suit many minds in all respects. Why do we not all of us forget the things we would do differently, and accord a noble appreciation to the things that are done so well? Where the spirit of fidelity to conviction and the love of truth for its own sake are so manifest as they are in your *Index*, and especially in your own writings, I am ashamed that thousands of our best Liberals have not rallied about you long before this. I hope they will yet do so; for the enterprise of sustaining and establishing such a paper as you make is one of incalculable consequence to the cause of Free Religion. Will nobody forget his private hobbies out of loyalty to that cause?

For myself, I have no criticisms whatever to make of your editorial labors; I have so unfeignedly admired the power and beauty of your work, so profoundly sympathized with the objects you make uppermost in all you do, that I gladly leave to the crabbed, the opinionated, and the censorious, the ungrateful task of picking flaws in a journal into which you have thrown so much intellectual ability, moral enthusiasm, and exquisite feeling. Whoever carps and cavils, let me leave it here on record that your predecessor applauds, and applauds only; and that, while you have never undertaken to do some things that he thought and still thinks important, he rejoices to bring an honest tribute of praise and admiration for what you are doing. The Liberals may sweep the horizon with a telescope before they can find another editor who will do better or as well. Let them, if they are wise, if they have any public spirit or unselfish devotion to their cause, unite before it is too late in keeping you steadily at work, well sustained by their active assistance and well cheered by their fraternal sympathy, at least as long as the decade I spent in their service. If I only had the means, I would put fifty thousand dollars in the bank to your credit, for the purpose of securing to the cause of Free Religion the inestimable services which you are now rendering to it. Are there no great souls among our liberal millionnaires to do this very thing? If not, are there not enough great souls in the liberal rank and file to do by co-operation what the wealthy could so easily do unaided? Anxiously I wait to learn.

But the sands are running out, and I must conclude this hurried scrawl. With unfailing faith in you and strong hope for the future of my still loved *Index* in your charge, I am

Yours with "hooks of steel,"

FRANCIS E. ABBOT.

[Mr. Abbot's ringing letter modestly put itself into small type without our knowledge.—ED.]

SCIENCE AND RELIGION.

A READING of the *Princeton Review* makes a peculiar impression upon the mind of one who is not in sympathy with orthodox theology. Notwithstanding vigorous attempts to divest ourselves of prejudice, the contrast between it and the untheological reviews appears very striking, and that, too, when the subjects treated are very similar. The writers of the *Princeton* seem to us to be doing their work, while conscious of the fact that they are defending a lost cause. They are retreating, facing the enemy indeed, moving backwards slowly and sullenly, and taking advantage of every indiscretion on the part of the advancing and exultant foe, but, nevertheless, continually retreating; and the growing strength of the probability that they will never be able to reoccupy their old vantage-ground seems to oppress them, while at the same time it nerves them to a desperate resistance in defence of the ground they still occupy. Perhaps we should say that not all writers of the *Princeton Review* profess to support the old theology, and that our criticism therefore does not apply to all.

TWO ARTICLES in the November number give something of the impression we have tried to indicate as coming from the defenders of the theology of this *Review*. "The Antiquity of Man and the Origin of Species" is the somewhat high-sounding title of a very ordinary article by Principal Dawson. It is a notice of two French publications by Gaudry and Saporta, of Dawkins' *Early Man in Britain*, and of Barraude's *Brachiopodes*. Of these writers, he tells us that "Barraude is an uncompromising opponent of evolution as ordinarily held," and that the others are theistic evolutionists, "not descending to the special pleading and one-sided presentation of facts so common with the more advanced advocates of the doctrine." This phrase is certainly a peculiar one, and suggests several questions that Mr. Dawson might find some trouble in answering; but we do not doubt that he received considerable consolation as a result of penning it. Undoubtedly also, he enjoys telling us that when Gaudry, in his studies of "the grand procession of mammalian life" in the Tertiary, finds "unquestionable elevation in rank, by whatever means effected," he "piously refers it to the operation of the Creator"; tho (to copy *Princeton's* spelling of though) we doubt if even Dawson always believes that piety is best displayed by making "the Creator" a synonyme for our ignorance. In his notice of Dawkins, Mr. Dawson manages with considerable ingenuity to bring in the deluge as the possible historical record of the great land subsidence, "which closed the residence of paleocosmic men in Europe." Of late, we have often wondered to whom the orthodox world of America will turn for a scientific defender, when Dawson dies. They have no one of equal ability to fall back upon, and no coming man to pick up his mantle.

The second article is on "The Historical Proofs of Christianity," by Professor George P. Fisher of Yale College, and is a striking illustration of special pleading. Two propositions are argued in the article before us, which is apparently the first of a series. The first proposition is as follows: "The known assertions of Jesus respecting his authority and office among men, if they are not well founded, imply either a lack of mental sanity or a deep perversion of character; but neither of these last alternatives can be reasonably accepted." Fifteen pages of argument bring him to the conclusion that "the abiding conviction in the mind of Jesus respecting his own mission and authority is inexplicable, except on the supposition of its truth." This part of Professor Fisher's article should be read by those who do not know how easy it is for an orthodox theologian to dispose of the pretensions of Mohammed, Buddha, Confucius, Zoroaster, and other persons whose "abiding convictions" might be supposed to resemble those of Jesus. His second proposition is this: "The sinlessness of Jesus is in its probative force equivalent to a miracle; it establishes his supernatural mission; it proves his exceptional relation to God." If these discussions are fairly illustrative of the best defenses of Christianity that Orthodoxy can now make,—and we know of no abler defenders than Professor Fisher in theology and Principal Dawson in science,—its final doom among intelligent persons must be nearer than we had believed.

THREE papers on the observance of Sunday, all of which are supposed to consider the subject scientifically, have appeared almost simultaneously. The first, by Professor Tyndall, was a lecture before the Glasgow Sunday Society, and the first portion of it (which alone we have read, as reprinted from the *Nineteenth Century* in the *Popular Science Monthly*) will well repay reading. The second paper is by President Seelye, in the *Princeton Review* for November. We may be pardoned for saying here that President Seelye has always been a peculiar puzzle to us. Although a man of undoubted ability and considerable scholarship, we do not remember any important work he has publicly undertaken but he managed in some way to put his foot in it. As an illustration of the scholar in politics, in which character he went to Congress, he made every scholar tremble; his position on the Geneva Award affair, for instance, being positively immoral. As an advocate of the God-in-the-Constitution amendment, his history and logic have been preëminently flimsy. And now, on this "Sabbath Question," he tries to prove that the Mosaic Sabbath was divinely instituted, and that the command to obey it is of universal application and covers our modern Sunday. Some preliminary assertions in the article, with regard to human deterioration, read almost like the productions of a diseased mind. The third paper, the shortest, and, from a practical point of view, the best, is by Dr. James Freeman Clarke, in the December *North American*, and is entitled "Rational

Digitized by Google

Sunday Observance." Its character is precisely indicated by its title. The fogs begotten of Seelye's eighteen pages are cleared away by a single paragraph of Dr. Clarke's common-sense, and his practical suggestions are excellent. It is only old habit, we suppose, which leads Dr. Clarke to speak of Sunday as "the Lord's day," after giving, in pugilistic phrase, a right-hander to the use of "the Sabbath," and a left-hander to the use of "God's day," as giving an authority to Sabbath-keeping which it would not otherwise possess.

THERE will be considerable demurring, doubtless, to this expression of belief from Mr. Daniel Greenleaf Thompson in the *International Review* for December: "After the present day, I do not believe there will ever be anything called philosophy, save by its authors, which does not profess to stand upon experience as its sole foundation, or which assumes to be aught other than the highest generalizations of the facts of experience." But nearly every one will agree with his next sentence: "If this result should come about, the outcome, in large measure, must be attributed to modern English philosophers." Mr. Thompson accepts the definition of philosophy as "the science of sciences"; and nearly all that he says of "English Philosophy and English Philosophers," in his short and very readable paper, can be accepted without serious qualification by all who have studied the subject upon which he writes. He refers—and correctly, we believe—to the sciences of psychology, biology, sociology, and ethics, as having been either for the first time created or fundamentally reconstructed by British philosophy. And no one can doubt that "religion, likewise, has been profoundly affected,—to the extent of thoroughly undermining old dogmas, and setting free everywhere mental activities to seek some truly scientific basis for religion, upon which it may stand justified." R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

The Indian Question Again.

The interest aroused in the case of the Ponca tribe of Indians somewhat more than a year ago, by the visit of Mr. T. H. Tibbles to the East, is being revived at the present time. At his first visit, meetings were held in this city and elsewhere. Much discussion was had, and correspondence conducted to elicit the facts in the case. A committee was appointed to mature and carry out such measures as in their judgment should be deemed advisable. At the head of this committee stand the Governor of the State and the Mayor of the city; while associated with them are a number of the most prominent business and professional men in the community. It is proposed under their auspices, and through the management of Williams' Lecture Bureau, to hold meetings in various places, to be addressed by Miss Susette La Flesche ("Bright Eyes") of the Oneaka Tribe, and Mr. Tibbles, who has been so identified with the efforts for the Poncas. The first of these meetings was held in this city on Sunday evening, Nov. 14th, and was addressed by the two speakers just mentioned, and also by Governor Long and Revs. E. E. Hale and W. B. Wright.

The facts of the case, so far as the Poncas are concerned, are these: Three years ago, this tribe of peaceable and friendly Indians, about seven hundred and fifty in number, were illegally and forcibly removed from their home in Southern Dakota to the Indian Territory. In consequence of the change, more than two hundred have since died. One hundred and twenty-five have struggled back to the borders of the old reservation, and are living in a state of partial destitution. The rest remain in the Indian Territory, waiting to be restored by the government, or disheartened and indifferent to their fate. A committee of the United States Senate, within a year, has investigated the case, and reported that the Poncas were robbed of their lands and unlawfully held in the Indian Territory, and recommended their immediate restoration to their old lands and their treaty rights. In the spring of 1879, a decision in their favor was rendered in the United States District Court for Nebraska. Still they have not received redress. Fresh suits have been entered in the United States courts for Nebraska and Dakota, and are expected soon to be brought to trial. To supplement the collections made last year for the prosecution of these suits, and also to secure, through the influence of public sentiment, such action of Congress and of the Indian Bureau as shall effect the earliest possible restoration of the tribe to their old and unoccupied homes, this renewed effort is being made.

The effort is not confined to this result or to the Poncas alone. It aims also to bring about the conferring of titles in fee-simple to lands occupied by all Indians, and the recognition by Congress of their citizenship, for the opening of the courts and the protection of the law in their behalf. These proposed measures seem to us eminently wise and just. The desirableness of the first is conceded by the Indian Department, and has been recommended to Congress by Secretary Schurz. The other, if not directly opposed by the Bureau, fails to receive any effective encouragement from it; while the special effort for the Poncas, one of whose results, if successful, would be to help establish legal rights for Indians everywhere, seems to receive their unqualified and, to us, unjustifiable opposition. It is conceded on all hands that the removal of the Poncas was a gross violation of their rights on the part of the government. There can be but one just method of undoing the wrong, and that is to return them to their former home. If the Indian Department cannot and Congress will not do this, it surely seems a legitimate thing to appeal to the courts, and there test the question whether the Indian has any rights which the white man is bound to respect, and, further, whether there is any power in the land that can maintain his rights. For the government to persist in throwing every possible obstacle in the way of such an appeal, to thwart every effort made to further it, to malign and abuse the men who are moving in it, is nothing less than disgraceful and iniquitous. To represent, as agent Whiting does in his recent report, that the Poncas are happy and contented in their new abode, if it be a correct representation,—which is certainly disputed by those who claim to know,—does not a whit lessen the wrong done or in any measure atone for it. Indeed, the petition, forwarded with the report from certain chiefs of the tribe, asking permission to come to Washington and sign away their rights in Dakota, gives as a reason that their young men are unsettled and discontented, thus contradicting the assertion of the agent. Further, the petition itself looks like the result of an attempt to get the Poncas to relieve the government of the necessity of acknowledging the wrong done, and righting it by consenting to submit to the wrong and in their helplessness declare their satisfaction with it. As if a knave, after defrauding his victim, should induce him to accept the cheat, and say no more about it! To speak of those who are trying to help the Poncas to their rights as "intermeddlers," whose action begets the discontent, is an impertinence and an insult. As if the people, who are the source of power, seeing a wrong done by their official servants, have not the right to expose the wrong and demand its redress! As if any one of the people may not legitimately show the subject of the wrong how to proceed to secure the redress, and moreover help him in the undertaking! No doubt commissioner and agent find their peace disturbed by the complaint, and would be glad to be let alone. But, as a lie well stuck to is not so good as the truth, whatever belief or practice there may be to the contrary, so a wrong, however maintained, does not become right thereby. That is not settled which is not settled justly. Unsettled, it must be the source of continual disturbance.

Back of all other things in the case of the Indian is the position in which he is made to stand toward the government. He is an alien to be dealt with by treaty, and a treaty which, because of the weakness of one party, may be and has been broken by the other and stronger party. He is a conquered subject, to come and go, plan and act, only as the will of the ruler may decree or permit. Never will the Indian problem be satisfactorily solved till this abnormal and incongruous relation be broken up, and he is woven into the common mesh of human citizenship, to hold his land and have his home, to be by law protected in his rights and by law punished for his crimes. This must be, of course, a work of time and patience, one of wise, discriminating, and gradual effort. But it is equally one to be distinctly recognized, clearly and earnestly set forth, in order that it may eventually be realized. We hope the effort for the Poncas will result in successful redress for them, and a prospective advance toward the desired larger result for the whole Indian race.

Another measure, which the government owes alike to itself and the Indians, is the education of the youth. This is attempted in the various scattered agencies. But, with the miscellaneous and somewhat indefinite duties assigned to the agent, we imagine the attempt is attended, save in exceptional instances, with very uncertain and imperfect results. A more promising though as yet somewhat limited method is that adopted at the Training Schools of Hampton, Va., and Carlisle Barracks, Pa. The *Index* has copied from the Springfield *Republican* a very vivid description of the work of the latter, as seen in the contrast presented by the eighty-four Sioux boys and girls when first brought to the school a year ago and at the recent anniversary, and also of the mechanical skill they had acquired as exhibited in the recent county fair. Since the appearance of the article referred to, we have received from Lieutenant R. H. Pratt, in charge of the school, a letter, accompanied by his recent report to the Commissioner on Indian Affairs, and the report of the committee on the exhibit at the local fair. From the latter we learn, in addition to what has been already published, that a considerable number of prizes were given, both to the boys and girls, for articles of clothing, bedding, harnesses, tin and wood work, also for bread-making and needle-work. From the lieutenant's report, it appears that the school opened Nov. 1, 1879, with one hundred and forty-seven scholars, including ninety-eight boys and thirty-eight girls gathered from Dakota and the Indian Territory, with eleven young men from Hampton. To these, additions were made, at various times, from different tribes, aggregating two hundred and thirty-nine. Of these, thirty-seven have been returned to the agencies, for various reasons, and six have died, leaving, at the time of making the report, one hundred and ninety-six. Half of these had received instruction at the agency schools, the others came directly from the camps. Two-thirds of them were the children of chiefs and head men. About one-tenth were of mixed blood.

The instruction of the school is both intellectual and industrial. The former consists of the study of the English language, reading, writing, spelling, numbers, geography. The method is objective, by examples rather than books, pictures instead of description. Their progress in the school-room will compare favorably with that of other children in the same period. In the industrial department, it is the purpose to train each student in some particular branch. The older ones, desiring to become professional mechanics, are kept continually at work and have a night-school. The rest work not over two days of the week, studying the other days. A blacksmith and wagon-maker, a carpenter, painter, harness-maker, tin-worker, shoemaker, tailor, printer, and baker carry on their respective trades, with from three to ten apprentices each. All boys not instructed in trades work periodically on the farm. Their progress and willingness to work are very satisfactory. The capacity and industry manifested warrant the conclusion that, with equal chances, the Indian may compete successfully in these branches with his white neighbor. The girls have been placed under a similar system of training in the making and mending of garments, machine and hand sewing, and household work.

During the summer months, a number of boys and girls were placed in private families, for different periods, with favorable results. Discipline in the school has been maintained without difficulty, sometimes a court of the older pupils being called into co-operation. The mingling of the sexes has given no trouble, but has proved advantageous. The drilling of the boys in army tactics has improved both their appearance and their habits. A brass band of twelve pieces, which were a gift from a Boston lady, has acquired sufficient skill to furnish music for their parades. Active sympathy and aid have been given by the townspeople. Letters from many parts of

Digitized by Google

the Indian country are being received, showing an awakened desire among the Indians for educational and industrial training. Lieutenant Pratt closes his letter of November 16: "Our present number is two hundred and twelve, from twenty different tribes; and our confidence and success have increased since the report was made." This school as well as that at Hampton, of which we hope to be able to speak hereafter, may be made of incalculable value, not only as a means of education for their students, but also and especially of turning out an unbroken and ever-increasing line of educators for their people.

F. H.

FROM OUR REGULAR CORRESPONDENT.

Report of the Chicago Conference.

The call issued for a national conference to be held in Chicago November 15, for the purpose of forming a new organization to promote state secularization, met with a favorable response; and various States were represented. About one hundred delegates met on Monday afternoon at two o'clock in the parlors of the Grand Pacific Hotel, including several liberal ministers and other well-known representatives of liberal movements. Rev. Charles Cravens, of Toledo, Ohio, was appointed chairman, and Mr. H. L. Green, of Salamanca, N.Y., secretary.

Prof. Van Buren Denslow, of Chicago, opened the conference with an explanation of the purposes of the gathering, and the decisions of an informal conference that had been held in the forenoon, at which a somewhat different policy than at first anticipated had been agreed upon. It had been thought best, he said, to make the conference a provisional organization, and he offered the following resolutions for discussion:—

Resolved, That this meeting favors the complete secularization of the State.

Resolved, That, while much organized work may be necessary to this end, the elements which may be brought to cooperate in such work are so diverse and widely diffused, and many of them of such divergent religious and political views, that we deem it important at present to form such a provisional organization for correspondence and initiatory work as shall lead to the ultimate crystallization and union of all the elements in the most effective manner. To this end, we therefore recommend the appointment of this meeting of a committee on correspondence, a committee on national address, and a committee on finance.

The first resolution was adopted. The second provoked a long and spirited discussion.

Mr. Robert C. Spencer, of Milwaukee, opened the discussion by an able exposition of the objects this organization was seeking to accomplish. Mr. Spencer's views were identical with the main objects of Liberal Leagues, which the readers of the *Index* thoroughly understand. It will not be necessary to report the remarks at any length. They were dignified and temperate, maintaining firmness in stating the exact position of the organization with reference to established orthodox customs. They also evinced a generous consideration of individual convictions upon religious subjects, and advised wisdom in the forthcoming movement, that if possible the sympathy and co-operation of all intelligent people might be enlisted, who would act apart from private opinions and solely with reference to national equity.

This temperate method was somewhat violently opposed by Mr. Rufus Daily, of Jeffersonville, Ind., a thorough-going radical, with an impatience born of worthy zeal. Mr. Daily said he was not willing to temporize, and did not approve of the provisional organization. He desired something tangible, some objective point for Liberals to work toward, and was opposed to secularists *toadying* to the Church.

Although Mr. Daily was ruled out of order, it was easy to excuse his enthusiastic expressions in consideration of the fact that it is to the handful of iconoclastic liberalists to whom the world is indebted for initiatory movements in establishing any new order of things as opposed to conservatism and conventionalism.

It may be that at heart the feeling of many Liberals present was with Mr. Daily, but the object of the conference could never be obtained by his erratic policy. Secularization involves changes in the legislation of every State in the Union. The end aimed at is legislative, judicial, and rational. It must, to be obtained, have the assent of millions of people. The need of keeping close to the subject of secularization, and not introducing side issues, was very urgent; and several gentlemen set forth these clinching facts in such pointed remarks that secularization was thereafter pretty closely attended to.

Notable among these were Mr. H. L. Green, B. F. Underwood, and Rev. G. E. Gordon.

Mr. Gordon said secularization was not a question for Liberals alone: it was for everybody, Orthodox or Liberal. He knew an eminent doctor of divinity connected with an Episcopal theological seminary who had almost a mania on the subject of Church and State. The necessary reforms could not be accomplished without the aid of orthodox people, and they ought to be invited and gladly received.

Mr. H. L. Green, in a few calmly spoken, well-chosen words, spoke to this point, alluding to the war of the Rebellion. There was in that combined effort no thought of religious convictions. That was a work which stood for justice and for freedom. So also does this work; and we must call in the aid of such as believe this and will work for it.

Mr. B. F. Underwood thought that orthodox people should be invited to join in the secularization of the State. He said that everybody knew he was a radical of radicals, that he would be the last person to "toady" to the Church, but he would never forget courtesy nor say any word to give personal offence to Christians. He wanted the orthodox people to be invited to join and to be treated courteously, and he would work cordially with them. He also said, with regard to a provisional organization, he thought it might sound pompous for them to call this a national organization, that for three months at least there should be correspondence, issue of addresses, and then a future large organization.

These remarks influenced the wordy discussion, and the resolution as read was adopted.

The chair hereupon appointed, as a committee on correspondence and provisional organization, B. F. Underwood, R. C. Spencer, and Prof. Van Buren Denslow. This committee was instructed to prepare the national address.

The Platform.

At the opening of the evening session, Mr. Denslow, of the Committee on Correspondence, reported as follows:—

The Committee on Correspondence and Organization respectfully report that more time than is afforded by the duration of this conference will be necessary for the preparation of a satisfactory and effective address to the people of the United States upon the subjects which have been under discussion, and we therefore ask the authority of this conference to prepare and issue in its name, at the earliest convenient opportunity, an address to the people, embodying the following points:—

First.—A succinct statement of the history of the principle of secularization of the State, of the efforts of the founders of our institutions to incorporate the principle in our Federal and State Governments, and of its various claims as a principle upon the assent and co-operation of all the people of the United States, regardless of creed, color, or theological bias.

Second.—A statement of the principle of secularization of the State as one promotive of the welfare, progress, and happiness of each and every class of our people, in harmony with sound morals, and as affording special relief to each and every class of thinkers whose views may not be largely assented to by others.

Third.—A clear exposure of the injustice and impolicy of connecting religious offices and functions with either legislation, the administration of justice, the punishment of crime, the education of youth in our public schools, or with any other State function, and a like impolicy and injustice of exempting religious property or persons from any of the duties to or burdens of the State.

Fourth.—A clear exposition of the political, social, moral, and religious advantages which will ensue in this country from perfecting and completing that principle of State secularization which formed a leading motive on the part of the founders of our Republic, and which they sought to embody in all our constitutions, and did include in them to the extent to which the principle was then understood.

Fifth.—This address shall be drawn so as to commend the principle of State secularization to all persons who rightly apprehend the nature of our institutions regardless of nationality, party affiliations, and religious or theological views.

Concerning organization, this committee reports that the chief objects toward which its correspondence shall be directed ought to be:—

First.—To call out and publish through the public press, and such other channels as shall offer, the views of all classes of persons concerning State secularization.

Second.—To stimulate the formation and co-operation of local organizations in every town and neighborhood in the United States, where possible, which, whatever may be their other objects, shall, as one of their objects, co-operate with this committee in promoting State secularization either by circulating documents, collecting audiences for lecturers, or contributing to its funds.

Third.—To draw out from leading minds, whose opinions concerning ways and means of organizing are entitled to respect, their best views as to the proper modes to be pursued in effecting permanent organizations, whether national, State, or local, and the relation in which the national should stand to the State and local organizations, if such relation should be deemed expedient.

Fourth.—When it shall appear to this committee that the farther work aimed at by this conference shall require a more consummate plan of organization, and that the materials for a sufficiently comprehensive organization will be at the disposal of this conference when convened, this committee ask power to convene this conference, and in convening the same to invite also such other suitable persons and organizations as may have evinced a desire to co-operate in its purposes, with the view of extending or protecting such organization as will best promote the object.

Inasmuch as the Finance Committee to be appointed by the conference will probably have no time to report during the present session thereof, we respectfully suggest that the conference instruct the chair to appoint a finance committee of seven persons, whose chairman and treasurer shall be chosen by the committee, and whose treasurer shall be treasurer of this provisional organization. Said Committee on Organization shall incur no expenses without the sanction of the Finance Committee, through its chairman, nor unless there are funds in the treasury for their payment; and the secretary of the provisional organization shall receive such compensation out of the funds to be raised by the Finance Committee, and when the same shall be raised, as said Finance Committee may deem proper, and shall work under the instruction of the Committee on Correspondence.

This report was discussed at length, substantially upon the same points drawn out in the afternoon discussion, and was adopted.

A definition of State secularization being called for, the following was submitted:—

By State secularization, we mean:

I. That acts of religious worship enforced as acts of worship, including Bible-reading, shall cease in legislatures, prisons, and public schools, and institutions sustained by taxation.

II. That no property shall be exempted from taxation, and no persons from contributing their just share to the burdens of the State, on account of their being used or engaged in religious effort.

III. That all laws enforcing the observance of one day above another upon religious grounds shall be repealed.

IV. That all laws requiring judicial oaths to be in any religious form or limiting the admissibility of persons to testify, hold office, sit on a jury, or perform any other civil function because of any lack of religious belief, be repealed.

The Finance Committee was appointed as follows: Robert G. Ingersoll, of Washington, *Chairman*; John G. Bundy, of Chicago, *Secretary*; Lucian Prince, of Worcester, Mass.; Professor Philbrick, of Iowa City, Ia.; J. G. Lutz, of Gardner, Ill.; Z. Shed, of Fremont, Neb.; G. H. Lamar, of Missouri; G. B. Fleming, of Angola, Ind.

Suggestions were offered by Mr. H. L. Green with regard to the best methods of securing the co-operation of local organizations, whatever might be their nature. Any club, literary society, or league could, if they desired, work with the national organization; but it was not thought advisable that this body should exercise governmental powers over or establish auxiliary leagues. He also suggested individual effort by correspondence, writing for the press, or securing subscriptions to journals that advocate the views embodied in the separation of Church and State, and to secure audiences for capable lecturers on subjects germane to the organization. Mr. Green said he had received a large number of letters containing expressions of sympathy with the movement, and suggested that they be printed.

Before the close of the conference, Mr. Underwood very practically called attention to the fact that various expenses had been incurred for this conference that must be immediately met, and the delegates very practically responded by handing in sufficient to defray the necessary expenses.

The time and place of the next conference were left to the decision of the Committee on Correspondence and Organization.

The conclusion drawn from the proceedings of this conference of secularists is that henceforth hobby-riding will be ruled out of such congresses as shall be called by Liberals, and that the scheme will be to create an organization with well-defined objects, and so limit it that side issues and irrelevant movements will be impossible. The polity of the secularists in desiring to co-operate with the Orthodox must not be misunderstood. It expects nothing but intelligent

Digitized by Google

co-operation on the basis of equity. It is well known that the question is assuming such importance that orthodox ministers, preëminent among these standing Rev. Dr. Spear of Brooklyn, are making vigorous appeals for a total separation of Church and State, and sounding warning voices upon the evils they see in the future, unless the ecclesiastical encroachments on the State are checked or destroyed.

It is not, as the Chicago *Tribune* states in an editorial evoked by the secularists' conference, "a very small number of people who are possessed with the notion that there is such an association between the Church and State in our government as threatens the future liberties of the American nation."

This number is already large. It is speedily growing larger. This growth will be accelerated by the future efforts of the national body organized for this purpose. The national address will reach every portion of our country, will arouse the attention of the American people; and it is safe to say that this address will be so framed as not only to awaken the fears of the people, but will support the arguments in favor of State secularization in such a manner as shall render it a formidable weapon with which to rebut the commonplace objections to the movement that it must inevitably confront.

If the same spirit that was manifest at this first conference of secularists obtains throughout all future deliberations, if the same temper and wisdom is used in all future constructive work, then the ultimate success of State secularization will be certain. B.

FOREIGN.

The minister of justice has informed the Papal Nuncio at Madrid that the government has determined to expel from Spanish territory any priests who introduce political subjects into their sermons. A Basque priest has already been compelled to quit Spain for this reason.

A meeting of the Birmingham branch of the Church of England Temperance Society was held last month in the town hall. Lord Lyttelton, who presided, said that, unless in the temperance movement churchmen worked in unity with dissenters, unless the moderate drinkers worked with the total abstainers, and the rich with the poor, they could not expect to reap success.

One-fifth of the inhabitants of Newlyn East, a village in central Cornwall, are lying stricken with typhoid fever, the result of contaminated water being used either for drinking or for washing milk-tins. The villagers being destitute and ignorant, immediate help was needed; and a subscription started was so generously responded to that all money required has been obtained. Doctors, nurses, and necessaries have now been despatched to Newlyn.

Mr. Gladstone, writing to the chairman of the Glasgow Junior Liberal Association, says he is far from renouncing all communism and sympathy of feeling with a large number of his fellow-subjects, because they call themselves Conservatives; for he is satisfied that, apart from party feeling, the people of this country have many important sentiments in common, as the citizens of a free State. But experience convinces him more and more that the liberal creed is that which most effectually has conduced, and would conduce, to the honor and strength of the nation and to the stability of its institutions.

The promoters of the movement for opening public libraries and museums on some part of Sunday were, perhaps, hardly discreet in bringing the question under the consideration of the Library Association, when meeting in a Scotch city. Scotland will no doubt be the last stronghold of those opposed to the proposition, and the ranks of the few English opponents were strengthened by a considerable accession of its natives. The feeling against the movement burnt so fiercely that an attempt was made to prevent the subject from coming under the notice of the members, and would no doubt have been carried, had it not been ruled out of order. The result was that, after some display of passion from the antagonists of the movement for throwing open such places for study on some portion of Sunday, the proposition was rejected on a show of hands "by a large majority." Those who have the interests of the "Sunday question" at heart will perhaps act judiciously in confining their operations, for the present at all events, to some other country than Scotland. There is plenty of fresh ground for them to break elsewhere.— *Pall Mall Budget.*

School Dinners in Paris, Gratis.—We find the following paragraph in some Paris correspondence of this week: "The Paris municipality has taken a really grand measure with regard to the primary schools. Last year, little dinners were served at two sous to poor children who would have lost time to go home, perhaps to poor rations. Now, a liberal vote of the town council provides for these dinners gratis." Our readers may remember that not many weeks ago we dwelt on a kindly suggestion made by Miss Braddon, in favor of dinners for our poor little London school-children. Her gentle heart will rejoice to find that her idea—put aside by hard men of the world, with many other admirable ideas, as impracticable—has found favor on the other side of the Channel. The French are ever most gentle to the young. Their love and care of children is a characteristic which condones many of their faults. It would be too much to ask the London School Board to provide dinner gratis for hungry little students of pothooks; but might they not promote penny dinners? We answer for it that the author of *Lady Audley's Secret* could let them into the whole mystery of penny dinners; for, out of her busy life, she has spent many hours in mastering it, and reducing it to practice.—*Lloyd's Weekly.*

PERSONAL ITEMS.

Moncure D. Conway sailed from New York, last Saturday, for England.

Secretary Schurz's report is said to recommend an appropriation to pay the Ponca Indians for the loss of their lands in Dakota.

Mr. Henry Clay, the grandson of the statesman, who joined the Howgate expedition, intends to spend the winter at Rittenbenk, Greenland.

Mr. John Fiske will deliver a course of lectures on "American Political Ideas" at Hawthorne Rooms, on the first three Thursdays of December.

Rev. J. H. Clifford, of North Andover, addressed the Free Congregational Society of Florence, Mass., last Sunday in the morning and evening.

The name of H. W. Longfellow is suggested for mayor of Cambridge. If put into effect, it would certainly contribute at least a little toward making public life respectable.

Oliver Wendell Holmes, Jr., began, on Tuesday of last week, a course of twelve lectures on "Common Law" at the Lowell Institute of this city. Mr. Holmes is the editor of the *Law Review*, and, though a young man, has already acquired high rank as a student of jurisprudence.

Miss Augusta Larned will contribute a volume of stories, drawn from the rich stores of the Elder Edda, to the holiday books. It will be called *Tales from the Norse Grandmother*, and will doubtless be as popular with young readers as are her *Old Tales Retold*, from the Greek mythology.

General Conway says that a hundred thousand negroes from the South are already to emigrate to New Mexico. Seven hundred thousand acres of land have already been purchased in New Mexico, and more will be acquired as it is needed. The movement will be conducted by business men, on business principles.

Wendell Phillips attained his sixty-ninth birthday last Monday. Although the day was quietly passed at home without special demonstration, it was pleasantly marked by the congratulations and kind remembrances of some of his friends. A delegation from the Irish societies of Boston made a formal presentation to him of an elegant floral harp.

Superintendent Spicer, of the Grand Trunk Railway of Canada, has issued a circular for the Grand Trunk Railway Temperance Association, in which he speaks in the highest terms, after four years' experience, of total abstinence pledges among railway employees. He asks, in behalf of the mutual welfare of employers and employees, that those who have pledged renew for twelve months, and that those who have not pledge now. Surely, if there is any occupation in which strict temperance principles should be adopted, it is in the one here referred to.

Dr. McCosh is reported to have said at the late Presbyterian Council in Philadelphia that, "of the four hundred students under him in philosophy, who have graduated at Princeton College, he knew of only four who graduated sceptics. All four of these he saw separately in his study, and prayed with them. He then gave the history of each subsequently, and declared that all of them had become Christians, and that three of them were, or were preparing to become, preachers." But then we are to remember that there is such a thing as philosophy and *philosophy*, and this distinction is particularly to be observed in referring to that at Princeton.

"Inventive newspaper correspondents," says the *Evening Post*, "have had much to say that was interesting, but untrue, respecting Mr. Herbert Spencer's plans. They have reported, for one thing, that he was about to visit this country, in company with a number of students, for the purpose of making studies for his works; and, for another, it has been gravely asserted that he contemplated a controversial work in opposition to the doctrines of Mr. Carlyle. As a matter of fact, Mr. Spencer is engaged solely upon the task which has occupied his attention for twenty years, and he will not undertake other literary or philosophical work, while so large a part of that task remains to be done. In his prosecution of that work, he will next discuss the evolution of civil government."

Colonel Ingersoll has been obliged to publish the following announcement, in order to protect himself against unauthorized editions of his lectures: "I wish to notify the public that a Mr. Baldwin of Chicago, also Rhodes and McClure of the same place, are publishing pamphlet editions of my lectures. All the lectures published by them are grossly inaccurate,—filled with mistakes, horribly printed, and outrageously unjust to me. These men are simple literary thieves and pirates, and are obtaining money from the public under false pretences. I take this course to warn the public that these publications are fraudulent. The only correct copies of my lectures are published by C. P. Farrell; all others are published by people who are willing to steal from me and defraud the public besides. These wretches have published one lecture under four titles, and several others under two or three." Really, it looks from the evidence like this, which has appeared of late, as though some professed Liberals were as bad as they are accustomed to represent Christians to be.

JESTINGS.

An Irishman, on seeing a very small coffin, exclaimed, "Is it possible that coffin was intended for any living creature?"

A Tennessee man can so pertly imitate the sounds made by two dogs engaged in fighting that he can call a Memphis congregation out of church in three minutes.—*Southern Paper.*

"Ah," said a conceited young parson, "I have this afternoon been preaching to a congregation of asses." "Then that was the reason you called them *beloved brethren*," replied a strong-minded lady.

A Junior was heard to remark on a recent Sunday after Professor —— had preached an eloquent sermon: "That was a splendid sermon. Gad! One hundred and eight single gestures and thirteen doubles."

"Have you given electricity a trial for your complaint, madam?" asked the minister, as he took tea with the old lady. "Electricity!" said she. "Well, yes, I reckon I has. I was struck by lightning last summer, and hove out of the window; but it didn't seem to do me no sort of good."

The famous old Dr. John Brown, who was of old the minister at Haddington, England, was in the habit of talking to his divinity students in a way which might wisely be followed by some of the professors of the present time. He would say to them: "Young gentlemen, ye need three things to make ye good ministers: ye need learning and grace and common-sense. As for the learning, I'll try to set ye in the way of it; as for grace, ye must always pray for it; but, if ye have na brought the common-sense with ye, ye may go aboot your business."

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER.

FREE RELIGIOUS INDEX,
A WEEKLY JOURNAL
PUBLISHED BY THE
FREE RELIGIOUS ASSOCIATION,
AT
No. 3 Tremont Place, Boston, Mass.
EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.
For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.
Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.
For sale by Druggists, or by mail, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

New Styles in Dress Reform Corsets.
A NEW CORSET WAIST.
Union Underflannel Suits and Infants' Wardrobes
Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

The Weekly Republican,
SPRINGFIELD, MASS.
THE NEW ENGLAND NEWSPAPER.
INDEPENDENT—NOT NEUTRAL.
[Established in 1824 by Samuel Bowles.]

The Weekly edition of THE SPRINGFIELD REPUBLICAN is a comprehensive and intelligent review of American life from week to week, taking due notice as well of all important events and movements elsewhere throughout the world. Its summaries of news are prepared with great care, special attention being given to the presentation of New England news. Its editorial articles discuss broadly and with independence a wide range of topics, political, social, literary, scientific, and ethical. Its correspondence is of unusually high character, embracing regular letters from Boston, New York, Washington, and other centres of interest in this country and abroad. Frequent stories and choice selections of original or quoted poetry lend variety to the paper and increase its attractiveness. Each number contains a column of religious intelligence. Agricultural matters are fully treated, particularly those that are local to New England, and market reports are published with special reference to the information of farmers. New Englanders both at home and abroad find THE WEEKLY REPUBLICAN a valuable assistant and guide in maintaining their acquaintance with public affairs and their knowledge of the growth and condition of the older States of the Union.

SUBSCRIPTION, $1.50 a year; in clubs of 10 or more, $1.25 per copy.

A LIBERAL CASH COMMISSION to Postmasters and others acting as Local Agents.

Terms to agents furnished on application. Specimen copies free.

THE DAILY REPUBLICAN,
A First-Class Morning Paper of Large Circulation.
Seventy-five cents a month; $9 a year.

THE SUNDAY REPUBLICAN,
A Literary and Family Journal of High Character.
$2 a year.

Address **THE REPUBLICAN,**
SPRINGFIELD, MASS.

TO BOOK BUYERS.
BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Postage.

Any obtainable book that may be desired will be forwarded as promptly as possible on receipt of orders accompanied with the cash. Orders are respectfully solicited from all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

The American Popular Dictionary, $1 Only.

This useful and elegant volume is a complete Library and Encyclopædia, as well as the best Dictionary in the world—superbly bound in Cloth and Gilt. *It contains every word of the English language, with its true meaning, derivation, spelling and pronunciation*, and a vast amount of *absolutely necessary information upon Science, Mythology, Biography, American History, Law, etc.*, being a perfect LIBRARY OF REFERENCE. Webster's Dictionary costs $9.00, and the American Popular Dictionary costs only **$1.00.** "Worth ten times the money."—*N. Y. Times.* "We have never seen its equal, either in price, finish or contents."—*Chris. Advocate.* "A perfect Dictionary and Library of Reference."—*Leslie's Illus. News*, N. Y. One copy of the American Popular Dictionary (illustrated), the greatest and best book ever published, postpaid, to any address on receipt of only $1. Entire satisfaction guaranteed. Two copies postpaid for **$2.** A GRAND HOLIDAY PRESENT. *Order at once.* This offer good for 60 days only *and may never appear again.* **5,000** copies sold in two months! Address H. C. DEAN, Publisher, 89 Metropolitan Block, Chicago, Ill.

MARSTON'S DINING ROOMS.
For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.
Remember, THE BIG CLOCK is directly in front of our Dining Rooms.
R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 572.
VOL. I., NEW SERIES.—NO. 24.

BOSTON, MASS., THURSDAY, DECEMBER 9, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WHO can deservedly be called a conqueror? He who conquers his rancorous passions, and endeavors to turn his enemy into a friend. Thou shalt not say, "I will love the wise, but the unwise I will hate"; but thou shalt love all mankind.—*Hebrew (Talmud).*

RENDER to all what is due to them: tribute to whom tribute is due; honor to whom honor. Owe no man anything but fraternal love; for he that loveth others hath fulfilled the law.—*Paul.*

ONE came and said to the Prophet, "My mother has died: what shall I do for the good of her soul?" Mohammed thought of the panting heat of the desert, and replied, "Dig a well, that the thirsty may have water to drink." The man dug a well, and said, "This have I done for my mother."—*Mohammedan.*

THUS saith the maiden Lachesis, the daughter of Necessity: Ye short-lived souls, a new generation of men shall here begin the cycle of its mortal existence. Your destiny shall not be allotted to you, but you shall choose it for yourselves. Let him who draws the first lot be the first to choose a life which shall be his irrevocably. Virtue owns no master: he who honors her shall have more of her; and he who lights her, less. The responsibility lies with the chooser. Heaven is guiltless.—*Plato.*

> MORTALS, that would follow me,
> Love Virtue, she alone is free;
> She can teach ye how to climb
> Higher than the sphery chime:
> Or, if Virtue feeble were,
> Heaven itself would stoop to her.—*Milton.*

O YOUNG men and women, you who are still upon the threshold of life, who may reasonably hope to see the years unrolling before you in long and glad succession, to whom life is precious, who can dream and hope, and purpose and aspire,—I beseech you, I implore you, before the evil days come in which there is no pleasure, before the beautiful gates of satisfaction are closed, make up your minds to earn for yourselves a passage into the world of nobleness, of truth, of purity, which is not necessarily a world of happiness or fame or power, but which has all that is implied in character. Happiness? It is for the very few, and with them it does not last long; but to be human is the universal privilege. Power disappoints, reputation flourishes but its hour. There is but one thing that endures: the heart, the conscience, whatever of kindness, of justice, of truth, is in you,—that endures; and, by virtue of that, you are carried into an ideal world, where, if there be not happiness, there is contentment which is never disappointed, and peace that is never broken.—*O. B. Frothingham.*

FOR myself, rather than anything else, I would seek the joy that comes from helping others. The greatest pleasures and the most lasting satisfactions of my life thus far have come to me when some one has taken me by the hand and said: "That which you did, that which you wrote, that which you said, helped me. It made me stronger, it lifted a burden off my heart; it was a little ray of light, when I was in doubt and darkness, which cheered, which comforted me, and gave me a motive for doing good; it helped me to believe in God, it helped me to believe in my fellow-men." And, when I die, rather than anything else would I have it written upon my tomb, "*Here lies one who did what he could to help his fellow-men.*"—*M. J. Savage.*

CURRENT TOPICS.

THE Middlesex Club fittingly observed the twenty-first anniversary of the hanging of John Brown. Thus the old hero's "soul is marching on"!

THE *Christian Union* says that "one hundred Jesuits expelled from France have been sent to Constantinople, where they will doubtless increase the difficulties and labors of our missionaries." How these Christians love one another!

GREAT jealousy of the Jews appears to have broken out in Prussia, going even to the extent of a memorial to Parliament, signed by eminent names, asking that Jews be excluded from all public offices, and be weighted with other disabilities. No result has yet been reached beyond a warm debate in Parliament. Bismarck, it is said, gives the silent aid of his sympathy to the memorialists, but he has not yet openly shown his hand; while Emperor William would stand by the Jews. It does not seem possible that Prussia should take such a retrograde step toward intolerance as the memorialists ask for, especially as no heavier grievance seems to be alleged against the Jews than that in the "struggle for existence" they have a persistent habit of coming uppermost.

THE Catholics in New York, judging from the testimony of their own journals, are deadly in earnest in hunting down the *Herald* because of its hostility to them on the mayoralty question. A very large number of Catholics, it is reported, who have been steady patrons of the *Herald* for years, now forbid its coming to their houses or places of business, and have ceased to advertise in it. The priests are taking the matter up, and are beginning publicly to denounce members of their congregations who help in any way to give pecuniary support to the paper. The *Herald* is a powerful antagonist; but so is the Catholic Church in New York. It will hurt neither of them to be subjected to considerable loss of power; and, if they will do this good office for each other, all the better for the community.

THE special attention of our readers in Boston and vicinity is invited to an appeal in the advertising columns of this number, in behalf of the well-known and very worthy liberal German Association, the Turnverein, which opens a fair in this city the present week. The card referred to is signed by some of the leading German citizens of Boston, and sufficiently explains the character and merit of the Association to entitle it to a generous response. The fair, we understand, is for the purpose of removing a debt upon the building of the Turnverein, in Boston. As the society is not accustomed to thus present its claims often to the public, we trust its effort at this time may receive deserved and helpful consideration. It is our intention to give in a later issue of the *Index* a fuller account of the Turnverein and its objects.

IF all reports from Paris are true, the French government would do well to turn some of the zeal it has shown against the religious orders in the direction of the press. The most abominably immoral literature, in the shape of newspapers and cheap novels, seems to be having free course. If the State's necessity was good ground for the laws suppressing the religious orders, it should be better ground for laws adequate to suppress licentious publications. Bigotry may be dangerous to the freedom of a people, but even more dangerous is the impure literature that saps a people's morals. Nor does a sane mind have any difficulty in drawing a clear line of distinction between liberty of opinion, which a free State must preserve at all hazards, and obscenity, which the same free State must hunt down without mercy.

IT does not seem too much to expect from those who have in charge the interests of education a more than average share of wisdom. It is on this account that we were led to wonder a good deal at what struck us as a very absurd and illiberal resolution submitted at the last school board in this city. We refer to that which proposed to exclude married women from teaching in the public schools. Why a married woman should be less eligible to the office of a teacher than a single one, if she have the recognized essentials in other respects for its requirements, is something that passes our comprehension. The simple fact is she may be the better qualified of the two, while there may be special reasons beside that the position should be open to her. We are happy to record that the resolution was tabled, as very properly it ought to have been.

WE comment elsewhere on a discourse delivered in Philadelphia, before a special audience of women, by Rev. W. J. Knox-Little, one of the extremest of the English Ritualists. It being understood that he has been subjected to somewhat of a persecuting spirit in England because of his opinions, and that his Episcopal brethren in this country are generally inclined to turn the cold shoulder to him, solely in the interest of free speech we signed, with representatives of various religious beliefs, an invitation to him to give a lecture on Ritualism in Boston; for we would allow even to Ritualism a fair hearing. But, since reading the sermon to women, we are disposed to believe that Mr. Knox-Little has met with no antagonism but that legitimate kind of mental and moral resistance which such sentiments deserve. The lecture on Ritualism was given in Boston to a large audience in Meionaon Hall last Monday A.M. And, having sincerely done our small part toward helping the Ritualist missionary to a free platform, we exercise our reciprocal right through a free press to express the opinion (judging from the portion of the lecture we were able to hear) that Mr. Knox-Little is a fervid sentimentalist, with no brains to spare for giving instruction, and who would do better to confine himself to the "works of charity" of his order.

Digitized by Google

For the *Free Religious Index.*

What is the Religion of Humanity?

Delivered before the Society for Ethical Culture, at Chickering Hall, New York city, Nov. 14, 1880.

BY MONCURE D. CONWAY, M.A.

The phrase "Religion of Humanity" has been much and vaguely used, and best phrases so used are liable to degenerate into cant. There is something pleasant to everybody in the word "humanity." No doubt, all sects would claim that theirs is the religion of humanity. Even sects with creeds based on a curse upon human nature would declare their religion adapted to and revealed to save humanity,—therefore the religion of humanity.

Among more liberal people, we sometimes hear the word "humanitarian" used for a believer in the religion of humanity. "Humanitarian" was coined to represent the doctrine that the nature of Jesus was human as distinguished from divine or angelic. It is a good sign when such theological disputes are so far past that their phrases are put to more substantial work. And this other phrase, the Religion of Humanity, which I believe came from the merit of Positivism, also shows a tendency to do various duty. To the majority, it probably means a religion which believes in the perfectibility of mankind: it would include the idea of human progress, also the sentiment of charity, of sympathy with mankind, and a spirit of benevolent reform. No doubt, underneath the humanitarian hypothesis of the nature of Jesus, there was at work a faith in human nature; and under any conception of a religion of humanity there would be found the spirit of love to man, the feeling of fraternity, and belief in a happy destiny for all mankind.

These high feelings will, however, be reinforced in proportion as it can be made clear to our minds whether there is any sense in which that group of sentiments in us which relates to humanity can be defined as a religion; in what sense it is a religion, distinct from other so-called religions; and whether it is one which is fully credible to us,—whether, that is, it represents the facts and phenomena regarded by the religious sentiment.

That which we call "humanity" is the totality of all that is moral in nature, all that distinguishes and chooses; which discriminates right from wrong, good from evil, where all nature not human is unmoral, gives equal support to good and bad.

All history is the history of the war of mankind against external nature. When we go beyond history to tradition, and behind tradition to mythology, we find this, and only this,—man combating arctic frost and torrid heat, tempest and flood, the barrenness, the ferocities of the earth, the pitiless cruelties of the pestilential and the rainless atmosphere. That siege of man against nature has never been relaxed: it goes on still; and, in all that time, man has learned that his own nature represents all that is moral in the universe he can comprehend. I say "represents," for certain animals seem capable of love and mutual service; but they possess these in the ratio of their approach to human nature, and of their association with it. Therefore, they are man's humble constituency: their feebler mind and affections are represented by him as against the inorganic universe, their common enemy.

Now, this ancient interminable war between man and inanimate nature has not been one of sentiment, but of necessity. To wage it has always been the condition of human existence on the planet: all the animals that could not wage it to some extent have become fossil; and man would have followed them into extinction, if he had not steadily resisted his hostile environment. But, during all this war, man's sentiments were on the side of his great adversaries. He sung hymns to the sun which consumed him, to the storm which beat upon him; he evoked a vast array of deities out of the elements, and, prostrating himself before them in one moment, in the next arose to fight and conquer their cruelty.

Primitive man ascribed to the gods as their particular realm all the elements and regions of nature which he himself could not control. His own empire was built up in practical hostility to this elemental empire of the gods. It was the necessity of the humanized world that it should ever be encroaching on the gods' world, turning the chaos they had created to order and use. So thus there was no love lost between the two. Man's attitude toward the gods was fear; and that of the gods toward man was deemed to be jealousy,—sometimes fear also, lest he might build a tower high enough to besiege heaven, or seize on the apples of immortality. Then resulted a divorce between man's practical life and his theology. That set of beliefs and diplomatic ceremonials to the sky which were called religions had nothing to do with man's humanity, which was necessarily devoted to constant revision and correction of that nature supposed to be the creation of the gods.

All of which may seem very childish notions. Yet the so-called religions of the world have been generally cast in the same mould; and that is the shape they bear to this day. The wild powers of nature are translated by theology and catalogued in the creeds. Where do you find the doctrine of satisfaction or expiation? Where do you find any basis for the doctrine that no deity can forgive an offence except the penalty be suffered and the law satisfied? You find it in every creed, but you do not find it in the heart and life of humanity. People do not so exact from others rigid legal satisfaction. The parent who worships a god demanding satisfaction forgives the child daily without any satisfaction. Humanity could not have survived, if it had practised the theology of invariable expiation. But you will find that dogma a reflection of the unswerving course of natural objects, the unvarying sun and seasons, the ever-recurring, remorseless powers that now freeze, now bring famine, and listen to no entreaties.

Where will you find the doctrine of vicarious suffering? Not in the voluntary life of humanity. The judge or the parent may worship a deity satisfied by the suffering of the just for the unjust, but he would be shocked at any suggestion in the court or the home that the innocent should suffer for the guilty. And, in the household or society, who would deliberately visit the sin of a father upon his children? Where, then, do the creeds get these notions? From the hard forces of nature, which furnish transgressions of natural law, even though they be virtuous deeds; secure the good of one by the sacrifice of another; now make the mother victim of the child, next make the child heir of the parent's infirmities.

We might, indeed, go through the whole list of dogmas, and we should find them to be a rough translation of nature's roughness; not religion at all, because confusing good and evil; unrelated to the moral sentiment; a crude, primitive science, or attempt at a scientific theory of nature. Those which were anciently deities personifying the inorganic aspects of nature, are now abstract dogmas reflecting the same thing; and as when they were deities or demons, so now when they have become dogmas, they represent precisely all that part of nature which it is the business of humanity to resist, restrain, or even exterminate.

We must indeed never forget that human beings are much better than their creeds; that inside their stony, dogmatic walls are cultured spots of humane feeling; that they speak and act gently, while they worship wrath; and deal justly, while worshipping an unjust deity. There is a blessed Necessity which exterminates from the practical life anti-social principles; and, while it allows tongues to recite what creed they please, holds heart and hand to their need and duty by an iron grip. Nevertheless, mankind are not passing unharmed through this opposition between their dogmas and their humanity. It is a very serious thing that men should throw the sanctions of sentiment and piety around deified reflections of that inorganic world which it were man's real religion to master and make into his own human image and likeness. These ancient "religions" have adopted many humane sentiments; some of them even patronize human life and its joys; but they never make humanity the main thing, the great religious force and director. All those immense powers of piety and devotion and enthusiasm, which together make religion, are still on the side of the inorganic universe and its traditional phantoms.

We may then answer our question, What is the Religion of Humanity? by saying, It is a religion which transfers to the moral and intellectual forces which are mastering nature all the piety that now worships personifications of the obstructions mastered. There is need that our sentiment and our work should be on the same side in this great struggle of humanity with mountain and desert, volcano and flood. It is a grievous anomaly to worship the mountain-god, while we tunnel the mountain, and praise the lightning-god, while we raise a rod to divert his bolt. What kind of homage and praise are due to skill and science and hard-handed labor, not to the wild powers they are levelling and curbing for us! It may be said that such adorations of personified forces do no harm: they are directed to powers that cannot hear or heed them. But there is harm done when the finest seeds are sown on clouds instead of in a soil where they might bear fruit. We little dream what a reinforcement of the human work of the world it would be, if all the devotion and wealth lavished on deities and dogmas were directed to aid and animate man in his tremendous task of humanizing his world.

But it may be asked,—and it is the anxious question of many hearts,—Is there no God of nature, no God in nature? Is there no power above ourselves—or power not ourselves—that makes for righteousness? And, if there be none, are we not orphans? Are we not robbed of all heart and hope in our struggle with earthly evil, having no certainty of ultimate success?

The Religion of Humanity answers, Yes, there is a God in nature, a God and ruler of nature; but that divine Parent is nowhere discoverable except in the spirit of humanity. You may cry for help to glowing suns and circling stars, to gravitation and electricity, to ocean and sky, or to all of them together; but no help or ray of pity will you get, until you have turned to lean on the heart and arm of human love and strength. For these *are* the answers of the universe to your cry. The proof of love in nature outside you is a loving heart inside you. Nature has labored through untold ages to give you that heart to rest upon, that hand to clasp yours. We must credit nature with what has come out of it. Wild as are the forces around us, terrible as is this vast machinery roaring around us,—amid which we move like wandering children, or at some misstep of ignorance are caught up and crushed,—we may still say that out of it all was evolved the thinker to warn us, the man of skill to devise good for us, the man of science to show us the safe path, the physician to heal us, the artist to beguile us on the way, the poet to cheer us; the friend, the lover, the father, the mother, who try to guard us, or, if we are wounded, seek to heal our wounds. All these were evolved out of nature. They show us nature pointing us to humanity,—*to* humanity the crown and hope of nature's own self, the power which nature has created for its own deliverance,—in distrusting which, we distrust the only God in nature, the God manifest within us, and in the sweet humanities around us. Therefore must we love nature. As we go forth to contend against its inorganic forces, we recognize that our contest with nature is a friendly contest for deliverance of that inanimate world itself, which suffers the pains of labor until now, awaiting its adoption into the liberty of the sons of God: it is the steadfast transfiguration of nature in a light higher than any dawn, a grandeur which its beauties but faintly hint and symbolize.

In these days, when, under the fierce light that beats upon the throne of superstition, the ancient images are falling from many household shrines,—images which, however low their origin, have been hallowed by the tender pieties and associations twining around them, there is a pathetic cry on the air. The fine gold has waxed dim, the white statues are crumbling. "Give us back our gods!" cried the pagans of old, when the Christians shattered the fair idols of Europe. "Give us back our saints, our blessed Mother!" cried the Catholics, when Protestantism broke up the altars. "Give us back our faith, our divine Lord!" cry Protestant hearts in turn. But know they not why these perished, and can never return? They could not do the work of humanity: they could not hear, they could not heed, the cry of hearts that needed something more than statues, pictures, or sentimental beliefs.

The other day, we heard of the Holy Virgin appearing in Ireland. The press even sent reporters, who gathered detailed information about the light that was seen, and Mary, Joseph, and John in the midst. But, in their descent, these heavenly beings did not bring bread to save one starving Irish family. That was left to Saint America, who went over with a loaded ship and is now doing for poor human beings what the Virgin Mary does only for her own altars and priests.

The heretic is not heartless, because he cannot be silenced by the piteous appeal of piety that its idols

Digitized by Google

and illusions shall be spared. He is listening to a more sorrowful cry than that: it comes from the great deeps of human agony, want, evil, despair; it is a cry ever burdening the air, but never heeded by the idols, which have neither eye, ear, heart, nor hand. How sweet those idols seem to those who decorate them, cover them with devotion, heap on them their gold, their love, and bathe them with their tears, when so cruel they seem to one who knows that it is for want of just that devotion that millions of human beings find this world a hell! Poor humanity, how is it tortured even by those abstract dogmas, which, inheriting the sway of demons, have power to pervert the human heart, to make it act cruelly, unrelentingly, like the brutal elements they embody in words and images! I picture humanity as poor Juliet in her agony. There she is, the beautiful soul, the perfect heart, the supremest thing in nature! Around her an environment of persons who represent the wild elements. The vindictive feud of Montague and Capulet, cruel as venom of serpents, parents who have taken pomp and pride into their breasts instead of hearts, a silly, ignorant nurse. They all represent the inorganic elements surviving in human nature, pride, ignorance, vengeance; these not hidden there as shameful things, but consecrated as duty and dignity: this is the lot with which that heaven, to which Juliet has prayed all her life, has surrounded her gentle soul in its sore need!

> "Is there no pity sitting in the clouds,
> That sees into the bottom of my grief?
> O, sweet my mother, cast me not away!"

But the mother, slave of her lord, has gone. Then once more to the clouds Juliet cries, "O God!" No answer,—the poor, ignorant nurse alone is left.

> "O nurse! how shall this be prevented?
> My husband is on earth, my faith in heaven:
> How shall that faith return again to earth,
> Unless that husband send it me from heaven
> By leaving earth? Comfort me, coun el me.
> Alack, alack, that heaven should practise stratagems
> Upon so soft a subject as myself!"

Alas! Juliet finds that heaven is against her. She thinks how different it would be, if Romeo were only able to leave earth and be God for a time. She meets religion presently: the sympathetic, helpful friar is a disguise for the Religion of Humanity. For this friar is a true, holy father where the lordly father had failed: he does not point Juliet or Romeo to heaven, nor bid them pray, sing, or confess. When Romeo has slain one in his desperation, the friar gets him off to a safe place. He has drugs and secret schemes by which he tries hard to outwit the inorganic tempers that are crushing the lovers. He fails in the end; but that torch he holds over the dead faces of those he sought to save is the torch of the true religion, burning through a midnight of tragedies, on to the hour that shall raise its light to be a flaming dawn.

Do you ask what tidings more glad can the Religion of Humanity bring to hearts in their agony, the agony caused by the discord, pride, ungentleness of spirit in men and women? Why, it brings hope of a time when hearts will not be proud and harsh, because religion will have concentrated all the power of its renovation upon them. Religion will recall its protecting forces from the gods, and gather them all around human beings, to love them, help them, save them; so that when Juliet cries, "O God!" her father shall be at hand, her mother shall serve her as if Juliet were the one Holy Virgin; so that no human being shall ever be brought up to fancy that there is any higher religion than to promote human happiness, the purity and the wisdom of mankind. Do you suppose the strength-power in man, the power which has made men sacrifice millions of their fellows, would not be equally strong to save man, if that were its supreme aim? Do you suppose that the sentiment which beautifies the world with churches and temples would not also build houses for the poor, if that sentiment of humanity were its supreme end and aim?

The Religion of Humanity thus has its meaning and promise for the individual heart, for the soul with its own grief, in that it brings back piety from its wanderings to seek out and love the divine in every heart; but it also holds out to the world at large a hope unknown to any theology, the promise of a perfectly developed humanity implying a perfect world. For this religion shows mankind to be the creator, and a loving creator, whose eternal design is not the salvation of certain elect ones, of those only after they are dead, and from evils that do not exist, but the salvation of all, of the living, from actual evils. It reveals to each generation that it is not only the heir of all the ages, but the incarnation of their summed-up powers; that this trust bequeathed from all preceding generations represented not only man in the past, but all that preceded man,—every bird that ever sang to its mate, every tiger that ever defended its young, nay, every atom that ever clung to its fellow-atom amid the starmist, in the first throb of that spirit of life which has climbed on to the splendor of reason and glory of a heart, beside which the sun and moon are mere sparks.

This is the Holy Mother. This is the ever-blessed, unwearied Madonna, bearing her man-child in her arms. A legend runs that, when Mary was travelling in Egypt, and her arm failed from long bearing her babe, a third hand grew out to sustain the child: even so is it with the maternal spirit which is caring for the world, watching over human hearts, bearing it onward. Does the old support fail? Lo! and then already our dear mother is many-handed. Wherever are love, thought, sympathy, and a devotion to truth and right, there are her sustaining arms. Her unwearied watch is with the student seeking truth and wisdom, with the reformer, the philanthropist, the physician, the man of science, the poet, the artist. Wherever there is one who is contriving a new benefit for the earth, some relief from evil, some mitigation of pain, some beauty which shall soothe and delight earth's way-worn pilgrims, some sweet song to beguile sorrow and pain into forgetfulness, win hearts from vain regrets, cast a sunbeam into the darkened breast of guilt, proffer a draught of Lethe to the lips of despair and death, there is our divine Father, and there is our heavenly Mother, majestic and beautiful. All nature is glorified in them: with them are the sign and seal by which all nature, however fierce and wild, is forever bound to follow and obey their eternal attraction.

This Religion of Humanity, therefore, has not the disadvantages of some new sect or new idea: it not only exists already, but it has existed for ages. I believe it to be the only religion that does really exist, and that alone which the great teachers have taught.

It is a very common experience with those who abandon an established church, sect, or creed, that they never cease to honor the great teacher said to have founded that church or creed. Most freethinkers feel that they love Christ much more than the Christians do. The same phenomenon appears throughout the world. Wherever there is a protestant movement, we hear the cries: Not Buddhism, but Buddha! Not Confucianism, but Confucius! Not Christianity, but Christ! It is not difficult to see why we love the teacher while opposing the system named after him. The teacher represented the Religion of Humanity. No matter what he taught, he was another step: he sought to remove some evil or error, and added something to the ever-growing life of the world. But the system which has borrowed his good name is invariably one based on that which he resisted. Every so-called religion is a new edition of the old nature-worship: it is a system trying to sanction its power with the prestige of a breaker of systems. But such power can never be built up except by reversing the freedom and humanity of the system-breaker, because it must rule by bribe and menace. There never was a prophet who did not teach love, forgiveness, gentleness: there never was a system which did not make its prophets teach wrath, expiation, vengeance. "Love your enemies," says the prophet as he was: "Depart into fire," says the prophet as the system makes him.

As time goes on, this anomaly is seen. The Human Religion is at work. People grow ashamed of their dogmas: they more and more dwell on the sweet parables, the kindly deeds, the human side of their prophet; they try to hide and forget the awful character which the system assigns him. But it is impossible. That awful character is an old rôle in the drama of the gods. Jehovah had to play it, Zeus and Jove, and Jesus. Every successful name has to be put to that part, if a creed is to survive after it is unloved and unbelieved. So, steadily, as knowledge and liberty advance, must such systems crumble and their idols follow them. When their supernatural terrors have become grotesque and their essential promises antiquated, there are left only the vulgar fears and interests to which every existing order appeals, and from that moment the familiar face of selfishness is seen beneath the mask of piety. Such is the process now going on. By it, true and faithful hearts are hourly set free; and there is fair prospect of seeing a swiftly growing and expanding union among the really religious, through the discovery that what each sincerely loves in his prophet his seeming opponent loves equally, and what he discards is that which none can love, though it may be tolerated. No man loves Jesus for his miracles; no heart responds to his curse on a fig-tree; none rejoices in his formula for cursing the goats at the last day. The Jesus beloved is he who spoke of the forgiven prodigal, who wept tears over his dead friend, who knew the scripture of the lilies and the waving corn, who promised peace, and bade men rest in the faith that, even as they forgave the trespasses of men, all the more would the divine love forgive them. That is the Jesus really beloved by the sincere and lowly hearts that are not concerned in Christianity as a politic system; and they do not love him more than those called infidels.

There is one belief concerning Christ in which all sects, churches, secularists, theists, atheists, agree: they all agree that he was a man. Some believe he was a God-man, others a miraculous man: all agree that he was a man. That, then, is the only doctrine that can be pronounced literally catholic,—that is, universal.

And, as the definition of a man grows truer, and as more and more mankind come to feel how dependent they are for all advancement upon the fidelity and wisdom of great and good men, it will not be thought derogatory to Jesus that he should be called a man. But it will be found derogatory to connect him with the thunder-gods of primitive ages. It will be resented more and more, as a lowering of his goodness and greatness to call him the "Incarnation of Jehovah," whose Biblical record is one of wrath, injustice, and cruelty. As Jove and Jehovah have died of inhumanity, so will the doomsday Christ pass out of human love and belief. When Christians speak of God becoming man, we have only to say, Let him be a real man, and we can believe on him. Remove from him the theologic costume of miracle, of unforgiving, last-day wrath, of ceremonials and ritual preserved from the ancient worship of the elements by cowed and terrified barbarians. Give us the great heart and brain, the real man as he was, ally him with the grand work of humanity on earth, unite him with his true brothers, his peers of every age and race, and be sure there will be no heart on earth which shall fail to surround him with love and homage.

Already there are signs that this is the way Christianity is tending. The character of its defence has completely changed. We no longer hear its defenders resting it upon miracles or upon Judaic history, but upon the moralities and the humanities they believe bound up with it. They plead for the social and domestic virtues, and say that for the masses these rest upon Christianity. That is a good sign. It is necessary to prove to them that Christianity does not come into this moral tribunal with clean hands; that it carries into homes a book containing cruelties and obscenities as God's word; that it propagates superstition, and teaches man to rest for safety upon metaphysical dogmas rather than righteousness. But, while maintaining this, we may gladly recognize a happy change in the fact that the dogmas are steadily overlaid by considerations of practical virtue. This I believe will go on until out of these transitional controversies shall emerge the full-formed religion of Humanity, to be loved and honored of all, and to include all races in a fraternal competition to promote the health, happiness, and virtue of the family of man. Those styled "apostles" felt and foresaw this. "Be not deceived," cried one: "he who doeth righteousness is righteous." Said another, "Pure religion and undefiled is to visit the widow and the fatherless in their affliction, and to keep one's self unspotted by the world." A third added, "Love is the fulfilling of the law." Equally was this the testimony of Zoroaster, of Buddha, and Confucius.

In this religion have the prophets and sages lived and died; and this will remain forever the religion of the faithful and the true, the helpful and the just, when all our controversies have died away. When the dogmatic systems have taken their place among other relics of antiquated philosophy, there will still be growing and expanding in the earth the religion of humanity,—the hatred of pain, which to superstition was a means of grace; hatred of all sacrifice of human welfare on any account whatever; passionate horror of all evil and all that inflicts suffering; passionate

Digitized by Google

love of all that promotes happiness; worship of health, concentration of all powers within man and out, which health of body and mind alone can wield to the humanization of man and his world; and the immortal hope that humanity will survive forever, conquer all evil, attain perfect knowledge and joy. This religion will flourish over the graves of all idols and creeds; and this is the Religion of Humanity.

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE LIFE AND TIMES OF GOETHE. By Herman Grimm. Translated by Sarah Willand Adams.

The charm of this book will be most fully felt by those who thirty years ago shared in the great intellectual and æsthetic revival caused by the introduction of the study of German literature. Then Goethe illumined the heavens and the earth, and all science, religion, philosophy, and art "were the colors of his spirit."

It has seemed an almost inexplicable phenomenon that the books then the daily companions of life should have remained for days or months unopened, during all the crowded years which have followed; and yet the spirit and the wisdom of this great master went with us through them all, and now the new interpreter comes to bring us to his feet again, and he recognizes the necessity of the seeming departure.

"We live in a new era, which must create anew its own image of him: it overthrows the old one, but does not touch *him*. To-day, more than ever, it is important that our attention should be turned to him; but another stand-point must be accepted."

If this be true,—and many indications show that it is as true of New England thought and culture as of German,—we must be profoundly grateful to Professor Grimm for having given us these lectures, which present to us not the old picture of Goethe cracked and faded by *time*, but a new and vivid portrait as he looks to the young German of to-day, who understands his life and work by the new light of German freedom and unity.

The book is dedicated by the translator to Ralph Waldo Emerson; and most fitly is this done, since the writer acknowledges his large debt to one whom he styles "the greatest of living authors," and since we find the fruit of Emerson's influence in his own work. How like Emerson are many passages, in his description of Goethe's personal power! Speaking of private letters from Weimar in Goethe's time, he says: "If the people have nothing else to say, they announce at least whether Goethe is at home or on a journey; mentioning the last as an abnormal circumstance, as if they had a right to his presence among them. . . . Every one who comes in contact with him by the instant surrender of himself makes the highest demands upon Goethe, and he fulfils them all."

It is impossible now to give an analysis of Professor Grimm's work. Enough to say that it is a rare intellectual delight to come again into Goethe's atmosphere, introduced by one of such rare poetic imagination and critical insight.

But we also owe a great debt to the translator, who by her patient labor and by her loving perception has made of her translation a work as fresh and beautiful as an original. Herself deeply imbued with that early reverence for Goethe, and with rare literary culture which eminently fitted her for her welcome task, she has taken us with her to listen to the words of the Professor. We are not conscious that we are not hearing his own words, and yet not a trace of the German idiom mars her pure and fluent English. It reminds one of the translation by Bettina Brentano of her own letters into English, when her intense search for the exactly fitting word banished sleep from her pillow.

We are proud that an American woman abroad has done herself such honor and her country such service, and we trust that this will not be the last work of her pen. The reader will find in this book a rich mine of instruction and enjoyment, and the expressed satisfaction of the author will assure him that he has the advantage of getting his thought as truly as he could in the original. E. D. C.

LITTLE WOMEN; or, Meg, Jo, Beth, and Amy. By Louisa M. Alcott. Boston: Roberts Brothers. 1880.

"Here's richness!" as said the immortal Squeers of Dotheboys Hall. We do not propose to go into the merits of *Little Women* at the present time. Its fame is secure. One might as well question the hold of *Robinson Crusoe* on the affections of the universal boy as the hold of *Little Women* on the affections of the American girl. And the girls are not alone in liking it. It has been read by hundreds of thousands of children, by many of them over and over again with increasing delight. And now at length, as is fit and right, we have a beautiful illustrated edition to take the place, on Christmas day, in hundreds of happy homes, of the much thumbed and battered copies of the old edition, that have comforted and entranced so many flying hours. There are over three hundred illustrations, all made for this book. That all of them are excellent we shall not pretend. But many of them are full of spirit and admirably reproduce the sentiment of the text. Many of the figures seem to us over-tall, not to say long. The illustration opposite page 449 is one of the best. Very admirable, too, is the engraving of Miss Alcott's face, and on the opposite page "the Home of Little Women," which is at the same time a confession; for it bears an unmistakable likeness to Mr. Bronson Alcott's home in Concord, Mass. Happy Miss Alcott, to have carried pleasure to so many children's hearts and to have now the prospect of renewing and extending it to an unlimited degree!

A GUERNSEY LILY; or, How the Feud was Healed. A Story for Girls and Boys. By Susan Coolidge, author of *What Katy Did, The New Year's Bargain*, etc. Boston: Roberts Brothers. 1880.

"Blessed are the eyes that see the things that ye see," may be said to the children of to-day confronted by this *Guernsey Lily*. Very different were the books that our childhood enjoyed. Think of it! Two hundred and sixty-seven illustrations! And many of them very charming, though few, if any, of them have, we imagine, been prepared expressly for this volume. The pictures are good, but the story is better. It is by Susan Coolidge, and this makes its goodness sure. It is the story of a family feud, and tells how the children put their heads together and made a sort of bridge by which the older folks could go half-way and meet each other with reconciling hands. And the print is so good that the children can read without injuring their eyes and the old folks without spectacles. And over and above the story there is a great deal that is very interesting about the Island of Guernsey, of which there is a map on the fly-leaf. Even the advertisements on the insides of the covers are a pleasure to the eye. The fragrance of the "Guernsey Lily" pervades every chapter of the book, but we shall not forestall the pleasure of the reader by saying one syllable in regard to its genus or species.

THE SPELL-BOUND FIDDLER. A Norse Romance. By Kristofer Janson. Translated from the original by Auber Forestier. With an Introduction by Rasmus B. Anderson. $1.00. Chicago: S. C. Griggs & Co. 1880.

This little book shows how Ole Bull and other Norwegian violinists have been persecuted by the Orthodox clergy. Instances are given in the introduction, and also in the body of the work, of men of high musical genius being driven into poverty, despair, and drunkenness by these bigots. How the hero of the romance, whose real name was Torgeir Audunson, learned all his music by listening to the Force-grim, the water-fall near his father's mill; how he won the high-souled Kari for his bride, and how happy and innocent they were for some years,—is related charmingly. Then came the rule of a cruel Sabbatarian, whose hatred of all merry-making prevented Torgeir from earning his living at home, and tortured him with fears of endless misery. He wandered away, and became dissipated. His style of music grew wilder and wilder, so that often he was carried away completely, and could not stop until utterly exhausted. His wife remained faithful to him and his art. On his death-bed, he was haunted by strains of music in the air, and begged Kari to send for the priest to drive out the black devils; but she did not wish to have him "die with a curse over the best there had been in his life." She was still in doubt what to do, when their son returned from his musical studies abroad. The sound of his violin called up all the bright visions of the father's boyhood, "and all living things came and thanked him who had woven them into his tunes." Then the music grew sadder, but it turned to "praise to God and thanksgiving for all his struggles and sufferings," as "his son gathered up all his gloom and sorrow into a flood of melody, and carried him into God's own bosom without asking leave of any one."

POEMS OF THE LIFE BEYOND AND WITHIN. Voices from Many Lands and Centuries, saying, "Man, thou shalt never Die." Edited by Giles B. Stebbins. Second Edition. Boston: Colby & Rich.

The title of this compilation expresses its general character, but the selections are really very much better than the title necessarily indicates. As most of our readers are aware, the editor is an ardent Spiritualist; and we confess that we opened the book with some trepidation, as we reflected upon the kind of twaddle that might easily be gathered under the above heading. But we closed the book with thanksgiving. The selections are in excellent taste throughout, judging by what is omitted as well as by what is retained. Only once does the editor seem to us to yield to a direct temptation of the devil, and that is when he inserts an imitation of Burns produced by a "medium." "I have aimed," says Mr. Stebbins in his preface, "to be catholic and impartial, and have gathered from ancient Hindostan, from Persia and Arabia, from Greece and Rome and Northern Europe, from the Catholic hymns of the Middle Ages, from early Protestant sources, and the great poets of the centuries in Europe, down to some of the best words of living men and women in our own and other countries, closing with inspired voices from the spirit land." The aim has been well carried out, and the selections are mainly from classical writers. Only three "inspirational" poems are given,—the one to which we have objected, and two by Lizzie Doten. The last of these, supposed to be an inspiration from Poe, we do not hesitate to pronounce equal to some things which Poe himself really wrote.

The selections are printed with clear type, on tinted paper; and the volume is tastefully bound.

THE *North American Review* for December opens with a vigorous article on "The Future of the Republican Party," by George S. Boutwell. The ex-Secretary is in the habit of thinking clearly, and stating freely and fearlessly the results of his thought. We think he sums up the situation well, when he says: "We demand a full, free vote and an honest count. The duty resting upon the Republican party is to extort from the Constitution every legitimate power for the enforcement of this demand." This is its opportunity, in his view; and it must go forward to improve it with the courage of its convictions. He believes that our policy toward the South should be "determined, bold, aggressive." He holds that a case has arisen in nearly half the States of the Union, where the bayonet must be used to protect the ballot or Republican institutions will disappear, and puts a great deal of truth tersely, when he says, "With the ballot free, we can control the bayonet; but, when the ballot is suppressed, the bayonet is supreme." He would have each House of Congress reject all claimants to seats the record of whose election is "tainted with fraud or stained with crime," and calls for the exercise of the power, and indeed the discharge of the duty, provided for by Section 4 of Article IV. of the Constitution, which decrees that "the United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them from invasion."

The essay on "Rational Sunday Observance," by James Freeman Clarke, is a most interesting one, both on account of the subject and the author. Mr. Clarke says, "Whether the results of telling the truth seem to be good or bad, the truth ought to be told"; and he has put no small quantity of very wholesome truth into this article. He brushes aside the absurd idea that, even from the Biblical stand-point, the command to keep the Sabbath has any bearing upon the Christian Sunday, and asserts that there remains, for the Protestant, no argument for the observance of Sunday as a day of rest from the avocations of the week, "save its utility, or necessity for the good of man." It is necessary as a day of rest; it is necessary as a day for popular education and refreshment. He indorses the use of public parks on Sunday afternoons and evenings in the summer, paints with evident satisfaction the picture of Coney Island on a hot Sunday, and suggests that the usefulness of our city churches would be greatly increased, if public halls could be connected with them, where on Sunday and week-day evenings during the winter months "music, pictures, reading-rooms with newspapers, coffee-rooms, and places for conversation," might be furnished to the well-dis-

Digitized by Google

posed. Mr. Clarke has certainly done the rational cause a valuable service in championing without qualification a free and sensible use of Sunday for the good of man.

The article of Mr. Richard Grant White, on "The Public School Failure," is destined to excite much unfriendly criticism, more we think than its general thought deserves, because of many extravagant statements which are exaggerations, some of them very extraordinary exaggerations of the truth. The title itself is the truth so magnified as to make it a lie. His closing sentence, speaking of our school system as one which results, as the experience of half a century shows, "in deterioration in purity of morals, in decency of life, in thrift, and in all that goes to make good citizens," is wide of the mark. Still, it is too true that, as a complete system of education, as a system calculated to fit men for the duties of life, our public school is a failure. No doubt we have prided ourselves too much upon it, no doubt some of us have expected too much of it. Every day increases the necessity for an improvement of its methods even in the intellectual field it claims to till, and the addition to it of the essential elements in industrial and moral culture. We think Mr. White realizes this necessity, though his criticisms in our judgment would have been more effectual, had they been a little less antagonistic.

Articles by Prof. Ernest Curtius on "Discoveries at Olympia," John Jay on "Southern Statesmen and their Policy," Désiré Charnay on "The Ruins of Central America," Dr. Leonard Waldo on "The Distribution of Time," and Aaron A. Ferris on "The Validity of the Emancipation Edict," complete the number, which is rich in its breadth of view as well as in the quality of its discussions. F. A. H.

THE *Catholic World* for December criticises very severely the late Episcopal convention. There is a very suggestive and sensible article on "Irish American Colonies," which urges that the emigrants to this country should settle as farmers in the West, and not go to the cities. It proposes a systematic movement to this end, and points out how it may be accomplished. In an article on the "Transitions of American Literature," there is a remarkable amount of misstatement, and a general misconception of the tendencies of American literature. It rightly criticises, however, the tendency to look to Europe for models and for inspiration, and finds that American literature is not properly encouraged.

For the *Free Religious Index.*

A SPIRITUALIST'S WORD.

It was with much regret that I saw Mr. Abbot's relinquishment of the editorial conduct of the *Index*. From its first issue, under his able management, it had endeared itself to me, more particularly so during its latter years, owing to its persistent and consistent advocacy of the purest morality in conjunction with the largest liberty, in contradistinction to the loose system of morals, coupled with practices corresponding, in vogue with a large class of so-called Liberalists. Mr. Abbot's bold and aggressive warfare upon all laxity in the ethical domain, whether theoretical or practical, won my most hearty approbation; and just when, as it seemed, moral looseness was in the ascendant in liberalism, came Mr. Abbot's severance from the *Index*, to my deep regret, as before remarked.

Anxiously were the first few numbers of the *Free Religious Index*, under its new management, examined, that its policy might be compared with that under its aforetime management; and glad was I to find that the Elijah mantle had fallen upon a worthy Elisha's shoulders, and I am sure that the many readers of the paper must rejoice with me to find so little change in its spirit and general conduct. The same breadth of scholarship pervades its pages, the same reverence for truth, the same deep insight into the mazes of *quasi*-liberal casuistry and sophistry, the same devotion to the cause of universal justice and equity, the same broad philanthropic and humanitarian sweep, the same cordial indorsement of the scientific method of investigation and analysis, in ethics as in physics, in religion as in mathematics. For one, I am more than pleased with the *Free Religious Index;* and, if its career of usefulness should be at all commensurate with its evident merits, the friends of "cultured freethought" could scarcely wish for more.

Some individual utterances in the *Index*, recently, having been the subject of rather sharp criticism from some of my spiritualistic *confrères*, and the *Index* having published some words of cordial approvement from one Spiritualist, in partial counterpoise, I, as a Spiritualist, was moved to send you a few words of appreciation and cheer, as above. I have read with interest the editorial on "Spiritualism and Science" in the *Index* of November 4; and I have been thinking of submitting to its readers, at no distant day,—provided I can find sufficient time for their preparation,—a few remarks thereupon. At present, suffice it to say that it was a fair and candid statement of the difficulties attending the acceptance of Spiritualism by the cultured, thoughtful non-spiritualist; and it embodied much truth regarding the defects inherent in the popular phases of the spiritualist movement. In my opinion, it does not cover all the ground, though; and I have thought to briefly supplement your statement with some facts indicative, probably, of a deeper basis for *bona fide* spiritual actualities than would appear from a perusal of your editorial.

Before concluding, allow me to express my emphatic approval of the remarks of Mr. B. F. Underwood, in the *Index* of November 4, concerning the Liberal League and the "Repealers." His observations anent Mr. James Parton, Mr. Elizur Wright, and Mr. Wakeman, are eminently true; indeed much more could with truth have been said in criticism of those gentlemen's proceedings,—the infamy at present attaching, to a large extent in the public mind, to freethinkers in general, as defenders and advocates of immorality and vice, being largely due to the extremely unwise line of conduct pursued by them and their associates, of whom many of the latter are far beneath their more cultured coadjutors in honesty of intention and purity of conduct. I am in hopes that the conjunction of the American Liberal Union and the new secular organization, as suggested by the *Index*, may be effected; so that all the friends of State secularization not in sympathy with the present status of the old League may be in unison in organization and practical work; and could a strong Secular Union be built up, with Mr. Abbot, the founder of the League, at its head, so much the more would I rejoice. Perhaps in time even this *desideratum* may be realized.

WM. EMMETTE COLEMAN.

PRESIDIO OF SAN FRANCISCO, CAL.

PERSONAL ITEMS.

THE collection of Mr. Ruskin's scattered letters, which will shortly appear, is to bear the characteristic title of *Arrows of the Chace.*

THOMAS HUGHES has arrived safely home in England, in excellent spirits. He is delighted with his visit to this country, and is full of high hopes for his Tennessee colony.

EUGENE HARDING, the well-known Signor Blitz, of slight-of-hand fame, accidentally shot and killed himself, while duck-hunting on the Hackensack River, near Little Ferry, N.J., last week.

CHARLES READE, the English novelist, has sent Mayor Cooper of New York slips from Shakespeare's mulberry at Stratford-on-Avon, with the suggestion that they be planted in Central Park.

DR. ANDREW WILSON, of the Edinburgh Medical School, has in press a volume of *Chapters on Evolution.* Dr. Wilson has been supplying the desk of Mr. Conway, in London, during his absence in this country.

AN enterprising Japanese sent his son to Switzerland in 1877, to learn watch-making. The boy has now gone home, and established a factory with government help, at which father and son are industriously teaching the trade to native Japs.

A NUMBER of friends of John S. Dwight of Boston, among them Henry W. Longfellow and Robert C. Winthrop, have written him a complimentary letter, proposing a testimonial concert at Music Hall in return for his services in behalf of music; and he has accepted.

THE Harvard students, not to be outdone by their fellows at Oxford, are mastering Sophocles' *Œdipus Tyrannus*, and will produce the play some time next spring; Professors White and Goodwin drilling the actors in pronunciation, and Professor Norton planning the costumes.

IT appears that we still live in the age of the prophets, as the following newspaper item testifies: "Henry G. Vennor, the Canadian weather prophet, foretells a good ice crop; and John H. Tice, the St. Louis weather man, heavy rains at the South, and heavy snows North."

REV. GEORGE C. MILN, whose heretical tendencies forced him recently to dissolve his connection with the Orthodox Church in Brooklyn, N.Y., over which he was settled, is reported to have been invited to become the successor of Robert Collyer in the Church of the Unity, Chicago.

A COLORED man of Philadelphia, an owner of property and a tax-payer for twenty-five years, is unable to get his children into the public schools on account of their color. And yet the children of our schools are taught that all men are created free and equal, etc. Is it any wonder that we have occasion so often to complain of untruthfulness and insincerity in these days?

HENRY BACON, a noted American artist, who has been living abroad for the last ten or twelve years, most of the time in Paris, has lately returned to this country for a visit. He is the son of the Rev. Henry Bacon, a distinguished Universalist preacher in his day, who was settled for many years in Philadelphia, where he died some twenty years ago. Mr. Bacon is also the brother of Edwin Bacon, the managing editor of the Boston *Advertiser*. His old Boston friends will extend to him a cordial welcome.

DR. WILLIAM S. DENNETT, of Boston, has examined 1,100 children of the public schools of Hyde Park in regard to their eyesight, and his work shows some interesting results: "76 per cent. were found to have what may be considered perfect sight; 12 per cent. were prematurely far-sighted; 8 per cent., near-sighted. These eye troubles were found mainly among the older children. Of the 530 scholars under ten years of age, only 18 per cent. were found to have defects of vision; while, among the 60 high-school scholars, 31, or over 50 per cent., were found affected in some degree. This is a strong argument for regular examination of school-children's eyesight, and timely intervention to prevent injury. Of the 279 children whose eyesight was found defective, 134 were prematurely far-sighted. They will have to put on glasses quite early in life. The 95 who are near-sighted testify that they experience constantly increasing difficulty in distinguishing objects. All these cases might have been mitigated, if not prevented, by the timely use of properly selected glasses."

POETRY.

For the *Free Religious Index.*

FOREIGN TRAVEL.

The vast sky dwarfeth all below,
That man has reared or earth can show:
Then wherefore wander to and fro?
Mount, minster, pyramid, and sea
Are trivial matched with cosmic space
And pomp of worlds which night displays:
Then wherefore bird of passage be?
In every land, the stir and strife
Are for the bread that feedeth life:
One spot, one people, teacheth all
The lore of this terrestrial ball.

The relics of the past are vain:
The haughty palace, pillared fane,
Cemented were with human blood,
And bestial keep the multitude.
Lone prairie of the unploughed West,
That poor man welcomes to its breast
With wheaten plenty, land and home,
Is fairer spot than storied Rome.
The old States moulder into dust
With all their pomp of palace, shrine,
And sceptred sway by right divine,
Because to man they are unjust.
What though the golden prairie flower
Blooms not amid superb decay?
The rising, not the falling, tower
It perfumes,—structures of to-day:
For people, not for priest or king,
Their doors unfold, their arches spring.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, DECEMBER 9, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL NOTICE.—Some of our friends have been in the habit of subscribing for an extra copy or more of the *Index*, for persons who would not be likely themselves to take the paper and yet would be interested in reading it. This is a double benefit, and is an act to be encouraged. We therefore make the offer that, if any one will send us Ten dollars, with the names and post-office address of four persons to whom the *Index* may be thus sent, we will put such names on our subscription list for one year. The papers will be mailed by us, without trouble to the friends who may send the money and names.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N. Y*	"	"	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
G. F. MATTHES, *New Bedford, Mass.*	"	"	10.00
E. B. CHASE, *Valley Falls, R.I.*	"	"	10.00
THOS. H. KNOWLES, *New Bedford*	"	"	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*	"	"	20.00
E. W. WEIR, *Lagrange, Ind*	"	"	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*	"	"	10.00
EDWIN BROWN, *Worcester, Mass.*	"	"	10.00
E. H. CHURCH, *Springfield, Mass.*	"	"	10.00
WM. ROTCH, *Jamaica Plain, Mass.*	"	"	20.00
GARDNER MURPHY, *Boston*	"	"	10.00
WM. L. TAYLOR, *New York*	"	"	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*	"	"	20.00
Mrs. KATE GANNETT WELLS, *Boston*,	"	"	10.00
F. A. GREEN, *Boston*	"	"	10.00
L. E. BLOUNT, *Evansville, Ind*	"	"	10.00
CLEMENS VONNEGUT, *Indianapolis, Ind.*,	"	"	10.00
Prof J. E. OLIVER, *Ithaca, N.Y.*, 8th assessment			10.00
ABRAM FOLSOM, *Boston*			25.00
Miss EMMA D. IRESON, *Lynn, Mass*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40
CORNELIUS WELLINGTON			15.00
Dr. J. M. ALDRICH			10.00
HELEN M. IRESON, *Lynn, Mass.*			10.00
JAMES EDDY, *Providence R.I.*			50 00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)			30.00
R. T. HALL, *Sydney, New South Wales*			25.00
S. GREENE, *New York*			10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

THE IRREPRESSIBLE CONFLICT.

It is a common saying in our time that the spirit of theological difference is abating, and that there is a tendency among the different religious sects toward unity and coöperation. And this, in a measure, is true. With regard to the so-called Evangelical sects of Protestant Christendom, for instance, there is very much less antagonism than half a century ago; and in many ways they work together. And between the Liberal sects of Christendom, on the one hand, and the Evangelical on the other, there are to-day acts of courtesy and occasional participations together in religious gatherings, which show that the old-time bitterness and hostility that separated them have largely departed.

Yet all the sects in themselves are subject to an internal conflict. It is a conflict of ideas, of tendencies, of interpretation of doctrine, of ecclesiastical method. The conflict may not anywhere come to an open separation,—no new sects may grow out of it,—because there is not such momentous emphasis placed on the forms of belief as once there was, and nowhere is the sectarian spirit so dominant. Yet the conflict none the less exists. In a general way, the parties to it may be denominated as conservative and reformatory, stationary and progressive. On the one side there is tenacious adherence to the old creeds and to the old forms of church action, and a corresponding suspicion and fear of any change as fraught only with evil. On the other side there is openness to new thought, a more cordial welcome to the progressive influences of the age, and a serener trust in the spirit of truth as still holding some things in reserve not revealed to former generations, and as continuing to be a safe guide to mankind. In a word, the conflict that is now going on in all the Protestant sects of Christendom is the old conflict between authority and freethought in religion, or between the conclusions reached by the human mind centuries ago, and believed to be vested with supernatural sanction, and the conclusions of the same human mind reached by the freer inquiry and the wider knowledge and the more scientific investigation and the clearer comprehension of nature and man, that are in vogue in the modern world. It is the "irrepressible conflict" between the human mind bound and the human mind free, which has more or less shaped the whole course of Christian history, which produced the Protestant movement and the various sects into which it subdivided, and which must needs go on until freedom of thought has conquered and placed the seal of its possession on the whole domain of religion.

We have been led to these general thoughts at this time by noting how this conflict has appeared in the conventions of the various large denominations which have been recently held in this country. In the Pan-Presbyterian Council at Philadelphia, it was marked by the great difference of views among the papers read. While it was evident that a portion of the members would yield nothing of doctrine to the new notions imported by science and the evolution philosophy, it was equally clear that others had felt the influence of modern research and thought, and had in consequence much modified their views of the inspiration of the Bible, of the creation and original condition of man, and on other important points of dogma. This difference of opinion was not pushed to open rupture, because the programme of the Council did not necessitate it. It was a meeting rather for theoretical consideration of religious problems than for any form of practical action. But the same differences were there that are now producing, in the case of Professor Robertson Smith, such bitter practical agitation in the Presbyterian Church of Scotland, even threatening to sever the body in twain.

In the Episcopal Convention, held in New York, there was greater apparent harmony, perhaps; certainly, much more harmony this year than in most of the recent sessions of that body, owing to the fact that the question of High-Church ritualism, which has heretofore been a firebrand in the General Convention, seems to have been raked up on the hearth and at least temporarily smothered with ashes. But from Broad-Church members of the denomination flashed forth the fire of freethought in most vigorous protest, when, by certain votes, the screws of ecclesiastical authority were turned upon them. It is evident that the elements of a conflict were all there, and that it will be the part of prudence (which the Episcopal Church usually heeds) not to turn those screws too tightly.

In the more recent National Council of Orthodox Congregationalists, at St. Louis, the same conflict appeared, only in still more open and intense form of antagonism. Two or three times, the differences culminated in discussions that are pronounced as "heated" and "acrimonious"; and, on one occasion, the prolonged and excited debate is described by the reporter for the *Christian Union* as "quite reaching the extreme limits of Christian courtesy." Another witness speaks of the scene as calculated to grieve all good Christians and disgrace the cause of religion in the eyes of the world. The subject-matter of this latter discussion was an elaborate report by Dr. Smythe, of Andover, recommending some stricter regulations with regard to ministerial standing, the gist of them being the appointment of a standing committee in each local association, who as a kind of grand jury should have jurisdiction over the credentials of ministers. One, perhaps the chief, object of this measure was to protect the churches from what were called "ministerial tramps," who are quite likely to turn out immoral men and bring scandal upon their profession. But it was not disguised that another end, which the plan was intended to accomplish, was to protect the churches from *heresy*. And it may be safely assumed that it was this latter point that brought on the "heated discussion."

Digitized by Google

Another animated but briefer debate ensued on the proposition for the framing of a new creed, or a statement of a consensus of belief in the Orthodox Congregational churches at the present day; and still another on a report favoring some change in the old Puritan Parish system, by which the church proper rather than the society should have the greater power.

All these propositions were regarded by the jealous defenders of the independence of the local churches as tending strongly in the direction of ecclesiastical centralization—as, indeed, they did; and hence they were vigorously resisted, not only by the liberal wing in theology, but also by those who are conservative in matters of church polity, though it should be said that some who favored a new statement of beliefs did it because they believed the old statements outgrown. But, on the other hand, it was argued that the National Council should not be vested with any authority to form such a statement. All the vexing questions were finally disposed of by referring them to committees who should report, *not back to the Council*, but to the churches for their consideration, or by voting to print the reports and send them to the churches for such action as the churches should deem fit; which, of course, was a victory, for the time being, of the principle of the independence of the individual church, and to that extent a victory for freethought as against ecclesiastical encroachment.

But the battle is not ended. It is only shifted to other ground. The two principles are there in conflict, Freedom and Authority,—freedom to think out one's own beliefs, acceptance of beliefs externally imposed. The two principles are irreconcilably opposed. There can be no peace between them. One must conquer the other, or they must separate as wide apart as the poles. The ultimate of one is the papal infallibility of the Church of Rome, the ultimate of the other is absolutely Free Religion.

A FRIEND has sent us the Philadelphia *Times* of November 25, containing a report of a sermon to women, delivered in St. Clement's Church in that city, by the Rev. W. J. Knox-Little of Manchester, England. The Reverend Knox-Little is a representative of the extreme High-Church type of an English clergyman. His views of woman and of the marriage relation are, certainly, quite in keeping with the mediæval character of the High-Church theology. Indeed, they go quite back to the "primitive simplicity" of barbarism, when woman was held as a slave, or we might even say to the pre-adamite era of brutalism. Hear him: "To her husband, the wife owes the duty of unqualified obedience. There is no crime that a man can commit which justifies his wife in leaving him or applying for that monstrous thing, divorce. It is her duty to submit herself to him always, and no crime that he can commit justifies her lack of obedience. If he is a bad or wicked man, she may gently remonstrate with him, but refuse him never." And again: 'Widows and maiden ladies are designed by Providence for the purpose of giving a tone to society. They should all be religious women. An irreligious woman is a bad man spoiled. For the disgusting product of modern times, a woman who does her own atheistical thinking, I have nothing but contempt." And there is more of the same sort *ad nauseam*. It is not such weak and wretched talk as this that is going to confirm the sanctity of the marriage relation in public opinion. On the contrary, it is such views as these—survivals of an era when animal strength was law—which have led to the present demoralizing reactionary sentiment concerning marriage that appears in "Free-Love" theories and easy divorce laws. If this English missionary has nothing better to teach American women than he offers in this sermon, he had better betake himself at once across the Atlantic. America has just lost a woman—Lucretia Mott—who was accustomed to do her own thinking and acting, and one remembered word of whom will do more for American women than all the sermons this preacher of the primitive gospel of the woods can have ever uttered. She at once meets his barbarianism and the modern reactionary license from it by that favorite sentence of hers, "In the true marriage relation, the independence of the husband and wife is equal, their dependence mutual, and their obligations reciprocal."

IF the Ponca Indians do not succeed in getting their wrongs righted, it will not be for lack of earnest friends and sympathizers in Boston. The meeting held in this city last Friday evening, though not so numerously attended as might have been expected, was nevertheless exceedingly interesting, and on the whole successful. Indeed, Mr. Phillips pronounced it the most so of any that had ever been held in Boston on the Indian question. Governor Long, who presided with his usual ease and grace, made a telling and vigorous speech, in which he severely arraigned the government for its course in respect to the Indians, and particularly the Poncas. The addresses of Mayor Prince, Mr. Tibbles, Little Bright Eyes (Miss La Fiesche), and Wendell Phillips, were forcible and pointed, and calculated to excite the desire to do justice to a long-suffering and abused people. Letters were read from Rev. Edward E. Hale and Senator Dawes, and the following resolutions written by Judge Russell were adopted:—

1. *Resolved*, That the removal of the Ponca Indians from the lands which they held on the faith of a treaty with the United States was an act of grievous wrong, without reason, excuse, or palliation; that national honor demands their prompt restoration, with such compensation for past suffering as is possible, and that nothing short of this will redress their wrongs or repair the violated faith of this government.

2. *Resolved*, That it is unbecoming in a free government to allow its agents to slander, persecute, and imprison those whose only offence lies in befriending the victims of that government's oppression; and that it shows consciousness of wrong and fear of justice, when high officials belie their principles by denying a hearing in our own courts to those who claim the protection of our laws.

3. *Resolved*, In the light of the facts now fully known and admitted, we call upon the President to promptly use the large powers conferred upon him to rectify the injuries done to these people during his administration; and we urge our senators and representatives in Congress to secure by all practicable means the enactment of laws which will enable Indians who may hereafter be exposed to like perils to defend themselves in our courts.

A late newspaper despatch announces that it has been decided by Judge Dundy in the United States Court of Nebraska that the Poncas are entitled to the lands of which they have been dispossessed. It simply remains now for the government to act in accordance with this decision.

IN the *Independent* of November 18, Rev. Dr. Martin, president of a college in Pekin, China, gives an interesting account of a sect in Japan, whom he calls Reformed Buddhists. They claim still to be true Buddhists, but Dr. Martin thinks they have been much influenced by contact with Christian doctrine. He says:—

This sect assumes the title of *Shinsin*, or the "True Religion"; and a temple of vast extent, bearing their name and dating back several centuries, suggests that the spirit of reform is not of yesterday. The temple differs little from others; but the college connected with it is without a parallel in the empire, and proves conclusively that the reform spirit, whatever may have been its origin, has of late awakened into fresh activity. The buildings, in the most approved style of European architecture, and said to have been erected at the cost of 360,000 *zen*, or about $300,000, supply accommodations for the several departments of instruction usually found in our Western universities; but the organization is not yet complete. In the department of natural philosophy, we saw a large assortment of apparatus for physical experiments; and in that of theology we saw a class of forty candidates for the priesthood, taking notes of a lecture which was being delivered by a venerable-looking Bonze.

In a tract handed to Dr. Martin by the vice-principal of this institution, the special doctrine of the sect is thus described:—

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of extinction of passion.... This salvation we call Nirvana, which means eternal happiness and is the state of Buddha. It is, however, very difficult to cut off all the passions; but Buddhism professes to teach many ways for obtaining this object.... These ways may be classed in two divisions; one being called self-power, or help through self, and the other being called the power of others, or help through another. Our sect, called *Shinsin*, literally meaning "free doctrine," teaches the doctrine of help from another. "Now, what is 'the power of another'?" It is the great power of Amita Buddha. Amita means "boundless," and we believe that the life and light of Buddha are both perfect.... Rejecting all religious austerities and other action, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment, invocation of his name is observed to express thankfulness and gratitude for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent and as welcome as light on a dark night, we must also keep the laws, which are fixed for our duty during our whole life.

This approaches the Christian doctrine of salvation by faith, but without the adjunct of the sacrificial atonement. It may have come, without any "Christian" influence, as a natural reaction in the development of Buddhism, and is not in all respects a progressive "reform."

OUR LIBRARY.

V. English Novelists.

George Eliot is so consummate an artist that she shows full sympathy with mystics like Savonarola, Dinah, and Mordecai, and lays no stress on her own advanced ideas. The piety of her noblest women, Romola, Maggie, and Dorothea, is free from superstition or extravagance, and full of culture, philanthropy, and self-reliance. Some of her strongest and noblest men—Lydgate and Felix Holt, for instance—are thorough radicals; and one of her weakest, Bulstrode, tries to justify his sins by his devotions. Here and there, too, we find shrewd sarcasms, like the account of Aunt Glegg's shutting herself up with Baxter's *Saint's Rest* whenever she quarrels with her husband. Among her stories most full of satire on fanaticism and formalism is *Janet's Repentance*. But she is never so bitter as Dickens, with his grim Miss Murdstone and Mrs. Clennam, rapacious Pecksniff, greedy Chadband, and red-nosed Stiggins.

Both these writers show far less knowledge of the weak points of the popular churches than does Canon Kingsley, whose novels much resemble those old-fashioned English comedies, in which witty and daring libertines succeed in everything, even in reforming just as the curtain falls. So the wealthy and philosophic Hebrew in *Hypatia*, the poor Chartist poet in *Alton Locke*, and the shrewd, burly doctor in *Two Years Ago*, triumph over the church-people in both love and argument, until the concluding chapters, when they suddenly appear as new converts, for no particular reason except to

Digitized by Google

give a happy ending. The asceticism, bigotry, and ignorance of the early Christians, are made all the plainer by the contrast to the pure, earnest, thoughtful woman who kept alive all that was best in pagan philosophy until the monks made her a martyr. The novels about England complain bitterly of the priests for trying to monopolize education and keep the poor from getting any more than will make them slaves and bigots. One of the most powerful passages is that in *Two Years Ago*, telling how the revivalist who is frightening to death a cholera-stricken village falls himself before a sermon against his "devil's doctrines." Curious, too, is the caricature in *Alton Locke* of that optimistic pantheism which makes no difference between right and wrong. The great charm of this book, however, is its sympathy with the down-trodden operatives.

The same spirit is shown in *Sibyl, or The Two Nations*, where Disraeli expresses his wonder that England cannot spare missionaries from Tahiti for her own heathen. His *Tancred* and *Lothair* also deserve our notice, on account of the vigor with which in the former book he defends the Jews against persecution and slander, and in the latter takes sides with the liberators of Italy against the Church of Rome. There are few books, however, which rebuke bigotry more severely than *Jane Eyre* does; and Miss Brontë seems to take a special delight in heroes and heroines who are thoroughly secular and unconventional.

But to mention all the novels inspired by this feeling would fill our remaining space. We must hasten on to Bulwer's *Zanoni*, as an instance of the height to which religion can rise, when wholly free from institutions; and then to Jenkins' *Lord Bantam* and Mallock's *New Republic*, as evidence that our views have such beauty and strength as even caricaturists cannot help reproducing.

Thus we come to the novels avowedly on our side; and, among these, the most telling, I think, is Mrs. Linton's *Joshua Davidson*. The hero is the son of a Cornish carpenter, but of royal race. He is a mere boy when he asks the rector in church, why he does not follow Christ, and give all he has to the poor. After some vain attempts to work miracles, he devotes himself to trying to reform the London outcasts and criminals, and is particularly successful with a street-walker named Mary. He gets so little sympathy from pious and respectable people that he is provoked into blaming them severely. At last, he is driven into revolt against the existing social order, and joins the Communists. Mary follows him to Paris, where she is shot; but he returns to England, and is murdered by a priest-led mob. His biography is supposed to be written by a faithful companion, whose first name is John. The meaning of all this must be plain, especially when we remember that the Old Testament Joshua is called Jesus in Acts vii., 45. We cannot read Mrs. Linton's story of the purity, tenderness, and self-sacrifice in which her hero gives his life for the poorest and most sinful, without being deeply moved. Surely, if he erred, it was only because he was too faithful a follower of him who came seeking for them which were lost, and who found his work so opposed by the pious and respectable men among whom his own disciple, Paul, was proud to claim a place, that he was led to denounce them as vipers and whited sepulchres. Can we look at taking sides thus with the outcasts against respectable people as culpable folly in London, but the holiest wisdom in Jerusalem?

The same dilemma—namely, that, if our public opinion is right, Jesus was wrong—is handled with great power in Wilkie Collins' *Fallen Leaves*, where the Magdalen ultimately marries the hero, a Christian Socialist from America; and also in *Modern Christianity a Civilized Heathenism*. The preface of this little book urges that the religion of the New Testament and the early Church, with "its incessant enmity against the world," its fervent piety, and its anxiety to be saved, differs so much from the life of worldly pleasure, formal ceremony, and self-complacency led by most of those who call themselves Christians, that these latter are really heathens. To illustrate the inconsistency of claiming to follow Christ and yet trying to get all we can of the social standing, transitory wealth, and earthly pleasures which Jesus bade his disciples disregard, we have a conversation of a Hindoo with a clerical friend, whom he tells that he sees no reason why he should become a Christian, since doing so does not, according to received usage, involve any improvement of the life he already leads out of regard to commonsense: —

"Christ has said that the joys of this life are wholly incompatible with the joys of the life to come. You Christians take your fill of pleasure on this earth, and expect to have pleasure also in heaven.... It is all very well for your archbishop to talk about converting us poor heathen. Let him try his hand first at the conversion of the House of Lords. Why, if he would speak and act like his master, Christ, for one single week, he would not have a friend left in London.... If Christianity has anything to do with Christ at all, civilization must ever be its deadliest foe. The two labor in totally different fields. Christianity wins souls for heaven, civilization wins prosperity for men on earth. Christianity works for the glory of God, civilization does not pretend to take any such object into account, but simply works for the glorification of human talent and the success of human enterprise.... It is perfect mockery to tell me that I must imitate a Christ who, all his life, was covered with reproach and ridicule, and, in the same breath, to tell me that I am not required to expose myself to ridicule and reproach."

While talking thus, our Hindoo keeps offering to try to be a Christian, if he can be shown one living instance of real imitation of Jesus. At last, he finds what he seeks; and the book ends with a pathetic picture of a true pastor, who gives his income to the poor, spends his time in reproving the fashionable, comforting the wretched, and pleading with the wicked, and, in visiting a dying sinner, is smitten fatally by scarlet fever.

Both these books are very readable; and so are Maitland's *Higher Law*, and *Pilgrim and Shrine*. The latter professes to be the autobiography of a young Englishman, named Ainslie, who has nearly finished his studies for the Anglican ministry, when his doubts become so urgent that he leaves his home in search of an ideal which can satisfy all his love and faith. This, after wandering through many lands and many views, he finds at last in the lovely and thoughtful Mary Travers, whom he meets in Australia. His adventures there and among the gold-diggers in California are told with much vigor and humor; and the book is full of bright speeches. For instance, a sea-captain asks a priest, who is arguing that faith is better than experience, how he happened to take passage in his ship. His reverence answers:—

"I have seen too many vessels not to know when they are all right."

"There now," exclaimed the sea-captain, in a tone of mock disappointment, "I was going to give you credit for faith; and I find it only experience, after all."

The whole problem of how far we may believe, and when we must doubt,—or, in other words, what regard we should pay to authority,—may easily be settled by remembering that it is only such faith as is founded on experience that is trustworthy, and that any belief not so supported can be nothing better than a delusion and a snare.

Ainslie's own final results are these:—

"Within the limits of the finite and the knowable lie the whole duty and happiness of man.... In love alone, in pure and unreserving love, does all questioning find answer. At once tree of knowledge and tree of life, fortunate are they who can eat thereof without trespass and without penalty. Believe me, my friend, only those who feel know; and where love is there is no dogma."

The novels just described are remarkable mainly for their heroes; but the interest of Frederika Macdonald's *Nathaniel Vaughan* centres in a girl of eighteen with blue eyes, a rippled stream of sunny brown hair that flows down her shoulders to her waist, a clear, fearless gaze on her delicately lovely face, a warm, sunny heart, full of delight in nature and love toward all around her except her priest, a highly cultured fancy, and a quick and thoroughly healthy intellect, trained to rest serenely in her knowledge of the visible world and the present life. She is the ideal of freely yet highly developed womanhood, and superior to Mrs. Linton's Patricia Kemball, delightfully unconventional as the latter is. Miss Macdonald's Fay is, indeed, almost equal to Judd's Margaret, and especially like her in appearing all the brighter for her perfect freedom from the bigotry and superstition which darken all the background of these fascinating books. Nathaniel Vaughan himself is so powerfully drawn in his hopeless love for Fay, his gloomy self-denial, his blind, pernicious zeal, his unconscious but fatal cruelty to the child whom he kills in a vain attempt to force her into his own pattern, that our only doubt is whether we should look at him with hatred or pity.

Freethinking novelists, like all others with a polemic purpose, are too apt to put all the virtue on one side; and this failing is especially marked in McDonnell's *Exeter Hall* and *Heathens of the Heath*, which compare philanthropic infidels to pleasure-loving and selfish priests with too great severity. *Thorndale; or, The Conflict of Opinions*, on the other hand, is highly philosophic, but rather too much so for the interest of the story. Miss Fothergill's *Probation* and Wellfields, however, show such skill and vigor that they have a place in the Leisure Hour Series.

For notices of Mrs. Linton's *Under which Lord* and Miss Christie's *Lady Laura*, I must refer to the *Westminster Review* for January, 1880, and to the *Nation* for October 7. The former book represents a clergyman's sister as saying that all infidels are "emissaries of the evil one, and this so-called modern science is the means by which he works." Miss Christie's doctrine is: "All that man believed God to be in the past he must himself be in the future. That is the new covenant. We must be gods on earth, or we shall be eternally condemned for having hinted that there is no God in heaven."

It is so difficult to find such books, either in public libraries or the bookstores, that we should do what we can to assist the circulation of our views in this interesting form; and, as the season of gifts draws near, we should take care to select such presents as will give our friends not only momentary pleasure, but lasting strength and peace. I must therefore take the liberty of mentioning that *Lady Laura* was published by Strahan & Co., London, that *Joshua Davidson* has been reprinted by Lippencott & Co., and *The Pilgrim and the Shrine* by G. P. Putnam's Sons, that *Nathaniel Vaughan* can be procured for $1.50

Digitized by Google

of Charles P. Somerby, New York, and that among our best books, not already mentioned in this article, are George Sand's *Spiridion* and *Sept Cordes de la Lyre*, *Faust*, *Nathan der Weise*, Swinburne's *Songs before Sunrise*, Bayard Taylor's *Prince Deukalion*, Edwin Arnold's *Light of Asia*, the works of Shelley, Emerson, O. W. Holmes, Darwin, Tyndall, Huxley, Proctor, and Renan, the autobiographies of John Stuart Mill and Harriet Martineau, and the little book by Janson which is noticed in another column. F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

The Diet of the Poor.

Mr. Roger S. Tracy, described as a sanitary inspector, has been engaged in making an investigation into the health and physical condition of the shop girls of New York city. Under whose auspices the investigation was made, and how thorough it may have been, we have no means of knowing, but Mr. Tracy's report states that the pallor and general appearance of unhealthiness noticed among the shop girls are occasioned by their manner of life out of working hours. Late hours, attendance at balls and parties, indulgence in confectionery and pastry, and an insufficient supply of wholesome and well-cooked food are enumerated as reasons for the ill-health of shop girls as a class. We notice that the facts upon which Mr. Tracy bases his conclusions were chiefly derived from employers, and that they are quoted to refute the notion that the practice of compelling shop girls to stand all day has something to do with their physical feebleness. This is clearly a *non sequitur*. We do not need statistics, nor an investigation by a sanitary inspector, to prove that having to stand contjnuously through a long day's work, week in and week out, is exceedingly injurious to girls and women. Employers who impose this needlessly upon their shop girls cannot evade the responsibility for their inhumanity by producing counter evidence to show that the girls further injure themselves by the hours they keep or the food they eat. When we remember what a desperate struggle the average shop girl has to keep soul and body together on the scant wages she receives, we are surprised that they maintain any degree of health, and that more of them do not go altogether to the bad, morally as well as physically. That they huddle together in unhealthy rooms, and that they eat too little and choose their food unwisely, are evils quite as much due to environment as to choice. When one attempts to figure out the average shop girl's problem, and see how room-rent, meals, and a certain amount of clothing respectable enough to enable her to keep her position, are to be paid for out of three or four dollars a week, one is ready to judge her mistakes more charitably. While these facts as to the improper and insufficient food consumed by shop girls are not to be accepted as an excuse for the unnecessary hardships imposed upon them by their employers, they are nevertheless worthy of the serious attention of the philanthropic. Not only as regards shop girls, but the poor in general, it is undoubtedly true that a better knowledge of what is suitable for food and of the best methods of preparing it would accomplish more than any single agency that could be named toward improving the morals and elevating the home life of the community. The first temptation to take to drink often comes from eating unfit or ill-cooked food.—*Boston Journal.*

The Religious Newspapers and Hop-Bitters.

Napoleon used to say, "Four hostile newspapers were more to be dreaded than a hundred thousand bayonets." I suppose, on the other hand, four or several great religious weeklies favoring any one thing will bring to it glory and fame and riches: at least so thinks, evidently, the president of the Hop-Bitters Company in Rochester, N.Y. For all quack medicines, I am told the religious press is far preferable to the secular as an advertising medium, probably because the Christian sanction thus given makes the mass of the people believe the patent medicines thoroughly reliable and efficacious. Hostetter's Bitters cured all ills, and were duly advertised a few years ago, till by some accident the papers discovered that these contained 43 per cent. of alcohol; and then, after all the harm had been done, they were dropped by the press, and are now found in their appropriate place on the ale and beer list at restaurants. Having seen a column weekly concerning hop-bitters in a large number of religious papers recently, some persons asked the Massachusetts State Assayer, Mr. Charles R. Fletcher, an able chemist, to carefully analyze a bottle of these bitters. He found, to our astonishment, that they were composed of water 85.056 per cent.; alcohol, by weight, 14.630 per cent.; and hop-bitters and extractive matter, 0.314 per cent. In other words, they contained from three to four times as much alcohol as there is in lager beer, and over one-third of 1 per cent. solid or hop matter! And the following is what the religious papers say this marvellous compound will do: An old lady over seventy, and entirely helpless, after using one bottle walked about the house, and after two walked to her neighbor's! A paralyzed man was completely cured by two bottles! The wife of a member of the Canadian Parliament had a pimpled face "that annoyed the life out of her. One bottle made her face as smooth as a child's"! A lady who had travelled all over Europe to regain her health, spending thousands of dollars, took two bottles, and is now perfectly well! A man of seventy-eight took one bottle, and feels as though he were thirty! The president of the Hop-Bitters Company says, "when a man whose moral nature has been perverted by indigestion" is condemned for crime, he recommends society to order him a bottle of hop-bitters rather than put him in jail. The fourteen per cent. of alcohol would probably be more relishing to the criminal than prison fare. Col. W. H. W., of Baltimore, was completely cured of drunkenness, appetite quite removed, says the press, by hop-bitters,—"a perfect panacea for the drunkard's curse"! This is the first time we have ever heard of alcoholic patients being cured by alcohol. Irritable and fretful ladies are made lovely! The *Living Church* says: "We do not allow *anything* in the line of bitters to enter our paper that contains *alcohol*, but we are satisfied that your bitters are free from that ingredient." This is used by the president as an advertisement. Can it be that a thing of his own making has fourteen per cent. of alcohol, and he not know it? He says there is more hop strength in a bottle of hop-bitters than in a whole barrel of beer. As there is over one-third of one per cent. hop matter in a bottle, it shows how little there must be in a barrel of beer. Most patent medicines are humbugs, and this new applicant for favor would seem to be as much so as the rest, save that it uses water more freely, is cheaper for the producer, and, therefore, more of a money-making affair. It is to be hoped that the press and the people will some time learn not to be imposed upon.—*Sarah K. Bolton, in National Temperance Advocate.*

LESSONS ON The Origin and Growth of Christianity.

VIII.

THE KINGDOM OF GOD.

"Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." —Mark i., 14.

1. The Kingdom as Defined by the Jews.

The *"Kingdom of God,"* or *"Kingdom of Heaven,"* is a phrase often used by Jesus. It was not, however, *original* with him. It is of frequent use in the Talmud and other Jewish writings, where it means, simply, *Judaism itself*,—the true religion,—or devotion and obedience to the Mosaic Law.

In the Book of Daniel, it is identified as the *Messianic kingdom* of the future, and described as *"an everlasting dominion, which shall not pass away."* (*Dan. vii.*, 14, 22, 27; *ii.*, 44.) Into it were to be gathered *"the people of the saints of the* Most High." (*Dan. vii.*, 27.) The dead were to be raised,—some to *"everlasting life"* in this kingdom, and others to *"everlasting shame and contempt."* (*Dan. xii.*, 2.)

2. Jesus' Doctrine of the Kingdom of God.

Jesus appears to have held this current belief, but to have *modified it* by the introduction of *certain ideas peculiar to himself*. With him, the conception was *less material*, and *more spiritual and moral*. His "Kingdom of God" was a *redeemed and purified world*, wherein all would be obedient to the Divine will. The *condition of admission* to this kingdom was not *formal observance* of the *Jewish* Law, but practical righteousness. (*Matt. v.*, 20; *vi.*, 33; *Mark xii.*, 28–34.) It was not merely an *earthly dominion*. It depended upon the *spiritual and moral state of the individual*. (*Luke xvii.*, 21.) The "sons of the kingdom" were to make preparation for it, by *beginning* now the divine life of righteousness. It was to be received with the simple faith of a *little child*. (*Mark x.*, 13–15; *Luke ix.*, 46–48.)

Yet, on the other hand, the coming of this *reign of good* would be a *grand and sudden* revolution. A *new order* would govern the world. Those who are now *first* would be *last*, and the *humble*, if *righteous*, would be exalted. (*Mark x.*, 31; *Matt. xix.*, 30; *xx.*, 16, 20, 28; *Luke xiii.*, 30.)

3. The Speedy Advent of the Kingdom.

Jesus taught that the *time* of the establishment of the heavenly kingdom was *"at hand"*; that it would come *in the generation of those then living*. (*Mark i.*, 15; *xiii.*, 30, 31, 35, 36; *xiv.*, 62; *Matt. iii.*, 2, 17; *x.*, 23; *xvi.*, 28; *xxiii.*, 36; *xxiv.*, 34, 44; *xv.*, 13; *Luke ix.*, 27; *x.*, 11; *xii.*, 40; *xxi.*, 32, *etc.*) It would come *suddenly*, at an *unexpected hour*. (*Mark xiii.*, 35; *Matt. xxiv.*, 36.) Its coming would be preceded by *tribulations*, *woes*, and *wars* between the nations. (*Mark xiii.*, 19, 24, 25; *Matt. xxiv.*, 21, 29; *Luke xxi.*, 9–13, 16, 25, 26.) Its advent would be heralded by the appearance of the Son of Man, *"with power and great glory."* *"in the clouds of heaven."* (*Mark xiii.*, 26; *Matt. xxiv.*, 27, 30; *xxv.*, 31; *Luke xxi.*, 27.) After its establishment, he would sit upon the *Messianic throne*, as *King* of the new Israel; while the *twelve apostles* would also sit upon *twelve thrones* as *judges* of the *twelve tribes*. (*Matt. xix.*, 28.)

Note.—Talk about Christian views of the *"Second Advent."* (Read to the class Whittier's poem, *"Abraham Davenport."*)

4. Jesus and the Messianic Office.

Jesus appears, at first, to have deemed himself to be *simply a prophet* of this heavenly kingdom, warning his people of its *speedy advent*, and exhorting them to repentance. Later, he unquestionably held the conviction that he was the Messiah, who was to bring about this *reign of* God *on earth*.

He first accepted the titles: "Son of Man,"—a common designation of the later prophets, sometimes meaning the Messiah,—and "Son of God,"—which indicated his office as *messenger* or *forerunner* of the kingdom of the Heavenly Father. Toward the end of his public career, he permitted himself to be addressed more plainly as "Messiah" or "Christ." (*Mark viii.*, 27–30, etc.)

Note A.—The expression *"Son of Man"* is found a few times in *Job* and the *Psalms* (*Job xxv.*, 6; *Psalms viii.*, 4; *lxxx.*, 17; *cxliv.*, 3), but only as a *poetical repetition* of the generical term *"man."* In *Daniel* and *Ezekiel* as well as the *New Testament*, it is used as a *personal title*. In Daniel, it appears to be synonymous with *"Messiah."* (*Dan. vii.*, 13.) Ezekiel is called *"Son of Man"* about ninety, and Jesus about eighty-four times. Jesus designates himself by this title more frequently than by any other.

Note B.—The term *"Son of God"* was not only applied to Jesus in recognition of his office as prophet of the *kingdom of God*, but it was also a *common designation* of all who accepted this doctrine. (See *John i.*, 12; *Romans viii.*, 14, 19; *Phil. ii.*, 15; *I. John iii.*, 1, 2.) God, the ruler of this Theocratic kingdom, was the "Father," and all the true believers were his *"sons"* or *children*. This phrase was *wholly unconnected*, in the minds of Jesus and his early *Jewish disciples*, with the subsequently developed notion of a *miraculous birth*.

Note C.—This idea of the "Kingdom of Heaven," as held by the *Jews* and *early Christians*, is evidently *wholly irrational*. Jesus, in this instance, as in others, simply accepted a *current belief* of his time. The *New Testament* prophecies of the speedy advent of the Messianic kingdom were *unfulfilled*.

But is there not something in this teaching of Jesus,

Digitized by Google

which is true *now* and for all coming time? Is there not a sense in which we may all cherish this hope of a *regenerated world?* May we not rationally desire the establishment of the KINGDOM OF HEAVEN on earth, through the more perfect obedience to all *physical, mental, moral,* and *spiritual laws?* Ought we not to work for it, with all our might, every day of our lives?

General Questions.

1. What was the *Jewish* idea of the *Kingdom of God?* 2. How does the Book of *Daniel* describe it? 3. Did JESUS accept this doctrine? 4. In what way did he change it? 5. What was his condition for *admission* to this kingdom? 6. Upon what did he make it depend? 7. How was it to be received? 8. How would it revolutionize society? 9. When was this kingdom to appear? 10. What *signs* would precede its coming? 11. How would its advent be heralded? 12. Who would reign in it? 13. What titles did JESUS accept? 14. How is the term "*Son of Man*" used in the Bible? 15. What did the title "*Son of God*" indicate? 16. Can we accept the Jewish idea of the Kingdom of Heaven?

To the Teacher.

Read the admirable chapter on "The Messiah and the Christ," in Allen's *Fragments of Christian History; Bible for Learners* (vol. iii.), ch. xii., xiii., xxv.; Renan's *Life of Jesus*, ch. vii., viii., xv.; Chadwick's *Bible of To-day*, lecture on the Four Gospels. This lesson contains material enough to occupy the class for two Sundays.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, NOV. 15, 1880.

The *Workingmen's Union Advocate*, organ of the Joint Labor Committee, has suspended publication, after an existence of but a few months. It was the first attempt to establish a journal in this city for the special advocacy of labor interests, and appears to have failed for want of appreciation by those it aimed to serve, as well as from the unpopularity of the socialistic doctrines of the editor. It is announced that an effort will be made to revive it again by securing the necessary funds. As one instrument to stir up a sluggish community to the latest phases of modern thought and the evils of unchecked demagogism, the *Advocate* was valuable; and, for the general good of this section, a revival should be hoped for.

There is an association of Spiritualists here, small in number, earnest in devotion to their religious revelations, and composed of people of very fair intellectual and social standing. I attended a meeting at Minerva Hall, on Clio Street, Sunday, 7th inst. Captain Grant presided, and nearly twenty-five ladies and gentlemen were present. A lady lecturer from Texas (Mrs. Auck) was the speaker of the occasion, and delivered an address, without notes, well received by her hearers. Possessing experience as a public speaker, and a good knowledge of her theme, her effort was impressive, if not a convincing exhortation. I learn that the association met for a time in an upper story of the Bible House, until the managers of that institution, failing to appreciate a free religious standard of toleration, declined to rent longer to these unorthodox brethren. Since then, meetings have been held in private residences, and occasionally in Minerva Hall. They seem to have undergone just enough of intolerance and teaching to make them steadfast in their faith, and to go on their way rejoicing with the approval of their consciences. In so far as Spiritualism is an ally to the Free Religious forces of the country, its presence is welcomed.

The police jury of Lafourche Parish received two petitions, for and against a Sunday ordinance, and with true republican spirit referred the whole matter to a vote of the people. By a large majority, on the 2d inst., they voted against an ordinance. In Calcasieu Parish, temperance prohibition was rejected in six of the eight wards. It will operate in the two wards where approved by majorities, by virtue of the Revised Statues on local option, the wisest of Louisiana laws.

The *Jewish South* mentions a circular letter addressed by Israelites of Brownsville, Texas, to co-religionists in that State, calling upon all Jewish organizations to join them in petitioning the Legislature to revise Article 2838 of the Revised Statutes, which provides that "all regularly licensed or ordained *ministers of the gospel*," etc., "are authorized to celebrate matrimony between all persons legally authorized to marry," etc. The word "gospel" is so identified with the Christian religion that it virtually excludes a rabbi, and it is thought advisable to place the matter beyond such a limitation by courts of law. Nearly the same words occur in the statutory law of nearly all the States where a license is required. The *South* suggests that Dr. Vorsanger, who will be at Austin in January, to advocate the abrogation of the Sunday law, will give the subject his attention.

The *South* recently republished a London *Standard* article, announcing that the ancient "Palace of the Inquisition" at Rome was for sale, advertised by an auctioneer, "without any reserve," with all its "changes, dungeons, torture-cells, ghosts, and associations of every sort," because the late proprietor had reduced his establishment, and was in no farther need of the premises. Said the *South:* "We would suggest that some of our Jewish wealthy men purchase this distinguished palace, and convert it into some charitable institution. How refreshing it would be for the eyes of the inquisitors, if they happen to turn up from their graves, and could behold such a great change in the history of Israel! Yes, buy it, and place upon its portals the inscription, 'The Lord preserveth all those that love him.'" What a comment! But it carries a lesson with it. E. B.

FRAGMENTS OF SCIENCE.

London Fogs.

THE dense fogs which so frequently convert London day into night, while the surrounding country is bright with sunshine, are commonly attributed to the smoky coal which London burns; and it has been proposed to import Pennsylvania anthracite as a remedy. Doubtless, smoke has something to do with the density and blackness of London fogs; but we very much doubt the possibility of largely dispelling them by any change of fuel. It is, we believe, not so much the smoke of London fires as the great volume of water vapor which they produce that serves as the primary cause of the fogs. A necessary product of combustion is water; and the million or more fires of London must send into the air of the city enormous volumes of heat vapor, in addition to the steam of boiling water incident to cooking, manufacturing, and similar operations. While the atmosphere of London is thus being kept at the point of saturation, the manner in which the city is laid out prevents any free passage of wind to sweep away the superabundant moisture. London is made up of a congeries of towns scattered over a hundred square miles or more of area, each with its peculiar net-work of streets and roads, and all grown together into such a snarl of passages, all short and nearly all crooked, that a hurricane would be confused and lost in an attempt to pass through the city. No other large city in the world bears any comparison with London in this respect. All other large cities have long thoroughfares through which the winds can sweep their entire length or breadth. In most cities, such avenues are not only long and broad, but measurably straight. The nearest approach to such a thoroughfare in London begins at Shepherd's Bush and runs along the Uxbridge road, down Oxford Street to Holborn Viaduct. This allows the west winds to penetrate to the very heart of the metropolis, and it is a fact well established by observation that this route is singularly free from fogs. The native Londoner is apt to deride the chess-board plan of most American and many European cities, with streets crossing each other at right angles and running in monotonous straight lines, mile after mile. This plan may not lend itself so readily to architectural effects as the short and tangled streets of London, but its sanitary and commercial advantages are beyond question. It may be that, after all is said and done, London may have to choose between enduring an almost ever-present fog or the breaking up of its beloved labyrinths by cutting broad and straight avenues, in various directions, across the length and breadth of the city.—*Scientific American.*

A New Barometer.

A NEW glycerine barometer has been invented by Mr. James B. Jordan, of the London *Mining Record* office, and is being tested at Kew. The cistern is a cylindrical vessel of copper lined with tin, five inches deep and ten inches in diameter, fitted with screwed cover, the air having access through a small hole in the cup attached to the cover, which has a recess holding cotton-wool for filtering out the dust. The main tube, twenty-seven feet long, is connected with the cistern by attachment (with a soldered joint) to a projecting piece of tube, which enters the cistern through the bottom, and is fitted at its opening with a screwed plug. The tube is an ordinary piece of metal gas-pipe, five-eighths of an inch in diameter, furnished at the top with a gun-metal socket, into which is cemented a glass tube four feet long, with an inside diameter of one inch, terminating in an open cup, and fitted with an India-rubber stopper. The fluctuations of the level of the column of glycerine are observed and read off on brass scales, placed on either side of the tube, and fitted with indices and verniers moved by mill-heads at the bottom of the scales. One of these scales gives the length of the column of glycerine, the other the corresponding length of a column of mercury. A variation of a tenth of an inch in a mercurial column is shown by a change of more than an inch in the glycerine column, and the latter is therefore expected to show minute variations which are imperceptible in the former. Glycerine absorbs moisture freely, when exposed to the air; but this is prevented in the new barometer by covering the exposed surface in the cistern with a layer of heavy petroleum oil specially prepared.

FOREIGN.

A VOLUME of poems in Burns' handwriting has been presented to the trustees of the Burns monument at Ayr. It is a small quarto of fifty pages, and was given by the poet to Mrs. General Stewart, of Afton, in 1787.

FELIX PYAT, the communist, has suspended his paper, the *Commune*, as his sentence to two years' imprisonment has been confirmed, on appeal, for publishing articles justifying the attempt to kill the Russian czar in Paris in 1867.

A STATUE in bronze, to the memory of Robert Burns, was unveiled at Dundee recently by Mr. Henderson, M.P. A procession of from fifteen thousand to twenty thousand workingmen paraded the streets, and the ceremony was witnessed by nearly one hundred thousand spectators.

M. EMILE BLAIN, the author of a disgusting tale published in the *Petit Republicain*, of Paris, has been condemned to one year's imprisonment and a fine of five hundred francs. The manager of the paper in question was also sentenced to four months' imprisonment and a fine of five hundred francs.

A CURIOUS relic of Robert Burns was recently sold at auction in London, in the original draft of the poem, "The Friar's Curse," written on two panes of glass in the summer-house of Robert Riddell, near Dumfries. The panes have been put between two pieces of plate glass, and heavily framed in oak.

IT seems to be decided that the use of the drum is to be abolished in the French army. The reasons assigned for this step are that the drum cannot be heard amid the din of battle or on the march by the ranks in the rear. Then the drum is useless in rain, as well as an incumbrance in the field. There is also talk of suppressing the regimental bands, and of only having one band in every garrison town. The question is one of economy both in men and money.

ANGELS IN THE HOUSE.—In the last fasciculus of the *Bulletins de la Société d'Anthropologie de Paris* (tome iii., fasc. 2), M. Bertillon gives the results of his comparative analyses of the statistical tables of suicides for France and Sweden. These results show singular accord between the two countries, and the author considers himself justified in maintaining that they establish the two following laws: 1. Widowers commit suicide more frequently than married men; 2. The existence and presence in the house of children diminish the inclination to suicide both in men and in women.—*British Medical Journal.*

DR. SCHAEPMAN, a Roman Catholic priest, who has been elected a member of the Second Dutch Chamber, has been allowed to take his seat, in consequence of the vote of the majority of the Chamber. He is the first Roman Catholic priest holding a seat in the Dutch Chamber. By the Constitution of 1840, Roman Catholic priests were formally excluded; and the Constitution of 1848 says, in Article 91: "The members of the Second Chamber cannot at the same time be ecclesiastics." Dr. Schaepman, however, had declared that from the day of his admission to the Chamber he would cease his ecclesiastical functions.

A SPIRITUALIST "MEDIUM."—Mr. Pain, solicitor, attended at Marlborough Street police-court, on

Digitized by Google

Wednesday, and reminded Mr. Newton that a few days since a summons was granted, at the instance of Mr. Stewart Cumberland, against Miss Houghton of Park Street, Grosvenor Square, as "healing medium," for obtaining money under false pretences. He had now to apply for a farther summons against the same lady for having obtained, on the 18th ult., the sum of 5*s.*, by using a "certain subtle craft to deceive and impose," by pretending to hold communication with a deceased person, Dr. Harvey, the discoverer of the circulation of the blood. Her theory was that Dr. Harvey was her controlling spirit. Mr. Newton referred the applicant to Mr. Mansfield, who had granted the summons. On Thursday, Mr. Pain repeated his application to Mr. Mansfield, who granted the summons.—*London paper.*

MR. RUSKIN'S RAVINGS.—Mr. Ruskin, who is the Conservative candidate for the Lord Rectorship of Glasgow University, wrote in July last the following letter to Mr. A. Mitchell, of Inverness, who has forwarded it to the press for publication: "Brantwood, Coniston, Lancashire. My dear Sir,—What in the devil's name have *you* to do with either Mr. Disraeli or Mr. Gladstone? You are students at the University, and have no more business with politics than you have with rat-catching. Had you ever read ten words of mine with understanding, you would have known that I care no more either for Mr. Disraeli or Mr. Gladstone than for two old bagpipes with the drones going by steam, but that I hate all liberalism as I do Beelzebub, and that with Carlyle I stand, we two alone now in England, for God and the Queen. Ever faithfully yours, J. Ruskin."—It is stated that the above note has caused the students to send an invitation to Mr. Irving, the tragedian, requesting that he will allow himself to be nominated for the Lord Rectorship. Mr. Irving's reply has been satisfactory. —*Lloyd's Weekly.*

THE Rector of Sparkford (the Rev. C. W. Bennett) and about seventy others of the clergy of Somerset have just prepared a petition for presentation to the magistrates at Wincanton, Yeovil, and other places, asking them to refuse any application for extension of hours on club days or fête days, as being conducive to an increased danger of riot, disorder, and drunkenness. The first-named memorialist sent a copy beforehand to Mr. T. E. Rogers, of Yarlington, one of the county magistrates; and Mr. Rogers, in reply, has addressed a long letter to the rector, in which he expresses his hearty dislike for all unnecessary legal restrictions on the liberty of the subject, which, he says, used to be the pride of Englishmen. He regards it as the function of the State rather to punish with severity offences against order than to interfere with the legitimate freedom of purchase and sale and the ordinary conditions of demand and supply. It is, he says, an extremely painful thing to have to see the Anglican clergy banding together to invoke the aid of the law for the purpose of hampering the recreations of the people and of "making those sad whom the Lord has not made sad."—*Pall Mall Budget.*

REFUGE OF SUPERSTITION.

Prayer-cure.

ON Tuesday night, Mr. W. J. Harris held an inquest at Upchurch, a village about five miles from Sittingbourne, touching the death of Henry Arthur Sears, aged thirteen months, the infant child of John Sears, agricultural laborer, who died from inflammation of the bowels under circumstances which have led to the committal of the father, who belongs to the persuasion known as the Peculiar People, for manslaughter. For some years past there has been a considerable following of Peculiar People at Upchurch, and they hold their meetings there in a disused wheelwright's shop, situate near the parish church. Among the "brethren" present were two of the "elders," named Smith and Coppins, men who are brickmakers by occupation. The latter explained to the coroner and jury that "Brother Smith" was an "appointed elder," and he himself was an "ordained elder."

Alice Ann Sears, mother of the deceased, who was dressed in the style adopted by the "Peculiar" women, was examined, and stated that her child was taken ill on Monday, September 13. She gave [illegible]thing, but laid her hand upon him in the na[illegible]Lord. The Lord delivered him. On Tues[illegible]k the child out into the hop-garden; but, [illegible]her was wet, she brought him home. He w[illegible]tter. She did not take him out again until Thursday, the 16th, when he was taken ill, and his eyes became thick. She carried him home, and sent for "Brother" Smith.

The Coroner: Do you mean your natural brother?

Witness: No, my spiritual brother. Brother Smith is an appointed elder of the Peculiar People, to whom I belong. He is not a man skilled in medicine. He is employed in a brickfield. He anointed the child with oil in the name of the Lord, and said prayers over it. The child appeared to have diarrhœa, and still grew worse. On Sunday evening, the 12th, she sent for Brother Coppins, an ordained elder; and he anointed the child outwardly with oil, and prayed. During the child's illness, she gave it beef-tea, port wine, cornflour, and arrowroot, and it took the breast until Thursday, the 23d, when it died. During the whole of that time, she or her husband did not send for medical aid. They had religious objections to doing so. She believed in the Lord, and that He would answer the prayer of faith, and would have raised the child up, if it had been His will to do so. It was not for want of means that she did not call in a doctor. She left him in God's hands with faith. Many times the Lord had delivered her dear babe. Mrs. Sears added that she gave the brandy, arrowroot, etc., to the child as nourishment, and not as medicine.

Samuel Smith, about thirty, a laborer employed in the brickfields, stated that he was an appointed elder of the Peculiar People. He was sent for by the deceased's mother on Thursday night, September 16, and saw that the child was very ill. He anointed him with salad oil, and laid his hands on him in the name of the Lord.

The Coroner: That is, literally in compliance with the directions contained in the fourteenth and fifteenth verses of the Epistle of James? He read the verses referred to. *Mrs. Sears:* Yes, and I believe it, praise God. *Smith* (to the coroner): It is in accordance with the word of God. *The Coroner:* You did that, believing the cure would follow? *Smith:* Yes, believing that God heals the sick, if it is not unto death.

Mr. Henry Penfold, surgeon, practising at Rainham, stated that by direction of the court he on Friday last inspected the body of the deceased child, and made a *post-mortem* examination. The cause of death was enteritis,—exhaustion produced by inflammation of the mucous membrane of the bowels. From the healthy state of all the other organs, he was of opinion that the child might have recovered under proper medical treatment.

The coroner asked the father of the child if he wished to say anything, and informed him that he was not bound to do so, unless he chose.

Sears replied that he had nothing to say, except that he had the same opinion, and believed in the same things as his brethren who had given evidence.

The coroner briefly summed up the evidence, and a verdict of "manslaughter" was formally returned against John Sears, who was committed for trial at the next Kent assizes. He was taken into custody thereupon by Police-superintendent Mayne.—*Recent English paper.*

A WELSH MIRACLE.—Wales, not to be outdone by Ireland, is enjoying a miracle of its own in the form of apparitions at Llanthony Abbey, the retreat of the famous Father Ignatius, the father himself being the principal witness of the transaction. He declares that on August 30th, during the celebration of the sacrament, the silver vessel in which the host is held at benediction was distinctly visible through the thick doors of the tabernacle. A sister afterwards witnessed the same phenomenon, and in the evening of the same day four boys saw the figure of the Virgin Mary. The figure was dressed in white alb, only the sleeves were wider than alb sleeves. The hands were both raised, and from head to feet a dazzling white light, oval shape, was shining round the body. The figure glided toward an adjacent hedge, and vanished; but "the bush continued in a dazzling light for some minutes after its disappearance." In concluding his narrative, Father Ignatius says: "These are extraordinary, absolute facts. They challenge inquiry; and the boys are still on the spot, and free to be catechised respecting their amazing statement. That the two apparitions occurred on the same day seems most marvellous, as the Lord intended one to corroborate the other. The sceptic may and will scoff; but his scoffing will not explain or diminish the truth or supernatural character of these absolute and incontrovertible facts."

JESTINGS.

BOSTON is trying to compel gentlemen to appear in full dress at opera. That is right. It doesn't look well to see a man at the opera pull off his coat and vest and throw them over the back of a chair, and then remove his neck-tie and unbutton his shirt-collar, just because the temperature of the room goes up to 89°.

A WELL-DRESSED gentleman sauntered up to a street-car driver to ask him what time it was, when the driver, with an emphatic gesture, called out: "Keep away from that mule. He kicked three times at the president of the street-car company, when he had his Sunday clothes on. That mule isn't scared of anybody."

VISITOR from the country, to German next door: "Jane not at home, did you say?" *German:* "Nein: Chane's not at home." *Visitor:* "Where is she?" *German:* "She's gone der cemetery down." *Visitor:* "When will she come back?" *German:* "Oh, she von't come back already any more. She's gone to stay: she's det."

"WELL, I'm getting about tired of this 'ere life," said an ultra specimen of the genus Tramp. "Going half-starved one day, and drenched to the skin another; sleeping one night in a barn, the next night under a hedge, and the third in the lock-up,—this life is not what it used to be. Tell yer what 'tis, boys, if 'twasn't for the looks of the thing, I'd go to work."

A LITERAL-MINDED little fellow visiting on Cape Cod, who found the inscription in the village graveyard, "Not dead, but sleepeth," ran to his mother and said: "We must go home right off. I won't stay here all night, anyhow. They bury people here, when they go to sleep. I saw one of them out in the graveyard; and do you suppose I'll sleep here to-night, and have them bury me?"

REV. MR. GENUFLEX fell downstairs last Sunday morning, with a flower-vase in one hand, a pitcher of water in the other, a lamp-globe under his arm, and a china saucer tucked in his coat-pocket. He was trying to carry all these things downstairs, and he succeeded. But, when he got them to the bottom, and his anxious wife screamed from the head of the stairs to know if he had broken anything, he took an account of stock, and calmly reported that "he had broken everything but the Sabbath." "The only thing," petulantly commented his careful and economical wife, "that we could afford to break."—*Burlington Hawkeye.*

The Boston Turnverein,

The oldest and most numerous German Society in this city, intends to hold a Fair from the 11th to the 18th of December next, for the purpose of raising part of the heavy load of indebtedness resting upon its building.

The Undersigned, a Committee consisting of persons who are NOT members of said Society, appeal to the public at large for assistance, on the ground that the BOSTON TURNVEREIN is an educational and charitable association; that for thirty years past, it has devoted itself to the mental and physical education, not alone of its members, but of al Germans of Boston and vicinity, whom it could reach; that thereby it has assisted to educate a class of citizens worthy of this city; that it has contributed its share to all public charities, besides assisting in the support of needy Germans, so that they should not become a burden upon public charity; that its usefulness is greatly hampered by this debt, and that it has never before appealed for aid.

Contributions in money, or articles to be sold at the Fair, will be gratefully received by either of the undersigned, or at the Turn-halle, No. 29 Middlesex Street. All proceeds of the Fair will be devoted to the reduction of the debt.

S. B. SCHLESINGER, 6 Oliver St.
DR. F. H. KREBS, 42 Union Park.
G. MAGNITZKY, 35 Court St.
CARL ROTHENBURG, 46 La Grange St.
F. WEIS, 533 Washington St.
L. BABO, 12 Boylston St.
L. PRANG, 286 Roxbury St.
E. B. v. GERSDORF, M.D., 138 Boylston St.
DR. CONRAD WESSELHOEFT, 162 Tremont St.
L. WEISSBEIN, 3 State St.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER

FREE RELIGIOUS INDEX,
A WEEKLY JOURNAL
PUBLISHED BY THE
FREE RELIGIOUS ASSOCIATION,
AT
No. 3 Tremont Place, Boston, Mass.
EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.
For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold objec — "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history" —will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.
Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

New Styles in Dress Reform Corsets.
A NEW CORSET WAIST.
Union Underflannel Suits and Infants' Wardrobes
Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

The Weekly Republican,
SPRINGFIELD, MASS.
THE NEW ENGLAND NEWSPAPER.
INDEPENDENT—NOT NEUTRAL.
[Established in 1824 by Samuel Bowles.]

The Weekly edition of THE SPRINGFIELD REPUBLICAN is a comprehensive and intelligent review of American life from week to week, taking due notice as well of all important events and movements elsewhere throughout the world. Its summaries of news are prepared with great care, special attention being given to the presentation of New England news. Its editorial articles discuss broadly and with independence a wide range of topics, political, social, literary, scientific, and ethical. Its correspondence is of unusually high character, embracing regular letters from Boston, New York, Washington, and other centres of interest in this country and abroad. Frequent stories and choice selections of original or quoted poetry lend variety to the paper and increase its attractiveness. Each number contains a column of religious intelligence. Agricultural matters are fully treated, particularly those that are local to New England, and market reports are published with special reference to the information of farmers. New Englanders both at home and abroad find THE WEEKLY REPUBLICAN a valuable assistant and guide in maintaining their acquaintance with public affairs and their knowledge of the growth and condition of the older States of the Union.

SUBSCRIPTION, $1.50 a year; in clubs of 10 or more, $1.25 per copy.

A LIBERAL CASH COMMISSION to Postmasters and others acting as Local Agents.

Terms to agents furnished on application. Specimen copies free.

THE DAILY REPUBLICAN,
A First-Class Morning Paper of Large Circulation.
Seventy-five cents a month; $9 a year.

THE SUNDAY REPUBLICAN,
A Literary and Family Journal of High Character.
$2 a year.

Address **THE REPUBLICAN,**
SPRINGFIELD, MASS.

TO BOOK BUYERS.
BOOKS SENT BY MAIL AT
PUBLISHERS' PRICES!
No Extra Charge for Po
Any obtainable book that may [illegible] will be forwarded as promptly as on receipt of orders accompanied w[illegible] cash. Orders are respectfully solicite[illegible] all friends of the *Index*. Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

PRANG'S
CHRISTMAS CARDS.
PRANG'S
PRIZE XMAS CARDS.
PRANG'S
BIRTHDAY CARDS.
PRANG'S
ARTISTIC PANELS.
For Sale by All Dealers.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.
JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.
For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.
[illegible]member, THE BIG CLOCK is [illegible]otly in front of our Dining Rooms.
S. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 573.
VOL. I., NEW SERIES.—NO. 25.

BOSTON, MASS., THURSDAY, DECEMBER 16, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WHATEVER the mind longs for, whatever the hands reach, whatever the reason considers, these, O Lord, are thy forms! I am pervaded by thee; thou containest me; and I have sheltered me under thy protection. Thou art Scriptures and laws, planets and suns, the formed and the formless; and the day and the night are thy eyes. Those who possess knowledge, and whose minds are pure, see the whole world as the form of Wisdom, which is thine!—*Hindu.*

THE sentient principles of all bodies that act aright are angels. Whatever is on the earth is the resemblance and shadow of something that is in the sphere. While that resplendent thing remaineth in good condition, it is well also with its shadow. When that resplendent object removeth far from its shadow, life removeth to a distance. Again, that light is the shadow of something more resplendent than itself; and so on up to the Light of lights.—*Persian.*

IF I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. —*Hebrew.*

THE first creation of God in the works of the days was the light of the sense, the last was the light of the reason; and his Sabbath work ever since is the illumination of the spirit.—*Bacon.*

VIRTUE is an angel; but she is a blind one, and must ask of Knowledge to show her the pathway that leads to her goal. Mere Knowledge, on the other hand, like a Swiss mercenary, is ready to combat either in the ranks of sin or under the banners of righteousness,—ready to forge cannon-balls or to print New Testaments, to navigate a corsair's vessel or a missionary ship.—*Horace Mann.*

MODERN philosophy has shown, and modern science confirms, that all that which seems to us most real is but the shadow of an existence behind it. The grass, the meadows, the everlasting hills, the solid planet, the hard stone, are but images in a mirror; and the mirror is our soul. We see beautiful colors of flowers; but unimaginable beauty escapes us, because our vision is not fine enough to receive it. We hear ravishing sounds; but the physicist proves that there are numberless air-waves which we never appreciate, because the instrument of our ear is not fitted to translate them into tones. The outside world and its thousand-fold phenomena knock at the antechambers of the soul, and are received by the senses, that are the ushers of the inward life. And these usher in whomsoever it pleaseth them, and we are wholly dependent on their service. And yet, though we can never penetrate to things outward, but remain ever within the pale of subjective impressions, we know that the material world by which we are surrounded is a reality, and that the images in the mirror of the soul are not mere phantoms. We know this because of the Laws. The laws of the mind alone establish the certainty, the safety, the very sanity of our existence. And if this is true of the laws of the mind, so far as they relate to external things, and we may wholly trust them thus far, how much more, then, shall we trust the highest law which we call the MORAL LAW, which is naught but the supreme expression of law, the law universal, and believe that it, too, corresponds to a reality deeper than all other reality, a reality wiser than we can tell, truer than we can ever demonstrate.—*Felix Adler.*

CURRENT TOPICS.

AFFAIRS in unhappy Ireland are becoming more and more stormy. The resistance of the peasantry seems solid, and is approaching the proportions of a revolution.

AMONG the most just and beautiful of the many tributes to Lucretia Mott is Robert Collyer's memorial sermon, which was printed entire in the New York *Tribune.*

FATHER GAVAZZI is again in this country for the purpose of obtaining pecuniary aid for the Protestant churches in Italy. He reports the progress of the Protestant movement throughout the Italian kingdom as very encouraging.

WE never open the *Herald of Health*, published by M. L. Holbrook, New York, but that we find in it something of interest and value to read. It aims at health in a threefold sense, physical, mental, moral. With the new year, the *Herald* enters on its sixty-seventh volume,—a fact indicating a financial success which is well deserved.

THE University of California, being a State institution, very properly does not attempt to give any specific religious instruction nor to hold services of worship. Some of the more rigid Christians of the State are in consequence becoming dissatisfied with it, and there is a movement among them for establishing a distinctively "Christian" university.

IT is pleasant to read in the President's message, at the opening of the second session of the Forty-sixth Congress last week, that "the government of the United States has lost no opportunity to urge upon that of the Emperor of Morocco the necessity, in accordance with the humane and enlightened spirit of the age, of putting an end to the persecutions, which have been so prevalent in that country, of persons of a faith other than the Moslem, and especially of the Hebrew residents of Morocco."

WE are not an unqualified admirer of Roscoe Conkling, but must confess that in the letters that have passed between him and Senator Bayard, just published, he appears in much the more favorable aspect. The letters of Bayard are not what would be looked for from a person of a high sense of honor. They are evasive and unsatisfactory, and provoke very damaging suspicions. We hope the matter may be probed to the bottom, whatever the issue. There is need of greater protection for reputation than what exists in this country. It should be clearly understood that, in the light of true conceptions of things, it is no less criminal to deliberately libel or vilify another than to rob at night a sleeping household. And this we should say as quickly if the tables were turned and Senator Bayard were the one aspersed, as Mr. Conkling and the other public men associated with him in this instance. It is in the interest of all public men and parties that the authors of slanderous fabrications like the Morey letter and this last outrage of the kind, if it shall prove such, shall be severely dealt with, irrespective of what their antecedents may have been, or the rank be high or low they occupy.

REV. DR. S. H. TYNG, Jr., avows his belief that the age of miracles is not past. He thinks that genuine miracles are of frequent occurrence to-day, and credits the phenomena at the Roman Catholic shrines at Lourdes and Knock as miraculous. In this avowal of faith, we think he is at least theologically consistent. In the usual Protestant argument against the continuation of the miracle-working power beyond the primitive apostolic age there are two weak points: first, the argument leaves it with human reason to decide whether there is proper occasion for a miracle or not,—the same "poor human reason" whose infirmities, it is alleged, make a miracle-revelation necessary; second, if human reason is to decide when there is proper occasion for miracles, it would seem that by all means they ought to occur in this age of scepticism. When was there ever so much unbelief that needed to be convinced as to-day? Let us have a good indisputable miracle, such as the standing still of the sun in the heavens, which all eyes could see and at which there could be no cavil, and it would confound all infidels at once, and might possibly throw the ranks of believers into some temporary confusion. Our own position, therefore, would be, miracles now or none; but we should not accept Mr. Tyng's horn of this dilemma.

THE need of a uniform marriage law in this country was never made more evident than by a case recently reported from the West. A man married his first wife in Ohio, and removed with her to Iowa. After a number of years, he became dissatisfied with the Ohio wife (reason not given), and wished to marry another woman. He went to Chicago, and, under the laws of Illinois, secured a divorce, and, on the same day that the divorce was obtained, returned to Iowa and married the Iowa woman. The courts of Iowa being appealed to in behalf of the first wife, the Illinois divorce was declared illegal, and his first marriage the only valid one. The Illinois courts were then appealed to in behalf of wife number two, and the Superior Court of Chicago has decided that the second marriage is valid, and the only valid one, the first having been legally broken. The result is that in Iowa, where his home is, he can only live legally with his first wife; but, if he comes across the State line into Illinois, she ceases to be his wife, and the second wife has the only legal right to that position and title. If he locates near the Mississippi River, he can live legally with both wives,—with number one on the Iowa bank of the river and with number two on the Illinois side; and, should the two wives consent to such an arrangement, where is the law, as the case now stands, to prevent this practical bigamy?

Digitized by Google

For the *Free Religious Index.*

Funeral Ceremonies for Karl Heinzen.

Translated from the German.

BY MISS M. A. HARDAKER.

On Monday, November 15, Karl Heinzen was borne to his resting-place in "Rock Garden," as he had himself named the beautiful burial spot which he had chosen in Forest Hills Cemetery. The funeral services were to take place at 2 P.M. At 1 o'clock, it began to snow,—the first snow of the season. The storm was but slight, however, and by 2 o'clock the rooms and corridors were crowded by hundreds of mourning friends and guests.

Heaps of lovely flowers indicated the place where the departed lay in death, and the peaceful look upon his noble countenance impressed all who approached. Men and women passed reverently by the open casket one after another, until a stillness fell upon all as Herr S. R. Köhler, editor of the *American Art Review*, in a voice tremulous at first, but growing firmer as he proceeded, presented the following memorial address:

Address of Mr. Köhler.

Honored Guests and worthy Friends,—The painful event which has brought us together is one which calls out unusual thought and emotion. The death of a human being is an occurrence which must ever throw the chords of the soul into painful vibration, for all the recollections of the past crowd in to swell the bitterness of the present, and painful forebodings of the future force themselves upon us. All these circumstances unite to-day, and yet others that seem strange and painful, to deepen our grief.

When a statesman or a writer is borne to his rest, we are accustomed to see the celebrities and eulogists of the country crowd around his bier, and there is no lack of praise and honor. Here before us lies a statesman in the sleep of death, a man who devoted his whole life—all his immense energy, all his great talents—to political activity; and where are the statesmen, the celebrities, the orators? Before us lies a writer who had a better command of his mother-tongue than any other among his countrymen in America, who knew how to give to his thoughts the most pregnant and vigorous expression, a master of pure classical style; and where are his brethren of the pen? Not one of them is with us. As Karl Heinzen lived, so has he died,—alone, save for the few who knew, prized, and loved him; and so it happens that we who are neither statesmen, celebrities, orators, nor authors, are come together to bear him quietly to his rest.

The question, Why is this so? will seem to most an easy one to answer. For most knew only the rough and blunt exterior of the man whom we honor, and to few was it granted to get a glimpse of his true inner life. But, now that death has begun the great work of atonement, it is full time to give the truth its due, and to acknowledge the eternal foundations upon which he reared his life. Even in the year 1827, when but a nineteen-year-old youth, he wrote:—

"Methinks, indeed, that satire need
No lofty spirit's whiteness sully;
And where one finds no noble deed,
There may he heap the blame more fully.
Thus shall it be! Fatal to me is eulogy:
No show of words nor soaring praises will I mutter;
But ever to this world of fools
Right frank and brave the *truth* I'll utter."

And in his advanced years he sung again:—

"My mind is not weighed down with empty learning,
My heart is not with idle passions burning,
And never earthly power has bent my will.
'Twas Freedom that my spirit fired and strengthened,
'Twas Truth that my heart's spring-time kept and lengthened,
And Nature fed me silently my fill.

"Not by base arts and flatteries sought I favor,
My speech ne'er of hypocrisy did savor,
Nor open truth held I as contraband.
The torch of thought I have kept brightly flaming;
Toward high endeavor have kept boldly aiming,
And never thought it shame to be a man!"

"'Twas truth,"—yes, it was truth as he saw it, and to that truth he sacrificed everything. We may well admit that, in his rigid adherence to what he deemed the truth, he went too far, that he was too immovably steadfast in the conviction that he alone had caught sight of the absolute truth, when he maintained that no honorable man could differ from him; yet in all this there is a noble trait, which all the scorn and contumely of his enemies cannot efface. It was the spirit which has inspired the martyrs of all times. Who would blame him, if, in the midst of his debates, he was not always gentle? Other reformers before him have been called snakes and vipers by their opponents, and it has been pardoned; and Dante is not the less esteemed, because he has banished all his adversaries to hell.

But it was not simply the truth, it was the *whole* truth that he wanted. "The torch of thought I have kept brightly flaming": here is the greatness of his nature revealed. Compromise with the imperfection of human nature, which most of us stand ready to accept, he would not listen to. Concentration upon one point to the neglect of every other was folly to him. To be merely the enemy of spiritual or temporal tyrants, merely an anti-slavery man, merely a defender of woman's rights, or merely a labor-reformer, was impossible to him. The whole column must march together; and, as scarcely another man had the courage to enter the ranks with him in this gigantic fight, he threw himself alone upon the enemy, and even those who did not share his views, or who disapproved his methods, confess that he conducted the fight with a mighty energy.

By this unity of his nature, by this imperative endeavor for the universal, by this hatred of compromise, of half-measures, and of one-sidedness, we may explain the painful aspect of his life,—the comparative lack of real, palpable results. We are not now thinking of material results, of the winning of money,—for he never strove for such things,—but of the consciousness of having attained the purpose of life. The dying abolitionist can close his eyes in the certainty that the one task of his life has been performed. Our dying friend knew that in no direction had his efforts found full realization. But it was the immensity of the task to which he had set himself that compelled him to quit the field ere the seed ripened. Yet he sowed abundantly, if often upon stony ground.

Alas! that this life so full of lofty and comprehensive plans, so full of struggle and renunciation, so full of hate,—counteracted by little and yet all the more intense a love,—that this life must end thus! That the active mind, which preserved its steadiness to the very last, must lose its activity; that the powerful man, who prized his personal freedom above all other things, must depend upon others; and (what to him was surely the bitterest of all) that he must behold the death of his beloved journal. He had thought to have all this far otherwise.

Years before, he had written, in one of his most beautiful poems:—

"I know the strength of my life's day
Full soon will fail, and will not slowly wither;
No mouldering stem will mark this tree's decay,
But the fierce storm uptear it like a feather.

"Thus dream I, and I thus accept my fate.
Well, let it be! Grim death I will not bribe,
When from the marching ranks with sudden hate,
His shot would snatch me,—for the fight is idle.

"I am prepared, I ever keep my book
In order, that the reckoning's ending
Fail not: with trust and pride, I look;
In storm and strife, I stand with soul unbending.

"Full many a heartache the world never sees;
Much I endure, all speech disdaining.
Shall I be weaker than my fate decrees?
Shall I disturb the world with weak complaining?

"Silence! Live on as ye have ever lived.
I care not whether ye be foe or lover;
Such as I am to-day, I'll ever be;
And ye will bury me, when life is over."

But the seemingly unkind close of this poem does not fully characterize our friend. It shows but one expression of his face,—that expression indeed which most men saw,—but he had another expression. How tender and warm his heart was, how self-sacrificing he was toward his friends, and how gladly he shared his means with others, only those know who were near to him; for he never showed these traits to the world.

And so we may comfort ourselves with the thought that in Karl Heinzen we have lost a friend from whose memory we may gain inspiration. Whether it be free, self-directed will, or whether it be but the natural development of a noble soul, it is ever an inspiring conviction that there are men who can renounce all the enticements of self-love for the sake of an idea; who prefer poverty with freedom to wealth in the service of tyranny; and who are capable of sacrificing themselves, if necessary, to the cause they have espoused. That Karl Heinzen was such a man his whole history has proved to us. He was compelled to flee from his native land to America before the outbreak of the Revolution of 1848, which again carried him homeward after the strife was begun, and which drove him pitilessly through the world, until at length he found a resting-place among us. As such a man, we will hold him in our memories; and we will endeavor to learn from his life what we have often learned from the thoughts which he gave forth in speech and writing.

Let us part from him with the words which he himself once wrote in memory of a beloved one:—

"Full well I know, for us no happy meeting:
Shall that forbid to keep thy memory dear?
Because I know for us no heaven of greeting,
Therefore my constant love I'll give thee here.
* * * * * * * *
"Beside thy grave, a sacred watch I'm keeping;
The dearest part of thee I've borne away,
And, till in death beside thee I am sleeping,
Thy presence shall go with me day by day."

Address of Mrs. E. D. Cheney.

I feel embarrassed in speaking to this company of friends, who know so much better than I can tell them the noble qualities of the man whom we have all met to honor. But I feel it to be fitting that a woman of the country he adopted as his own should add her testimony of gratitude and respect to him, for what he has spoken and done for woman. He has always felt for woman that deep respect, as well as tenderness, which makes a truly manly man.

In this solemn presence of death, we feel the greatness of a true life, and in him the fulness of life was his strongest trait. He was colossal in his proportions, grand in physique, bold, large, and penetrating in intellect, and had great force of personality and will.

"Death is a great revealer," and I feel as if I had known him better in these last few hours, when I have communed with his thought, and sought for fitting words to present him to you, than in the twenty years I have known him.

His own words fitly express his character, the wholeness of his devotion to freedom and to truth.

But as we stand by him to-day, and look on this face, which death seems not to have touched,—so peaceful is it after his year of suffering and imprisonment in the paralyzed frame,—we cannot but question of the spirit which animated it and made it what it was. Hear his own words uttered as he stood beside the grave of one dearly loved.

[Mrs. Cheney here read one of the translations printed in the *Index* of November 25.—Ed.]

He says "*perchance*,"—and we dare not assert that we know of the future in any positive form,—but you will permit me to say for myself that I have never stood thus beside a form which had been filled with a noble soul, without feeling a deep and ever-renewed assurance of the life and the influence of that spirit upon me still,—the more so, the more deeply it was beloved and the more terrible the parting from it; and in this assurance I could live on.

But our friend's love of truth was so intense, so rigid, so exacting, that he would not let his dearest wishes shape his thoughts: he would forego everything that was not to him based on solid evidence.

We may not know the future; but one thing we do know,—the inestimable worth of such a life as his, full of noble truth and devotion to freedom and right, full of warm, glowing love for humanity,—as well as for the dear kindred and friends whom he bound to himself by such strong and enduring bonds, full of thought and beauty, and all glowing with life and warmth.

While we are here, such memories are with us still a power, an influence, a help; and the best of all consolations, as we stand by the image of the friend from whom we are parting, is the greatness and goodness of the life he has lived among us.

Biographical Sketch of Karl Heinzen.

Translated from the *Freidenker* by Miss J. A. Sprague.

Karl Heinzen, the man of incorruptible truth and the brave-hearted pioneer of radicalism, is no more. He died on the 12th of November, after a year of intense physical suffering, which had left him weakened and helpless as a child; but his ideas survive him, and they will remain as the bequest of his spirit to coming

Digitized by Google

generations. Radicalism, which concerns itself with the reform of political and social institutions, and which keeps the idea of popular sovereignty ever foremost, looks to a future whose every victory must be a reminder of Heinzen. We can give him no warmer appreciation than to quote his own words as a key to his life-experience: "I know of no position in the world which I would purchase or accept with the surrender of one iota of my convictions or of my character." Self-respect and the respect of those whom he himself respected were of more consequence to him than ambition, the favor of the crowd, or external position and splendor. He prized these latter only as a means of carrying out noble ideas. He craved no higher honor than that of being an independent and radical writer.

Heinzen called himself an agitator, who, if necessary, could become a revolutionist. He possessed in an eminent degree the qualities of a reformer,—an *ideal conception* of things, which made him dissatisfied with anything short of perfection; a *critical understanding*, which enabled him to compare realities with an exalted standard; and *a powerful will*, which stimulated him to the removal of hindrances.

We present a hasty, biographical sketch to the readers of the *Freidenker*, trusting that abler pens will hereafter take up the story of his life and work.

Karl Peter Heinzen was born on the 22d of February, 1809, at Grevenbroich, a little town near Cologne. He lost his mother by death, when he was but four years old. He always preserved his tender, childish affection for her. She possessed no high culture; but she was of fine physique, had remarkable intelligence, and a true and loving heart. His father was a man of scholarship and a supervisor of forests. At the time of the French Revolution, he was a fervent Republican, but later he was worldly-wise enough to accommodate himself to circumstances. He misunderstood his son, and endeavored to rule him by severity and pedantry, whereas the boy could be influenced solely by mildness and affection. Besides the regular schools which were under church supervision, a pious and bigoted aunt, and an uncle who was canon of the cathedral at Wittlar, contributed to his education. He was intended by his relatives for a Catholic priest. His whole education was upon a mistaken plan; and he lived in continual war with his instructors, both at home and at school. They recognized his talent, but his self-will brought them to the verge of despair. One trait which accompanied him into his later life he displayed equally in his youth,—the disposition to conceal friendly feeling and to display unfriendliness.

In 1827, he entered the University of Bonn, in order to study medicine. He was, however, far more inclined to philosophical studies, to literature, and to the fine arts; and, when he was called upon to test his skill in the dissecting-room, he was so seized with disgust for his profession that he afterward gave it only nominal attention. He was expelled from the University in 1829 on account of a hot-headed oration against its faculty. Thirsting for adventure, he resolved to see something of other countries, and went with a fellow-student to Batavia. They were without means, and thus were obliged to become soldiers of Holland. He quickly learned to despise the life of a soldier, and in the winter of 1831 he again reached Rotterdam.

Love for a woman restrained him from farther excursions, and he entered the civil service of Prussia. Louisa Moras, daughter of Lawyer Moras of Cleve, and widow of a Herr Schiller, wrought this transformation. She died when he was scarcely twenty-six years old; and, robbed of the inspiration of her mind, he began to chafe under the oppressive system of taxation in the Prussian service. He endured it for eight years, but could hold out no longer.

In his contest with the Prussian bureaucracy, he had need of all his moral power. He now worked as a journalist and writer, and having married again was compelled to take a position as secretary of a railway company and later of a fire-insurance corporation. His denunciation of the Prussian bureaucracy cost him his latter position, and he was obliged to flee to Belgium. From Belgium, he journeyed with the poet Freiligrath to Switzerland. He soon became the leading spirit of all attempts to revolutionize Germany. With such men as Freiligrath, Ruge, Herwegh, Julius Fröbel, and others, he cultivated the warmest intimacy. He was editor of a political quarterly called *The Opposition*, which he found means for circulating through Germany. He says of these endeavors: "I did not imagine that I could create a revolution in Germany by mere essays and pamphlets. But I reasoned that the servile spirit of the German people, if continually wrought upon, must at last become rebellious. I was bound to speak so boldly that at last they would be spurred to deeds. That which a people continually feels and thinks, it learns at last to do. I wanted to mature the minds and hearts of the people, so that they would take advantage of any accident which would help to their emancipation. I am convinced that a single pen, steadily working year by year, could at last stimulate an oppressed people to take measures for self-elevation."

Heinzen was hunted from one place to another, and finally resolved to come to America. He reached New York in January, 1848, after a voyage of nearly four weeks. Meanwhile, his warm friend Eichthal, editor of the *Express*, had suddenly died. Heinzen associated himself with another in the editorship of the orphaned *Express*, and immediately found himself involved in controversies right and left. The communists tried to draw him into their schemes, but he declared himself an implacable foe to communism. In his journalistic activity, he tried to harmonize his duty as a citizen of the Republic of the United States with his sympathy for the fate of his Fatherland. Having become free himself, he held it as his most sacred duty to make others free.

The Germans in the United States took the most lively interest in the revolutionary measures of their brethren at home, which followed the French outbreak. Inspiring conventions were held in New York and Philadelphia. Heinzen was appointed representative of the revolutionists, and empowered to carry their congratulations to the provisional government at Paris. But he was far more radical than the constitutionalists, and after a year's absence he returned to New York in August, 1850. This return marks the beginning of his thirty years' activity in America.

He made a clean distinction in the manner of conducting a revolution in a Monarchy and in a Republic. In a Monarchy, one must proceed by force of arms; in a Republic, everything must be conducted by the sanction of law. The ideal of the Republic is a pure democracy, and this is to be reached by constitutional revision, by political organization, by diffusion of ideas through a free press and free speech.

He became founder, editor, or associate editor of five or six journals in New York, Boston, and Louisville. The paralytic shock which stretched him upon a sick-bed toward the close of 1879 compelled him to give up the editorship of the *Pioneer*. It was absorbed into the *Freidenker*. But, in spite of his illness, Heinzen continued to act as its associate editor until his death. One fruit of his journalistic activity was the establishment of the radical party which nominated General Fremont. A multitude of radical political organizations owe their existence to Heinzen.

Since 1858, he has lived in domestic seclusion with his wife and son at Roxbury, working constantly with his pen, and sometimes making a journey to promote the cause he loved. Gardening and grape-culture were his pleasantest recreations. His last wish, expressed in beautiful verse, was that he might be buried in the forest. He rests now in its shady stillness, and we think of him to remember that Freedom has never known a sincerer friend than Karl Heinzen.

Other Testimonies.

[A friend sends us the following translations: first, of an article from the *Volks Tribune* of Washington, D.C., but one of many tributes to Mr. Heinzen's character which the German papers are publishing; the second, an extract from another friend's testimony.—Ed.]

Karl Heinzen.

"His weapons are not broken,
Only his heart broke."

Karl Heinzen has died from us by slowest degrees. Already, a year ago, the sturdy body was struck down by paralysis, the fate of so many Titanic minds. Neither hand nor foot moved more; hardly were the eyelids lifted; only the heart still beat warm, and what thoughts must have pursued one another through that brain,—thoughts to which the tongue could no longer lend expression. At last, on November 12, the long wished death-angel appeared.

Karl Heinzen dead! We had expected it, even wished it; but still, when the news came, it seemed as if a common bond uniting us with the noblest of men, and with the boldest of ideals, had been suddenly broken, and we saw a gulf open which will never be filled up again. To weep and lament is not fitting at the grave of a hero, who has fought all his battles, honorably completed his course, and, weary unto death, has passed into the kingdom of absolute rest,—no. But his weapons let us take up, for they are not broken. Let us use them in the contest, which he has bequeathed to us as the most precious inheritance.

We will attempt here only to show briefly what has been Heinzen's work for this period of our civilization. Karl Heinzen's activity, although divided between two quarters of the globe, and extended over a long life, was always of one and the same mould. Out of a restless student-life, out of a period of travel rich in experiences, still a youth, he showed himself an entire, positive Republican. With ease, he digested the philosophic bombast of his school-days, and almost without a model he created the clear language of a strictly logical thought, comprehensible to all,—what might even be called a scientific method of thought. Heinzen lived in the conviction that, when men should once comprehend the idea of a perfectly just State, and labor for its establishment, they would have neither time nor desire for the phantasies of religion. The idea of a just State! Already, in the mind of the youth in the soldier's uniform, this idea hovered, this idea sustained him through the eight years' service as civil officer in Prussia, and strengthened him to an uninterrupted battle against the arbitrariness of Prussian bureaucracy. Then fell the last external fetters. The freed bird sought for a free nest, and from Switzerland he sang those bold songs whose notes chilled the very heart's blood of German princes and their lackeys. Indisputably, the period when Heinzen wrote his renowned pamphlets in Switzerland is one of the most important of his life. Only *one man!* and that, too, one who, even in free Switzerland, was ordered away and hunted from place to place. Only one man! and yet before him the sovereigns of Europe trembled, while secretly at his name freedom exulted in the hearts of all good men.

We may boldly say that, among all the forerunners and all the contemporaries of the Revolution of 1848, Heinzen was the only one who had a sure aim before his eyes; who, uninfluenced by the various currents of opinion, steered straight toward this aim, the *democratic Republic;* and, after all the mad disorders of that half-comedy, half-tragedy time, who ever brought this forward again in the forum of the people.

Germany was not then ripe, or, rather, we should better say, the leaders and pioneers of the German revolution were not ripe for the ideas which Heinzen defended. Thus, then, he, the rejected son of his Fatherland, came to the shores of our present home. He found here a Republic without Republicans; he found a State which, in spite of its democratic name, was suffering under the inheritance of ancient monarchical institutions: and he began here, at once, his work as agitator, reformer, teacher of the people. For a quarter of a century, the *Pionier* was the organ of the uncompromising, incorruptible friends of liberty. This unpretending weekly paper, in which Heinzen's originality with indestructible freshness mirrored itself in thousand forms, is in and for itself already an undying civilizer. As the *Pionier* marched on in advance of all, as it aimed to liberate the negro slaves, and was also the first to awaken even a consciousness among the German-Americans of the disgrace of slavery in a free land, so he ever unweariedly held up the sublimest images of the ideal. For him there was no resting satisfied, no backward looking, no reposing upon laurels gained. For almost a quarter of a century, the *Pionier* was the solitary voice crying in the wilderness. Execrated by the indolent and the indifferent, by low selfishness and servility that dance around the golden calf, by a lachrymose sentimentality, and by the cowardly desperation of the pessimist, by the whole priesthood and the hollow-eyed crowd of ghost-seers, by the entire German daily press, he also has honestly paid them back all they gave; and no greater monument to his honor can there be than the rage with which to-day stupid cowardice and cowardly stupidity feel their very hairs stand on end, when they even think of the *Pionier*. But when, in a distant, happier future, some student of the literature of our time, busy at his work, feels disgusted with the Byzantinism of our sages, with the

Digitized by Google

empty phraseology of our poets, with the low materialistic tone of our great daily press, his eye will brighten and his heart beat joyfully as he finds in Heinzen's works the genuine moral indignation and the profound though shyly displayed love of humanity, and those original demands of justice in which perhaps mankind already will rejoice as an accomplished fact.

It is, of course, impossible for us in a newspaper article to delineate the many-sidedness of Heinzen's character. We should have to recall his value as the creator of a German style, a German language in America; we should have to depict him as humorist and satirist; we should have to summon before us the image of his character hewn as it were in stone, which may well with its corners and angles often repel us as unamiable, and his personality, which, embittered through solitude and innumerable disappointments, could often be unjust toward individuals. It suffices here to give expression to the happy conviction that the work of this man will some time find its resurrection in the consciousness of this whole great nation.

Heinzen's life was one single moral act, up to which our children's children can look with even the same admiration as we ourselves. It was a continuous pressing of himself into the service of the universal. And if to us, now and then, during Heinzen's lifetime, some of his weaknesses crossed our path disagreeably, yet, from the image of the man as he lives in our memory, all these trifling defects fall away, and we see only the mighty giant-figure, as with torch and sword it forward points, and, as it marches on, crushing under foot all meanness and all servility.

If there is one who deserves Heine's words as his epitaph, it is Karl Heinzen:—

"I fall unconquered;
For my weapons are not broken,
Only my heart broke."

ROBERT REITZEL.

If, among the preëminent qualities of this man, any pardonable defect is to be found, it was a want of knowledge of mankind, from which must have proceeded partly that ungrounded distrust, partly that unjustifiable trust. His enemies he hated fearfully; but one must hate, in order to be able to love. Hence there was no man who loved the good and hated the evil more than he. His enemies have done every thing to destroy this noble great man; but he was protected by a stinging armor of thorns, so that his enemies always wounded themselves by their attacks. They gathered in vain at the foot of this pyramid to overthrow it.

If we ask whether we shall please all or none, the man of principle replies, "Rather none." Therefore, Heinzen had few friends, although his intellectual greatness was acknowledged even by his enemies. In principle, he was unbending; and what his sturdy frame was in the physical world, that was his character where principle was concerned. As writer and journalist, Heinzen distinguished himself by a profoundness and clearness of thought as well as by a pure classical style. We recall to mind in this respect his philippic against Kossuth in 1851, remarkable for its classical Demosthenic eloquence. The Magyar hatred against Germanism, for which Heinzen at that time reproached Kossuth, has lately been fully confirmed. The woman's rights question has been treated by no one so thoroughly and so philosophically as in Heinzen's "Essay." Other essays, such as "The People," "The True Democracy," "Humanity," as well as his autobiography, have high literary value. Every educated German should read Heinzen's writings. He will find there enlightenment, excitement to thought, and also education in principles. Heinzen was a socialist and an ultra-radical in political and religious relations. He fought through his whole life for freedom and the right. Heinzen has forsaken us; but we, his followers, do not forsake the departed.

KARL ROESER.

ALL divine services except that of the Roman Catholic Church are prohibited in Spain. The new criminal code prepared by the committee to be reported to the parliament contains again a section headed "On Religious Crimes," in which Art. 134 ordains that all public ceremonies and services except the Catholic are prohibited, and the participants to be punished with imprisonment.

FROM ENGLAND.

The correction attempted by me of the *Christian Register* correspondent's account of Mr. Bradlaugh has had a noteworthy confirmation, since I wrote, in a speech made at the great Church Congress lately held at Leicester. The matter is reported by the *Daily News* as follows:—

"A paper by Prebendary Row anticipated as the only result of a spread of agnosticism the rupture of all existing moral obligations and social ties. In the course of the discussions on the evils of secularism, opened by the Archdeacon of Warrington, the Rev. J. E. Symes, Cambridge University Extension Lecturer, described secularism as not a science nor a philosophy, but a religion, and warned the Congress that they would greatly err, if they supposed that the secularists were ignoring the emotional and spiritual side of human nature. He claimed acquaintance with Mr. Bradlaugh, Mrs. Besant, and other leaders of the secularist movement, and declared that he had attended their lectures, and had never heard one in which an appeal was not mainly made to those emotions which Christians recognized as among the noblest of our nature. Their heroes were martyrs to freethought. Their time, thought, and energy were devoted to what they believed to be religion,—a religion certainly which must be combated, but not by misrepresentation. He repudiated the notion that, if the religion of the secularists triumphed, this would be a godless world; for God's presence in the world did not depend on man's belief in it. The method of dealing with secularism favored by this speaker was that the gospel should be preached as good news, not as bad news. He represented secularists as having turned away from the teaching of eternal punishment, the infallible dictation of the Scriptures,—a cold Calvinism. The gospel preached should not be something from which people thankfully turned to the cold negation of secularism."

"The President (the Bishop of Peterborough) characterized the speech of Mr. Symes as able and manly, and impressed upon the Congress the lesson of that speech not to accuse individual secularists or Positivists of immorality, merely because they saw that the logical tendency of secularism or Positivism was toward immorality. The bishop felt little apprehension as to the conflict between science and religion, which, being on different paths, did not come into such violent collision as many supposed. He pointed out that religion was obliged to cast its revelations in the language of human thought,—thought moulded by various systems of human philosophy. As time went on, the language became obsolete; and then there was a danger that men would jump to the conclusion that it was the religion which had become obsolete instead of the philosophical language in which it had been clothed for the time. Religion and philosophy were married and divorced at least once in a century. The bishop did not point out whether, in his opinion, such a divorce was necessary now, and what it was that he would divorce from religion as at present taught. He contented himself with saying that the Church could afford 'to wait patiently for the passing away of this and that incrustation,' and that their hope was that antagonism to religion was really an antagonism to false philosophy mixed up with it. One speaker, who followed the President, strongly objected to the epithet 'vulgar,' which he had heard applied to secularists, and advocated all possible conciliation toward workingmen secularists, in the hope of bringing them into the Church."

Thus far the report of the *Daily News*, of a scene which has extreme significance as one of the signs of the times. It is entirely the success of Mr. Bradlaugh in getting into distinguished position, as a member of Parliament conspicuously able and honest and reasonable, whose cause Mr. Gladstone, Mr. Bright, and orthodox non-conformity did not disdain strenuously to support, which has made it possible for the bolder and more sagacious churchmen to shame the devil and tell the truth, as was done by Mr. Symes, and approved by the Bishop-President, Dr. Magee, who is the great orator of the Episcopal bench, and a conservative in his political course. Dr. Magee takes the identical ground for taking which Theodore Parker was denounced and drubbed with melancholy groanings and tears and rage by men and brethren of Unitarian name.

The Church of England has many men who would be advanced liberals of a type which only recent Unitarianism has much manifested; there are numbers of her clergy, and a very great proportion of her laymen, who would go quite beyond Unitarianism, if perfect freedom existed. Dr. Rowland Williams, who was in his day one of the leaders of the Church and eminent among Cambridge University men, said this in so many words: that, if he were to go free from the Church, he should go to America, and repeat the experiment of Theodore Parker. The real mind of such men endures the cover—the hypocrisy, I must say, though in a mild sense—of what Dr. Magee calls "this and that incrustation." Hypocrisy, of a consciously virtuous sort, survives in England from Catholicism; and as yet average people, who perfectly well know that they have as their living faith a sort of divine secularism, and that the faith which is professed for them in their church articles and service is a scab which would fall from parson and people alike, if the bandages of establishment and endowment were removed, are content to "wait patiently," as Dr. Magee says, *because it pays so well to do so.*

Mr. Stopford Brooke has allowed the long hypocrisy of his understood position to cease. I do not for a moment say that this hypocrisy has prevented in the least Mr. Brooke from manifesting in very many large and noble ways entire honesty of mind and heart. It has not tainted his character. It has only in one broadly significant way covered up his character, concealed his truth, and hidden under a bushel his light,—the one way of his nominal profession. What Mr. Brooke would have done, if the discontinuance of Anglican hypocrisy had meant to him what it would mean to Dean Stanley, one can but sorrowfully decline to ask. Rank and revenue Mr. Brooke does not lose by his withdrawal from the Church of England. His pulpit was his own, and he can go on in it without any change. His congregation he has made his own; and, if a few left, more would eagerly compete for the vacant seats. All that he has done has been to give notice that he will no longer have it supposed that he could, if he would, preach Anglican doctrine, and that the liturgy which he has used will be altered to conform to his belief. It is a delicate, not to say a painful, question, how much and how long he has said one thing and not meant it, but meant another, in prayer and confession, anthem and hymn. But one has need to judge with penetrating charity I will not say, but justice and discernment, in such a matter, where circumstances have held a man in their inexorable grasp; and he might well enough doubt whether the inward truth would not lose rather than gain by any outward change which he could make. I hold such doubt always a mistake, so far as I can see, after more than twenty years of the severest punishment for going to the extreme the other way; and if I could be put back into my traditional position, with everything to gain by doing as Dean Stanley does, and everything to lose by trying as hard as I could to be honest first and worldly-wise successful afterward, I would ask rather to have no life than to be overcome by the temptation to put my service of truth into the livery of self-service, and see the vision of God through the devil's spectacles.

Mr. Brooke, I have no doubt, bears a punishment, and that a heavy one, for the course he has taken. He has gone on mouthing the name of Jesus, in place of the only name at all a name of worship with Jesus as he really was, before the Apostles (falsely thus self-called) made him over; and now he comes out of the Church of England without coming out of the supreme error which that church has inherited from the heathen-Jewish pseudo-Christianity of the Fathers and the Apostles. Instead of learning, as with uncovered eyes he would long since have learned, not to worship an historical teacher, of whom fraud and ignorance make a Master and a Lord, but to worship, as that teacher plainly taught, God only, and not God even by doctrine and lip-service so much as by purity and humanity, by love to man and love of right, Mr. Brooke sticks in the false confession of the "Lord Jesus," where Jesus honestly known would say to him, "Thou savorest not the things that be of God, but those that be of men."

It is pitiful, not to say shameful, to take up many of the professedly corrected versions of the New Testament, and see with what pious fraud they leave "Master" as the common title of Jesus, while in notes or otherwise they acquaint us with the honest fact that

Digitized by Google

the term really used is not this, but *Teacher*; and with what convenient inattention to easily known facts they use "Lord" the same as for God, when the Greek word (*kurios*) carries only the meaning of *Sir, Master*, and means one thing as applied to God, and a totally different thing as applied to a teacher, who, even as a master, sought rather to be a master of example and truth, to win the mind to free obedience and trust, than a master of disciples, to put the yoke of his authority upon men.

The slowly growing honesty of Biblical learning has broken out a good deal in the elaborate "Analytical Concordance to the Bible," by Robert Young, which no preacher or student can afford to be without. Dr. Young gives *kurios* as meaning *Lord, Sir, Master*. I am living among rural English who still use words as they were used when our version of the Bible was made, and they use master precisely as *kurios* was used in the Judaic Greek. A beggar says, "Master, can you gie me a penny?" A child seeing a man at the door says, "There's a Master come." Every woman calls her husband Master: "Tell Master to come to tea." "Master is gone to town." If there is a gentleman lodging in the house, he becomes emphatically the Master; and, if the housewife says, "Master wants his tea," the child or servant will know that the lodger is meant. The word *kurios* had exactly this use, and has no sense whatever of Lord except as applied to God. Mr. Brooke keeps the false sense into which the disciples of Jesus were dragged by their crude Jewish notions, when he announces that he will continue in the name and faith of "our Lord Jesus Christ." EDWARD C. TOWNE.

(Concluded next week.)

FOREIGN.

SPAIN.—Restrictions are to be placed on the admission of French monks into Spain.

A PAPER in the interest of the Bonapartists has appeared in Paris. It is called the *Napoléon*.

UNFAVORABLE reports continue in regard to the health of the Czar. It is rumored that he suffers from paralysis.

"THE Church of England in Canada" is the formal title settled upon in a recent provincial synod by the Canadian Episcopalians.

SEVERAL persons have been arrested in Paris while proceeding on Sunday to La Vallais Cemetery to make a demonstration at the grave of Communist Ferre.

THE Belgian Liberals have gained a seat in the Senate by the election at Ghent of M. De Kerckhove. The seat was formerly held by a member of the clerical party.

ROCHEFORT seems determined not to rest on his laurels he affects to have won at the Cissey trial. He announces his intention to apply to the municipal authorities for permission to have statues erected in certain public places in memory of the heroes of the commune.

THE Russian millionnaire, Warschawski, has been arrested for defrauding the Russian government in connection with an army supply contract in the last war. The swindle is estimated at twenty-two million roubles. Two other Russian officials are under arrest on the same charge.

SINCE 1821, the public and private contributions to the building fund of Cologne Cathedral have amounted to $4,500,000. Adding the contributions of past centuries, notably the money expended on the colossal foundations, a German paper finds that as it now stands the cathedral represents about $10,000,000.

M. RENAN has just written a letter expressing great admiration for Garibaldi. "The men of action who made Italy," he says, "are Victor Emmanuel and Garibaldi, and their names will always be coupled in history with a common glory." This letter having been communicated to Garibaldi, he has shown great gratification.

ARCHBISHOP CLIOZEL, the head of the Catholic mission in Persia, complains that many Catholics are ostensibly becoming Protestants, in order to obtain relief from the Protestant mission, which, he says, receives seven thousand francs to ten thousand francs a week, but accords no help without a written adhesion to Protestantism.

THE Bishop of Liverpool, at a late meeting of the British and Foreign Bible Society, expressed pleasure at meeting on the platform a number of his non-conformist brethren, but said the division between them, due to the conduct of the Church in days gone by, was of too long standing for him to expect it to be healed till the Lord should come again.

A GERMAN newspaper, *Das Bukarester Tagblatt*, some time ago made its appearance in the Roumanian capital. The paper, which is edited exclusively by Christians, is a phenomenon of journalism in this bigoted country, as it comes forth as an undaunted champion of the Jews. It is the only journal in Roumania that has yet had the courage or the honesty to warmly advocate their cause.

THE interpretation of providences is always perilous. An English Low Churchman discovers in the recent deaths of several clergymen of his party an indication that "God has a controversy with the evangelical section of the Church of England." One of the special sins of the party, he thinks, is that it has entered upon the "downward path of compromise" with advanced High Churchmen.

BISHOP ELLICOTT, presiding at a recent conference of the clergy and laity of the diocese of Gloucester and Bristol, said that he hoped the Burials Act would be frankly and loyally carried out. The clergy should not recede from their position as guardians or trustees of the church-yards, but they should be thoroughly conciliatory in the exercise of their rights, making no distinctions between Churchmen and Dissenters. The use of the church, however, should be limited to church people.

SIR STAFFORD at the meeting of the Society for the Promotion of the Gospel in Foreign Parts, at Exeter Hall, said at the present time there were many reasons to be anxious for the prospects of religion and the Church of England. It had to contend against the spirit of the accumulation of wealth, against the spirit of infidelity, and against the spirit of rationalism, which were all largely growing and developing themselves; while at the same time the influence of the Church had been in many ways diminished by the course of events.

THE Berlin correspondent of the *Daily News* announces that Prince Bismarck has sent a Commission to Alsace to study the condition of the workmen there, especially with regard to their dwellings, which are somewhat on the English cottage principle, every man living in his own house. This system (the correspondent adds) seems to be in favor with the Chancellor, who wishes it to be introduced all over Germany by government help, which he conjectures will go a long way to satisfy the lower classes and make them dependent on the State.

THE ARCHBISHOP OF CANTERBURY.—The Rev. R. T. Davidson, chaplain to the Archbishop of Canterbury, writing to the *Guardian*, says: "Inquiries reach me from many quarters as to the truth of an absurd or malicious rumor, to the effect that the Archbishop of Canterbury contemplates marriage with some mysterious person unnamed. Although for those who know the archbishop any contradiction of the report founded on this silly hoax is unnecessary, it has yet been so widely circulated that perhaps you will allow me to make your paper the medium for stating that the rumor has not, and never had, a vestige of foundation."

ACCORDING to the Liverpool *Courier*, a telephone has been laid down from Childwall Church, a Liverpoolian fane, to the house of a lady resident at a distance of half a mile from that place of worship, whose infirmities do not admit of her attending divine service outside her own dwelling. By aid, however, of the electric "far speaker," as the German Postmaster-General has christened Mr. Edison's invention, ritual performances, we are told, are instantaneously conveyed to this pious valetudinarian's ear every Sunday morning, afternoon, and evening, as she reclines comfortably upon her drawing-room sofa. The distinctness with which she hears the chants, hymns, and lesson, it would appear, leaves nothing to be desired. But, probably owing some to elocutionary shortcomings on the part of the Childwall preachers, she can only "catch fragmentary sentences of the sermons."

THE following letter, written by the Rev. C. N. Williams, the vicar of Sutton Valence, Stapelhurst, to his parish clerk, Mr. E. Davis, on the occasion of the funeral of a Dissenting parishioner, has been printed and widely circulated: "MR. DAVIS,—Please remember tomorrow to have the church locked up and even the tower door locked and no bell to be rung, and if the parties do not finish the service before eight o'clock they will be guilty of a misdemeanor. You cannot attend the funeral as parish clerk and join in the service; but you should attend to protect the church and graveyard, and as sexton to give orders as to filling up the grave. My fees and your charges you must ask for just the same, and they must be paid you. You have nothing to do with any certificate of burial. This must be transmitted to me by the person responsible for the burial.—C. N. W., Vicar." The parish clerk, it is stated, did not act up to his instructions.

WORKINGMEN'S COLLEGE.—Following the custom which has obtained in previous years, the annual meeting of the Great Ormond Street institution is to be followed by a series of free popular Saturday evening lectures, the first of which was given last night. The new session, it may be observed, was initiated on Thursday night, when Mr. J. Russell Lowell, the United States Minister, delivered the opening address, at the conclusion of which he announced his intention to present the council with the sum of forty pounds, to be expended for the benefit of the institution. A large attendance favored last night's lecture, which was given by Dr. W. B. Carpenter, who took for his subject "Human Automatism." In every individual case, said the lecturer, our action was determined by surrounding influences, which were unquestionably of an hereditary character. Men of science now considered this question from the stand-point of the uniformity of causation, and not from the views taken of it by Christianity. There was this difference between the human automaton and a mere machine, that the one was a moral agent and responsible for his actions, and the other an entirely irresponsible thing. Referring to our habits, which, he said, were made for us, not by us, he asserted that experience convinced him that such a tendency as the love of alcohol was transmitted from one generation to another. He knew a case where the individual was not responsible for the temptation to which he had succumbed. Our organic functions, which had to do with the building up of the body, and had afterwards to maintain it, were essentially automatic in their essence. This he instanced by the process of deglutition and digestion. As an illustration of the automatism of deglutition, or swallowing, he pointed out that, where it was possible to eject poison from the stomach, when every other means had failed, it was a common thing to have recourse to tickling the back part of the palate with a feather, and on these occasions it has happened that the feather had been drawn in by the mass of nerves which has its seat at the base of the brain. The same phenomena was found in introducing sugar into the brain of puppies. The lecturer next dwelt on the heart's action, respiration, &c., to show that every part of the human body was subject to automatic action. A cordial vote of thanks to the lecturer closed the proceedings.—*Lloyd's Weekly*.

POETRY.

For the *Free Religious Index*.

AN EVENING WITH WEISS AND EICHBERG.

Subtlest of thoughts in most noble speech!
Great Shakespeare's soul and sense were in the air:
Ah! unto them my nature strove to reach,
And almost would, dear love, had't thou been there.

When words had gone as far as words could go,
Music climbed up the heavenly winding stair,
One great circle more, and entering, lo!
Heaven's gate I might have won, hadst thou been there!

JOHN ALBEE.

For the *Free Religious Index*.

THE TRUE FRIEND.

(FROM THE PERSIAN.)

The wrong he would not have you do,
The right incite you to pursue;
Your shame he fain would seek to hide,
Your honor spread both far and wide;
Your struggles he his own would make,
In evil times would ne'er forsake:
By all these signs—of truth the test—
You know the friend who loves you best.

ELLEN M. MITCHELL.

Digitized by Google

The Free Religious Index.

BOSTON, DECEMBER 16, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WILL our subscribers please look at the mail-tags on their papers, and see if they owe us anything; and, if so, in this matter remember the Scriptural injunction, "Pay that thou owest." This at least is a scripture that was given by inspiration and has authority.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15			$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock			50.00
S. GRIFFITTS MORGAN, *New Bedford*	"	"	30.00
JOHN W. CHADWICK, *Brooklyn*	"	"	10.00
WM. J. POTTER, *New Bedford*	"	"	70.00
LOUIS BELROSE, *Philadelphia*	"	"	20.00
GEORGE A. BOURNE, *New Bedford*	"	"	10.00
W. C. RUSSELL, *Ithaca, N.Y.*	"	"	20.00
MRS. BENJ. IRESON, *Lynn, Mass*	"	"	10.00
G. F. MATTHES, *New Bedford, Mass.*	"	"	10.00
E. B. CHASE, *Valley Falls, R.I.*	"	"	10.00
THOS. H. KNOWLES, *New Bedford*	"	"	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*	"	"	20.00
E. W. WEIR, *Lagrange, Ind.*	"	"	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*	"	"	10.00
EDWIN BROWN, *Worcester, Mass.*	"	"	10.00
E. H. CHURCH, *Springfield, Mass.*	"	"	10.00
WM. ROTCH, *Jamaica Plain, Mass.*	"	"	20.00
GARDNER MURPHY, *Boston*	"	"	10.00
WM. L. TAYLOR, *New York*	"	"	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*	"	"	20.00
MRS. KATE GANNETT WELLS, *Boston*,	"	"	10.00
SAMUEL WARBASSE, *Newton, N.J.*	"	"	10.00
L. E. BLOUNT, *Evansville, Ind.*	"	"	10.00
F. A. GREEN, *Boston*	"	"	10.00
JONA. F. BARRETT, *Boston*	"	"	20.00
MRS. SARAH EMERSON, *Dover, N.H.*	"	"	10.00
CLEMENS VONNEGUT, *Indianapolis, Ind.*,	"	"	10.00
MRS. LYDIA M. PLUMMER, *Newbury, Mass.*	"	"	10.00
Prof. J. E. OLIVER, *Ithaca, N.Y.*, 8th assessment			10.00
ABRAM FOLSOM, *Boston*			25.00
Miss EMMA D. IRESON, *Lynn, Mass.*			5.00
JULIAN BATES, *St. Louis, Mo*			3.40
CORNELIUS WELLINGTON			15.00
Dr. J. M. ALDRICH			10.00
HELEN M. IRESON, *Lynn, Mass.*			10.00
JAMES EDDY, *Providence R.I.*			50 00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)			30.00
R. T. HALL, *Sydney, Aus.* 8	"	"	25.00
S. GREENE, *New York*			10.00
MRS. S. R. MORGAN, *New Bedford*			4.00
JOS. T. WHITE, *New York*			2 00
WM. DUDGEON, *New Hartford, N.Y.*			2.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881 will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

CHRISTIAN ARROGANCE.

Rabbi Jastrow, of Philadelphia, in introducing his synagogue service on Thanksgiving Day, referred appreciatingly to Governor Hoyt's amendment of his official proclamation appointing Thanksgiving, so as to make it read "Commonwealth of Freemen" instead of "Christian Commonwealth," as originally printed, and then added the following very just rebuke of a prevalent habit of Christian arrogance: —

There are certain words and phrases that long survive the ideas they were originally designed to represent. . . . The identification of the word "Christian" with "civilization" is one of those verbal relics of antiquated views which carry with them dangerous prejudices. Modern research has established the fact that the two currents which combine into making up our present civilization are the Greek, with its æsthetic refinement, and the Hebrew, with its stern morality. History further shows that the Jewish people occupied a high position in science and enlightenment at a time when the so-called Christian world was busily engaged in destructive sports of all kinds. Every impartial observer of our own days readily admits that in this point of charity and humanity Jews may fairly claim at least an equal rank with their Christian fellow-citizens. Yet it is but a few days ago that in our City of Brotherly Love the words "Christian love and sympathy" fell inadvertently from the lips of the presiding officer of a charitable society which counts among its co-laborers many an active Jew and Jewess. It may be that, owing to centuries of continued oppression, we are a little more sensitive than is reasonable; yet we claim nothing but justice for ourselves when we are anxious to abolish from the dictionary of daily talk words which modern thought has proved to be misapplied.

The incident above related of the presiding officer reminds us of a story illustrating the same "inadvertence," not to give it a worse name. The story was told us by a Jewish lady who was our hostess a few years ago, for several months, in a Southern city. During the war, this lady had been devotedly engaged in company with many of her neighbors, like the good women in our Northern cities, in sewing and preparing hospital supplies for the soldiers. In this way, she was brought into intimate association with ladies of various Christian sects, with whom hitherto she had had no acquaintance. They well knew her religious faith, and at first were disposed to treat her rather coldly. But, as she was really a woman of fine ability and power, as well as benevolence, their humane sympathies finally got the better of their religious prejudices, and all went on harmoniously. After the war, one of these ladies, a zealous Methodist sister, called upon her one day with a subscription paper, to ask for her contribution toward sending out a Christian missionary for the conversion of the Jews in Palestine! On her naturally expressing astonishment by the question, "Why, do you not know that I am myself a Jew?" "Oh, yes," was the Methodist sister's reply, "I knew that; but you have been so much like a Christian with us in the work for the soldiers that I thought you might be interested in this work, too."

Our Jewish friend, of course, though devoted to all good charities, had nothing to give for the conversion of the Jews in Palestine. She had, on the contrary, a firm faith that the Jews would yet regain possession of Palestine, and would convert it from its semi-barbarous condition. She was also too genuine a lady to show any resentment for the insult to her religious convictions which was not intended, but into which her devout neighbor, by excessive missionary zeal, had unwittingly fallen. Yet she none the less keenly felt the traditional insult, which had thus come down through a long line of Christian inheritance and was all the more expressive by the fact that her Methodist visitor unconsciously uttered it. In the blundering utterance of this Methodist woman appeared the designed and persistent teaching of the whole Christian Church for centuries. Because this lady, born and bred a Jew, had shown herself possessed of the humane and philanthropic virtues, therefore she must in some way have abjured her faith; for these are Christian virtues, not Jewish! This is the common Christian argument.

Our acquaintance with this Jewish family confirmed our opinion previously held, that Christianity has no monopoly of any of the virtues, not even of those usually considered among Christians to be specially "Christian,"—as meekness, patience, submissiveness, fortitude under trial, uncomplaining and trustful self-sacrifice. Most of the property of the family had been swept away by the war. Their house with nearly all its furnishings had been burned. Father and son had died. The widowed mother and her daughter, reduced from affluence to poverty, were left to take up the burdens of life alone. Nobly had they risen to the emergency, opening a rented house for boarders and converting an old billiard building into a school-room. Leaving losses and bereavements behind them, unmurmuringly they had set themselves to the task of earning a living, and through it all kept their trust and cheer, kept their serenity and faith,—kept, too, the quickest of sympathies and the kindest of hearts, not forgetting in their narrowed circumstances how still most helpfully to serve others' needs. Remembering these Jewish women, we never now hear the phrases "Christian graces," "Christian virtues," "Christian charities," without feeling what an intense haughtiness of Christian arrogance there is in such use of language. Here were precisely the same qualities growing on Jewish stock. And they are to be found on the stock of other religions. They are not "Christian virtues," nor are they "Jewish," nor "Mohammedan," nor "Buddhist": they are *human* virtues.

"PHARISEES," WITH A DIFFERENCE.

There is a paper issued in this city by the title of *The Boston Investigator* (to parody the way in which it speaks of the *Index*), edited by Rev. Horace Seaver, and published by Josiah P. Mendum, who, on account of his age and services to the liberal cause, might be called another Reverend. To be sure, Mr. Seaver does not usually have the prefix "Rev." to his name. But none the less we like to give it to him. He is entitled to it as much as we are. He speaks in meeting nearly every Sunday, and deserves the "Rev." more than many who wear it as a familiar appellation. And, if he says he doesn't claim it

Digitized by Google

and doesn't like it, we can only reply, Neither do we. These two, Reverends Seaver and Mendum, are assisted by a corps of pretty regular contributors,—at least "fourteen," we should think. (We wish that our published "fourteen," if that be the number,—we take the *Investigator*'s count,—would write as regularly.) The *Investigator* is much older than the *Index:* indeed, it is quite an antiquity, and is justly proud of its ancestral blood. Sometimes, we have ventured to think that it is a trifle too proud,—disposed to look down, a little too haughtily, upon all who have not the fortune to be of its family line,—and also, as is apt to be the case with ancient institutions, that it is somewhat behind the times in the arguments it uses on religious problems. But we do not now press these objections; for the *Investigator* has been a doughty champion of freethought, and held its way with a faith in its convictions and a moral courage that might well be the envy of many people of religious names. What has chiefly drawn our attention at this time is that in a late number this venerable organ had an editorial article headed "Pharisaism," which epithet it appears to throw at us of the *Index*, because we have called the National Liberal League a "now demoralized organization." Are we *Index* folks any better, it asks, than Elizur Wright, T. B. Wakeman, and other prominent members it names of the League? But, concerning these gentlemen's personal characters, we have said nothing, and do not propose to do so. What we should have complained of, if we had named them, is that they had given the shelter of their names to persons of *proved* immoral conduct in the League, and to social theories that are practically demoralizing wherever they gain a foothold. And for this course we should find justification, we are happy to acknowledge, in the columns of the *Investigator* itself. In our long acquaintance with our venerable contemporary's teachings, we have noticed that it has been ever on the alert to publish any exposed immoralities in clergymen and prominent church members, and that, if it has detected any disposition in the churches to conceal or whitewash such immoralities, it has promptly characterized the act as showing the "demoralized" condition of the churches, or something much worse. We have a pretty distinct recollection of having more than once seen in its columns entire camp-meetings and revivalistic congregations spoken of as demoralizing, because of the ease with which loose moral practices might enter and find shelter among them. We fear, therefore, that our venerable friend who has rebuked us is in the same pharisaical boat with ourselves. The only difference between us appears to be that the same rule which the *Investigator* applies to churches and church members we would apply also to Liberals and their organizations. It is a poor moral rule that doesn't go round the whole circle. We trust that our reverend freethought contemporary will yet overtake us in the application of its own rule.

THE Radical Club of Ithaca, N.Y., and the State Secularization Association recently formed in Chicago, seem in the line of Darwin's doctrine of the transmutation of species. The former, we believe, was until lately the Liberal League of the place; and the latter is also a development from the same organization. There is something in a name after all, notwithstanding the recorded reflections of a certain English gentleman of a literary and poetic turn of mind some three hundred years ago of a contrary import, especially when the name has become as odious as the one which the Liberal League has made for itself. The Radical Club of Ithaca, we notice, by reports of its meetings that reach us, appears to be full of vitality and intellectual and moral activity, which probably accounts for the change we have referred to. It meets in the vestry of the Unitarian church, and includes its pastor, several professors of the university, and some of the most intelligent and influential of the community among its members. While it does not forget the questions of the Bible in the schools, the taxation of church property, and the like, it dovotes much of its time to subjects of more immediate and pressing interest. Just now, it is agitating the need in Ithaca of a public reading-room. An association with such a stock of good sense and such useful aims can hardly fail to neutralize much of the prejudice it would otherwise have to encounter.

THE Milwaukee *Sentinel*, in an editorial suggested by the late convention in the interest of State Secularization, at Chicago, thus refers to some comments of the *Tribune* of that city upon the observance of Sunday: "If traced back to first causes, it would probably be found that Sunday has been really retained because a day of rest is a physical need. Mankind has appeared to sacrifice much to religion; but, if other causes had not intervened to assist, religion would probably never have been strong enough to secure the retention of Sunday any considerable length of time. It happened to fit in with what was necessary. That was all. Sunday has no effect on men in matters which it has been found desirable to carry on on Sunday. The railroads do business on Sunday. Newspapers do. Other departments of industry, which it would be unprofitable to stop, also pursue the even tenor of their way on Sunday. If religion has made Sunday, why has it not been strong enough to make mankind keep it? It is only because in most employments a rest of one day in seven is desirable that it is taken. The proposition the *Tribune* pretends to criticise is as follows: 'That all laws, enforcing the observance of one day above another upon *religious* grounds, shall be repealed.' The *Tribune* has been talking about something else."

IT is a special encouragement to us that so goodly a number of the stockholders of the old Index Association have responded to the invitation first made by Mr. Abbot, and paid, as a voluntary contribution, for the continued publication of the *Index*, what would have been the annual assessment on their stock. Of course, we lay no claim upon this. It is a purely gratuitous donation. All the more does it gladden us to see the list of these donors grow from week to week; and, as the year wanes to its close, we trust the column will wax in stature.

IF any of our subscribers who may wish specially to help the *Index* as well as to spread its ideas, will send us ten dollars, we will mail the paper for one year to any four persons whose post-office addresses may be forwarded to us with the money.

WE trust our readers in this neighborhood will not forget the two excellent fairs in progress this week in Boston, the one for Abused Children and the other for the Turnverein. They will be good places for those who share in the generous sympathies of these closing days of the year to visit.

THE REFORMED EPISCOPALIAN is the suggestive name which the *Appeal*, published at Chicago, is to take on the 1st of January. The paper will continue of course to advocate the interests of reform in the Episcopal Church, and Rev. Dr. Cheney will remain its editor-in-chief.

REMINISCENCES OF LUCRETIA MOTT.

The *Index* has lately spoken, and very fittingly, of Lucretia Mott, dwelling upon her exalted worth and eminent services in behalf of humanity. The departure of such a soul from earth sets vibrating numerous chords in us all,—all certainly that have met and known her; and there will be many reminiscences called forth. It was a very fruitful and memorable life.

Mrs. Mott I first saw in the western part of New York, now more than twenty years ago, at a meeting of the Friends of Progress in Waterloo. The audience was made up largely from those who had been of the Society of Friends, but who from considerations of anti-slavery and on other grounds had left the denomination. She was already somewhat advanced in life, must have been sixty-five or more, but was excellently well preserved, of fine presence, and still very beautiful. There was something very attractive in her address. Her speech had the charm of fine music. I remember that she emphasized the doctrine of non-resistance, of *peace*,—then much called in question or denied among abolitionists, the war at that time already looming in the horizon,—and the claim of spiritual freedom. It was evident from the strong desire manifested to hear her, and from the rapt attention with which she was listened to, as from the enthusiastic greetings that met her at every step, that she was the favorite, the idol, of the meeting. It was an occasion long to be remembered from her presence and speech. She was eloquent and deeply touching. She bore us away with the inspiration, the sincerity, and earnestness of a woman's tender soul. I could easily believe what a friend of mine, years before, had told me of the effect of her appearance in an audience of plain farmers in Northern Ohio, men whose sentiment was that of indifference or hostility to her theme, whose emotions were not easily touched, whose eyes were unused to weep. She portrayed the wrongs and woes of the American slave; and gradually she took possession of all the hearts, and melted that multitude into one. Those plain men, as he described, might be seen, one after another, drawing their sleeves across the eyes to wipe off the tears that would not be stayed.

Of late years, I have seen her but seldom, and never, that I recall, within the last ten or twelve have I heard her speak in any meeting. But not seldom have I heard of her attendance, especially at meetings of Friends, and of her wonted impressive and charming utterance there.

Last summer, in June, being in the vicinity of Philadelphia, I received from her an invitation to call upon her in her home just out of that city. This I gladly accepted. She was very slight, looked fragile indeed, but was perfectly preserved in her mind. She spoke cheerfully and with deep interest of the living questions of the time. She had followed all the agitations and discussions that had marked our recent history. And her eye saw the rising light of the new morning that is gradually, as we hope, breaking for man.

Her memory was indeed a storehouse of recollection. It reached back to the death of Washington in 1799 (and to years before), and very interesting reminiscences she gave us of that event. She also responded very cordially to inquiries in regard to Garrison and Emerson, when in the old days they were wont to visit and speak in Philadelphia. The former she had known very well, standing indeed as his brave auxiliary in times of fearful trial. The latter she also knew; and she gave very entertaining anecdotes of his appearance and conversation, as she had met him socially. Her interest at present was chiefly in regard to the *religious*

Digitized by Google

progress of the time. She asked to have brought to us a volume of essays published within recent time by Dean Stanley (addresses and sermons, London, 1877), in which were one or two papers that, as she told me, she had read and reread many times, so that she almost had every syllable of them in her memory. One of these, as I note, was the address given to the students of St. Andrew's, on "The Hopes of Theology." As I rose to leave, she placed in my hands the little book, begging me to accept it, which I gladly did. I prize it for itself, but much more for the fact that it had deeply interested her, and bears the mark of her hand all along the pages against the passages that she most liked and enjoyed.

Apparently she had little thought, certainly she had no solicitude, in regard to the great change that she must have known then could not be distant from her. She manifested no disposition to speak upon this. It was *life*, the struggle and growth of humanity that interested and absorbed her.

The ancient Greeks said Iris "of the flashing feet" was a messenger from the gods. The rainbow they conceived was a bridge arching the space between heaven and earth, and thereon the swift-footed heralds came, bearing communications from Zeus to men. This woman was one of those messengers, beautiful as Iris, speeding down from the skies and dwelling a goodly term on earth, to reveal to us the eternal verities, and lift toward heaven. In her look shone an eye-beam from the face of God, her voice was a note from the music of the spheres. Such a presence appearing in the flesh gives us new respect for and new trust in humanity, exalts our view of its possibilities and its destiny. The New York *Tribune* has lately declared hers "the most high and helpful life granted to any American woman."

Blessed be thy name and memory ever, thou pure, white, royal soul! Long may they abide, cherished on earth, a talisman, sign for conquest, an inspiration and strength for those that remain! Well hast thou done and fought, and the victor's wreath is fitly and forever thine! For all thou hast been and wrought in thy generation and time, we honor and bless thee.

Said Julius Cæsar, as reported by Tacitus, "It is not the chief duty of friends to honor the departed by grief, but to remember their designs and to carry out their mandates." The watchword for us is, Onward! And I think none more than she would cordially adopt and emphasize as her message to us words like those of Prof. Max Müller, written in introducing his translation of the Rig Veda, "The true way to honor the memory of our departed generals is not to halt where they fell, but to advance to new conquests." C. D. B. M.

SCIENCE AND RELIGION.

THE first volume of the publications of the "Challenger" has appeared in England, having been eagerly expected for the past four years, and will be followed by fourteen or fifteen additional volumes, all of which are to be in the hands of the public by the end of the year 1884. Some conception of the great labor expended in the preparation of these volumes may be obtained from the statement that "the zoölogical specimens collected and preserved in alcohol during the voyage filled 2,270 large glass jars, 1,749 smaller bottles, 1,860 glass tubes, and 176 tin cases; while 22 casks and 180 tin cases held objects preserved in other ways." These specimens were distributed for critical investigation among scientific men of special repute in different departments of natural history, many foreigners co-operating with the English workers. From Professor Huxley's notice of Sir Wyville Thomson's *General Introduction*, we obtain the following facts: The characteristic deep-sea or abyssal fauna is richest between six hundred and twelve hundred fathoms; but there is a large and varied assemblage of invertebrate (and perhaps also of vertebrate) forms of life at a depth of two thousand fathoms. Around the coasts, the shore forms of life gradually die out toward the two hundred fathom depth, and there is no relation between the shore forms and the abyssal forms. All over the world, in the darkness and cold of the marine abysses, a busy life blindly toils and moils; and this life is everywhere similar. The depths of the ocean may be likened to a continuous world-wide lake of comparatively still and very cold water; and the life existing therein is intimately related to, and apparently descended from, the deep-water life of the Oolite, Chalk, and Tertiary formations.

SIR WYVILLE THOMSON concludes his *Introduction* with the statement of "a strong personal impression on two points": one is that the abyssal fauna lends a powerful support to the doctrine of evolution; the other is that it does not support the theory which refers the evolution of species to extreme variations guided only by natural selection,—an opinion from which Professor Huxley dissents, and gives good reasons for disbelieving, from facts furnished by Sir Wyville Thomson himself. But, aside from any bearing upon speculative opinion, the voyage of the "Challenger" has made a large and permanent addition to our natural knowledge, and has overturned the theories of the last generation of naturalists with reference to deep-water life. That so important and so unforeseen a contribution to knowledge should also confirm the doctrine of evolution is a singularly striking proof of the essential correctness of that doctrine. The universal acceptation of this doctrine, indeed, seems now to depend not so much upon fact or argument as upon time. As the older and less convincible portion of the community passes away, the new generation will accept this belief as a matter of course; and the idea of special creation will rapidly pass into a fading superstition, its holders to be looked upon as curiously as we now look upon the negro preacher, Jasper, and others, who still assert that the sun and not the earth does move. R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

The Hampton Institute.

This school, though so well known to the public, is charged with such an important work that its claims may well be brought frequently forward. Not a seminary or college in the ordinary sense of the word, it aims at certain specific and practical results. Its title of "Normal and Agricultural Institute" indicates these results. Its purpose is to prepare colored teachers for the colored race; "to build up manhood and character in its pupils, and through them among their people." For this, it combines with a course of English studies training in some branch of manual labor, principally farming, but not exclusively that; thus providing for the teacher that is to be independent means of support, in whole or in part, and also making him more useful in his work. It opens equal opportunities to both sexes, educating them together to the better appreciation and fulfilment of their future life work. The Butler School, with its two hundred pupils, furnishes them practical drill in teaching. During the twelve years in which the school has been in operation, between fourteen and fifteen hundred pupils have been admitted, remaining for different periods, some of them very brief. Over three hundred and fifty have passed through the regular course and have graduated. Ninety per cent. of the latter are teaching in various parts of Virginia, North and South Carolina, and beyond. Many of them farm during the summer and teach in the winter. Their success is witnessed to by the friends of education, and by their own letters to the *Southern Workman*, a monthly paper published at the Institute. This year's enrollment embraces three hundred and fifty-four pupils, including sixty-eight Indians.

Interesting as this institution is on account of its special work for the freedmen, its more recent labors for the education of the Indian have given it added interest. In working for these, it seeks the same practical results. The work was commenced at Hampton for the benefit of a portion of a band of Indian prisoners, held in Florida, under charge of Lieutenant Pratt, now at the head of the government school at Carlisle Barracks. There being then no other institution that could meet their desire for an education, Hampton opened its doors to receive them. Seventeen of them came for that purpose in April, 1878. In the autumn of the same year, forty boys and nine girls were received from Dakota, and in 1879 ninety-six boys and girls. Eleven of the Florida captives subsequently went with Lieutenant Pratt to Carlisle, two to their homes, three died, and one remained at Hampton. Of the original seventeen, one has relapsed into barbarism, the rest are doing well. Four of the Dakota Indians died, and eight were sent home sick. Some of these were diseased before leaving home, or took heavy colds on the way. This partly accounts for the large percentage of sickness among them. The heat of the summer months is also found unfavorable. This has led to the shortening of their studies at that season, and the providing of temporary homes for them at the North, where they can earn their board by their labor. The number of scholars July 1, the present year, was forty-seven boys and twenty-one girls, to whom others have since been added. Sixty-two of these were aided by the government, and six entirely supported by charity. The estimated expense of each scholar per year is $250. The government appropriation provides $150, $30 are credited to the labor of the pupil, leaving $70 to be provided by contributions of money or clothing, and by scholarships.

The results of the efforts made here are similar to those reported at Carlisle. The superintendent's last report says: "Their studies are rudimentary. . . . They are now reading simple stories, are eager to learn, and most interesting as pupils. In work, they are slow, but, as a rule, willing, and have made satisfactory progress. . . . Three years at Hampton will, I believe, fit Indians for a simple life of labor in their own homes." Similar statements might be quoted from the report of one of their colored teachers, a graduate of Hampton.

The relation between the two races is friendly, almost without exception. The colored youth, boys and girls, are ever ready to encourage and aid the Indian in study, labor, and in acquiring the social and domestic habits of civilized life. In this respect, the colored wards of the nation at Hampton contrast most favorably with the white wards of the government, who are receiving an aristocratic culture at West Point, and who are encouraged by the superintendent of that school of honorable gentlemen to regard themselves as the "blood horses" of the human race with whom the black "beasts of burden" are not worthy to associate.

Fear has been sometimes expressed that, returning to his home, the Indian will drop his civilized acquirements and fall back into barbarism. The safeguard against this is in making his teaching and training a real development of manhood as far as it goes, and in the exercise of some care as to the time and method of his leaving, and the circumstances to which he shall return.

The work in which this institution is engaged, for both the black and the red man, is of the greatest importance, as falling into line with that last and best endeavor to solve the problem of both races. Charles Sumner, sixteen years ago, declared that education must crown the work which the government had undertaken for the black man,—the work which began with emancipation and was continued with enfranchisement and equality. The author of *Bricks without Straw* affirms the prime necessity of education for both white and black, as the true means of renovating the South by removing old prejudices and giving its people a larger outlook; and that such education ought to be provided for and enforced by the government. This, too, is being recognized as the necessity and promise for the Indian; an education which is to mean for him, as for his black fellow-student, not instruction merely, but development of self-reliant manhood. "It is as necessary," says Secre-

Digitized by Google

tary Schurz, "to teach Indian children how to live as how to read and write," and for this "to withdraw the pupils from the influence of home surroundings sufficiently to facilitate the changes in their habits of life," as cannot be done at the agency schools. To Hampton belongs the credit of offering itself as a pioneer in this work. Encouraged by its success, the Carlisle school followed, and recently one or two others have been added. We are pleased to learn from the report of the Secretary, made to the present Congress, that it is the intention of the department to largely increase the number of such schools, to be, like Carlisle, under government support and control. For every effort in this direction, the department deserves and will receive popular credit and encouragement.

F. H.

Boston "Associated Charities" Bulletins.

A GENTLEMAN tells the following experience with a child who was begging:—

A little boy came up to me in the street, very cold, saying he was hungry, and would I give him something to eat. "Where do you live?" I asked. "My mother lives a long way off from here, near Charlestown." I tried to think what to do, remembering the strict rules against street beggary; and, for the benefit of others in like strait, I will say what I did and what good came of it. I went with the child to the corner grocery,—for we were too far from any of the Temporary Homes to make them available,—and gave him as much bread and milk as he would eat. He was not VERY hungry, not hungrier than an active child always may be at five o'clock, who has been out of doors since dinner. While he was eating his supper, I got from him the address of his parents, which I sent at once by mail to the Registration Office, Room 41, Charity Building. This address was immediately forwarded to the branch of the Associated Charities working in the district where his parents lived. They were discovered and put under surveillance with regard to their children, who can by the laws of Massachusetts be taken from them, if they prove themselves "unfit" to care for and educate their offspring. By this method, I was sure the little fellow did not go hungry that afternoon and for the future that he would be kept from street-begging, with a chance of making a good man some day, instead of a helpless, lifelong pauper.

AT the annual meeting of the Council of the Associated Charities, held in Charity Building, Thursday evening, November 18, 1880, it was voted: To engross on our records and to communicate to the newspapers the thanks of the Council, in the name of the Associated Charities, to the Registration Committee for their work which has been so faithfully and thoroughly done; also thanks and appreciation of the services of Miss Z. D. Smith, the Registrar. The Registration Committee, having completed the labor of establishing that office, resigned, feeling that they had brought the work to a state requiring little effort, which could be more economically exercised in point of time by the Executive Committee who accept it.

THE Executive Committee of the Associated Charities lays the following statement before the public. Their work divides itself into two branches: *First, Registration*, to discover the causes of poverty and how to deal with it. For this, we require three thousand dollars a year, and our treasury is now empty. *Second, district agents and offices*, for which eight hundred dollars a year is the outside necessity in any one district. This is the entire cost of a work which has proved and is proving such a beneficence to our city. Believing in its value, we hopefully ask for the money from our friends and the public. Industrial schools, sewing, knitting, carpentry, laundries, etc., which may eventually be established in connection with district offices, must prove their merits by results, and, so far as judicious, will no doubt be supported, but for these the Associated Charities cannot and do not ask. They are the result of their work, but not the work itself.

(Signed) COMMITTEE ON BULLETIN
for the Associated Charities.

A. BRONSON ALCOTT is said to have begun to keep a diary when he was twelve years old, and has kept it ever since. He learned to write by practising with chalk on his mother's kitchen-floor.

A LIBERAL SUNDAY-SCHOOL.

What sort of religious training can Liberals consistently bestow upon their children? A more important or more difficult question to decide is hardly to be found among all the problems which beset us, in this age of transition from the religion of dogmatic creeds to the religion of science and free investigation. Many parents, who have fought their way painfully out of the bondage of old superstitions, and who perceive how much of the superstitions yet survives even in the religious teaching of "liberal" churches, decline to send their children to any Sunday-school. But this is no real solution of the difficulty. The necessary contact with the current religious doctrines and prejudices of the community cannot fail to produce a deep impression upon the mind of a child, which only systematic counter-education can eradicate. No intelligent "Liberal," with profound conviction of the truth of his position, wishes to bestow upon his children the inheritance of the same mental struggles through which he has fought his way; nor does he desire them to accept, without inquiry, the dogmas of popular Orthodoxy. So the problem still presses for solution.

To some persons, "ethical culture" appears to be the way out of this difficulty. That is doubtless of chief importance, and all very well as far as it goes. Manifestly, no system of education is complete which does not comprehend practical instruction in rational ethics. But, in order that this may take root and grow, the mind must first be cleared of all survivals of supernaturalism and superstition. The "Thus saith the Lord" of popular theology must be superseded by the equally emphatic mandates of the universal moral law. The inadequacy and untruthfulness of the old reliance on authority, having its basis in an assumed supernatural revelation, must be shown, before a more rational teaching can be understandingly received.

We have in Brooklyn a Sunday-school devoted to instruction in rational religion; and it may be of interest to some of your readers to know something concerning its methods and the principles on which it is conducted. It is not claimed that it is a "model school" in all respects, or that its methods are above criticism; but I know that those chiefly interested in its welfare are conscientiously and devotedly working, to the end that its teaching may be consistent with rational views of religion and morality, and fruitful of wise and beneficent influences on the lives and characters of the children intrusted to their care.

In Rev. John W. Chadwick, the minister of the church, the late Mr. Charles P. Gerrish, Mr. Edwin M. Wheeler, and Mr. William Potts, the school has had a succession of conscientious and devoted superintendents. The labors of Mr. Potts during the past year have been constant and very effective, as is evident from the growth of the school in numbers, and from the greater interest manifested by teachers and scholars. He has prepared a series of admirable services for the opening exercises of the school, consisting of organ music, responsive reading, and singing, in which the entire school takes part. For this purpose, the school is divided into two sections, each with a leader, which in turn alternate with each other, and with the superintendent and his assistant in the readings. The adult class constitutes a choir, which has allotted to it a portion of the singing exercises, other parts of which are sung by the different classes or by the school in unison.

The teaching inculcated in this service is chiefly of an ethical character,—a recognition of the nobility of human nature, of the beauty and bountifulness manifested in the universe, and of the duty of all to think highly and live nobly, in accord with the law of righteousness which has its foundation in the constitution of society. The supernatural element is wholly eliminated from this service; yet a fine sense of all that is beautiful and worshipful in nature and our human life, of the divine manifested in ever-working and universal laws, elevates it from the region of crude and dry materialism, and renders it hopeful and bountiful with good inspiration. Formal prayer constitutes no part of this service; but a spirit of prayer, and of aspiration to the highest ideals of right living, breathes through every sentence and sings in every song. From a beautiful and appropriate "Autumn Service," prepared for the opening of the school in October, I make a few selections, by way of illustration. After an organ overture, and brief reading by the superintendent, the school sing:—

Choir:
Gladly we gather to the place of meeting,
Keeping our tryst, from far and far away;
Gladly we tender each a joyous greeting,
Looking the love that words may never say!
All:
Faithful and true! Ever faithful and true!

Class 2:
We from the mountains, from the breezy highlands,
Class 1:
We from the valleys where the streamlets glide,
Choir:
We from the salt waves, from the sea-girt islands,
Class 3:
We from the city's hot and turbid tide.
All:
Faithful and true! Ever faithful and true!

Choir:
While through our hearts the spirit ever pouring
Flows, a rich stream of faith and hope and love,
Hither we come, our thoughts toward heaven soaring,
Thrilling with life, that Life all life above!
All:
Faithful and true! Ever faithful and true!

All:
Now, linked in friendship's golden chain together,
Feeling the pulse that throbs Creation through,
May we be true, in bright or stormy weather,
To the Eternal, to each other true!
Faithful and true! Ever faithful and true!

After responsive reading and singing in recognition of the beauty and bounty of the season, the responses continue:—

Superintendent: The treasures of the earth are indeed beyond price: the joy of life is unspeakable: the aspirations of the soul are without limit.
Assistant: Behold, all the heavens are opened to our thought!
Superintendent: Let us then pledge ourselves anew.
Right: Inasmuch as we have drawn richly of the wine of life,
Left: Inasmuch as we have received largely from them that have gone before,
Right: Who have ploughed their furrows right manfully,
Left: Who have borne the heat and burden of their day,
Assistant: Who have filled, as it were, great storehouses with the fruit of their labors,—
Right: So that the earth is fairer,
Left: And the heavens are lovelier,
Right: And man is wiser,
Left: And life is sweeter,—
Assistant: Let us also bring our sheaves with us!
Superintendent: Let us not, alone, come empty-handed to the feast of the harvest home!

Any brief excerpt can but do injustice to the complete service. It will be seen that, although a service of Free Religion, it is by no means a service *free from religion*. The entire work of the school is based upon the belief that religion is in no way inconsistent with the most thorough rationalism, and that it is to be cherished and cultivated for the "lift" and comfort which it brings into life.

For three years past, the older classes have been studying Rev. Wm. C. Gannett's carefully prepared papers on the natural growth of the Hebrew Religion. Much excellent work has been done, by teachers and scholars; involving not merely the tracing of the dry, historical current of events, but a consideration also of the philosophy of evolution as applied to social and religious development, and the general subject of comparative religion. Evening meetings have been held, weekly or bi-weekly, by the teachers and some of the older pupils, wherein these topics have received fuller discussion than the Sunday hour would permit. Some very interesting and able papers have been written and read at these meetings.

This season, the entire school, except the younger classes, takes, as a basis for its study, the series of lessons on "The Origin and Growth of Christianity," now in course of publication in the *Free Religious Index*. In the classes, the freest and closest questioning of the various topics under consideration is always encouraged; the object of the instruction being not the inculcation of dogmas, even the dogmas of Liberalism, but rather to teach the pupil *how to think*, confident that through the freest use of his rational nature, and most sincere reliance on it, he can best work out his own salvation from all the ills of ignorance and superstition.

L. G. J.

BROOKLYN, Nov. 8, 1880.

Digitized by Google

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM. By Allen Putnam, Esq. Boston: Colby & Rich. 1880.

The purpose of the writer is fully expressed in the title to his book. It is "not to write history, but to give new explanations of old events." He assumes the entire credibility of the testimony to the supernatural (or, to use his phrase, supermundane) origin and nature of witchcraft, and then proceeds to parallel these "old events" by the various phenomena of modern spiritualism. He only differs from Cotton Mather in that the latter ascribed witchcraft to the agency of the devil, while Mr. Putnam sees in it merely the manifestation of departed spirits. "Those who were accused of bewitching others were fountains from which invisible intelligences sometimes drew forth properties which aided them in gaining and keeping control of those whom they entranced or otherwise used." But it appears that departed spirits were not at all times the producing causes of these phenomena. Sometimes there went forth "auras" or "unwilled emanations that were naturally attracted to other sensitives, who perceived their source and pronounced it diabolical, because the influx was annoying." But, as a rule, if we understand our author, witchcraft was not produced by "auras," but by spirits. These were usually described as a black man, sometimes as an Indian, and once or twice as a tall white man with gray hair. The latter, in the opinion of the author, was the chief cause of the witchcraft horrors of 1692. Happily, we know who the rascal was. He was an ancient Egyptian. We know it, because he was good enough to come back and communicate the fact through a modern medium.

Not only did these mischief-makers appear in the form of man, but also in the image of dogs, cats, wolves, etc. This at first thought seems incredible, but nothing is impossible with spirits. Our author assures us that "facts are transpiring in the present age which indicate with much distinctness that a spirit can present the semblance of a spirit-beast or other spirit-object to the vision of many clairvoyants." If this happens now, why should it not have taken place two centuries ago? We confess we think it should.

The method of the author reminds us of the Scriptural exegesis once in vogue in pulpit discourse. The testimony concerning witchcraft is his Holy Scripture. He takes a page of it, and, commencing with the first part of the first verse, he proceeds to expound the chapter, "line upon line and precept upon precept," according to the "spiritualistic philosophy," with tedious iteration and profuseness. It never seems to occur to him to doubt the trustworthiness of the witnesses. When some person, perhaps a child of eight or ten, testifies that she saw the ghost of Sarah Good and said ghost pinched her and bit her, it is regarded as irrefragable proof of several things: (1) That the child was a clairvoyant; (2) That the ghost was a "spirit"; (3) That the spirit was the spirit of Sarah Good, though Sarah was still in the flesh. Then our author proceeds to tell us just how it was that Sarah's spirit got loose and performed such freaks. We are solemnly assured that the "spirit-fingers" did not nip, and the "spirit teeth" did not bite, the *fleshly* arm of the child: no, but the spirit-teeth bit the *spirit-arm*, which impression was communicated outward to the flesh. There can be no doubt of this, because there were the exact prints of Sarah's spirit-teeth on the little girl's arm of flesh, as testified to by her two hundred years ago. After this, we are somewhat surprised at the "Sadducean scepticism" of our author in regard to witches riding through the air on broomsticks. Why should he doubt it, since there are plenty of witnesses who saw them? But he assures us that it was not their *physical*, but their *spiritual* bodies that rode in that way. But how does he know that? Perhaps he reasoned that the sticks would have broken under the weight of the physical body. But not so, it seems to us, if the body was very small or the broomstick very large. Is it not better to assume either of these "conditions" than to question the sworn testimony of Margaret Jones or Ann Hibbins or Susanna Martin? To an unbeliever, the evidence adduced by our author to establish the "supermundane" origin and nature of witchcraft is not only inconclusive, but is surprisingly, not to say ridiculously, meagre. The witnesses were, for the most part, a band of hysterical girls, from ten to eighteen, some of whom, in after years, in tears and ashes, confessed that they were then the victims of a horrid delusion. We have the authority of Mr. Lecky for saying that the testimony to witchcraft in Europe was vast and overwhelming; but, unless Mr. Putnam can bring forward a more respectable array of witnesses than he has done, we must confess that modern spiritualism can find little authority or *prestige* in New England witchcraft. The most original chapter of our author is that wherein he attempts to explain the motives which actuated the spirits in bewitching, tormenting, and persecuting, even to the death, innocent men, women, and children. Their motive—think of it—"was probably to get access to dear ones left on earth, or some experimental or scientific impulse to test the power which a spirit could exercise over those incased in mortal forms." That was all. It hurt, of course, to be pressed to death, as was brave old Giles Corey; but then, in true Hopkinsian style, he should have felt willing to be damned for the glory of the spirits. But, alas! he did not know that the angels were "experimenting" with him or had anything to do with the tragedy. It has remained for Mr. Allen Putnam to discover that, and reveal it to the world. The presswork of the book is all that could be desired.

VERSES. By Susan Coolidge. Boston: Roberts Brothers. 1880.

In exquisite daintiness of white vellum-cloth and gold design and paper delicately toned, this little volume makes its appeal to our regard. In her "Prelude," the author disclaims all intention of writing a book of poems:—

> "Poems are heavenly things;
> And only souls with wings
> May reach them where they grow,
> May pluck and bear below,
> Feeding the nations thus
> With food all glorious.
>
> "Verses are not of these:
> They bloom on earthly trees,
> Poised on a low-hung stem,
> And those may gather them
> Who cannot fly to where
> The heavenly gardens are."

Verses, not poems then, are what Miss Coolidge has essayed to write: and she has written many that are very pure and sweet, and some that are so strong and fine that we should be quite willing to call them poems. The answer to the question "When?" is one of these. It is our oldest favorite, and we are hardly sorry that we find nothing in the book which pleases us more keenly. Another favorite we miss, the little dedication poem to the children's book, *The New Year's Bargain*. It was a pity to leave that out. The thought of death and of another life is over-prominent in these verses. But there is no disparagement of the present life, rather a warm appreciation of its blessedness. The Barcaroles, I., II., and III., show that the author has a dramatic vein, so rich that the wonder is she has not worked it more freely. The popular theology, in its more sentimental forms, is reflected here and there, but for the most part very modestly; and the reader should not be deterred by this element from the enjoyment of what is more characteristic.

CHRISTMAS DAY AND ALL THE YEAR. Boston: Geo. H. Ellis.

No one who makes the acquaintance of this collection of little stories from the *Christian Register* (Unitarian) for "boys and girls between the ages of eight and thirteen" will question, we are sure, their claim to the more permanent form in which they now appear. It is not to be supposed that all the stories for boys and girls in the *Register* are as good as these. If they were, we should like to commend it very heartily to parents everywhere for this feature alone. These are the rare flowers, we conclude, of its field, plucked because of some special charm from among numerous like attractions. Be this as it may, Mrs. Ames has fully justified her judgment and taste in the selection she has made. A very strange thing it may seem to some into whose hands this little volume may fall that, though published in a religious paper, they contain scarcely any of what many are accustomed to associate with the word. This is due to the fact, we suppose, that such persons are generally disposed to think that Unitarians have no religion. At the same time, no one who appreciates the pure and sweet imaginations of childhood, and prefers simple, winning, natural virtues to the spoiled conscience and artificial ones of traditional teaching so often manifest in books for the young, will regard this a deficiency in this instance. There are twenty-five sketches in all; and they include among their authors Susan Coolidge, Rev. George Axford (who is understood to be E. E. Hale, we believe), Mrs. A. D. T. Whitney, Mary Bartol, Sarah C. Robinson, Mary C. Bartlett, and others, with several German translations. It contains an engraved frontispiece, and is a neatly printed and exceedingly tasteful volume.

THE *Popular Science Monthly* for December presents a trinity of excellence in the shape of articles from Herbert Spencer, Huxley, and Tyndall. The first continues his discourse upon the "Development of Political Institutions." The second gives an admirable review of the changing standards of education in ancient, mediæval, and modern Europe. The address under the title of "Science and Culture" was delivered at the dedication of Sir Josiah Mason's "Science College," at Birmingham, England. While this paper is a powerful plea for scientific study as a feature of modern education, it recognizes the desirableness of diversity. Professor Huxley says in the course of his argument, "An exclusively scientific training will bring about a mental twist as surely as an exclusively literary training." Professor Tyndall's paper is a Presidential address to the Sunday Society of Glasgow. Of the short articles, Hoffman's "Sketch of Professor Dumas" is the most interesting. "The August Meteors" is a carefully illustrated article by W. F. Denning. "The Migrations of Fishes" is full of attractive information: it is written by Dr. Heincke. "The Early Practice of Medicine by Women," from the pen of Professor H. C. Bolton, is statistical and valuable. "Indigestion," by T. L. Brunton, M.D., will be good reading for invalids and for those who would avoid becoming so. The number is of more than average value.

PERSONAL ITEMS.

COLUMBIA College has conferred the degree of LL.D. upon General Di Cesnola, the famous archæologist.

B. F. UNDERWOOD is coming East to spend the holidays, and may be addressed at his home in Thorndike, Mass.

JOHN B. GOUGH is lecturing in Pennsylvania and Ohio. Mary A. Livermore is also lecturing in Pennsylvania.

REV. JOSIAH HANSON, Harriet Beecher Stowe's original "Uncle Tom," is to have a new $2,500 church at Dresden, Ont.

ROWLAND CONNOR recently delivered a discourse on "The Moral Man of To-day," before the Michigan Unitarian Conference.

SENATOR BRUCE, in a recent speech at Memphis, to the colored people, advised them to practise economy, buy land, and educate their children.

WALTER C. WRIGHT, a son of Elizur Wright, is the business manager of the Fair for Abused Children now being held in this city, and proves a very efficient one.

MRS. MARY BRIGHT, widow of the late Mr. Jacob Bright, and stepmother of the Right Hon. J. Bright, M. P., died at her residence, Rose Hill, Rochdale, recently, at the age of ninety-four.

OLE BULL bequeathed to the Museum of Bergen, Norway, a number of the jewels, medals, and decorations given him in the course of his long professional career by kings, emperors, and other titled personages.

HENRY WARD BEECHER delivered an address, a few days since, at a Catholic fair in Brooklyn. The Beechers are erratic, but it must not be assumed from this that Henry is on the point of a summersault into the Roman camp.

COL. T. W. HIGGINSON is to deliver the oration at the celebration of the two hundred and fiftieth anniversary of the settlement of Cambridge, Mass., on the 28th of December. Oliver Wendell Holmes will contribute a poem to the occasion.

WENDELL PHILLIPS still lectures on the Lost Arts, which has been one of his themes upon the lecture platform for the last thirty years. He does not appear,

Digitized by Google

however, to have lost the art of rendering it very interesting as often as delivered.

FATHER KEMPEN, a Catholic priest of Cahoka, Mo., on a recent Sunday, shut up the church of that place, because a former parishioner, who had been excommunicated, refused to leave the premises. The affair has caused a good deal of excitement.

THE Philadelphia *North American* says: "John Bright appears to be almost too good a man to make a practical statesman. A country in which a political murder is being committed every other day is no place for the application of theoretically humanitarian principles."

N. K. FAIRBANKS, of Chicago, offers to be one of ten to subscribe $1,000,000 for a grand library building and opera-house, if the city will give Dearborn Park for a site. The building is to be presented to the city with the understanding that the revenues of the opera-house are to support the library.

A BALTIMORE colored lawyer, from Massachusetts, named Charles Taylor, was admitted to practice in the United States Courts there, but was refused admission to the State Court of Appeals, on the ground that the code of Maryland only extended this privilege to persons of white descent. He appealed to the Supreme Court.

DR. MARY WALKER may be eccentric, but she is no fool. On election day, she offered her vote in Oswego; and it was refused on account of her sex. A bystander remarked that, if Mary was allowed to vote, "they might as well dress up all their women-folks in men's clothes, and bring them down and vote them." To which Mary indignantly replied: "I don't wear men's clothes. I wear my own clothes." Exit the masculine voter.—*Vineland Independent.*

MR. L. K. WASHBURN'S society in Lynn is to have a fair the 11th, 12th, and 14th of February. Mr. Washburn is one of the most self-sacrificing, persevering, and deserving of the young radical speakers in the field, and is compelled to depend largely upon these annual fairs for the pecuniary resources to carry on his work. We know of nothing better that some of our more flourishing radical societies could do than to aid him in this effort, by contributions of money or articles which may prove equivalent for the tables of his prospective fair.

BISHOP ELDER, successor of Archbishop Purcell in the Cincinnati diocese, has surprised Catholics by refusing to allow the burial rites of the Church performed over the body of John C. Fiedelday, a prominent Catholic and Democratic politician. Fiedelday had requested that his body be buried in Spring Grove Cemetery, the leading Protestant burial-ground; and it was the intention of his family that the funeral take place in St. Xavier Church, Rev. Father Driscoll, an old friend of the deceased, officiating. Hearing this, Bishop Elder gave an order that no priest conduct the funeral or go near the late residence of the dead man, unless the body was buried in consecrated ground. Mrs. Fiedelday and her son, though devout Catholics, decided to adhere to the dead man's request; and Rev. J. Stanger, rector of Christ Church, was summoned and officiated at the funeral. Bishop Elder believes that the Church should be brought back under its former strict discipline.

JESTINGS.

A LADY need not be an athlete, though she jump at an offer.

THE one-cent postal-card will never quite take the place of the scented note-paper.

MANY preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons.

AN editor who was told that his last article was as clear as mud said, "Well, that covers the ground, anyhow."

THE Houston *News* asks, "Where do the paragraphers go, when they die?" It is a very grave question, and we are not in the humor to answer it graphically or otherwise.

"SHON," said a Dutchman, "you may say what you please 'pout te neighbors. I have had te worst neighbors as never vas. Mine pigs and mine hens come home mit dere ears split, and todder day two of dem come home missing!"

IT was at a late quarterly meeting of the Seventh-day Baptist Churches in Wisconsin that two clergymen were to present papers on the same day; and, the question of precedence having arisen, Mr. A. sprung to his feet, and said: "I think Brother B. ought to have the best place on the programme. He is an older man than I am. Besides, he is full of his subject." When the audience remembered that Brother B.'s subject was "The Devil," a cheerful smile seemed to beam around the assembly.

THE bridegroom of a Waukegan wedding was a Baptist, and the bride a Methodist. They had agreed that, immediately after the ceremony, they should decide by chance which should embrace the other's religion. The officiating clergyman declined to toss up a cent, partly because he would not countenance such a proceeding, and partly because, being a Methodist, he might be accused of fraud, if the bride won. The bride herself finally threw the coin, and lost. When she went to join the Baptists, however, they rejected her because she did not believe in close communion. That displeased the husband, and he went over with her to the Methodists.

A Christmas Present New Every Month.

WIDE AWAKE, $2 a year, for the delight of the family circle.

BABYLAND, 50 cents a year, for the amusement of the little ones.

LITTLE FOLKS' READER, 75 cents a year, for schools and kindergartens.

THE PANSY, an illustrated weekly, by Mrs. G. R. Alden, author of the Pansy Books, 50 cents a year.

D. LOTHROP & CO., Publishers,

32 Franklin Street, Boston.

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday-School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

NEW BOOKS.

A CASKET OF JEWELS.

Sketches of the Radical Club of Boston.

Essays, Discussions, and Poems, by

Emerson, *Dr. Hedge,*
Whittier, *Prof. Peirce,*
Longfellow, *Wendell Phillips,*
Holmes, *Mrs. Leonowens,*
Higginson, *Mrs. Howe,*

And other distinguished authors.

Edited by MRS. JOHN T. SARGENT. 12mo. Illustrated. Price $2.00.

A work of over 300 pages, prepared under the direction of Mrs. John T. Sargent, and containing choice gleanings from the discussions and conversations on philosophy, religion, and literature, which have been held at the Chestnut Street Radical Club, by many of the foremost thinkers of America.

SELF-CULTURE.

By JAMES FREEMAN CLARKE. 12mo. Price $1.50.

"Twenty-two Lectures, full of ripe experience, profound wisdom, broad views, and beautiful religious spirit, which makes Dr. Clarke one of the foremost men of his day."—*Saturday Evening Gazette.*

A DREAM OF FAIR WOMEN.

By ALFRED TENNYSON. Copiously illustrated from new drawings by the best American artists, engraved under the direction of Mr. A. V. S. Anthony. Rich and quaint arabesque binding, delicately embellished in colors. Full gilt edges. Eight full-page pictures. Printed at the University Press, on the finest quality of tinted paper.

One volume, 4to. Price, in cloth, $5.00; in morocco antique, $9.00; in tree calf, $9.00.

HELIOTYPE ENGRAVINGS.

Beautiful productions of the best ancient and modern Pictures, printed in permanent ink on fine paper, 19x24 inches. Descriptive catalogue sent free on application. A portfolio of charming pictures can be bought for the price of an ordinary steel engraving. 50 cts. each.

JAMES R. OSGOOD & CO., Boston.

The Boston Turnverein,

The oldest and most numerous German Society in this city, intends to hold a Fair from the 11th to the 18th of December next, for the purpose of raising part of the heavy load of indebtedness resting upon its building.

The Undersigned, a Committee consisting of persons who are NOT members of said Society, appeal to the public at large for assistance, on the ground that the BOSTON TURNVEREIN is an educational and charitable association; that for thirty years past, it has devoted itself to the mental and physical education, not alone of its members, but of a Germans of Boston and vicinity, whom it could reach; that thereby it has assisted to educate a class of citizens worthy of this city; that it has contributed its share to all public charities, besides assisting in the support of needy Germans, so that they should not become a burden upon public charity; that its usefulness is greatly hampered by this debt, and that it has never before appealed for aid.

Contributions in money, or articles to be sold at the Fair, will be gratefully received by either of the undersigned, or at the Turn-halle, No. 29 Middlesex Street. All proceeds of the Fair will be devoted to the reduction of the debt.

S. B. SCHLESINGER, 6 Oliver St.
DR. F. H. KREBS, 42 Union Park.
G. MAGNITZKY, 35 Court St.
CARL ROTHENBURG, 46 La Grange St.
F. WEIS, 533 Washington St.
L. BABO, 12 Boylston St.
L. PRANG, 286 Roxbury St.
E. B. v. GERSDORF, M.D., 138 Boylston St.
DR. CONRAD WESSELHOEFT, 162 Tremont St.
L. WEISSBEIN, 3 State St.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

"Books which are Books."

RALPH WALDO EMERSON.

Complete Works. *16mo Edition.* 10 vols., cloth	$15.00
Half calf	30.00
Little Classic Edition. 9 vols., 18mo, cloth	13.50
Half calf or half morocco	24.50
Tree calf	31.50
Fireside Edition. 5 vols., 16mo, cloth,	10.00
Half calf	20.00
Tree calf	25.00
Prose Works. Complete in 3 vols., crown 8vo, cloth	7.50
Half calf	13.50
Tree calf or morocco	18.00
Parnassus. 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00

NATHANIEL HAWTHORNE.

Complete Works. *Illustrated Library Edition.* 12 vols., 12mo. 24 Illustrations. Cloth	24.00
Half calf	48.00
Little Classic Edition. 23 vols., 18mo. 23 Vignette Illustrations. Cloth	28.75
Half calf or half morocco	57.50
Tree calf	75.00
Fireside Edition. 12 vols., 16mo. 23 Illustrations. Cloth	20.00
Half calf	40.00
Tree calf	50.00
New Globe Edition. 6 vols., 12mo. 24 Illustrations. Cloth	10.00
Half calf	20.00

JOHN GREENLEAF WHITTIER.

Poetical Works. Complete. *New Cambridge Edition.* 3 vols., crown 8vo. Portrait, cloth, gilt top	6.75
Half calf	13.50
Morocco	18.00
Prose Works. Complete. *New Cambridge Edition.* 2 vols., crown 8vo, cloth, gilt top	4.50
Half calf	9.00
Morocco	12.00
Complete Works, Prose and Poetry. *Cambridge Edition.* 5 vols., crown 8vo, cloth, gilt top	11.25
Half calf	22.50
Morocco	30.00
Poems. *Household Edition.* 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00
Illustrated Library Edition. Portrait and 32 full-page Illustrations. Red-line border, cloth, full gilt	4.00
Half calf	7.00
Tree calf or morocco	9.00
Red-Line Edition. Portrait and 16 full-page Illustrations. Cloth, full gilt	2.50
Half calf	4.00
Tree calf or morocco	6.00
Diamond Edition. Cloth	1.00
Half calf	2.25
Morocco	3.00
Tree calf	3.50

HARRIET MARTINEAU.

Autobiography. 2 vols. Portraits	6.00
Half calf	11.00

SAMUEL JOHNSON.

Oriental Religions. I., India. II., China. Each 8vo, cloth	5.00
Half calf	8.00

T. STARR KING.

Christianity and Humanity. Sermons, edited by E. P. Whipple. Fine Portrait	2.00
Substance and Show. Lectures	2.00
Each of these in half calf	4.00

OLIVER WENDELL HOLMES.

New Uniform Edition of his Works, including:—

The Autocrat of the Breakfast-Table.
The Professor at the Breakfast-Table.
The Poet at the Breakfast-Table.
Elsie Venner.
The Guardian Angel.
Poems. *Household Edition.*

The volumes are singly	2.00
The set, 6 vols. in box, cloth, gilt top	10.00
Half calf	20.00
The Breakfast-Table Series. 3 vols., 12mo, in box, cloth	6.00
Half calf	12.00
Morocco	15.00

*** *For sale by Booksellers. Sent, post-paid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co.,

BOSTON.

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25 "	. . .	8c. " "
" 26 " 51 "	. . .	6c. " "
" 52 "	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

George MacDonald is Writing a New Story.

WARLOCK O' GLENWARLOCK,

WIDE AWAKE FOR 1881.

The new story which GEORGE MACDONALD is now writing, **"Warlock o' Glenwarlock,"** will be given in **WIDE AWAKE** for **1881**, in immense Illustrated Supplements, printed directly from MacDonald's own MSS.

EDWARD EVERETT HALE

will have a Department in **WIDE AWAKE**, in which he will talk, in his strong, sensible way, about the affairs and politics of different nations. **Just what the Boys want.**

MRS. A. M. DIAZ,

whose pen has long been missed from the Magazine, will contribute a Serial Story with 120 Pictures, running through the year. Two other serials will be given, together with an Illustrated Ballad in each number, brilliant short stories, amusing Operettas for evening entertainments, Songs carefully suited to the taste of children, etc.

A MONEY PRIZE PAGE

will be a feature in each number, offering large sums of money to be competed for by the readers of this Magazine.

WIDE AWAKE is only **$2.00** a year. Send 20 cents for the beautiful Holiday (January) number, with New Cover and Colored Frontispiece *Calendar*.

Address all orders to

D. LOTHROP & CO.,

32 Franklin Street, Boston, Mass.

PRANG'S

CHRISTMAS CARDS.

PRANG'S

PRIZE XMAS CARDS.

PRANG'S

BIRTHDAY CARDS.

PRANG'S

ARTISTIC PANELS.

For Sale by All Dealers.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*.

C. BATES,
129 Tremont Street, Boston.

The Weekly Republican,

SPRINGFIELD, MASS.

THE NEW ENGLAND NEWSPAPER.

INDEPENDENT—NOT NEUTRAL.

[Established in 1824 by Samuel Bowles.]

The Weekly edition of THE SPRINGFIELD REPUBLICAN is a comprehensive and intelligent review of American life from week to week, taking due notice as well of all important events and movements elsewhere throughout the world. Its summaries of news are prepared with great care, special attention being given to the presentation of New England news. Its editorial articles discuss broadly and with independence a wide range of topics, political, social, literary, scientific, and ethical. Its correspondence is of unusually high character, embracing regular letters from Boston, New York, Washington, and other centres of interest in this country and abroad. Frequent stories and choice selections of original or quoted poetry lend variety to the paper and increase its attractiveness. Each number contains a column of religious intelligence. Agricultural matters are fully treated, particularly those that are local to New England, and market reports are published with special reference to the information of farmers. New Englanders both at home and abroad find THE WEEKLY REPUBLICAN a valuable assistant and guide in maintaining their acquaintance with public affairs and their knowledge of the growth and condition of the older States of the Union.

SUBSCRIPTION, $1.50 a year; in clubs of 10 or more, $1.25 per copy.

A LIBERAL CASH COMMISSION to Postmasters and others acting as Local Agents.

Terms to agents furnished on application. Specimen copies free.

THE DAILY REPUBLICAN,

A First-Class Morning Paper of Large Circulation.

Seventy-five cents a month; $9 a year.

THE SUNDAY REPUBLICAN,

A Literary and Family Journal of High Character.

$2 a year.

Address **THE REPUBLICAN,**

SPRINGFIELD, MASS.

PARK & PIPER,

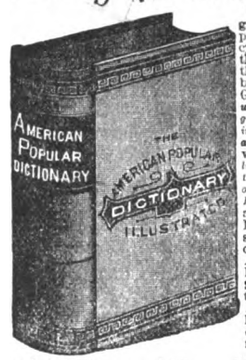
COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

The Popular Dictionary, $1 Only.



This useful and elegant volume is a complete Library and Encyclopedia, as well as the best Dictionary in the world — superbly bound in Cloth and Gilt. It contains every word of the English language, with its true meaning, derivation, spelling and pronunciation, and a vast amount of absolutely necessary information upon Science, Mythology, Biography, American History, Law, etc., being a perfect LIBRARY OF REFERENCE. Webster's Dictionary costs $9.00, and the American Popular Dictionary costs only $1.00. "Worth ten times the money."—*N. Y. Times*. "We have never seen its equal, either in price, finish or contents."—*Chris. Advocate*. "A perfect Dictionary and Library of Reference."—*Leslie's Illus. News*, N. Y. One copy of the American Popular Dictionary (Illustrated), the greatest and best book ever published, postpaid, to any address on receipt of only $1. Entire satisfaction guaranteed. Two copies postpaid for $2. A GRAND HOLIDAY PRESENT. Order at once. This offer good for 60 days only and may never appear again. 5,000 copies sold in two months! Address H. C. DEAN, Publisher, 149 Metropolitan Block, Chicago, Ill.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & [illegible]

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 574.
VOL. I., NEW SERIES.—NO. 26.

BOSTON, MASS., THURSDAY, DECEMBER 23, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty Potentate, Everlasting Father, Prince of Peace. . . . The wilderness and the solitary place shall be glad therefor, and the desert shall rejoice and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.—*Hebrew.*

OSIRIS is the oldest son of Time, and cousin of the Day; God of life and light, creator and sustainer of all things. He is called Lord of Life, the Everlasting Ruler, Manifester of Good, Revealer of Truth, full of goodness and truth. At his birth, on earth, a loud voice is said to have proclaimed, "The Lord of the World is born!" The source of seeds, he giveth all herbs and the abundance of the soil. His tenderness encircles our hearts; great is his love in all bosoms. Having finished his benevolent mission on earth, he descended into the region of the dead, ascended again to the celestial abodes, where he dwells as judge of the dead and dispenser of the rewards of immortality.—*Egyptian.*

KRISHNA created the earth, the air, and the sky, . . . himself of boundless power. By him, the dreadful darkness was pierced, that threatening ocean which abides. Know, he says, that Righteousness is my beloved first-born son, whose nature is to have compassion on all creatures. When all men live in wickedness, I, the unfailing, enter into various forms of flesh, as the ages pass away, and build up the bulwarks of righteousness.—*Hindu.*

THE most illustrious King, the Grand Being, who was born the exalted crown of the world, was moved by his vast compassion to endeavor to redeem all teachable beings, and lead them to the realm of happiness. The time having arrived for him to be born on earth as Buddha, he descended from the abode of angels. Then the earth trembled. A brilliant light shone among all worlds. The blind who desired to see saw. The deaf who desired to hear heard. The dumb recovered their speech. The cripples became straight. The prisoners were set free. The flames of hell were extinguished. All beings spoke kindly one to another. Flowers burst into bloom, and distilled the most delicious fragrance. And there was a mighty sound of music from the instruments of the angelic host.—*Buddhist.*

THE days were accomplished that Mary should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.—*Christian.*

CURRENT TOPICS.

HOW MUCH we owe to the old pagan world for some of the pleasantest customs of these Christmas days! Not only are those of dispensing gifts and exchanging friendly congratulations borrowed from the Roman festivals of this season, but the habit of decorating with evergreen may also be traced to a Druidic origin. We wish our readers, all, "A merry Christmas!"

WE find the following in the Philadelphia *Christian Statesman*, which it cuts from an exchange: "The Supreme Court of Illinois, to which the case was appealed, has decided that the reading of the Bible in the public schools is a part of the instruction that must be observed like the rest of the regulations. In a township where the directors had ordered that fifteen minutes each morning should be devoted to reading the Bible, a Roman Catholic father ordered his son not to refrain from his other studies during that time, for which he was expelled from the school. The Supreme Court sustains the teacher for thus doing." We put the same question which the *Statesman* puts. Will some one of our Illinois readers who knows the facts of the case tell us if this is reported correctly?

"THE Relation of the Public Library to the Public Schools" is the title of an essay, now printed in pamphlet form, read at the meeting of the American Social Science Association last September, at Saratoga, by Mr. Samuel S. Green, Librarian of the Free Public Library of Worcester, Mass. It is a wise and suggestive essay based on facts of personal experience, and has a direct bearing on the problem of public education which is now eliciting so much thought and discussion. The purpose of the writer is to show how the Public Library may be used to help the teaching in the schools, and how the teachers may coöperate to help the scholars who are old enough to use the Library to a better selection of books than they are apt to make, if left wholly to themselves in making it.

HERE is an extract from the *Pall Mall Gazette*, which shows that Liberalism is not so wholly destructive in its work as some of its critics charge: "Sunday in France, instead of being universally given up to mere sensuous gratification or idleness, is devoted by vast numbers to some of the most laborious and philanthropic objects. Since the inauguration of the republic, a real apostolate of instruction may be said to have originated throughout the country; and *le conférence populaire*, or Sunday afternoon lecture, has become a regular thing in most of the large towns, though it has the strongest hold in Paris. This method of promoting intelligence was a part of the plan of popular education suggested by Condorcet, who realized that the time was at hand when Danton's famous formula would be thus changed on the lips of the true republican,—'*De l'instruction, encore de l'instruction, toujours de l'instruction!*'"

A NEW religious society has been organized at East Saginaw, Mich., where Mr. Rowland Connor has been speaking on Sundays the past three months, and has invited Mr. Connor to be its minister for one year. He has accepted the position. The platform of the society is a very broad one. The statement on which the organization is made is, "We whose names are hereto subscribed associate ourselves for the advancement of truth and justice and love"; and all persons are invited to membership "who desire to get good from us or to do good with us." The society, however, calls itself Unitarian. But, having adopted such a Free Religious basis, before its name is inserted in the denominational "Year Book," it will probably receive a catechism from the Boston head-quarters, asking it how it defines "Unitarian," and if it means also to call itself "Christian." We may add that the State Conference of Unitarians in Michigan has planted itself on substantially the same basis, and that Mr. Connor assented to the name of the society, which was adopted for local reasons, with the distinct understanding that he was outside of the National Conference, which has a very different platform.

THE Lowell *Morning Times* reprints with approval our recent paragraph on the need that the French government should find some way of suppressing the licentious literature now said to be so openly published and circulated in Paris. But the *Times* thinks to make a point against us by adding that "the people's morals are the result of the teachings of Christian truth, which that paper [the *Index*] seeks to undermine; that irreligion breeds immorality; and that the laws of Christianity, if properly obeyed, would promptly suppress immorality in all its forms, not only in France, but in our own land." But not so fast, good friend. We seek to undermine no *truth* of Christianity: we only antagonize the claim that Christianity is a special revelation which gives the whole truth, and nothing but the truth. Nor do we seek to establish "irreligion," but rather a broader, more omnipresent religion; a religion free, unsectarian, and practically synonymous with reason, right, and love. Not only "the laws of Christianity," but the supremest moral principles of every great religion, "if properly obeyed, would promptly suppress immorality." It is commonly claimed by Christians that Christianity is the source, and has had in its keeping all the forces, of modern civilization. Yet it is in the domain of modern civilization that immorality most prevails. "*Christian* truth," which is claimed to have shaped the civilization, has not prevented nor "suppressed" the immorality. Suppose now we try *truth*, unlabelled by any sectarian name,—*truth* wherever found, which holds the law of both reason and righteousness; and let us call upon all good men and women everywhere, of whatever beliefs, to join forces in the work. This is what the *Index* is aiming at.

Digitized by Google

For the *Free Religious Index.*

The Philosophy of Herbert Spencer.

A Reply to B. F. Underwood's Strictures on the Critique upon Spencer's Theory of Evolution published in "Modern Thinkers."

BY VAN BUREN DENSLOW, LL.D.

Mr. B. F. Underwood, in the *Index* of November 11 and 18, makes what professes to be a criticism of my critique in *Modern Thinkers* on Herbert Spencer's Theory of Evolution. I cannot find in Mr. Underwood's article the solid proofs of the assertion with which he peppers it throughout,—that I have done injustice to Herbert Spencer's theories,—though I find many evidences in Mr. Underwood's essay that I have grieved him in that form of mental bias which, without unkindness, might be designated as Spencer-worship. Other critics have made like grieved replies to my critiques on Swedenborg and Thomas Paine, but in each previous case they have unveiled their bias as men who had disqualified themselves for criticism by acts and professions of adoration. The only evidence I find of a like mental condition in Mr. Underwood is that his very just observations in behalf of the great and valuable philosophic work accomplished by Mr. Spencer, in which I fully sympathize, do not perform the function for which they seem to be adduced,—of proving my critique on Spencer to be either unjust or unkind. Mr. Underwood's proofs compare so ill with his charges as to leave him in the position of a prosecuting attorney, who in his opening speech declares the defendant to be a criminal, but whose witnesses merely testify that his toilet is not well made.

For instance, Mr. Underwood says: "Spencer's primary law of evolution is not, as Professor Denslow seems to think, change from the homogeneous to the heterogeneous, but the *integration of matter and concomitant dissipation of motion.*" Here we have what purports, according to Mr. Underwood, to be a fair and sufficient statement of that Law of Evolution whose validity forms the topic of criticism in the first half of my essay on Spencer. Now, whoever reads the following peppery complaints by Mr. Underwood will of course infer that in my definition of Spencer's theory of evolution the element of *the integration of matter and concomitant dissipation of motion is omitted.* Mr. Underwood says:—

> No reader can obtain a correct general idea of Spencer's philosophy from the Professor's statement, in which he attempts to give it, "reduced to a nutshell." He has, however, the fairness to state that such an outline "must be imperfect, and may not escape being presumptuous." If the author had given the leading principles of Spencer's philosophy in the order of their importance, unobscured by the fancies of Fourier and the unrelated theories of others, meanwhile restraining his impatience to point out weaknesses until he had completed his outline, he might have given a summary which at least would not have misled the average reader or prejudiced him against an author who needs to be carefully read in order to be fully appreciated.

Bear in mind the half of my essay, which Mr. Underwood criticises, purports by its title to set forth only Mr. Spencer's "theory of evolution." This theory, Mr. Underwood thinks, is definable in a single line; namely, as the integration of matter and concomitant dissipation of motion. By not so defining it, I have misled the average reader and prejudiced him against Spencer. By so defining it, I might have assuaged Underwood's grief and done Spencer full justice.

Now, these are the terms in which (*Modern Thinkers*, p. 212) the definition of Spencer's Law, of which Mr. Underwood so loudly complains, is expressed, namely:—

> Voluminous as have been Mr. Spencer's works in illustration of his system, they are all the mere application to the varied phenomena of cosmology (creation), biology (life), sociology (society), and psychology (mind) of the one supposed principle or law, that all the phenomena of the universe consist of an evolution, both in matter and in force, from the simpler forms and modes of action to the more complex, or from the homogeneous to the heterogeneous; which evolution is brought about through an ever-increasing differentiation of the parts or organs and specialization of functions, which differentiation and specialization are invited and compelled by the attractions of the environment, *i.e.*, by the conditions which surround the organism or mode of action in question, and which constantly tend, by adapting the organism or mode of action to its environment, to educe higher and more diverse capabilities of action, and by perpetually widening and complicating the environment to develop or evolve a higher and more complex organism. *This evolution is accompanied by a dissipation of motion and integration of matter, which continues until the organism* or mode of action has parted with its excess of motive power. Then the environment reacts on the organism, overcomes the equilibrium previously existing between its capacity for motion and the demands thereon, and inflicts upon its parts such excess of motion as causes disintegration and dissolution. The entire operation is deduced from the persistence of force.

The whole of Underwood's definition of Spencer's Theory of Evolution—namely, that it involves a dissipation of motion and integration of matter—is contained in mine, along with so many other elements which are not contained in Underwood's as to show that, in the total definition as given by me, the total definition as given by Underwood is a mere spoke to the wheel, a mere tail to the fish. His definition sustains the same relation to mine as a subordinate part always must to the comprehensive whole.

Truly, if Mr. Underwood seeks to exhibit "some" of my fallacies, "and on the other hand to state some of Spencer's leading positions and principles," he must do better than to make "Spencer's leading positions" to be mere spokes in the comprehensive wheel of my fallacies. Spencer's "great principles" should not be so defined as to narrow down into the mere tail and fins for Mr. Denslow's fish; for there are fishes so electric that the critics who handle them once never survive the critical act.

Mr. Underwood says again, "How the integration of a number of diverse elements into one structure diminishes the weight of Spencer's claims, it is not easy to see." It would appear from this criticism that Mr. Underwood is in pursuit of something easy. Bringing out in logical completeness the syllogism on which his criticism rests, it reads thus:—

All objections to Spencer's version of the Theory of Evolution, to be philosophical, must be easy of apprehension.

Denslow's objection is not easy of apprehension. Therefore, it is not philosophical.

Mr. Underwood has not done us the justice to state what fact or point in our objection he does not apprehend. There may be some difficulty in making it more elementary than has been done in *Modern Thinkers*, but I will try. Suppose a philosopher should arise, who should assert that the efflux of the sun's light is the cause of all law, life, motion, growth, knowledge, and progress. Since, with reference to the question of light, only two conditions are predicable,—namely, a state of light and a state of darkness,—and all other conditions would be modifications of these two, any critic who should point out forms of law, life, motion, growth, knowledge, and progress, which were the result of the absence of the sun's light, would present not only a just but an easy objection to the previous statement.

With reference to knowledge, for instance, says the philosopher, "The presence of the sun's light reveals to us in detail all that we know of this world." "But," replies the critic, "the absence of the sun's light reveals to the human mind all that we know of other suns and worlds. Numerically, darkness reveals a thousand times as many worlds as light." We all recognize the criticism as just. The conflict between philosopher and critic is only the personified intellectual expression of a rhythmic succession of antagonistic properties or forces, both equally instructive and beneficent, which prevail everywhere in nature.

Goldziher and other students of comparative mythology hold that religions have divided on these forces, the earlier worshipping the gods of the night, the later and present those of the day.

Again, if a prophet arises who declares that all duty centres in love of others, as the supreme motive in character; if a critic follows, who points out that self-love is a far more essential and dominant force in promoting progress and true virtue than the love of others, and it is conceded that all love must be either ego-ist or altro-ist,—then the critic has made a just criticism, and, so far as the system of the prophet assumed to be comprehensive of all duty, the critic has dealt a destructive and fatal blow at the system of the prophet.

So if a botanist should assert that all vegetable growth points upward, resisting gravitation, and a critic should object that only stems point upward while roots strike downward in the line with gravitation, or if an ethnologist should say that all civilization was of white origin, while another should point to Hannibal, Euclid, the Egyptians, and the first Buddha, the points would be well made.

The principle that all motion is offset by rhythmic counter-motion, and hence that the highest and most permanent of all stabilities in the universe grows out of the successive and alternate occurrence of antagonistic instabilities, such as are exemplified in planetary, cometary, nebular, and stellar motion, is so clearly traced by Herbert Spencer as a law of physics, and so easily apprehended by Mr. Underwood in its physical aspects, that it seems remarkable that a rigid application of the same principle in the domain of thought should be deemed unjust to Spencer or difficult by Underwood. Yet, when applied to thought, it requires that the philosophical system of Herbert Spencer, like that of Thales or of Hegel, shall take its place simply as one of many "antagonistic instabilities," now temporarily revolving through the void of human speculation in aphelionic proximity to the warm sun of popular regard.

Now, let us see whether there is anything in my critique of Spencer's central and pivotal thought which should be otherwise than "easy to see," to a critic of Mr. Underwood's ready apprehension. I say (*Modern Thinkers*, p. 221):—

> Undoubtedly, Mr. Spencer has seized upon and eloquently elaborated one of the most comprehensive and brilliant generalizations of which the phenomena of physical, social, and intellectual science are capable. But, if it shall appear that each instance he adduces as an illustration of differentiation of the simple into the complex also illustrates a unification of previously differentiated and diverse elements into one simple and homogeneous entity or substance, is it quite clear that we have made any advance in our knowledge of the principles of universal science? Evidently, with reference to the one quality of homogeneity and heterogeneity, there can be but two changes possible. The first is the change from the homogeneous to the heterogeneous. Of this Mr. Spencer makes all action save dissolution to consist. The second is the change from the heterogeneous to the homogeneous, or the involving of previously differentiated and separate elements in the formation of some new and simple and homogeneous entity, which, if it occurs, should be called *involution*. It is the opposite of evolution, as evaporation is the opposite of precipitation. It antagonizes evolution as a mode of action in a more complete sense than does the dissolution which Mr. Spencer recognizes, because it is simultaneous in its action with evolution, instead of being successive and subsequent.

I then take several of the phenomena, such as germination in seeds, the organization of armies, the development of music, etc., which Mr. Spencer seizes upon to illustrate his law of change (in form and structure) from the homogeneous to the heterogeneous, and I show that he might just as truthfully have used them to illustrate a law of exactly the opposite character; namely, a change (in substance and utilities) from the heterogeneous to the homogeneous. And, as these two changes are the only changes possible with reference to the single quality of heterogeneity and homogeneity, therefore Mr. Spencer's supposed law is not a law at all, but merely a classification of change, in terms which on their face leave only two aspects possible, in such a manner as to recognize one of these aspects and ignore the other. My criticism is either true or erroneous. It is quite immaterial whether it is easy or difficult. If true, it reduces the supposed law of evolution, as stated by Spencer, into a half-truth, a law of flux offset by another law of reflux, a one-sided statement whose contradiction is as pregnant with wisdom as itself. It is something far better than a trick of words, but yet something far short of a universal law.

Now, let us see whether my illustrations sustain my point. I say (*Modern Thinkers*, p. 222):—

> Take the more prominent of Mr. Spencer's illustrations. For instance, the bean seed, germinating, first throws upward into the air the two halves of the germinated bean in the form of temporary leaves, while the roots sustain it in the ground. Then it still further differentiates into vine, leaf, blossom, and ultimately the new fruit. There is a differentiation of the homogeneous into the heterogeneous, *as to outward form.* But why should Mr. Spencer's cognition of the phenomenon not extend to the simultaneous coition of the previously heterogeneous elements, speaking in agricultural phrase, of soil, moisture, sunlight, and warmth, or, speaking in chemical phrase, of nitrogen, carbon, water, light, and heat, to produce the homogeneous entity called a bean plant. Are not the three elements of soil, sunlight, and the carbonic acid gas as it exists in the atmosphere sufficiently heterogeneous? And does not a bean plant, when considered as a living indi-

Digitized by Google

vidual in nature, possess a sufficient homogeneity in its substance, so that, when the former are united to form the latter, there is a blending of the heterogeneous into the homogeneous? . . . It is true the two changes *do not relate to the same qualities*. While Mr. Spencer is depicting *a change in form* from the simple to the complex, from the homogeneous to the heterogeneous, he is ignoring an equally striking change *in mechanical substance*,—from the heterogeneous to the homogeneous, and the production, out of marvellously unlike elements, of a new individual, which is certainly as unique in structure and function, as single as an organism, as it is diversified in form and details. The continued *involution* of heterogeneous substances into one new and at least mechanically homogeneous substance seems essential to the evolution of that substance from its homogeneous form when a seed into its heterogeneous form when a plant.

After applying the same process of elucidation to certain other illustrations used by Spencer,—*e.g.*, an army, an opera, sects, occupations, etc.,—the critique continues as follows: "Now, we imagine that if Mr. Spencer had begun by saying that he had discovered a philosophic clue to all phenomena, and had announced it to be that all progress consists either in change from the more simple to the more complex, or in the reverse, or in both concurrently, it would hardly have been necessary for him to add 'or in neither of them,' to provoke a broad smile. We should have looked upon Mr. Spencer as the prince of humorists. . . . So probably had Mr. Spencer laid down, as his fundamental postulate, that all progress consists of the two concurrent processes,—of the involution of the heterogeneous into the homogeneous, and the evolution of the homogeneous into the heterogeneous,—and that *every phenomenon which illustrates the one in form* illustrates *the other in substance*, it is possible that his disciples would have begged to know what other modes of change than these two could by any possibility be predicated relative to the one attribute of heterogeneity." To this line of argument, Mr. Underwood makes this reply:—

That in the growth of the bean plant diverse elements are united in one structure is very evident; but the correctness of characterizing as a "homogeneous entity" a complex production, in which several elements united in different proportions have produced all the variety afforded by the root, vine, leaf, blossom, and fruit of a bean plant, is by no means apparent. On the contrary, a bean plant is, in substance as well as in form and activity, a very heterogeneous structure. The chemical differentiations produced in plants generally by rearrangements of the chemical elements and by modification of tissues and organs are well described by Spencer.

Yes! Spencer never tires of describing them for the purpose of pointing out one-half of the phenomenon,—namely, the change in form and structure from the homogeneous to the heterogeneous,—but never for the purpose of calling attention to the simultaneous concurrence of the heterogeneous elements which form the diet of the plant to produce the homogeneous plant itself, or to show that diversity of diet advances *pari passu* with structural diversity. While different portions of the bean plant have certain elements of unlikeness to each other, yet they have all an element of homogeneity. Stalk, root, flower, leaf, and fruit *are all "bean plant,"* parts of one complete individuality, just as governor, magistrates, and people are all parts of one homogeneity of the State. The various parts of the human frame have a minor heterogeneity of structure and function, but they all have homogeneity in the fact that they are all alike "*man*;" as chop, liver, and bacon are all alike pork; or corolla, stamens, pistil, and calyx are all alike flower. This element of homogeneity they do not share in common with a rat-trap or a star, nor in any higher degree with the various forms of diet and sources of nutriment which are brought together by the processes of the animal economy to compose them.

Whatever obscurity there is in presenting either Spencer's theory or its antagonistic theory arises from the lack of philosophical accuracy inseparable from the two terms homogeneous and heterogeneous, from the fact that neither term indicates in what aspect the likeness or unlikeness is looked for. The Empress Josephine and a female elephant are "homogeneous,"—*i.e.*, alike in kind,—if only the quality of sex is considered. A star at night and a fire-fly are homogeneous, if only the quality of luminosity is regarded. The dew and the ocean are homogeneous in the single element of liquidity. Some wag has found homogeneity between a certain order of moralists and a guide-board, in that both always point out the way, but never travel it. Terms so vague as "alike in kind" or "unlike in kind," without specifying the quality to which the likeness or unlikeness has reference, can have no philosophic accuracy and must therefore be scrutinized with the greatest care, or they will prove mere "will-o'-the-wisps."

Mr. Underwood thinks it an inconsistency that, while offering this criticism upon Spencer's formulation of the Theory of Evolution, I should in the article on Haeckel have regarded the latter as having demonstrated the doctrine of evolution. The two views do not antagonize in my own mind. Haeckel's work is confined, in its philosophic aspects, to the elucidation of the doctrine or fact that no scientific evidences exist of the necessity of any but non-purposive causes in the work of creation, including the evolution of life from matter, and of a great multiplicity of species from certain limited and spontaneously produced forms. He does not so formulate the process in words as to ignore involution while magnifying evolution, or as to present us with a flux which has not its rhythmic reflux. He does not provide for a continual passage from the homogeneous to the heterogeneous without showing how the heterogeneous gets back into the homogeneous. He does not lay down a formula which derives all life from the egg, without balancing it with another formula which causes all life to posit its potentialities in the egg. Haeckel is content to prove that supernatural causes are unnecessary in nature. Spencer aspires to prove that in the processes of nature there is a perpetual ascendency of diverging forces over converging forces, of centrifugalism over centripetalism, of differentiation over unitization, of *heterogenesis* over *homogenesis*. Mr. Underwood may believe with Mr. Spencer in this particular. *Modern Thinkers* simply calls attention to the fact that, if this be so, then, instead of the world being governed by a vibratory equilibrium between antagonistic forces, it is despotized over by a single force; namely, the law of change from the simple to the complex.

It is in the interest of this law that Mr. Spencer lays so much more stress upon the fact that each cause produces more than one effect, than upon the equally evident fact that no effect is produced without the convergence of more than one cause.

This has the unphilosophic effect of destroying the principle that all nature is governed by antagonistic forces, contending against each other in a rhythmic succession of temporary instabilities, whose aggregate vibrations or pulsations, during long periods, have the effect of producing permanent stability. The most important result, and I regard it as a most defective one, is that, when Mr. Spencer comes to treat in his *Data of Ethics* of the laws of human conduct, he falls into the old theological division of human conduct into "right" and "wrong," which logically ultimates in a division of mankind into saints and sinners, and of destinies into heaven and hell after some pattern. This is just as unphilosophical as it would be to describe a planet in its aphelion as righteous and in its perihelion as sinful, or as it was in Jesus to pronounce a tree that bore leaves as accursed because it did not bear figs.

As Mr. Underwood does not carry the discussion forward to Spencer's ethics, I will only say that the same philosophic error which is involved in Spencer's adulation of the forces which tend toward heterogeneity over those which tend toward homogeneity and unity is extended in his *Data of Ethics* into an equally misleading exaltation of the altruistic and dispersive in human character over the egoistic and concentrative. In this respect, his ethics are essentially religious and not philosophical.

GARIBALDI, as a mere politician, the London *Times* says, is nothing. His mind is full of vague, impracticable fancies, picked up at the feet of the wildest social theorists, and tossed about in a brain far too active for the patient solution of social and political problems. He is at the mercy of schemers and plotters, who trade on his vast influence for their own personal ends; and, if he were listened to seriously, he might soon throw away in council all that he has gained by the sword. But as a man of action he has more than once shown himself irresistible. His is the faith which overcomes obstacles by sheer force of will, coupled with singleness of purpose and with that strange magnetic influence over men which has shown itself so potent in all his enterprises.

FROM ENGLAND.

(Concluded from last week.)

When Mr. Gladstone lost his election at Oxford University, and turned to Lancashire, he declared at Manchester that he was "unmuzzled" by Oxford's rejection. It was true, though other muzzles remained, which disable the statesman in any matter touching royalty or religion. Mr. Brooke has endured the orthodox muzzle a long time; and he has the reward of inability now to free his faith, even though he free his lips. The English Church has many men in places of rank and revenue, who would have before now escaped into entire freedom, if no pains and penalties had threatened to follow. It is too much to say that their characters suffer; but it is not too much to say that their vision of holy truth suffers, and that far more than would otherwise be the case they see through a glass darkly. Their efforts to keep the false eyeglass in its place, and to see through words and phrases and conceptions which, they know well, can only distort and dim the truth, by way of a make-believe conformity to established and endowed and acceptable half-truth or error, are efforts which carry injury with them, however little they may bring dishonor,—injury to the spiritual eye and to knowledge of truth, if not injury to conscience and character.

It is for this reason almost a special providence that an apostle of atheism, reputed vulgar and disreputable, has successfully challenged the attention of the nation and the Church, and occasioned, not only in Parliament, but in a great Congress of the Church, an outspoken acknowledgment and protest, on behalf of a sect whose negation of the common faith still leaves them, in the bonds that are deepest, men and brethren.

The student of the genuine mind of Christ need not for a moment deny to agnostic, secularist, or atheist, the name and character of Christian. The whole matter turns on character, however it may be completed by confession; and the rule of the real mind of Christ was that character answers in place of confession, and that a divine secularism, or doing daily good among men, is a sufficient divinity to begin with, and the only divinity that we need be anxious to achieve. The moral virtues alone were the subjects of Christ's beatitudes; and only the moral commandments, without the theological and Sabbatical, did he lay down as essential to living divinely, the rule even for going on to perfection being not to get religion, but to spend all and be wholly spent in doing good. It was always the view of Christ that religion would come without our pains, if we duly kept the path of daily duty; and he would at once assume that a secularism humanly wise and faithful was the best beginning for coming afterward to the knowledge of God. An agnosticism which aimed to save the mind from gnostic conceit and dogmatism, and to hold the seeker for truth back to practical duty, would exactly meet his constant view. The atheism even which turned on getting rid of the false divinity of theological and ecclesiastical pretension, Christ would accept as a necessary clearing of the soil for the future growth of pure and undefiled religion, of which the part likeliest to fail, and of chief importance to be looked after, and the only foundation for a true knowledge of God, is just that morality and secular care for right which common religionists postpone to erring piety, and make difficult by injurious superstition.

The natural human mind and the free English mind, as I read human nature and English history, do not accept any sort of gnostic divinity, or pretension to really know God, but rather lay first and chief stress on character and action, and leave opinion of God and the future as practically secondary, as inevitably opinion only, however clearly and strongly held, and as most likely to come to perfection when perfectly free, not only as to variations, but as to refusal and denial. If ever atheism shall fade out, it will be when not only theism is just and rational, but when theists allow the full liberty of refusal and denial, and are content to be strenuous first and chiefly for the moral and humane side of life. As I more and more read the history of our own religion, in the light of the new learning, I see in Christ a thoroughly radical reformer, who took non-gnostic, humane, and free ground, antagonistic so absolutely to church and creed of his day that even his most zealous disciples did not know what to make of it, and took occasion by his death to put their own bushel over it, and to give

Digitized by Google

out views contrary to his views, the flagrant wrong of which they thought he at least, so little did they know him, could not complain of, because the change raised him from a simple human teacher of love and trust to a "Lord Jesus Christ" of supernatural rank, authority, and nature, such as all Jewish and all heathen popular opinion would assume a master of divine things ought to be. I do not, however, think that religion can be widely and deeply alive without a profound opinion and conscience toward God and immortality. As a rule, the courage and confidence to pursue divine and eternal things will sooner or later come to healthy purity and power of mind; and those to whom such thought of God and such eternal hope come will be the prophets of human elevation, whether secular or spiritual.

At present, by far the worst atheists march under the flag of religion, with bishops and theological doctors for their captains. The Archbishop of Canterbury, whose salary the *Index* puts at $20,000, gets in fact $75,000 a year, as a bribe to preach up doctrines which he does not honestly believe, and to preach down "Theism," "Deism," "Secularism," "Agnosticism," and "Atheism," all of which are in some chief respect nearer the mind of Christ than the half-Jewish, half-heathen Gnosticism which Paul and his rivals in devised apostleship set on foot, which the Latin African Fathers built up into a great system of hardly mitigated heathenism, and which Luther, a crude barbarian in his fear of God and his ill thoughts of man and the world, had not pretended to reform when Henry VIII. and Elizabeth got the pope out of England, as Luther had got him out of Germany, without at all getting rid of, but rather keeping, in their darkest form, the Latin-African reading of Paul's theological contradictions of the mind of Christ. It is a curious fact that, as Protestantism borrowed the worst side of Catholic theology, so has English and Scotch dissent borrowed the worst side of Anglican theology, and gone off into abysses of vulgar superstition which only the lowest of the churchmen are found in. If half of England is more or less indifferent or hostile to religion, it is because a brutal superstition teaches devilism for divinity, and in large part teaches it more as make-believe than as honest belief. The three-headed, brimstone-breathing god of Augustinian, Calvinistic theology has been enough to make faith offensive; and not everybody has yet come to understand that an honest and a pure Christianity knows nothing of this monster. Both church and dissent are more at fault than Mr. Bradlaugh and his followers; and, when religion becomes rational and respectable, there will be some chance of an end to atheism, either disreputable or reputable. It would become so very fast, if faith were free and education were both free and adequate. Down to the present time, barbarism has still a wide hold on the common mind of England, and the better mind is bribed not to overthrow a barbarous creed. But the hour of reformation, not to say revolution, comes on apace; and no man can tell what to-morrow may not bring forth.

E. C. Towne.

For the *Free Religious Index.*

A REASON FOR NOT CO-OPERATING WITH LIBERALS.

With the decay of the Christian faith, will not the present moral code be necessarily changed? Who is prepared to say how much of our moral system has no religious basis? Who knows how much the idea of religious responsibility has determined the feeling of duty between man and man? Why is it that those who repudiate the moral law in theory are the same men and women who are found opposing Christianity? Has this fact no meaning worth considering? It is singular, on the theory that morality is wholly independent of religious belief, that all movements aiming at the overthrow of existing morality are led by avowed infidels. How does it happen that those destructive movements known as Nihilism, Socialism, and Communism are sustained by infidels alone? These are significant facts to me; and, if I were ten times more radical than I am, I should be forced to regard infidelity with suspicion. How can I co-operate with a party that has shown such heresy on the questions of practical morality as the so-called Liberals have done? Because I may disbelieve the Christian theology, that is no reason why I should affiliate with a party that is largely opposed to what I consider the moral foundations of society. The affirmative convictions which I hold in common with Christians, on the subject of practical righteousness, are a much stronger bond of union than the negative convictions which I share with infidels.

I think it is a question which every liberal-minded person should study now, whether, in the light of present events, what is known as Liberalism should be treated as a friend or an enemy to society. That question is in my mind and has been for some time; and, until it is decided, I cannot do otherwise than stand outside of the liberal movement. I am thoroughly tired of and disgusted with the destructive spirit of Liberalism, and until it shows more genius for constructive work I shall regard it with little sympathy. I have been trying for several years to find out what Liberalism means to do, and I am still in the dark. Is any one else in a similar condition?

H. Clay Neville.

For the *Free Religious Index.*

ANOTHER TRIBUTE TO KARL HEINZEN.

Allow me to pay a few words of tribute to the memory of that noblest German, Karl Heinzen, who has quitted our earthly habitation, and whose bodily remains have found an everlasting rest at the beautiful cemetery at Forest Hills.

His intense love of liberty and justice made him an exile from his own country more than thirty years ago. He found shelter, a glad welcome, and arduous work on the hospitable shores of our republic. He showed his thankfulness by true and untiring devotion to her internal prosperity; and, though he did not write in the language of his adopted country, he was a better, a truer citizen of this republic than is to be found prominent in either political party of to-day. In fact, he was too true, too honest, too upright a man to become famous and renowned while living. He was unpopular, because he had not a conservative vein within his whole being. But if a man is to be judged by what he aims and strives at rather than by his immediate success, then surely there was no greater man than Karl Heinzen. He was in fact a pioneer in every department of human improvement. The greatness and universality of his character, his iron will, his unapproachable radicalism, his scrupulous honesty, made him unpopular with politicians and with the masses, who are influenced more readily by suavity, cunning, trickery, and nice phrases than by open criticism, by clearness of diction, by avowed principle, and by honest and upright dealing. Mr. Heinzen was not a man of compromise. Clear, logical, precise, and concise in his thoughts and utterances, he would not swerve an inch from the position he had once taken. There was no yielding in his nature, no bending to circumstances: he would stand upright, defend and fight for his conviction until the last; he would not surrender the stronghold of truth and veracity, but sooner perish than make one concession to his enemy. Tyranny and despotism he fought incessantly in whatever form or shape they appeared. He pursued them with a vehemence and an ardor which caused him to be feared by those who had chosen a crooked path. If strong and intense in his hatred toward wrong, he was equally strong and intense in his love for truth, right, and justice. His long life was an earnest, conscientious devotion to principles which are the groundwork of a better and purer humanity.

He was an idealist, one of the purest kind, always forgetting self in the contemplation of the ideal object he had in view. Unlike the youth—in Schiller's beautiful and significant poem, "The Veiled Picture at Sais"—who shuddered and swooned when at last the veil was withdrawn from the mysterious picture and *truth* stood before him in all her majesty, unveiled mystery and splendor, Karl Heinzen did not shrink back before the glaring vision: he faced the *truth*, he bowed to her, he embraced her, and did his utmost to establish her reign upon earth. He was gigantic in figure, gigantic in character, gigantic in thought, a genuine Teuton, a descendant of those German knights whose courage and bravery could never be daunted. But his knighthood was of a nobler mould: he fought for principles, for the sacred rights of humanity, for the establishment of order and peace among men. "Let Nature send a Hero-soul," says Carlyle, "in no age is it other than possible that he may be shaped into a poet." Karl Heinzen was a poet. He had tasted the essence of life, he had felt the inwardness of being. His poems are deep, true, and powerful, like the man. Like every true, manly man, he loved and reverenced woman, and of him it is true what Tacitus tells us about the Germanii, he felt and recognized the divinity in woman's nature. His appreciation of woman's finer organization did not blind his sense of justice. He supported and advocated woman's claim to equal justice and independence for thirty years in his books, his pamphlets, his speeches, and in his weekly paper. Several of his pamphlets are translated into English. His *Six Letters* addressed to a pious man are clear and convincing.

He did not believe in a hereafter. He found no time for thankless, fruitless speculation; but, when sickness came and prevented him from farther work, his only desire was to die, to rest forever. He had done his work wholly and fully: he was not afraid of what would come; nay, he had a firm faith that his disciples would finish the work which he had begun. And so they will. The political organization which he has called into life will prosper: its members will complete the war for political reform and regeneration which he has so nobly and ably devised. *The Lessons of a Century*, a pamphlet of Karl Heinzen, translated from the German by a friend of the author, sets forth the political dangers, which are now upon us. The corrupting influence of the great power of our Presidents, and other institutional errors in our government, are clearly and forcibly put forth, and their remedies given. No unselfish, thoughtful reader, no clear-headed thinker, no close observer of facts, will fail to see the truth and strength of Mr. Heinzen's argument. Though the American people are slow, very slow indeed to see the dangers which beset the future of our republic, the time will come when they must see it, when they must withdraw their attention from mere money-making, and study *The Lessons of a Century*. In the mean time, the little band of German radicals will spare no pains, no sacrifice, to realize the reforms of their beloved originator. They will pay true homage and gratitude to him, and to their adopted country, in realizing the ideas which moved his heart and soul. They can honor his memory only by showing the same devotion, the same unselfishness, the same love which he so cheerfully and ardently bestowed upon the work of political regeneration. Though Karl Heinzen has gone from us, let his spirit be ever in the midst of us.

Clara Neymann.

New York, Dec. 4, 1880.

BOOK NOTICES.

Note.—*It is proposed to make this a carefully prepared department of the* Free Religious Index, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

1. A Fool's Errand. By One of the Fools. New York: Fords, Howard & Hulbert. 1880. pp. 361.
2. The same, reprinted, with the addition of Part II. The Invisible Empire: a concise review of the epoch upon which the tale is based. By Albion W. Tourgee, late Judge of the Superior Court of North Carolina. New York: Fords, Howard & Hulbert. 1880. pp. 521.
3. Bricks without Straw. 1880. pp. 521. Same author and publishers.

In our judgment, Judge Tourgee, by the publication of these three books, has done a work not less important to the future welfare of the United States than that done by General Grant in the suppression of the Southern Rebellion. We say this deliberately, yet confidently; though the victory by arms had immediate and conspicuous operation, while the course of effective reconstruction, by the method indicated in these books, will require decades of years, perhaps many of them, for its accomplishment. Nevertheless, it is unquestionable that the only course of national policy adequate for the removal of the evils that caused the Rebellion has been distinctly formulated by this author, and set forth in a manner so attractive and convincing as to compel the attention of hundreds of thousands, North and South, to the theory in question, and the facts upon which it rests. Many individuals, no doubt, have clearly seen the same truths; but no one before Judge Tourgee has so published and disseminated them as to show to large masses of men the necessity of a new national policy, and to supply the clearness and depth of conviction needed for its inauguration. We have now to see whether Republicans, so negligent of their duties to the nation and the freedmen in the past, will now use their present political ascendency to begin this work,

Digitized by Google

or whether a new party must be formed to apply itself to this chief duty of the present generation.

The first of the books above named, *A Fool's Errand*, is, in substance, the record of an attempt, by a man with Northern ideas and convictions, to establish his family in the South, after the war, with the hope of helping toward and enjoying the benefits of an improved state of society there. He expected that such improvement would naturally and inevitably follow the abolition of slavery and the enfranchisement of the freedmen; and he frankly calls himself "One of the Fools" for so doing, because intelligent recognition of what Southern society is, and of the causes which have been moulding it for a century past, should have shown him that such fraternization of South with North at that time was not reasonably to be expected.

The object of the book is to show precisely what those influences are which have wrought, during the last half-century, to produce the characteristics which we all recognize as belonging to Southern gentlemen,—to that class of Southern gentlemen which still rules the South, and which formerly ruled the whole country; an oligarchy dictating the policy of a nominal republic. These influences are described by Judge Tourgee with great clearness and great force, yet with wonderful moderation of language, and even a systematic understatement of his case. He depends for producing conviction, not upon isolated facts of special enormity, but upon known and unmistakable features of Southern life, social, political, and religious. And he gives the key to our present difficulties in the fact, hitherto understood by very few people at the North, that when, after the war, many of the Southern leaders and people agreed to "accept the situation," they understood and meant by that phrase something entirely different from what was understood and meant by the Northern leaders and people. For an explanation, which our author makes clear as daylight, of how the South was perfectly honest in holding such a position, our readers must consult the book itself.

"The Invisible Empire," forming Part II. of the second book above named, is a documentary corroboration of the reality of the acts of illegal violence described in Part I. as committed by upholders of the Southern idea against the colored people, and against those whites, native or Northern, who gave them sympathy or aid. It will be remembered by readers of *Uncle Tom's Cabin* that, when certain organs of Southern feeling pronounced that work false and libellous, Mrs. Stowe published a "Key" to it, showing from authentic historical documents, including much testimony from slave-holders themselves, that she had ample authority for everything there stated. In like manner, Judge Tourgee has here fortified himself by quotation of a small number of the milder cases of violence from the *Report of the Joint Congressional Committee on the Ku Klux Conspiracy*, an inquiry embracing thirteen closely printed octavo volumes, and chiefly concerned with events transpiring in the four years previous to 1872. Here is ample reference to names, dates, volume, and page of the work above named, besides letters of public functionaries from other sources, and extracts from well-known Southern newspapers, sufficient to prove the author's case in any court of justice.

The third book above mentioned, *Bricks without Straw*, is prefaced by a witty parable purporting to be translated from a recently discovered Egyptian papyrus-roll. In this, the king's jester is represented to have laughed when Pharaoh gave the well-known order that the Hebrew slaves should deliver the accustomed tale of bricks after their supply of straw was stopped. The angry king demanded a reason for this laughter; and the jester explained that such an order would work damage to the king himself, since the structures to be built of those bricks could not be firm or enduring. In like manner, the author forcibly shows a national reconstruction, to be permanent and beneficial, imperatively requires mutual understanding, and coöperation, at once intelligent and friendly, between the two parties concerned in effecting it. If North and South work at cross-purposes, even honest intention on the part of both will not accomplish a good result; but our author further shows that the two classes now engaged in our great governmental experiment are actually working at cross-purposes, desiring and seeking ends not only different from, but opposite to each other. He makes it clear that our troubles must continue as long as this opposition of aim and effort continues; and he designates the one only course of administrative policy which will suffice, if faithfully and perseveringly tried, to remedy the evil.

No fairer or more truly sympathetic interpreter of Southern feeling than Judge Tourgee could be desired by any Southron who has learned respect for the rights of human beings, and who desires that the law should recognize and impartially enforce them. Of course, those who wish to perpetuate the old rule of caste, and to hold colored men and women as permanently subordinate to the white race, will censure the books we have been noticing, and will complain of some of their statements. A writer in *Appletons' Journal* for December has already done this, taking up for criticism the declaration that such outrages as the Ku Klux perpetrated would have been tolerated "in no other nation and no other state of society." The expression is certainly extravagant; and Mr. C. H. Jones proves it so, by citing in reply the persecution of Prudence Crandall in 1834, for teaching a colored school in Canterbury, Connecticut. It must be conceded that, in the course of these three volumes, their author has used one expression too sweeping in extent. In mitigation of damages, it may be said that such acts as those of the Canterbury people were rare and exceptional in the North; that all the Northern outrages of that sort were due to fraternization with slaveholders in support of slavery; that even in Connecticut Miss Crandall was not stripped and flogged; and that, in a country calling itself civilized and Christian, numerous and atrocious outrages in all the Confederate States, continued all the years between 1868 and 1878, can get little palliation from the existence of a milder case of Northern violence in 1834.

The large sale which all these books have attained is not to be wondered at, since their interest is fully commensurate with their value. C. K. W.

India. By Fannie Roper Feudge. With one hundred illustrations. Boston: D. Lothrop & Co.

The plan of the series of volumes to which this belongs is a very excellent one. It is to furnish uniform entertaining histories for young people of those countries which, though of great interest, receive but little full or systematic attention in the ordinary line of such studies. The editorial charge of the work is intrusted to Arthur Gilman, which may be regarded a fitting guarantee it will be well performed. Of this series, Egypt and India have already been published. The present volume is devoted to India. From time immemorial, this far-distant land of the Orient has been associated with wonder and romance. Its fathomless and mystic antiquity, imposing and diversified natural aspect, marvellous architecture and art, the far-famed, glowing tales of the splendors of its luxury and wealth of tradition and fable, the striking and picturesque character of the life of its swarming population, the immobility of its civil customs and society, and correspondent well-nigh immobility of its religion, with their direct connection with the most advanced civilizations and tongues of modern time, impart to it a profound and fascinating interest. The present compendium crowds a great deal of information into a comparatively small compass. Perhaps this may be considered as carried almost too far for the class of readers for whom it is intended. But the objection will be raised only by those who prefer entertainment to instruction, in neither of which, however, it will be found wanting. It contains a description of the natural characteristics of India, its political divisions, government, and social customs, an outline of its history, some account of its literature and religion, the Christian missions upon its soil, and a summary view of the present condition and prospects of the country. Like all the books of D. Lothrop & Co., it is elegantly and artistically published, printed in clear type on fine smooth-surfaced paper, with numerous and attractive illustrations.

Motherhood. A Poem. Boston: Lee & Shepard. 1881.

The titles of some of the chapters of this poem, as "The Hail Mary," "The Prophecy," and the stanzas on the Madonnas, remind one of the crowning glory of the Catholic Church, the worship of the Madonna; but this volume contains no supernatural dogma or false sentimentalism. The poems are breathings out of a mother's heart full of joy and pride in the glory and blessing of her new relation. They are simple, fresh, and sweet, full of tender reverence, and with touches of playfulness and fancy. They tend to awaken a deep and holy feeling for motherhood, and this is a lesson everywhere needed.

The volume is prettily illustrated and bound in holiday style, and would be an appropriate Christmas gift to any young mother. E. D. C.

Eyes Right. A Bachelor's Talk with his Boys. Boston: D. Lothrop & Co.

We have here another of D. Lothrop & Co.'s beautiful holiday juveniles. It is not only beautiful inside and out, from cover to cover, but full of instruction concerning simple, every-day things, conveyed in an ingenious and delightful way. *Eyes Right* is the chosen title for lessons in the elements of science. The "Bachelor's Talks" embrace conversations about the magnet, electricity, fire, snow, stones, light, plants, animals, the moon, etc., and are well calculated to enlist and hold the attention. It is intended for quite young minds, and, though published by a house whose books tend to have an orthodox cast, is not in the present instance damaged by theology of any sort.

What Darwin saw in his Voyage round the World in the Ship "Beagle." New York: Harper & Brothers.

This book, as we happen to know, was not so much made as it was developed by the necessities of a household where children were growing up with active and inquiring minds. It seemed best to the father that his children should go to head-quarters for their knowledge of natural history and related topics; and so, with the consent of Mr. Darwin, he made a volume of excerpts from the *Voyage of the Ship Beagle*, a book which many find the most interesting that Mr. Darwin has yet written. Since its completion, he has warmly approved of the execution of the present work. And well he may; for the work which love inspired and wisdom guided has been admirably done. The material is classified, and the contents of the book are such that the older members of a family will find it equally profitable for themselves and for the younger members of the household. Indeed, some portions of the book are beyond the comprehension of children of average intelligence. We cannot recommend this book too warmly to those in search of books for their children that shall at the same time interest and instruct, especially when so many books are written that deliberately misrepresent the facts of natural history and the relations of natural phenomena, which are vastly more wonderful than any lies that Jules Verne and his imitators can tell us. The book abounds in excellent illustrations; and a superb wood-cut portrait of Mr. Darwin shows a face which compares very favorably with Thomas Carlyle's, to say the least. The comparison is justified by Carlyle's contemptible slur on Mr. Darwin's personal appearance.

The Story of the United States Navy for Boys. By Benson J. Lossing, LL.D. Illustrated. New York: Harper & Brothers. 1881.

We have not forgotten the enjoyment which we ourselves had in Mr. Lossing's records of patriotism and heroism when we were boys and one does not have to go far into the present volume to find out that his pen has lost nothing of its former cunning. His present work is, however, too much condensed to show him at his best. Mr. Lossing has evidently spared no pains to make his book correct in every particular. It has been submitted to the navy department at Washington, and cordially approved. Beginning with the issue of the first commission by the Continental Congress, to Captain Broughton of Marblehead, Sept. 2, 1775, the story is continued to the most recent times; and there are supplementary chapters upon naval training, engines of destruction, and so on. "There is a great deal more pleasure," says Mr. Lossing, "in telling the story of the peaceful and beneficent labors of our navy than in relating its dealing with the enemies of our country"; but Mr. Lossing's literary career is an amusing commentary on this assertion. He has certainly written a book which every boy enlisting in the American navy ought to have in his chest, and which other boys can read without any harm and no little enjoyment.

Juliet Corson has charge of a cooking school in New York city, in a house which has been taken by an association of women for the purpose of training young girls in all branches of domestic service. They are to remain in the school one year, are clothed, and receive a small compensation at the end of that time, when they are to be provided with good places in families.

Digitized by Google

The Free Religious Index.

BOSTON, DECEMBER 23, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WILL our subscribers please look at the mail tags on their papers, and see if they owe us anything; and, if so, in this matter remember the Scriptural injunction, "Pay that thou owest." This at least is a scripture that was given by inspiration and has authority.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15	$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock	50.00
S. GRIFFITTS MORGAN, *New Bedford*, " "	30.00
JOHN W. CHADWICK, *Brooklyn*, " "	10.00
WM. J. POTTER, *New Bedford*, " "	70.00
LOUIS BELROSE, *Philadelphia*, " "	20.00
GEORGE A. BOURNE, *New Bedford*, " "	10.00
W. C. RUSSELL, *Ithaca, N.Y.*, " "	20.00
Mrs. BENJ. IRESON, *Lynn, Mass*, " "	10.00
G. F. MATTHES, *New Bedford, Mass.*, " "	10.00
E. B. CHASE, *Valley Falls, R.I.*, " "	10.00
THOS. H. KNOWLES, *New Bedford*, " "	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*, " "	20.00
E. W. WEIR, *Lagrange, Ind.*, " "	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*, " "	10.00
EDWIN BROWN, *Worcester, Mass.*, " "	10.00
E. H. CHURCH, *Springfield, Mass.*, " "	10.00
WM. ROTCH, *Jamaica Plain, Mass.*, " "	20.00
GARDNER MURPHY, *Boston*, " "	10.00
WM. L. TAYLOR, *New York*, " "	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*, " "	20.00
Mrs. KATE GANNETT WELLS, *Boston*, " "	10.00
SAMUEL WARBASSE, *Newton, N.J.*, " "	10.00
L. E. BLOUNT, *Evansville, Ind.*, " "	10.00
F. A. GREEN, *Boston*, " "	10.00
JONA. F. BARRETT, *Boston*, " "	20.00
Mrs. SARAH EMERSON, *Dover, N.H.*, " "	10.00
CLEMENS VONNEGUT, *Indianapolis, Ind.*, " "	10.00
Mrs. LYDIA M. PLUMMER, *Newbury, Mass.*, " "	10.00
Prof. J. E. OLIVER, *Ithaca, N.Y.*, 8th assessment	10.00
ABBAM FOLSOM, *Boston*	25.00
Miss EMMA D. IRESON, *Lynn, Mass*	5.00
JULIAN BATES, *St. Louis, Mo*	3.40
CORNELIUS WELLINGTON	15.00
Dr. J. M. ALDRICH	10.00
HELEN M. IRESON, *Lynn, Mass.*	10.00
JAMES EDDY, *Providence R.I.*	50.00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)	30.00
R. T. HALL, *Sydney, Aus.* 8 " "	25.00
S. GREENE, *New York*	10.00
Mrs. S. R. MORGAN, *New Bedford*	4.00
JOS. T. WHITE, *New York*	2 00
WM. DUDGEON, *New Hartford, N.Y.*	2.00
Mrs. W. P. SOUTHWORTH, *Cleveland, Ohio*	100.00
R. WILKIN, *San Buena Ventura, Cal*	8.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881 will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SHALL THE DEED BE DONE?

We have just learned that the proprietors of the Parker Memorial Hall in this city have received an offer for the purchase of the building, and that they are actually considering the proposition, with the probabilities in favor of its acceptance. The mortgage on the property, and the low condition of the Twenty-eighth Congregational Society, for whose special uses the Hall was erected, are the reasons for this action. But, whatever the reasons, the necessity of the act, if it be a necessity, is none the less cause for the deepest mortification. This Hall was built to perpetuate the memory and work of Theodore Parker. His name is inscribed on its walls. To divert it to any other uses, to let it pass from the hands of those who are its special guardians, is like taking down a monument. Are there not gratitude, pride, faith, public spirit enough left among the Liberals of Boston and Massachusetts to avert this disgrace? Where are the men trained under Mr. Parker's stalwart thought who will now come to the rescue of his name? A generation ago there was a little band of men who "resolved that Theodore Parker shall be heard in Boston." Has that generation of heroes left no descendants? Are there no men and women who will now resolve that Theodore Parker's monument shall not be taken down in Boston nor the guardianship of it go to alien hands? Friends of Parker, act with prompt energy and liberality to prevent the consummation of this deed, or forever hide your heads in shame!

RELIGIOUS CULTURE OF THE YOUNG.

By a recent vote of the Executive Committee of the Free Religious Association, the Sub-committee on Publications were instructed to take active measures toward calling attention to the above subject, and securing, if possible, its thorough discussion with a view to giving practical aid to parents and teachers. To this end, they have arranged with the editor of the *Index* for the publication in fortnightly instalments of such original and selected matter as they may deem useful for this purpose. The first three contributions will be from the Committee. We now earnestly invite attention to the subject, and solicit communications giving practical suggestions or detailing personal experience in the line of radical religious culture in the home or school. In view of the fact that our space is limited and that the design is to offer the most condensed and widely applicable assistance possible, the Committee reserve the right of strict editorial supervision of matter received. All communications should be addressed to the Chairman, Providence, R.I.

FREDERIC A. HINCKLEY, *Chairman.*
ANNA GARLIN SPENCER.
EDNAH D. CHENEY.

REASONS FOR CO-OPERATION AMONG LIBERALS.

In another column, we print a communication from an old contributor to the *Index*, Mr. Neville, which perhaps voices the sentiments of no inconsiderable number of liberal thinkers at the present day. Mr. Neville, at least, puts questions which are suggestive of thought,—though, to our mind, they are not at all so unanswerable as his tone in putting them seems to imply.

That the decay of Christian faith is to effect for morality "a change of base" is, we believe, true; and, as such an operation in military movements is always attended with more or less of danger, so will this change of moral base involve somewhat of peril to society. But shall we therefore say the change is not to be made? It is as impossible, we answer, that the change should not come with the necessary progress of thought, as it is often impossible that an army should keep its old base of supplies and at the same time advance to occupy new territory. The only question to be asked in both cases is, not whether the movement shall be made, but how it shall be made most safely. If we understand Mr. Neville, he is too timorous to make the movement, and thinks it safer to remain in the old camp, even if his fellow-soldiers shall all leave it, and he shall be left behind to fraternize with the enemy. Such liberal thinkers seem to us simply to lack the courage of their convictions, or else not yet to have thought themselves into clear convictions. Those who see, as Mr. Neville seems to see, that the theological base of ethics is no longer tenable, have, in our view, no right to be lingering there; for thus they increase the very danger they fear. They should already, with the rest of the liberal army, be taking possession of a new position, or out as scouts reconnoitring for a new position, if one be not already discovered.

Figure aside, if Mr. Neville no longer really believes that the moral law was given by supernatural authority on Mt. Sinai and in the Christian revelation, by what line of ethical reasoning can he bring himself to act in practical morals *as if he so believed*? Sincerity is the very root of ethics. And one of the greatest moral dangers of our time comes from the fact that so many who have really lost faith in the old theological basis of morality are yet staying half-heartedly in the old spot, with no real moral convictions at all. If Mr. Neville has not lost this faith,—and on this point we may allow considerable doubt,—then he is rightly there. But if he has let this old faith go at the demands of his radical thought, then by what right can he stand aloof from his fellow-thinkers and thus try to escape the moral responsibilities of his thought? Is it not as much his duty as the duty of others who so think, to set to work to show what Liberalism means to do and can do on its own ground? There is much, it is true, in Liberalism itself that needs to be amended and purified. At some of its developments, we do not wonder there should be moral shrinking and disgust. But the amendment is not to come by timidly retreating into the old theological sanctuary and hiding from the need. It is only to come by our resolutely putting our thought and our deed to the task of a better moral instruction.

Digitized by Google

Yet Liberalism is not to be weighted with all the excesses that occur under its name. The outrages of "Nihilism" and "Communism" are the reaction of struggling humanity against the abuses of the human mind and the crimes against human rights that have been perpetrated in the name of the State with the sanction of religion. All the greater therefore is the necessity to set forth the principles of religion and morality utterly severed from this old basis of ecclesiastical authority, which has been the fruitful source of so many oppressions and wrongs. Nor is it to be admitted that all the amendment and purification needed are on the side of Liberalism, and that good moral company is only to be found in the churches. The exposures of dishonesty and immorality of various sorts that have most startled public attention in these recent years have been concerning men who have generally been church members, or at least adherents of the churches. This is not said to excuse any moral defect among Liberals, for Liberalism should have a higher moral standard than the churches: it is said simply in the interest of truth and justice, and to show that we do not necessarily get into a safe moral circle by standing "outside of the liberal movement."

What is needed is that all who feel, like Mr. Neville, the preëminent necessity of giving to Liberalism a moral aim, should stand clearly and firmly to their convictions, and work zealously together to impress those convictions on the liberal movement. And if it be asked, What is the ethical basis for constructive liberal work, the moral foundation which is to take the place of the old theological basis of morality? the answer of a host of radical modern thinkers is ready, *It is the equity that naturally inheres between man and man in all social relations.* This is a principle which, though illustrated in the history of the religions, is independent of all theories of supernatural revelation and of all theology; a principle rooted logically in the nature of things and as irrefragable as a law of mathematics. And when it is asked, Where is the "constructive work" of Liberalism? the inquirer might be pointed to what not a few individual Liberals are actually doing for the improvement of human society, while others among their fellows are still but dreaming or are spending their energies in criticising.

FALSEHOOD IN THE PULPIT.

[Extract from a lecture in Chickering Hall, New York, Dec. 12, by FELIX ADLER, Ph.D.]

There are, indeed, grand chapters of the Bible, words that ring into our hearts like the tones of some mighty bell sounding from its steeple over a city's roofs; grand truths, sublime in their conception and classical in their expression, such as no literature has ever surpassed. And the heart rises in enthusiasm to these truths, and the soul expands under their influence. But even these truths are soiled by the company in which they are found. What right have you to take these truths and lay them, together with all the rubbish that is found in the Bible, on a pulpit in a church, and write over both in common the word *holy*, when so much that is underneath the word, within the gilt-edged leaves, is unholy? Why do even the most liberal preachers content themselves with an occasional hint, saying, "This part of the Bible is mythical, and this is not entirely to be believed," and yet allow the cloak of sanctity to cover, as it were, the whole; and yet do not dare to state roundly what the results of Biblical criticism are, that "the Bible is man's handiwork through and through, and some parts of it are utterly to be condemned, and we have no right to hold it up *in toto* for your reverence; and the idea of anything superhuman attaching to it, of any truth being revealed therein which was not inscribed in the human heart, the possession of the human spirit before, is no longer tenable." The clergymen who hold these opinions do not utter them. The clergymen also who have accepted the views of science so far as no longer to believe in any interference with nature, but only look upon God as a higher power somehow ruling in the world, do not give their congregations clearly to understand that such have come to be their views. They equivocate in their pulpits.

And now we urge that religion does not assist in fighting against falsehood as it ought, because it is itself suspected of an alliance with the prince of falsehood. For the ministers believe themselves to be actuated by proper motives, doubtless,—motives of consideration for the condition of the people who are not yet ripe enough for liberal views, who require to be led up slowly, and so on, as the phrases go. And perhaps the people are not ripe. Sometimes, in the history of the world, a rupture must be made; sometimes, the knife must be applied, in order to save vital parts; and we must then trust to the healing powers of nature in time to close up the wound. But, even if the people are not ripe enough to be liberal themselves, they are mature enough to suspect the liberalism of their ministers. They know that their ministers are intelligent men; they know that intelligent men everywhere tend toward more radical opinions; they do not believe that their religious leaders hold those simple orthodox views which they seem to uphold in their pulpits.

And so the sincerity of those who are to be teachers of sincerity is deeply suspected. And that is the direst evil which ministers can inflict, a far greater evil than any too hasty forward movement might bring with it. For either the congregation are hypocrites and only wish religion to be kept up for social form's sake, or as convenient show to curb the masses (and then the congregation look upon their minister as their fellow-hypocrite, as the master hypocrite among them all); in or the congregation, though they doubt at heart, wish to believe these things, wish to believe that they believe; and then they suspect you, their fellow-minister, of also doubting at heart, and only trying to make yourself and them believe that you believe. And, in either case, they will withdraw from you their confidence. They will treat you with all outward shows of respect; they will call you "reverend," but they will not give you reverence; they will invite you to their social gatherings and appoint the first place for you there; they will call you to their weddings and to their funerals; they will consider you as one of the necessary, indispensable public falsehoods of the time, but they will not give you that power over their feelings, over their souls, which by virtue of your office you ought to have. Only *he* can work on and into the lives of his fellow-men, of whom they believe that down to the bottom of his heart he is sincere. Only he who will utter the whole truth as he knows it, and be restrained by no temporal consideration, can call up in men their better natures and redeem the world from the sway of falsehood.

And so let us at least, in the liberal society which we have founded, and which we trust will be the mother of many like it, make sincerity our foundation; and let us labor to make sincerity the foundation of all liberalism. For that let us stand, for that let us plead. And, if we do not honor God enough, as some say, let us at least show that we know how to honor her who has been named, in beautiful metaphor, the first-born daughter of God, the immaculate, the divine Truth.

TEXTS AND BIBLES.

Some one in the *Index* recently expressed the wish that Mr. Savage would tell why he takes *texts* for his sermons. It hadn't occurred to me before that any one would care whether I did or not. But, finding that they do, I am perfectly willing to confess. The reason I use texts is—pardon the Hibernicism—that *I don't use them*, except when I happen to feel like it, and find one that suits me. And I presume no intelligent reader of the *Index* would think of denying any man's right to use a text, when he pleases. And, when I do use one, I am quite willing to take it from any other book than the Bible, provided I find one that serves me as well. I am not one of those Liberals who believe that any book is good *except* the Bible, and any religion noble *except* Christianity. Bibles and religions must all stand on their own feet in the modern world. And, provided any man grows in the stature of his goodness, we need not care what he feeds on.

The using or not using a text need not be taken as a test of orthodoxy or rationalism. For preaching from texts I suppose to be a "modern innovation," even in the Church. And, in the old days, it was quite common to take a whole paragraph or chapter instead of a single verse, and preach what men called "expository" sermons. An old minister recommended this method to beginners in extemporizing, because he said that then, "when you got *persecuted in one text*, you could *flee into another.*"

For some years now, I use texts only a part of the time, counting it a part of my freedom to do as seems best in the matter.

But this leads me to say a word on the Bible as compared with other Scriptures,—with Conway's *Anthology* for instance,—for pulpit use. I cannot use the others very much, and yet I have no objection to their use. The teaching in most parts is quite as good. And I find in the Bible very much that I cannot use. But still I use the Bible much more than anything else. Why? Compare the *Anthology* for a moment, and see.

1. One trouble may be in the translation. It seems, in the main, cumbrous and stiff. It doesn't flow and ripple along the channel of familiar speech as the Bible does. Much of it is stilted. It is not quite so bad as the substitution of "My chalice exuberates" in place of the Psalmist's "My cup runneth over"; but this exaggeration may show what I mean.

2. But the most serious obstacle to the use of other Scriptures lies in the fact that the manners customs, habits of thought, etc., are unfamiliar. Constant explanation is needed to bring the thought home to the people. I am aware that the manners and customs of the Jews are quite as foreign to our Occidental ways, but through ages of Bible use they have become domesticated in our Western World.

I look forward to a time when I may use more of the Bible rather than less. I pass over much of the New Testament now, lest I may be misunderstood. But when the Bible is recognized as what it really is, and one may read a story of miracle for the core of it without being supposed to indorse the husk, then we shall indeed be emancipated. We ought to be able to refer to a New Testament myth as freely as to a Hindu or Roman one, and that without stopping to explain that we do not believe in its literal truth. This time will come. I am doing what I can to hasten it.

Now, dear *Index*, I haven't time to prolong this note. I want to close by wishing you, if it is not too early, "A happy New Year!" I believe you

Digitized by Google

are doing a good and needed work. I sincerely hope you may "live long and prosper." I shall hope, by and by, to have something worth saying through your columns, and, what is quite as important, find time to say it.

Sincerely, M. J. SAVAGE.

BOSTON, Dec. 5, 1880.

REMEMBERED PICTURES.

A correspondent kindly sends us the following extract from a private letter from one of the band of friends who were present at the funeral of Lydia Maria Child,—our correspondent rightly thinking that our readers would like to share the memory of the natural picture so fittingly described:—

The day of Mrs. Child's funeral was one never to be forgotten, with its changing lights and shadows and brilliant autumn hues, followed by a brief, sparkling, summer-like shower, and crowned by two magnificent rainbows, which spanned the horizon just at the moment when the little band of devoted friends laid away all that was mortal of their dear one in the quiet resting-place which she had chosen and loved. It thus seemed as if Nature sought to pay a last tribute to one who had loved so well the least of Nature's charms; to a clearer feeling of which her glowing words have helped many a soul less gifted than her own with poetic insight.

We cannot forbear giving also to the readers of the *Index* a portion of our friendly correspondent's own letter, wherein a visit made by herself and husband last spring to Lucretia Mott is described. She will pardon the liberty we take for the pleasure of our readers:—

The last time we were in Lucretia Mott's sweet and gracious presence was in her own lovely country home in the opening spring; a picture ever to be remembered as she sat in the low easy-chair of her library, the table covered with books, a vase of flowers beside her, the soft drabs of dress and shawl, and the delicate Quaker cap so sweetly harmonizing with the cordial friendliness of her greeting. Her recollection and grateful mention of slight kindnesses shown her by us many years ago was remarkable in a woman of eighty-seven, whose mind had been filled with so many weighty interests. Not less so was it to find her at this age absorbed in Samuel Johnson's *China*, of which, as well as of his *India*, she spoke with warm admiration, and was glad to have our late information concerning their author, to whose pulpit she had been several times welcomed in past years. She showed us the four generations of her family in a picture where they were taken together, and we felt that ancestor and descendants might well be proud of one another. Such lives as hers will hold sway beyond their own generation,—

"Until the world is wrought
To sympathy, with hopes and fears it he ded not."

THE *Rising Faith*, a liberal Unitarian paper published in Manchester, N.H., vigorously and justly protests against the sensational methods that are now degrading very much of the Evangelical Sunday-school work to the point where healthy minds can only look upon it with contempt. The editor says: "We feel called upon to enter our most emphatic protest against a considerable part of the sayings and doings of noted Sunday-school workers at the annual convention of the New Hampshire Sunday School Association, which was held in this city a few days ago. We speak more particularly of the 'chalk talks' of the ignorant and sensational advent preacher, A. A. Waite, and the speeches and performances generally of the musical man of the convention, Prof. W. F. Sherwin. There was much to find fault with, also, on the score of bigotry and false doctrine in the addresses of Rev. J. S. Ostrander, Rev. C. E. Harrington, and others. In fact, the conception of the Bible, which prevailed at this convention, and the methods of its interpretation, which were presented as models, were in direct contravention of nearly all the best results of modern scholarship, as they are now accepted and held to by the more enlightened portion of the orthodox ministers and churches. The worst thing, however, at this convention was the element of flippancy and harlequinism that was introduced into it by the two professionals named above, Sherwin and Waite. No serious impression, certainly, of the sacredness and value of religious things could be made upon the minds of children by the exercises which these men conducted; while even to look at the pictures which Mr. Waite put with so much skill and rapidity of drawing upon the blackboard would immediately plunge a susceptible child into hell-fire, and keep it there until the impression which it produced upon its sensitive mind could be removed."

THE New York *Herald*, from which we reprint the condensed report of Professor Adler's discourse in another column, says editorially of the same: "An abstract of an admirable discourse on lying will be found in another column. As lying is the most prominent and highly esteemed of business virtues, it deserves more thought than the public generally gives it." Last Sunday, the subject of Mr. Adler's lecture was the present persecution of the Jews in Prussia. The *Herald* gives an abstract of it, but we hope to print the lecture entire. On the same day, as a cable despatch says, "A meeting of two thousand persons was held in Berlin, at which resolutions were passed in favor of the suppression of liberty to the Jews, and to return no liberal to parliament who will not promise to vote for such suppression and to buy nothing from Jewish shops or firms."

THE family of Lucretia Mott have given public notice that they are preparing her biography. They would be glad, for this purpose, to have the originals or copies of any of her letters, which will be returned, if so requested. Such letters may be sent through the Post Office to Maria Mott Davis, Oak Lane, Station A, Philadelphia, Pa.

THE authority of the Queen's government in Ireland appears to be nearly displaced by the decrees of the Land League which the people themselves enforce. The Queen, it is said, has personally urged upon Gladstone energetic coercion; and recent despatches speak of "a bloody Christmas as probable."

OF the tributes to Karl Heinzen in last week's *Index*, the translation of the biographical sketch should have been attributed to Miss Hardaker, and the translations from the Washington paper to Miss Sprague.

SCIENCE AND RELIGION.

WE referred, in last week's *Index*, to Professor Huxley's demurrer to some of the speculative inferences drawn by Sir Wyville Thomson from the results of the voyage of the "Challenger." A far more decided criticism has also been made upon one of these inferences by the eminent naturalist, Mr. Charles Darwin, who goes so far as to say that Sir Wyville Thomson "does not understand the principle of natural selection," as explained by Mr. Wallace and himself. The particular sentence criticised is the following: "The character of the abyssal fauna refuses to give the least support to the theory which refers the evolution of species to extreme variation, guided only by natural selection." "This," says Mr. Darwin, "is a standard of criticism not uncommonly reached by theologians and metaphysicians, when they write on scientific subjects, but is something new as coming from a naturalist." The offensive words are *only* and *extreme variation;* and we repeat Mr. Darwin's criticism here, because these words indicate the sources of the commonest mistakes made by "theologians and metaphysicians" and many other persons when speaking about, or writing upon, the evolution of species. No one should suppose that the evolution of species depends *only* on natural selection. With reference to the other point mentioned, Mr. Darwin says, "If Sir Wyville Thomson were to visit the yard of a breeder, and saw all his cattle or sheep almost absolutely true, that is, closely similar, he would exclaim, 'Sir, I see here no extreme variation, nor can I find any support to the belief that you have followed the principle of selection in the breeding of your animals!' From what I formerly saw of breeders, I have no doubt that the man thus rebuked would have smiled and said not a word. If he had afterward told the story to other breeders, I greatly fear that they would have used emphatic but irreverent language about naturalists."

AN amusing typographical error occurred in Professor Huxley's notice of the "Challenger" publications. He was represented as saying that "the deep-sea fauna presents us with many forms which are the *dried* and but little modified descendants of Tertiary and Mesozoic species." Upon this he comments thus: "As few things can be much wetter than the inhabitants of the ocean abysses, this opinion seems to be, to say the least, eccentric. But "dried" should have been printed "direct," which was the word denoted by my graphic symbols."

While upon this subject, it is but fair to say that Sir Wyville Thomson has replied with considerable apparent success to one of Professor Huxley's criticisms. The point at issue, however, would require too much space to be stated here. The notice and reply are both in *Nature*.

MR. S. TOLVER PRESTON published, several months ago, a very brief article on Evolution and Female Education, which was more important than its modest length would lead a careless reader to suspect. It was important because by purely physical methods he reaches conclusions with regard to female education similar to those previously reached by John Stuart Mill by abstract methods of reasoning, and thus the results of the two methods confirm one another. He quotes Mr. Darwin, "It is indeed fortunate that the law of the equal transmission of characters to both sexes prevails with mammals, otherwise it is probable that man would have become as superior in mental endowment to woman as the peacock is in ornamental plumage to the peahen," and adds that this puts the education of woman in a new light. "For the above deduction, grounded on the evidence of natural science, would indicate clearly that man, by opposing the intellectual advance of woman for countless generations, has enormously hindered his own advance,—by inheritance." Man has hindered woman's performance of her natural share in the work of brain development, has therefore been compelled by nature to do the work for her; and valuable brain tissue which might have been man's to-day, as a fair reward of intellectual labor, has gone over by the laws of inheritance to the female side to fill up the gap artificially created by man's own stupidity. Any existing mental inferiority on the part of woman, therefore, so far from being an argument against female education, ought to be regarded as the strongest reason the other way. The race might have been elevated far above its present status, had woman been able to contribute her fair share to the common stock of brain development. It is possible, Mr. Preston believes, that the present less stability of the female intellect may be naturally due to the brain qualities being gained mainly by *inheritance* instead of by hard practice, as in the case of man's brain attributes. R. C.

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

State Regulation of Prostitution.

WE received, some time since, the letters addressed to the Second International Congress on the above subject by the New York Committee of the Federation and by the President of the Moral Education Society in Washington. We have a waited reports of the Congress itself before noting them. We have since received these through the courtesy of Mr. Aaron M. Powell and Mrs. C. C. Hussey, of New York. The second session of the "British, Continental, and General Federation for the Abolition of State Regulation of Prostitution" was held in Genoa, Italy, September 27 to October 4. Like the first Congress, at Geneva in 1877, it was attended by about five hundred delegates, representing most of the countries of Europe. America, which had several delegates in person at the former Congress, was present only by correspondence at this. Beside the regular delegates, the general meeting of October 3 was attended by an immense crowd of people, thronging the large square fronting the theatre in which the delegates had been assembled, consummating their discussions in a series of resolutions affirming their convictions and purposes. The crowd was largely composed of representatives from the Workingmen's Associations from all parts of Italy, joined to similar associations of Genoa. These Workingmen's Associations seem to have taken special interest in the discussions of this as also of the former Congress; and, as the resolutions were read to them from the balcony outside the theatre, they were received with universal and enthusiastic applause. The resolutions reaffirmed, substantially, the declaration of principles set forth three years ago, making some special applications of them. The members assert their unalterable determination "to work for the abolition of the laws and regulations now in force, which, by sanctioning prostitution, make it a recognized institution." They declare that "everything relating to prostitution must be made subject to the common law of each country," that "all legal guarantees of personal liberty must be made equal for the two sexes," that legislation must not "provide for or tolerate any official registration of prostitutes, or any official recognition of prostitution as the status of a social class," nor "sanction any violation of the rights possessed by every woman over her own person." Furthermore, they declare their conviction that the "sanitary regulation of prostitution, and the medical examination of women involved in it," are inefficient for the protection of the public health, and, failing to secure their object, while at the same time "grossly violating the common law in the person of woman," should be abolished.

OUR special interest in the action of the Congress, and in the general European movement which it represents, lies in the existence of the following facts among us. Though the system of regulation does not obtain in the United States, there are men of some prominence in medical and sanitary societies, who more or less openly advocate it. Though a bill establishing it, once furtively passed in the city council of St. Louis, was, after several years, repealed, on the earnest and indignant protest of some of its best citizens, yet its reënactment has been since attempted, but without success. Though bills have been introduced into several State legislatures and city governments, and after vigilant and determined opposition defeated, yet the advocates of the measure are ready to renew the attempt, and under cover of some general resolve, half-concealing the real purpose, gain their end. Only constant watchfulness will prevent this. Among the most effective instruments that may be employed in this work of prevention is the diffusion of information upon this European movement, this uprising of the cultured and elevated moral sense, manly honor, and womanly purity, against the system so long prevalent on the continent, and a few years ago partially and deceptively introduced into England. To show, as has been done clearly and powerfully, how the system of regulation undertakes to give man impunity in sin and makes woman the suffering victim; what gross inequality and injustice marks its dealings with the two; what abuse it is susceptible of and has actually occasioned; how it demoralizes the community in which it obtains, by accustoming them to the presence of a permitted and protected class of prostitutes; how, under its administration, prostitution has kept on increasing; and how even that which has been and is claimed as its sure and most desired result, namely, the limitation of contagious disease, has entirely failed,—all this, taken in connection with the fact of an ever-strengthening organized effort for the abolition of the system, cannot fail of effect in deterring or defeating the occasional attempts at its establishment among us. As the letter of the New York Committee, after describing past attempts and present dangers, well says, "International influence, in modern times much more than formerly, has become a powerful factor for good or ill in all civilized countries. . . . The movements for the introduction here of State regulated vice were of European origin, and the future preservation of America from the degradation which it involves will be indirectly one of the beneficent results of repeal and abolition in Great Britain and on the Continent.

THE letter from the President of the Washington Society acknowledges yet more explicitly the help which has been received from friends abroad, individually and collectively, and welcomes their continued coöperation in withstanding the farther attempts to be made for regulation. Then, characteristically with its far-sighted purpose of moral prevention, it calls attention to the society's work of "investigating the causes which underlie all this moral corruption," of concentrating effort upon "curing these evils, instead of suppressing or controlling them, by disseminating knowledge in regard to physical life, and an education in the laws of heredity, and thus aid in the growth of purity through this process of evolution," and then closes by invoking their continued fraternal relations, after the repeal of past unjust legislation has been effected, in the joint "endeavor to so cultivate the moral sense of humanity that the race will be elevated above perverted and sensual indulgence." F. H.

"THE ALPHA," the organ of the Moral Education Society, Washington, D.C., appears, enlarged to sixteen pages. It is making the same brave stand as ever for social purity, wise parentage, and a higher moral culture. Its December number records, among other good and practical measures, the organization of a Washington Froebel Society, for the study and application of Froebel's principles of education, and the establishment of free kindergartens for the benefit of poor and neglected children. Two of these had been already opened in distant parts of the capital. Such schools, for the more favored children of those in good circumstances, have been in existence there for some years. But these are the first, I think, in that city, which may claim the character which the good German woman who first started the system would have given to them all: namely, that of educational and civilizing missionaries. F. H.

LESSONS
ON
The Origin and Growth of Christianity.

IX.

TEACHING BY PARABLES.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."—MATT. xiii., 34. (*Compare Mark iv.*, 33, 34.)

1. The Parable Defined.

PARABLE (from Greek, παραβάλλειν, "*to throw beside; to compare*"): A *parable* is a *fable* or "*allegorical representation* of something real in life or nature, from which a *moral* is drawn for instruction." It is a *figurative discourse*, in which the *principal subject* is described or illustrated by *another subject* resembling it in some of its *circumstances* or *conditions*. The intentions of the speaker or writer in regard to the *principal subject* are left to be *inferred* from their likeness to the circumstances of his *parable*.

This *indirect mode* of instruction has often been adopted by the great religious teachers of the East. There are *parables* in the OLD TESTAMENT (see *Judges ix.*, *II. Sam. xii.*), and among the discourses of the Jewish rabbis in the TALMUD. RENAN says, "*We find in the* BUDDHIST *books parables of exactly the same tone as the Gospel parables.*" (*Life of Jesus*, p. 169.)

NOTE.—Read to the class one of "BUDDHAGHOSA'S *parables*," e.g., the story of KESAGOTAMI, from Conway's *Sacred Anthology*, p. 390, or its poetical paraphrase by Rev. John W. Chadwick in his *Book of Poems*. Also the *Old Testament* parables, "*The Trees Choosing a King*" (*Judges ix.*), and "*The Poor Man and his Lamb*" (*II. Samuel xii.*).

2. The Parables of Jesus.

Teaching by parable was the favorite method of JESUS, in presenting his doctrine to the multitude. Our Lesson's text declares that he taught *publicly only in this manner*. The *Second Gospel* adds. "*When they were alone, he expounded all things to his disciples.*"

Aware, apparently, that many were *not prepared* to receive his teaching, he sought in this way to win those whose *kindred thought* could penetrate to the *secret* of his allegories, while others would not *be repelled*, as they might be by a *harsher* and *more literal* statement.

(Read the *Parable of the Sower*, *Mark iv.*, 1–25. Compare *Matt. xiii.*, 1–23; *Luke viii.*, 4–18.)

The *parables* of JESUS are *simple* and *uniform* in style, and sufficiently *individual* and *unique* to identify them as *the product of a single mind*; though doubtless some of them may have been *modified slightly* in transmission. They manifest *the same peculiarities* of style and thought, though reported by *three different writers*. This tends to prove that they are *not inventions* of the *Evangelists*, but have been *fairly reported*, from traditions that are, in the main, *trustworthy*.

NOTE A.—The *Germs* of some of the most beautiful of JESUS' parables are found in the *old Jewish literature*: but they have been expanded and impressed with his genius and personality, so that they now present all the peculiarities of his thought and style.

NOTE B.—In the discourses of JESUS as reported in the *Fourth Gospel*, we find *no parables*. In *thought* and *style*, they are *totally unlike* all the sayings of JESUS reported in the *Synoptical Gospels*. In the *latter*, the *Kingdom of God* is chiefly taught and glorified; while, in the *Fourth Gospel*, JESUS is constantly made to exalt and glorify *himself*. The *Synoptical writers* evidently present the *truest report* of his teachings.

3. The Kingdom of Heaven described in Parables.

Many of the parables of JESUS were devoted to the presentation of his doctrine of the KINGDOM OF HEAVEN. He thus taught that the preparation for the coming KINGDOM was *an inward process*, and not merely external obedience to the precepts of the LAW (*Mark iv.*, 14–20); that its acceptance by *a few humble believers* would ultimately result in the salvation of many (*Mark iv.*, 30–32; *Matt. xiii.*, 31, 32, 33); that the *faithful few* would be preferred to the many who rejected his warnings (*Mark iv.*, 26–29; *Matt. xiii.*, 24–30; 36–43; 47–50); that all else was as nothing compared with the importance of "*seeking first the* KINGDOM OF HEAVEN *and its righteousness*" (*Matt. xiii.*, 44–46); that the *poor* and *despised* would be preferred in the KINGDOM to the wealthy and great (*Matt. xxi.*, 28–32; *Luke xv.*, 1–7; 8–10; 11–32); that even *late repentance* would secure all the rewards of the KINGDOM, in which the first would often be last, and the last first (*Matt. xx.*, 1–16); and that he who labored *most faithfully* should be abundantly rewarded, while he who perceived the truth, without laboring to spread it, would be punished. (*Luke xix.*, 11–28.)

In the parables of the "*Wicked Husbandmen*" (*Mark xii.*, 1–12; *Matt. xxi.*, 33–46; *Luke xx.*, 9–19), and the "*Marriage of the King's Son*" (*Matt. xxii.*, 1–14), he reproves the *Chief Priests* and *Pharisees* for neglecting to warn and prepare the people for the coming of the KINGDOM, and for their persecution of JOHN THE BAPTIST, and himself; and declares that the power shall be taken out of

Digitized by Google

their hands and bestowed upon the despised "*publicans and sinners*," who gave heed to his word.

NOTE.—Only the parables of the *Sower*, the *Mustard Seed*, and the *Wicked Husbandmen*, are contained in the TRIPLE TRADITION, though doubtless others were derived from sources as authentic.

General Questions.

1. What is a *Parable?* 2. What *great religious teachers* have taught in parables? 3. Can you relate one of BUDDHA'S parables? 4. To whom did JESUS speak in parables? 5. Why did he adopt this method? 6. Can you give the Parable of the *Sower*, and explain it? 7. What are the leading characteristics of JESUS' parables? 8. How are the discourses of JESUS reported in the *Fourth Gospel?* 9. How does this affect the *historical value* of that book? 10. How did JESUS explain his doctrine of the KINGDOM OF GOD? 11. Explain the parable of the *Mustard Seed?* (*Mark iv.*, 30-32.) 12. The *Tares?* (*Matt., xiii.*) 13. The *Lost Sheep?* (*Luke xv.*) 14. The *Prodigal Son?* (*Luke xv.*) 15. The *Laborers in the Vineyard?* (*Matt., xx.*) 16. The *Wicked Husbandmen?* (*Mark xii.*)

To the Teacher.

Read in Savage's *Talks about Jesus*, the Lecture on his *Public Life* (the paragraph, pp. 78, 79, might be read to the class). Also Milman's *History of Christianity*, Vol. I., p. 231

Assign a parable to *each scholar* a week in advance, to be repeated and explained during the lesson. Explain the *parables* yourself, and try to separate their *local* and *special* meanings from the more *general* and *universal*. Show what they meant *when they were spoken*, and what lessons they inculcate which are good for *all time*, for *us*, *here*, and *to-day*. There is material here for interesting conversation during two or three Sundays' Lessons.

"FALSEHOOD."

How Deception must be Fought.

In Chickering Hall, Professor Felix Adler addressed the Society for Ethical Culture on the subject of "Falsehood." The spirit of falsehood, said the Professor, is powerful in the political world. You have recently heard its manifold utterances from the political platform. The spirit of falsehood is powerful in the press. It leads the unscrupulous journalist to sacrifice both facts and character when they stand in the way of his purposes. The spirit of falsehood is powerful in banking-houses, in the gin-shops, and in the stores of the wine-merchants. It is powerful in the retail shops and in the wholesale establishments. It is powerful in the best society. To combat the spirit of falsehood, we need to direct the education of children especially to the analysis of their own motives. Falsehood is most dangerous, not when it leads to the deception of others, but when it leads to self-deception. Very few of us are exempt from the fault of attempting to cover up the secret, selfish springs of our actions, and justifying them by better motives than were really had. Self-deception goes so far that many men live on for years in the pursuit of base objects, cloaking their conduct all the while by ascribing to themselves some disinterested intention. The politician in search of office deludes himself into the belief that he is furthering the interests of his party. The officer of a charitable society, whose real aim is the gratification of personal vanity or the obtaining of power, deludes himself into the belief that he is laboring for the cause of benevolence. Even in our very ideals there is a source of falsehood. When a strong sensuous nature co-exists with moral idealism,—and the two do go together at times in the same individual,—and when the lower nature has triumphed, the better self is so horrified at beholding the degradation of self that it seeks to wrench the guilty deed from its proper interpretation and to palliate and to excuse it, and so the testimony of the inner life is wholly falsified and confused. We need to cultivate the art of analyzing our motives and of distinguishing between the real springs of our actions and those semblances with which we are in the habit of mystifying our conscience.

Falsehood in Business.

But of what avail is it to teach truthfulness, if the avocations of life compel the practice of falsehood? Herbert Spencer, speaking of England, said that the law of the trade seemed to be to cheat and be cheated, and from many quarters we have the sentiment echoed that business interests and strict integrity do not go together; that the strictly honest man in business must go to the wall. And, if this were so, then it were better for the children of business men to be sent to teachers who will teach them the art of lying with good effect rather than to teachers who will awaken their consciences. But we believe the maxim is at bottom a false one. We believe that the system of unlimited competition under which the hand of every man is against that of his brother will eventually be driven out of business, as it has been driven out of other departments in life. And, if that seems far off, the question must be put, Can nothing be done in the interval to check at least the grosser forms of commercial falsehood, to prevent the spread of the disease of dishonesty? A union of merchants is earnestly to be desired, who will brand such forms of deceit as are known to them, who will frankly discuss the questions that come up under the head of commercial morality, and who will instruct their own consciences and those of others according to a higher standard. The code of honor which such an association of merchants in high standing would lay down, while it might not be generally accepted, would serve to uphold many who are disposed to do what is right, and would exert its beneficial influence in the purification of public opinion. Similar associations would be of service in the professions; for in each of them peculiar moral questions come up, which do not come up in the others, and the discussion and consideration of which is a matter of prime importance for preserving a high standard of integrity among the members of these professions. If we conceive the members of such associations united at times in order to consider and discuss these moral questions which concern them all alike, simply as men and women,—such questions as the right relation of the sexes to each other in marriage and outside of marriage, the question of benevolence, and the question of the relation of finite man to the infinite,—we should then have the idea of a society for moral culture such as we hope for.

Falsehood in the Pulpit.

There is a third auxiliary to which we have a right to look in the struggle against falsehood; that is, religion. The reason why religion does not more effectually aid in the fight against falsehood is because it is itself suspected of falsehood. People believe the clergy to be more liberal than they avow. Even the common people hear of the spread of scientific theories, and have vague notions that the critical study of the Bible has threatened the old foundations of faith. Some of the men and the women in the pews desire only that religion be kept up as a social form or as a curb upon the passions of the masses, and these care not greatly for the sincerity of the pulpit. Others do care, but even among them the damaging fear is spreading that the whole truth is not spoken in the sacred places. This spectre of suspicion that rises between the pulpit and the people paralyzes the power of the teachers of religion over the hearts of the people and over their lives. It is fervently to be desired that the leaders of religion will cast away from them all other considerations, and state the extent to which their views have been affected by modern theories fully and frankly. The greatest evil they can inflict upon the times is to allow the suspicion of their insincerity to go on growing. Even a too rapid advance in the direction of liberalism would not be so great an evil as this. The people will allow him only to work a radical reform in their actual lives of whom they believe that his utterances are transparent to the very convictions of his soul.—*New York Herald.*

PERSONAL ITEMS.

JUDGE TOURGEE, author of the *Fool's Errand*, etc., it is reported, is to enter the lecture field.

MR. B. F. UNDERWOOD will address the Free Religious Society of Providence, R.I., next Sunday.

PROFESSOR GRAY, of telephonic fame, has accepted the chair of Dynamic Electricity at Oberlin College.

DOM PEDRO, the Emperor of Brazil, has translated a number of Whittier's poems into the Portuguese language.

IT is said that Longfellow's "Excelsior" was inspired by a letter from Charles Sumner, full of lofty sentiments.

KING KALAKAUA, of the Sandwich Islands, is reported to have expressed an intention of soon revisiting this country.

THE English section of the Socialistic Labor Party of Philadelphia have passed resolutions of respect to the memory of Lucretia Mott.

RICHTER, in his new life of the artist Leonardo da Vinci, says that only ten paintings by him of undisputed genuineness are known to exist.

DR. MARY J. SAFFORD lectures on Thursday of this week before the Ladies' Physiological Institute of Boston on "The Influence of the Mind on the Body."

IT was stated in the *Index* of last week that Walter C. Wright was the business manager of the Fair for Abused Children. Mr. Wright, though active in promoting the interest of the enterprise in various ways, was in fact, we learn, the business manager only of the paper entitled *Childhood's Appeal* published by the fair.

MR. A. BRONSON ALCOTT has no faith in the opinions of the ancient disciplinarians of New England. "I hold," said he, the other day, "that the man who cannot govern children, or men either, by moral means, by the power of his eye, the charm of his manners, the resources of his intelligence, is not worthy to control his fellow-creatures."

MR. THOMAS S. HALL, inventor of the automatic electric railway signals bearing his name, and in use on many of the railways of this country, died at Hartford, Conn., December 1, at the age of fifty-two years. Mr. Hall was a man of great force and persistence, and his inventions have done much to diminish the hazards of railway travel.

MRS. ELIZABETH THOMPSON, of New York, who has been so munificent in her charities, says: "I have given during the last sixteen years for benevolent purposes some $600,000. The most of this has been used to encourage idleness, corruption, and crime. I am now determined to assist 'God's worthy poor, who are willing and striving to do something to make mankind richer and better morally, intellectually, scientifically, or mechanically.'"

MRS. HORACE MANN, widow of the veteran educationist, who closed his useful career more than twenty years ago, is still engaged in promoting those interests which her husband held so dear. She is now busy translating the reports of the International Congress at Brussels, particularly all that refers to the improved kindergarten methods of Europe, for the next volume of Dr. Barnard's *American Journal of Education*. She has also translated a large part of the *Reports of School Hygiene*.

MRS. MARY THATCHER HIGGINSON, the wife of Col. T. W. Higginson, prepared for the Fair of the Massachusetts Society for the Prevention of Cruelty to Children one of the most remarkable collections of autographs extant. It includes almost every American author; pages from the works of many English ones, such as Lord Jeffreys, Wilkie Collins, Froude, the Rossettis; actors of the eminence of Ristori; statesmen like the Adamses and Patrick Henry, Sumner, Everett, and the chief among those living; artists like William Hunt and La Farge; and people of science, like Agassiz, Silliman, and Maria Mitchell.

FOREIGN.

A WORK of Voltaire's, entitled *Le Sottisier*, has recently been printed for the first time. It has remained among the books bought by the Empress Catherine from Mme. Denis.

THE manager of the Toulouse *Triboulet* has been condemned to pay twelve thousand francs damages to the French Minister of the Interior and six thousand francs to the Prefect of Toulouse on account of the libels published in that paper.

DURING the lecture of the Professor of Philosophy at the University of Berlin on the 31st ult., a great tumult arose in the room, owing to the Professor's opposition to the anti-Jewish agitation. The disturbance reached such a pitch that the lecture had to be suspended.

ST. PETERSBURG.—A Jewish theatre has been opened at St. Petersburg by M. Goldfaden, a Jewish actor, who gained considerable reputation at Moscow. The theatre opened with an opera called "The Fanatic," M. Goldfaden being the author of the libretto. All the performers will be of the Jewish persuasion. The only other Jewish theatre in Europe is at Bucharest, and it is under the same direction.

MR. DILLON, speaking at a land meeting at Clonmel, lately said, after a fierce denunciation of Irish landlords, that they should steadily pursue their policy, and if the government prosecuted them other men

Digitized by Google

would take the places of those who were prosecuted until the whole of Ireland was put in gaol. For his part, he believed that, in spite both of the government and the landlords, they would have the rents reduced, and the people would hold the land in Tipperary.

At a meeting of the North Staffordshire branch of the English Church Union on Saturday, November 20, a resolution was passed, protesting against the imprisonment of Mr. Dale for having obeyed the law of his Church and realm in preference to the so-called law of the Privy Council and Lord Penzance. The meeting further offered him their heartfelt thanks and sympathy in the noble stand which, they stated, he is making for the defence of the rights of the English Church.

A publican applied at the Manchester Police Court on Tuesday morning for an extension of hours on November 5, for a supper in connection with a "swearing club." The stipendiary asked what that was. The applicant explained that fines were imposed for swearing on the Sabbath, and out of these the supper was paid for. Mr. Headlam expressed surprise that the fines should be so enormous as to be sufficient to defray the cost of the repast. The applicant said there was something short, and they made that up. Mr. Headlam declined to grant an extension.

Persecution of Jews in Morocco.—Despite the energetic remonstrances of representatives of the European powers and of the United States, the persecution of the Jews continues in Morocco. It is thought that several Jews have been murdered at Tale, Rabat, and Tetuan. The Moorish government, on the other hand, is punctiliously carrying out the rules laid down at the recent convention, limiting the number of Jewish subjects to whom it extends special protection. The insubordination of the Arabs and the Riff pirates continues, and the Sultan's authority is set entirely at defiance in many outside towns.

Mobbing Mr. Bradlaugh.—Mr. Bradlaugh, M.P., was recently to have delivered a lecture at Exeter on "Land Laws and the House of Lords"; but in the afternoon some of his committee apprehended a breach of the peace, and acting on this the deputy mayor requested Mr. Bradlaugh not to hold the meeting, warning him that, if he did so, he would be held responsible for any injurious results that might happen. Mr. Bradlaugh replied, expressing disgust that any such information should have been sworn, but abstained from taking any part in the meeting. When this announcement was made, the hall was filled by a noisy audience, which for a long time continued shouting for Mr. Bradlaugh. At last, it was promised that their money should be returned: and the audience left for Mr. Bradlaugh's hotel, some of them forcing their way into his room, and the remainder creating a great disturbance in the street. At ten o'clock, Mr. Bradlaugh left for the railway station, when an attempt was made to upset the cab; but he reached the station safely, and left by the mail-train.—*Lloyd's Weekly.*

"Lloyd's Weekly" gives the following account of the imprisonment of Rev. Pelham Dale, High Church Ritualist, whose case has recently attracted wide attention: "The Church of St. Vedast has been closed, the notice appearing on the door, 'In consequence of the rector of this parish, the Rev. Thomas Pelham Dale, M.A., being confined in prison for conscience' sake, there will be no service in this church until farther notice.' It appeared that on Saturday evening the tipstaff of the court waited on the reverend gentleman at his residence in Ladbroke-gardens, Notting-hill, and served him with a copy of the sentence of the judgment pronounced against him in the Court of Arches by the dean, Lord Penzance. This was about half-past seven o'clock; and Mr. Dale, having remarked that he was taken somewhat by surprise, made a formal protest against the legality of the sentence, but said he would not give the official any trouble. A cab was then called, and the reverend gentleman, accompanied by the tipstaff, was taken to Holloway City Prison, where he is now incarcerated. He is confined in the right wing of the gaol, on the ground floor, two rooms being assigned to him, and a small fire allowed. This and the gas have to be extinguished at half-past eight o'clock at night, and at six o'clock in the morning he is expected to rise. His friends are allowed to supply him with food, but no spirits or tobacco are permitted within the prison. He is, however, already on the sick list, and under the doctor's care, as he is suffering from general debility and an abscess in the right hand. On Sunday, as no communication is permitted with the outside world, he was compelled to accept prison fare. In the afternoon of Sunday, the Bishop of London's legal secretary, Mr. Lee, visited the church and saw one of the churchwardens; but Mr. Dale had carefully locked up the sacred building. In the evening, the Rev. G. Acland, of the grammar school, Kensington, attended to conduct the service, but failed to gain admission."

JESTINGS.

Johnny lost his knife. After searching through his one pocket without success, he exclaimed, "Oh, dear! I wish I had another pocket: it might be in that."

"I am a Methodist," pleaded a prisoner before a police judge the other day. "All right, then," said the judge: "we'll put you on probation," which by interpretation is he was held for trial.

An old toper excused himself recently before the Rockhampton Bench by stating that "his feet gave way." Of course, his head hadn't anything to do with it. The Rockhampton people now say, "Take care of your head, and your feet will take care of themselves."

An eccentric, pious man of Plympton, Ore., has built a house on posts forty feet high. His neighbors say he elevated himself that he might be nearer heaven. His real purpose was to be above and beyond the book agent, lightning-rod man, and politician.

It takes an English vicar to quote Scripture in advertising for a maid of all work. Witness the following from the *Telegraph:* "Wanted, a good general servant, able to cook. Aged about 22. 'One who fears God.'—Nehemiah v., 15. Wages £12. Good character and references. Young housemaid and man kept. —T., Attleborough vicarage, Nuneaton."

The Lord's Prayer, worked in worsted and prettily framed, was the ground of action in a case called for trial in Troy a few days ago. The contestants proved to be mother and daughter; and each assumed to be the legal owner of the disputed work of art, which was finally awarded to the girl, with the gentle admonition that she should study it carefully.

A Galveston clergyman was talking to a male parent about the latter's little boy Johnny. Said the fond father: "He is the cutest little cuss you ever saw. He can swear like a trooper, chews tobacco, ties tin pans to dogs' tails, and—" "Does he attend school?" "Why, parson, he is too young for that, you know: he is not far enough advanced."—*Galveston News.*

What's the use—what on earth, we say, is the use—of talking about art culture in San Francisco, when it is an open secret that a certain rich mining man recently sent to Florence for a copy of the Venus of Milo, and, when the statue was delivered, actually sued the Central Pacific Railroad Company for mutilating a work of art, and, what is more, recovered large damages?

"Isn't it lovely, Mr. Robinson," said Miss Fitzjoy, as she daintily held up her skirts from the morning dew, "to see the handiwork of nature in the ripening of the crops? The sun and rain combine to give us the fruitage of the soil"— "Yes, ma'm, and the market-men combine to cheat us out of the value of it. Why, green corn ain't bringing nothing, potatoes don't pay for digging, and you've got to give apples away."—*New Haven Register.*

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday-School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

NEW BOOKS.

A CASKET OF JEWELS.

Sketches of the Radical Club of Boston.

Essays, Discussions, and Poems, by

Emerson, Dr. Hedge,
Whittier, Prof. Peirce,
Longfellow, Wendell Phillips.
Holmes, Mrs. Leonowens,
Higginson, Mrs. Howe,

And other distinguished authors.

Edited by Mrs. John T. Sargent. 12mo. Illustrated. Price $2.00.

A work of over 400 pages, prepared under the direction of Mrs. John T. Sargent, and containing choice gleanings from the discussions and conversations on philosophy, religion, and literature, which have been held at the Chestnut Street Radical Club, by many of the foremost thinkers of America.

SELF-CULTURE.

By James Freeman Clarke. 12mo. Price $1.50.

"Twenty-two Lectures, full of ripe experience, profound wisdom, broad views, and beautiful religious spirit, which makes Dr. Clarke one of the foremost men of his day."—*Saturday Evening Gazette.*

A DREAM OF FAIR WOMEN.

By Alfred Tennyson. Copiously illustrated from new drawings by the best American artists, engraved under the direction of Mr. A. V. S. Anthony. Rich and quaint arabesque binding, delicately embellished in colors. Full gilt edges. Eight full-page pictures. Printed at the University Press, on the finest quality of tinted paper.

One volume, 4to. Price, in cloth, $5.00; in morocco antique, $9.00; in tree calf, $9.00.

HELIOTYPE ENGRAVINGS.

Beautiful productions of the best ancient and modern Pictures, printed in permanent ink on fine paper, 19x24 inches. Descriptive catalogue sent free on application. A portfolio of charming pictures can be bought for the price of an ordinary steel engraving. 50 cts. each.

*** *For sale by all Booksellers. Sent, postpaid, on receipt of price by the Publishers,*

JAMES R. OSGOOD & CO.,
211 Tremont Street, Boston.

A Christmas Present

New Every Month.

WIDE AWAKE, $2 a year, for the delight of the family circle.

BABYLAND, 50 cents a year, for the amusement of the little ones.

LITTLE FOLKS' READER, 75 cents a year, for schools and kindergartens.

THE PANSY, an illustrated weekly, by Mrs. G. R. Alden, author of the Pansy Books, 50 cents a year.

D. LOTHROP & CO., Publishers,

32 Franklin Street, Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

"Books which are Books."

RALPH WALDO EMERSON.

Complete Works. *16mo Edition.* 10 vols., cloth $15.00
Half calf 30.00
Little Classic Edition. 9 vols., 18mo, cloth 13.50
Half calf or half morocco 24.50
Tree calf 31.50
Fireside Edition. 5 vols., 16mo, cloth, 10.00
Half calf 20.00
Tree calf 25.00
Prose Works. Complete in 3 vols., crown 8vo, cloth 7.50
Half calf 13.50
Tree calf or morocco 18.00
Parnassus. 12mo, cloth 2.00
Half calf 4.00
Tree calf or morocco 5.00

NATHANIEL HAWTHORNE.

Complete Works. *Illustrated Library Edition.* 12 vols., 12mo. 24 Illustrations. Cloth 24.00
Half calf 48.00
Little Classic Edition. 23 vols., 18mo. 23 Vignette Illustrations. Cloth .. 28.75
Half calf or half morocco 57.50
Tree calf 75.00
Fireside Edition. 12 vols., 16mo. 23 Illustrations. Cloth 20.00
Half calf 40.00
Tree calf 50.00
New Globe Edition. 6 vols., 12mo. 24 Illustrations. Cloth 10.00
Half calf 20.00

JOHN GREENLEAF WHITTIER.

Poetical Works. Complete. *New Cambridge Edition.* 3 vols., crown 8vo. Portrait, cloth, gilt top 6.75
Half calf 13.50
Morocco 18.00
Prose Works. Complete. *New Cambridge Edition.* 2 vols., crown 8vo, cloth, gilt top 4.50
Half calf 9.00
Morocco 12.00
Complete Works, Prose and Poetry. *Cambridge Edition.* 5 vols., crown 8vo, cloth, gilt top 11.25
Half calf 22.50
Morocco 30.00
Poems. *Household Edition.* 12mo, cloth 2.00
Half calf 4.00
Tree calf or morocco 5.00
Illustrated Library Edition. Portrait and 32 full-page Illustrations. Red-line border, cloth, full gilt 4.00
Half calf 7.00
Tree calf or morocco 9.00
Red-Line Edition. Portrait and 16 full-page Illustrations. Cloth, full gilt 2.50
Half calf 4.00
Tree calf or morocco 6.00
Diamond Edition. Cloth 1.00
Half calf 2.25
Morocco 3.00
Tree calf 3.50

HARRIET MARTINEAU.

Autobiography. 2 vols. Portraits .. 6.00
Half calf 11.00

SAMUEL JOHNSON.

Oriental Religions. I., India. II., China. Each 8vo, cloth 5.00
Half calf 8.00

T. STARR KING.

Christianity and Humanity. Sermons, edited by E. P. Whipple. Fine Portrait 2.00
Substance and Show. Lectures 2.00
Each of these in half calf 4.00

OLIVER WENDELL HOLMES.

New Uniform Edition of his Works, including:—

The Autocrat of the Breakfast-Table.
The Professor at the Breakfast-Table.
The Poet at the Breakfast-Table.
Elsie Venner.
The Guardian Angel.
Poems. *Household Edition.*

The volumes are singly 2.00
The set, 6 vols. in box, cloth, gilt top 10.00
Half calf 20.00
The Breakfast-Table Series. 3 vols., 12mo, in box, cloth 6.00
Half calf 12.00
Morocco 15.00

*** *For sale by Booksellers. Sent, post-paid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co.,

BOSTON.

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

George MacDonald is Writing a New Story.

WARLOCK O' GLENWARLOCK,

WIDE AWAKE FOR 1881.

The new story which GEORGE MACDONald is now writing, **"Warlock o' Glenwarlock,"** will be given in **WIDE AWAKE** for **1881**, in immense Illustrated Supplements, printed directly from MacDonald's own MSS.

EDWARD EVERETT HALE

will have a Department in **WIDE AWAKE**, in which he will talk, in his strong, sensible way, about the affairs and politics of different nations. **Just what the Boys want.**

MRS. A. M. DIAZ,

whose pen has long been missed from the Magazine, will contribute a Serial Story with 120 Pictures, running through the year. Two other serials will be given, together with an Illustrated Ballad in each number, brilliant short stories, amusing Operettas for evening entertainments, Songs carefully suited to the taste of children, etc.

A MONEY PRIZE PAGE

will be a feature in each number, offering large sums of money to be competed for by the readers of this Magazine.

WIDE AWAKE is only **$2.60** a year. Send 20 cents for the beautiful Holiday (January) number, with New Cover and Colored Frontispiece *Calendar*.

Address all orders to

D. LOTHROP & CO.,

32 Franklin Street, Boston, Mass.

PRANG'S

CHRISTMAS CARDS.

PRANG'S

PRIZE XMAS CARDS.

PRANG'S

BIRTHDAY CARDS.

PRANG'S

ARTISTIC PANELS.

For Sale by All Dealers.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,

664 and 666 Sixth Avenue, New York.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*.

C. BATES,

129 Tremont Street, Boston.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,

FREE RELIGIOUS ASSOCIATION,

3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES

of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, 1879, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

The American Popular Dictionary, $1 Only.

This useful and elegant volume is a complete Library and Encyclopædia, as well as the best Dictionary in the world—superbly bound in Cloth and Gilt. *It contains every word of the English language, with its true meaning, derivation, spelling, and pronunciation, and a vast amount of absolutely necessary information upon Science, Mythology, Biography, American History, Law, etc.*, being a perfect LIBRARY OF REFERENCE. Webster's Dictionary costs $9.00, and the American Popular Dictionary costs only $1.00. "Worth ten times the money."—*N. Y. Times.* "We have never seen its equal, either in price, finish or contents."—*Christ. Advocate.* "A perfect Dictionary and Library of Reference."—*Leslie's Illus. News*, N. Y. One copy of the American Popular Dictionary (Illustrated), the greatest and best book ever published, postpaid, to any address on receipt of only $1. Entire satisfaction guaranteed. Two copies postpaid for $2. A GRAND HOLIDAY PRESENT. *Order at once.* This offer good for 60 days only *and may never appear again.* 5,000 copies sold in two months! Address H. C. DEAN, Publisher, 89 Metropolitan Block, Chicago, Ill.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN.

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✣ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 575.
VOL. I., NEW SERIES.—NO. 27.

BOSTON, MASS., THURSDAY, DECEMBER 30, 1880.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HUMANITY is the equity of the heart.—*Confucius.*

THERE is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay our hand on a human body.—*Novalis.*

OUR humanity were a poor thing but for the divinity that stirs within us.—*Bacon.*

THE rational (human) world is to be considered as a great immortal individual, which unceasingly works out the necessary, and thereby is ever raised to be master over the accidental.—*Goethe.*

THE poet hears a voice, he sees a beckoning. Then he is apprised, with wonder, what herds of demons hem him in. He can no more rest: he says, with the painter, "By God it is in me, and must go forth of me." He pursues a beauty, half-seen, which flies before him.—*R. W. Emerson.*

NOT a true life really dies; not a true thought, word, or deed is wasted; not a true being ceases to be. Each lives in the future, as it lived in the present, in ever-widening circles and ever-multiplying force. It is an awful but an ennobling thought. It is one to strike like a trumpet on the ear of every living soul, and to stir him to energy and virtue like a battle-cry. It speaks to him, and says, not, "You are soon to put on immortality," but, "You are immortal." It says, not, "Your life on earth is fleeting," but, "Your life on earth shall live forever,"—live forever, but in a finer, purer way, with all that is poor and mean in it passing into oblivion, and all that is solid and humane in it deepening in power; with none of its material side, of its vacillating side, of its eristic side, surviving, but only its goodness and its truth embodied in the permanent influence of our race. It may be that it will not be a life of sensation or of consciousness; but it is not less truly life for that, since all that makes the soul great will work continually, and in ever new and grander ways.—*Frederic Harrison.*

NOT yet, at this age of the world, is the divine child born, except in symbol and dream. Not yet is he born in the heart of his own worshippers. No human organization serves yet for his perfect cradle. Only here and there the materials for his manger are collected in some association that pities the outcast, honors labor, rescues brute animals from cruelty, or seeks to level the irregularities of human conditions. But the idea is abroad, the sentiment is awakened, the desire is kindled, and will bring about its own fulfilment. The unisons of faith have been sounded. The unisons of charity will be voiced ere long. Leigh Hunt, standing with his friend Shelley in the cathedral at Pisa, remarked, as the organ was playing, and the crowds were kneeling on the floor, that a truly divine religion might yet be established, if charity were really made the principle of it, instead of faith. His friend murmured, "AMEN."—*O. B. Frothingham.*

MAN is his own star; and the soul that can
Render an honest and a perfect man
Commands all light, all influence, all fate;
Nothing to him falls early or too late:
Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.
—*Beaumont and Fletcher.*

CURRENT TOPICS.

IT is said that Archbishop Purcell, of Cincinnati, who found himself two years ago in debt to numerous members of his diocese to the amount of about $4,000,000, has not yet been able to pay anything to the creditors, many of whom were poor people who had intrusted all their savings to him. The only consolation they have is that it is invested in "the Church."

AN anxious Sunday-school superintendent in the South, whose prayers have been criticised by the teachers, writes to the *Sunday School Times* to find out how long he ought to pray at the opening of his school. He says he does not pray more than five minutes, and finds it difficult to crowd all that he wants to say into that time. The *Times* answers that he prays too long.

WHILE numerous liberal objects are going a-begging and seem likely to go down for the want of a few thousand dollars, Mr. Moody has only to hold out his purse for the missionary purposes he has in mind, and it is at once filled. He has but just started a school for girls at Northfield, Mass., his native town, and seen it in successful operation, when he announces the plan of a similar school for boys, with $50,000 already given, and in hand for the enterprise.

THE "Society to Encourage Studies at Home," projected a few years since by some prominent and cultivated ladies of Boston, for the purpose of affording aid and counsel to young women (in any part of the country) who may desire to pursue certain courses of study by themselves, has been attended with such success and evidence of usefulness that it has very naturally suggested the formation of a "Young Men's Society for Home Study." The latter includes Messrs. Samuel Eliot, Arthur Gilman, Samuel S. Green, John Hay, O. W. Holmes, W. D. Howells, H. W. Longfellow, W. B. Rogers, Lloyd P. Smith, Charles Dudley Warner, and Justin Winsor on its advisory committee. Mr. Fred Gardner, of Cambridge, Mass., is its secretary. It embraces a *lending* library of the more expensive and inaccessible books. A public appeal is made for funds to form the nucleus of such a library. A programme of studies in the four courses of American and English history, English literature, German literature, natural science (botany, zoölogy, geology), and mathematics, with the society's rules, etc., can be had on application to the Secretary.

THE *Presbyterian* of Philadelphia, a recent welcome addition to our list of exchanges, is evidently not prepared to welcome the new translation of the Bible. It thinks that the committee have made a great mistake in not announcing from time to time such important changes in the text as they propose to make. This would have brought the emendations under discussion, and "the public would have put their verdict upon them, and this would have ended controversy; for it is not possible for any translation to live in defiance of public opinion, no matter how the scholarly may decide." But we should think that those people who believe that the Bible came as a direct literal message from God would want the message exactly as it was. Can it be, after all, that they prefer their own familiar version of the Bible, though it be false, to a revised version which is proved to be more true to the original record? If so, then we fear the ministers have been teaching the people to love a certain form of words rather than truth. When the *Presbyterian* says, "There is an inner sense that rejects [amendments of the text] from its own consciousness and for reasons satisfactory to itself," it looks as if somebody beside rationalists and Free Religious folk was placing human consciousness and reason above the Bible. We may add, by the way, that the *Presbyterian* is one of the liveliest papers we have read for some time.

THE *Christian Statesman* of Philadelphia scents danger and strikes the note of alarm, because, on the occasion of Mr. Garfield's recent private journey to Washington, "it was Colonel Ingersoll, with a single companion, who was waiting to receive him, and in company with whom he was driven to his Washington residence." It says that this was a sight "not pleasant to observe," but adds the hope that the President-elect was not privy to the dark plot. It says: "A charitable regard for the incoming President, which will not be dispelled until a contrary conviction is forced upon us, suggests the hope that this most conspicuous enemy of the Christian religion was thrusting himself on Mr. Garfield, and is not yet, nor ever will be, the chosen confidant and most intimate unofficial adviser of the Chief Magistrate of the nation. We are not dictating to the President-elect in the matter of his personal friendships. But we know well the effort which Mr. Ingersoll will make to influence the next administration in the direction of secularism. And we desire that Mr. Garfield shall know betimes the seriousness of the conflict which any concession to these demands would precipitate upon the nation." What makes this matter, we may add, still more unpleasant to observe, is that we are entirely in the dark as to who was the "single companion" with Mr. Ingersoll. The name not being vouchsafed to the public, we are left free to conjecture that it was somebody whose company would do no credit to Mr. Garfield. Indeed, since the Christian newspapers assure us that Colonel Ingersoll keeps company with nobody better than himself, it was doubtless somebody much worse than himself; and perhaps even the arch-enemy of mankind, in whose personal entity the *Statesman* probably believes. The country awaits in breathless anxiety until the name of the "single companion" who conspired with Colonel Ingersoll to "thrust himself on Mr. Garfield" is divulged.

Digitized by Google

For the *Free Religious Index.*

AMERICAN WOMANHOOD.

Discourse Delivered at New Bedford, Nov. 14, 1880.

BY WM. J. POTTER.

Our voluntarily exiled countryman, Mr. Henry James, Jr., has apparently set himself to the task, in his recent fictions, of painting his conception of the American girl of the period. To those who have read his books, I need not say that his picture is not a flattering one, and that, if true, it augurs ill for the coming American woman. Mr. James might say in reply that he has been concerned only to paint one type of the American young woman,—a type that he alleges is often met with in European travels: the young woman, or girl in the latter part of her "teens," who has evidently brought the family abroad, though very likely the father has to leave the family and return home to his business. The young woman is just out of a fashionable boarding-school, and has brought the family abroad for the purpose of finishing her education. The family appears to have unlimited resources of money, and uses money with that conspicuousness which betokens sudden accession of wealth, without the knowledge how to use wealth in the genuine culture and refinements of life. The young lady has a veneering of culture, is ambitious to be thought cultured, and expects to complete her culture in a few rapid lessons by foreign travel. Of anything pertaining to the solid acquisitions of human wisdom, she is profoundly ignorant. In things concerning which most foreign girls of her age know little or nothing, such as social relations and demands, she is well versed, and can teach her commonplace but ambitious mother, who has not had her opportunities. But most conspicuous of all is her practice of social unreserve and independence, which has become quite a habit of American girls, but to which the ideas and customs that prevail in good society abroad are all averse. And, in depicting this type of young woman, Mr. James might add that his purpose is the praiseworthy missionary one of so holding it up to contempt, and portraying the dangerous quicksands in its path, as to improve the character of his countrywomen. To which the rejoinder might be ready that even the earnestness of a social missionary zeal cannot excuse a gross injustice; and that Mr. James might easily find if he would, even in foreign travels, a better type of the American girl than that he is so fond of portraying; and that, in the interest both of truth and of the improvement of womanhood, he should set forth this nobler type of young woman which may be and has been attained in his native land.

But this question of what Mr. James has done or not done or ought to have done is not what I propose to discuss here. I have referred to him simply to introduce my topic. One thing is evident: that the freedom of our American institutions has developed new ideas and new customs with regard to not only the position of woman, but the training of the girl for womanhood. Our free public schools in which boys and girls are educated together, and which in this regard the private schools have frequently copied; the freedom of social and neighborly life among us; the abolition, under the new and, so to speak, aboriginal conditions of life in this country, of many of the traditions and restraints belonging to the old civilizations of Europe,—these have been moulding a different national ideal of womanhood than that which has prevailed on the other side of the Atlantic. Individual freedom and equality with man—this, without any regard to the technical reform called the Woman's Rights' movement or the special aim of securing woman suffrage—has become the ideal, if not the practical status, of the American woman. The laws, it is true, are not yet equal for both sexes; civil privileges and responsibilities are not yet equal. But in these there is a greater approach to equality than in European countries; and in respect to all social customs, those traditional and inherited habits which have the force of laws, woman in this country enjoys an immense advantage over her sisters in the European nations. In Germany, Americans are always astonished at the comparatively *menial* domestic position which the wife holds toward her husband. And in England even the statute law (unless it has been changed within a very few years, of which I have not heard) allows a husband to imprison his wife, if he can show to a court that he has adequate reason for doing so; and it is not long ago that the Queen's Bench, in accordance with this law, actually remanded a woman, brought before the judges by *habeas corpus*, back to the custody of her husband for imprisonment in his own way for some "misdemeanor" of which she had been guilty. Such are the still vital relics existing in such countries of advanced civilization as England and Germany, of the primitive savage notion that woman was man's slave. There are some relics of this old ancestral condition still extant among us; but we have got much further away from them in our laws, and still more in our customs, than have the old countries of Europe. The newness of our nationality, so far removed from actual contact with foreign traditions, has done much for us in this regard. The freedom of our institutions has done still more. The Declaration of equal Independence, made by our fathers a century ago, has been applied to woman as well as to man; and the drift is toward giving her legal and civil as well as social equality with him.

Now, this freer and more independent position of the American woman is reflected upon the American girl. It begins in fact naturally when the girl begins to become the woman; and actually it often begins considerably sooner than that. So that there is a precocity in freedom and independence among American girls which *is* hazardous. There is a precocity of social life for young people among us that needs to be restrained rather than encouraged. That is, liberty always brings *perils*, which need not follow, which can be averted, but which must be watched and guarded against in order that they may be averted.

And the peril to young womanhood which follows the precocious social independence and freedom that American custom has granted, is not merely the moral danger immediately involved to womanly virtue,—the danger which to foreigners is the most obvious,—but it is the danger of educating girlhood to a comparatively low aim in life. The precocious stimulus of the social sentiments produces an unwholesome development of what may be called the external-social as distinguished from the domestic-social phases of life. There comes a fevered strain after social excitements and dissipations; discontent with the quieter, every-day satisfactions of home ensues; and ambition for the peculiarly feminine triumphs in the mixed circles of society becomes the controlling aim. These are the dangers that attend the larger social freedom which is permitted to girls in this country,—dangers to be best dealt with by wisely turning the liberty into more healthful channels, and so conquering them at their source. For, on the other hand, this liberty may be directed into available opportunity for broader and higher development. The American woman to-day has not to fit herself for *merely* a social or domestic position; or, fitting herself for something more, she may yet bring to *that* position, if events shall make that her chief place, a nobler aim than it has been wont to possess. With the larger freedom, larger opportunities for the activity and growth of her faculties are opening to her. The learned professions, so called, are all of them leaving at least their doors ajar, so that she may enter if she will, even if they do not welcome her. Many kinds of industry, heretofore closed against her, are now inviting the deft facility of her hands, the quickness and accuracy of her wits. Literature is rapidly becoming her province. The teacher's desk she almost monopolizes. Colleges are one after another inviting her entrance, where she shows herself the equal of the young men in scholarly capacity. Philanthropy is learning that she has special gifts for its ministrations, executive as well as sympathetic and inspiring; and places of philanthropic responsibility and trust, both private and public, are seeking her official services. On the platform, she competes with male orators in drawing audiences, and, no longer much helped by the curiosity to hear a woman speak in public, wins a hearing by the power of her eloquence or the wisdom and virtue of her thought. And therefore, though to sit worthily at the head of a household, and to wield all the mighty influences potent to control human destiny involved in that position, must still be the central seat of woman's throne and sovereignty, her aim in life may be immeasurably broadened and heightened by these new opportunities, and her power fitly to order and inspire the home, the centre of her sovereignty, may be vastly increased and ennobled by the wider outlook and the larger knowledge which the fitting of herself for these other responsibilities and services would necessarily bring. To enlarge and elevate one's aim in life, if it only be earnestly pursued, is to secure the education, the discipline, the growth and strengthening of character, adequate to the fulfilment of the aim. And then, even though all the special objects sought may not be reached in detail, that grandest object of all is reached,—the formation of strong, firmly centred, nobly guided character, which impresses its power on all human life around, purifies and invigorates the social atmosphere, and lifts all aims and causes with which it comes in contact to nobler achievement.

And some such position of influence and authority as this hints to me the conditions of the ideal American womanhood. I say *American* womanhood rather than simply *womanhood*, because, as I have pointed out, woman's career begins here with a larger liberty than elsewhere, and must needs develop, by the conditions of liberty, to a different, if not a larger opportunity. It is a liberty which, rightly used, will lead not to self-indulgence, not to mere gratification of social ambition, but to service,—and to service for the public good. In other words, the ideal American womanhood, so far from being immured within the four walls of a private dwelling, with no responsibilities nor interests extending beyond, will render back to those free institutions, which have given the basis and conditions of this womanhood, a fair equivalent in some kind of service that shall help better to shape those institutions themselves to the high uses of which they are capable.

Nor, in saying this, do I mean that woman in general will be extensively engaged in public official duties, nor engaged in any way so as to bring detriment upon the central genuine interests of the home. I believe, indeed, that in the coming time of the ideal womanhood woman will vote, not alone for school committees, but equally with man, on all questions that concern the well-being of society. But her vote will be only an incident in her public service, not the main feature of it. The ideal woman will read the political newspaper, and fully inform herself on pending political issues and matters of legislation. But the political newspaper will not be, as it is with too many male voters, her sole or chief reading. When competent and summoned by her fellow-citizens, she will undertake the duties of public office. But this need not remove her from her home duties more than the performance of similar duties by men takes them utterly away from their business; and, even when woman renders this service, it will not be her chief service to the public. Some women there may be, who, by special gifts, will be peculiarly fitted to discharge certain public functions, especially such offices as have a philanthropic object and specially concern the moral and social improvement of the community; and in such public services these exceptional women, who may not have much adaptation of temperament to purely domestic life or on whom no special domestic obligations longer rest, may find an honorable and useful career, from which sex should not preclude them. All this I allow and expect to come to pass.

Yet, with regard to the service to be rendered by *woman in general* to the public welfare and for the better sustenance of the free institutions under which she lives, I do not believe that the highest or chief form of it will be rendered by her holding of public office, nor by her voting, nor by her taking a special and active interest in a political campaign or in matters of legislation, though she may do, and the ideal woman will do, with intelligent interest all of these things; but, with regard to woman in general, the highest service, even when she is most enlightened and most public-spirited, which she can render to the State, will be through her potent sway from that central seat of her sovereignty, *the home*. The more she is enlightened, the more thoroughly she informs herself of public concerns, the more actively interested she becomes in practical questions of public welfare, the more intelligently she appreciates the political issues of her time, and the more ardently she desires to throw her influence into the scale for all measures of public order and righteousness,—that is, the nearer she approaches the goal of ideal womanhood (I am speaking now, remember, of woman in general, not of the exceptional women above referred to who may render an exceptional form of service),—the nearer woman in general comes to her ideal of womanhood and seizes the points of her real opportunity, the more will she incline, after faithfully discharging all the new public duties which the coming time will devolve upon her,

Digitized by Google

to look to her home resources for the chief elements of her public power. Learning through her wider experience of public affairs what injustices exist on the statute-book and how heedless of the claims of justice even modern legislators are apt to be, she will turn with redoubled ardor to plant in the minds of those future voters who are now children under her roof ineradicable principles of right. Seeing through her new interest in the well-being of society what corruption and dishonesty prevail in politics and in the business world, she will come back from the polls or from the marts of trade to feel with increased intensity the sacred obligation and the inestimable privilege of applying all her motherly energies to educating at least one family to an incorruptible honesty. Discovering in her philanthropic services, private and public, that the one vice which causes more wretchedness and crime than any other is intemperance, while thankful and faithful to cast her vote and speak her word so as best to check this great evil, she will yet be more thankful that, by faithfulness in precept and example, she can instil principles of temperance into her children's minds, which shall effectually resist all the temptations of appetite. Finding that akin to this evil of intemperance is the evil of impurity,—the sin that not more surely destroys the virtue and reputation of the woman than it consumes the manliness of the man, the sin that casts its baleful shadow over all grades of society, that catches legislators in its snares, and carries its allurements even into the sanctuaries of religion,—returning back, our coming ideal woman, almost in despair, from her public efforts against this vice, she enters her own home with a deeper prayer and a more consecrated purpose effectually to guard in her sons' and daughters' hearts the first well-springs against this most dishonoring and suicidal of all vices. Seeing, in fine, that all the vices and all the crimes which disturb and imperil the order of society may be traced back to some home or the want of a home, she resolves that at least one home shall be a nursery of honest and virtuous citizenship. She has learned as the best lesson of all her new political knowledge that the home is the central citadel of free institutions; that, in a government emanating from the people, it is the homes that make the government; that the strength and prosperity of our national republic, which is only the co-perative aggregate of the homes of the land, depend upon the ability of the homes to educate good citizens.

And what the homes shall be depends, of course, upon both sides of their double-headed sovereignty; but it depends more on the wife and mother. Nature has made her the special priestess at this shrine. The future citizenship of the republic, the men and women who a generation hence are to determine its destiny, is in the shaping hands to-day of the young motherhood of the land. The mothers feed the coming republic from the breasts of their own life. They have the training of the first impulses of the coming voters. Our ideal woman will prize the ballot which the masculine voters at last will have conceded to her, thereby resigning the last vestige of the primitive epoch when woman was man's slave,—she will prize and use it for the beneficent power it will put into her hands. But she will prize more the sacred opportunity, which is hers by nature, of determining to justice and temperance and public honor and virtue the ballots of the coming generation. At the polls, depositing her own ballot, she is one citizen among many. It will count, so let her deposit it. But at the shrine of motherhood, bearing in her arms, training by her heart and brain, the future citizenship of the republic, she is more than Queen, and sways the destinies of her country. Whatever new responsibilities and services the better equipped woman of the future may assume for the welfare of the community around her, she will find, whether she be mother or only wife or sister or maiden aunt, that the home is still the base of all her supplies and resources, the central foundation of her supremest authority, and alike the fruitful source and conserving sustenance of all cultures and philanthropies, of all sound legislation, of all public and private virtue.

I began this discourse with the thought that I might speak, perhaps, somewhat at length of two illustrious American women who have died within the last month, and whose characters and careers, in their different yet harmonious ways, would exemplify the main point of my argument. I refer to Lydia Maria Child and Lucretia Mott. It is the memory of their example of womanhood that has inspired the course of my thought all through, and this may be a better testimony to the worth of their characters than anything I could write of the details of their daily living. It is rare that a nation is called to part with two women of such distinction and of such beneficent public influence in so short a space of time. Their names have been household words in our land for two generations. Both of them were preëminently philanthropists, devoted, consecrated from early life to every good cause involving the advancement of human rights, the amelioration of human existence. They were among the first to give themselves in this country to the service of the slave through joining the derided and assaulted cause of the abolitionists,—laying in their prime upon that altar the popularly attractive gifts already insuring a growing fame. And in that cause they never faltered nor tired nor swerved, whatever allurements might brightly promise or obstacles dismay, until victory was won. To the cause of peace, the interests of temperance, the elevation of woman, the promotion of theological and religious reform, they were also alike devoted. Indeed, you could name no object of interest to human progress, of concern for removing or alleviating any ills burdening mankind, which did not have the sympathies of their hearts and enlist the service of their brains. In religious thought, they stood among the pioneers. The one born of New England Puritanism, the other of Quakerism, while keeping the good in their inheritance, they advanced upon their birthright, stopped at the half-way house of no sectarian fellowship, and came in their last years to be known as representatives of Free Religion; though Mrs. Mott, however heretical she was deemed, had never lost her membership or rights as preacher in the Society of Friends. Both of them possessing remarkably clear intellect, quick and sagacious of thought as of heart, and working for the same objects and side by side in the same causes, they yet worked, according to their adaptability of talent and temperament, in very different ways,—the one, rarely writing anything for publication, by her persuasive voice in public speech; the other, shrinking from all public platforms and public places, by her equally persuasive and industrious pen. And yet these two women, beginning the consecration of themselves to public service, in their respective ways, even while in their girlhood, and continuing faithful to that consecration through a public service, the one of sixty, the other of seventy years,—dying at seventy-eight and eighty-eight,—never forgot, never neglected, never dishonored, the central duties and virtues of the home. Rather did they bring to them new honor. With Puritan and Quakerly fidelity, simplicity, exactness, temperance, moderation, did they order their households, and adorn them with the graces of loving-kindness and the beauty of holiness. So truly womanly were they that no one ever thought of charging that they "unsexed" themselves by their public services. They found no antagonism, no diverging, conflicting interests, between their private and their public duties. Rather did the two combine in a beautiful and mutually supporting harmony. The home was the vital centre whence went out the hallowing and benignant influences of all their public work, the hearth-stone where the live coals were gathered and kept aglow that were sent out on their winged words to fire the public heart with a deeper enthusiasm for righteousness. And from their public interests, their active sympathies and participations in philanthropic movements, there came back into their homes a loftier aim, a broader charity, and a more consecrated purpose to preserve all the home virtues and sanctities.

Long, therefore, may the names of these two women be household words in our American homes,—Lydia Maria Child and Lucretia Mott. Greatly has their native land been blessed by their long and well-filled years. Among the few foremost of all our American women must we place them for the contribution they have made by their example to the coming ideal of American womanhood.

A MAN in a prayer-meeting at Great Springs, Ga., declared that he was ready to die, and awaited the summons with impatience. He had barely uttered the sentiment, when a bullet crashed through the window and grazed his ear. A neighbor whom he had sued for debt had taken him at his word. He hastily hid himself under a bench.

For the *Free Religious Index.*

CHRISTMAS.

We would not, and could not if we would, lessen the world-wide interest manifested from prehistoric ages in this day of common rejoicing, the day when the Sun of Heaven begins its annual return northward after the winter solstice. It matters not what national tradition, secular or religious, the day may be assumed to commemorate, whether it be the anniversary of the miraculous birth of Osiris, or that of Hercules or Bacchus or Adonis, or Mithra or Khrishna, or the Christ child, it is nature's ever-welcome guarantee of another seed-time and harvest. The wherefore that all these demi-gods had the same natal day, corresponding to our Christmas, is because they all had the same virgin mother, the constellation Virgo. Owing to the precession of the equinoxes, the constellation Virgo is now in the autumnal equinoctial sign. And, as it extends over more than forty-five degrees of the zodiac belt, it has been within the limits of this sign for about twenty-five hundred years. During all these years, the earth has always been on a direct line between the sun and some portion of this constellation at every vernal equinox. This overshadowing of the Celestial Virgin by the sun's vernal rays was the annual procreation of the sun's son, their common offspring *on the earth*. After the sun has passed through the six signs of the lower or southern heavens, and through three signs of the upper or northern heavens to its greatest declination north, it becomes apparently motionless for three days. This, to our pagan ancestors, was a time of fearful suspense. They not only feared the sun was leaving the earth during its prolonged declination; but, when it *stood still*, they mourned its death. The morning of the day when its first movement northward changed their mourning into feasting was celebrated by all nations as the anniversary of the accouchment of the Celestial Virgin. Hence, the resurrection of their god Sol from his annual death at the end of the winter solstice was simultaneous with the birth of his earthly son, the "man-child." But this infant representative of the sun's procreative power within the earth's northern hemisphere is always hidden until the vernal equinox, when the earth is again at the autumnal equinox. Here, on the celestial atlas, we find the son of the winged virgin, the immortal Hercules, who with one hand is dealing a death-blow upon the head of the great red dragon, the symbol of cold; while with the other he is dragging away the dog Cerberus, the symbol of darkness, thereby forcing the cold and darkness of winter from the northern heavens into the southern heavens, in order to maintain astronomic justice within the *earth's* northern and southern hemispheres.

However necessary the seasonal labors of this mediator during the earth's infancy, when mankind assumed that it was cradled in the "great deep" as incapable of self-provision as a human infant, and believed that the sun was obliged to make the entire circuit of the heavens, a journey of about two hundred and eighty millions of miles, daily, as well as annually, during which it must needs pass through the "underworld or infernal regions" in the lower heavens, over which the great serpent Hydra, whose deadly wound from the club of Hercules had become healed, presided with fiery opposition, these labors evidently ended when humanity attained a more mature plane of thought. The fact that the earth *now* attains its needed quota of light and darkness, of heat and cold, by its own axial rotations and revolutions around the sun, is a significant hint that its human inhabitants should depend on their own self-provisional powers rather than on heavenly or miraculous aids. Although the sun is the most glorious and most beneficent object known or knowable, and its annual return northward promises the greatest boon vouchsafed to man, yet it is in no way profited by either adoration or sacrifice. The radiation of its heat and light is as much a necessity of *its* nature as their reception is to the nature of its terrestrial offspring. This is equally true of each more remote ancestral sun, and of each ideal of its creative power. But our fellow-beings cannot only be benefited, but ourselves enriched, by opening the mines of love within our pent-up hearts, the truly enjoyable fruits of which multiply in the ratio of their reciprocal impartation and reception. And no more appropriate day can be selected on which to bestow gifts or exchange mementoes than on our long-cherished and time-honored anniversary, Merry Christmas.

JEAN STORY.

Digitized by Google

For the *Free Religious Index.*

THE "MONDAY LECTURESHIP."

As an opposing force is driven back in the field, it is common to throw up new ramparts and walls of defence in which to repeat and renew attack upon the enemy. The "Monday Lectureship" is one of the latest resorts of this nature of the orthodox camp in New England for the defence of "the faith once delivered to the saints," and still complacently supposed in their special keeping. Its origin was as follows: In the winter of 1876-77, Dwight L. Moody conducted his popular revival, and Joseph Cook began a course of Monday lectures in Boston. Though equally stalwart champions of Orthodoxy, they were men of quite different mental characteristics and attainments, and naturally attracted as unlike classes of hearers. Both were aided in their work by the money and influence of the entire orthodox force of the city. The Moody excitement had spent its force by the return of spring, and like other passing events of the season was soon forgotten, by the general public at least. Mr. Cook's would have shared a similar fate but for the fact that he renewed his lectures in the autumn, and continued them through the winter as well as the succeeding one. Mr. Cook dashed before the public of Boston with an audacious air of self-assurance, scholastic display and pretence, which for the time produced a somewhat dazzling effect. He stood by his guns, and fired heavy charges of what was intended to pass for scientific Orthodoxy at the citadel of unorthodox science and Liberalism. But it did not yield, and he retired to Europe. The Monday lectureship has not however been abandoned. This season the general plan and purpose is the same as heretofore; but the lectures are by different persons, selected from among the ablest representatives of Orthodoxy of the country. The third lecture of the present course was delivered by the Rev. Thomas Guard (Methodist), of Baltimore, December 20. The subject was "Christianity and the Mental Activity of the Age." Dr. Guard said: "The fact of the mental activity of the age is a patent one, and he endeavored to convince his hearers that Christianity was the patentee; in other words, the cause of this activity. In lands where to-day its [Christianity's] activity is the highest, the lives of men are the noblest and most humanitarian. Japan has become thoughtful in the highest sense where Christianity has entered. China is breaking up and becoming a trouble even to the Pacific coast, because Christianity has entered; and Christ is recognized in Calcutta by the Deists and the founder of a new type of religion, who, with Renan, finds himself fascinated by the character and teachings of Christ. It is so to-day. If we want to find out in what lands science has passed muster, in what lands it is most eminent and most carefully scrutinized, if we want to find out the lands where art is most developed, where commerce is most enterprising, where there are the riches of art, glorious conservatories of music, then we shall visit the lands in which Christianity has found a place, and to whose people it has been transmitting its influence from generation to generation."

This may be "orthodox," but is it correct? From Christian missionaries of the East comes the discouraging wail that Christianity can do nothing with the heathen there, because native scholars come back from Europe and report that at home Christianity is honey-combed with heresy, and is rapidly dissolving under the rays of the sun of this "mental activity." The "Board of Foreign Missions" exists chiefly as a charitable bureau for the benefit of the board of its "foreign" missionaries.

What, then, is the secret of mental activity and human progress?

Necessity is the old, old mother of invention. Human need is the instigator of human improvement. Mind grows, because man wants. Abolish hunger, and the vast machinery of industry will cease to move. Strike from human nature the love of the beautiful, and art will die. Wipe from the human brain the faculty of imagination, and there will be no more scientific investigation.

Human nature is older than Christianity, than all the theologies, and is the child of none of them. They, indeed, are its offspring, and mark its steps of progress along the far-reaching roads of time. For the first time in the history of the human race, the need of a religion for this life and this world is being discussed in our own day and generation. Christianity was promulgated *not* as a kingdom of this world, but of a world to come. It came as a dream f future bliss in which those who were poor here should be rich there, in which those who were willing to bear persecution now in the name of their chief should be rewarded there. It appealed not to the brain, but to the heart. It was a religion not of thought, but of emotion. It grew not among the thinkers, but among the wayside plodders. And when, after three hundred years, it became the religion of the Roman Empire, it was not because it had converted the brains of Rome, but because a shrewd, fighting demagogue saw an opportunity to augment the force of his army by proclaiming himself a Christian. Then the mental activity of the Roman world was quenched, and the name of "Philosopher" became a sign for proscription and death. When Christianity became supreme, we had the "dark ages." But Christianity spread still better in the "dark." It went abroad upon the pikes and swords of conquering armies. Europe was Christianized by the sword. The heathen hordes of its wildernesses might forswear their sacred groves and altars, deny their strong Thor and mighty Woden, and accept Christ in baptism, or lose their heads; and it is matter of history that many of them chose martyrdom rather than apostasy.

The dark ages saw the first gleam of returning light flashing up from the hated infidel followers of Mahomet and the despised and persecuted Jews. As the intellectual activity of *anti*christian and *ir*religious heathen penetrated Europe, Christian rulers became infected with its fascinations; and in time Europe woke to the fact that the cultivation of ignorance, bigotry, and hate was not the will of God. But all mental growth was still circumscribed by theological conceptions. The arena of modern scientific investigation is marked all over with reminders of the battle that was waged between its champions and the leaders of Christianity. Little by little science demonstrated the truth of its positions, and inch by inch Christianity was forced to yield its claim of infallibility. The geology and astronomy of the Christianity of three hundred years ago were but little like the "science" that Christian theologians are busy "reconciling" with their "religion" of to-day.

Every new truth had to run a muck through Christian lands, and many a brave thinker lost his life in carrying his new thought to the world. But the torch of investigation was made of material older than theology, and harder to destroy. It often flickered, but never went clean out. At last, its heat sundered the ties of Church and State, and the human mind was free. Thenceforth, progress was rapid.

The growth of mental development has wrought all the grand changes that contrast the humanity of to-day with that of a barbarous past. And, with the splendid growth of mind, love of toleration, charity for other opinions than our own, has ripened to one of the very choicest fruits of civilization. To this is due the fact that science and scientific thought, so long opposed and persecuted by Christianity, has not in its day of triumph retaliated upon its persecutors. Industry, science, art, literature, are the legitimate fruits of mental activity that existed, grew, and spread largely, in spite of what must be called Christianity, though I would not wish to be understood as condemning Christianity for all time because at a past time it was too short-sighted to see that the fullest freedom of mind is necessary to the development of God's purpose in the destiny of humanity. That Christianity is to be found in its fullest splendor in countries where mental activity and civilization mark their highest water line is proof not that Christianity has civilized the world, but that the free and natural development of the faculties with which God has endowed mankind has civilized Christianity. If the mental development that has made our grand civilization had been accompanied by the same spirit of persecution that dwelt in the heart of Christianity when it held both the spiritual and temporal keys of the human household, when Church and State were one, and that one the Church, Christianity would have been driven from Europe long ago. It has been permitted to remain, and it has grown broader and better from contact with free minds. It has modified itself largely to suit the mental advance of the ages, and rejects to-day what a few centuries ago it defended with torture. And the time is sure to come when it will have ceased to be even the conception that fills Dr. Guard's mind to-day. Therefore, it is not necessary that the Monday lectureship should attempt to support Christianity by any misrepresentation of historical facts. The truth is best. Let us have that, or nothing. Do not drive us to despise Christianity by giving it a false defence. Allowed to grow with the growing mind of man, it may accomplish much. Put it upon the stilts of arrogant pretence, and it will fall into disrepute and ruin. In the day when Dr. Guard, in the fulfilment of his own conception of the destiny of the human soul, passes into the presence of his Saviour in heaven, he may be surprised to hear the founder of Christianity accuse him of bearing false witness against his kingdom on earth. And if he should then say, "Lord, when did I bear false witness to thy Church and thy Kingdom or to thee?" he may possibly hear the unwelcome reply, "Inasmuch as you did it to the least of these my children in Boston, you did it unto me."

ELSIE, Radical.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

POEMS. By Edwin Arnold. Boston: Roberts Brothers.

This little volume is a reprint of Mr. Arnold's earlier poems; and it will meet with grateful acceptance, though not perhaps with the remarkable success accorded to *The Light of Asia.* The principal poem in the book is "The Indian Song of Songs," a translation from the Sanskrit of the Gita Govinda, written by Jayadeva, 1150 A.D. It is one of the most popular poems in India to-day, not so much for its mystical meaning, which is its chief beauty, as for its ardent love-pictures. It is a Sanskrit idyl, representing under the parable of a human passion the soul in its relations with earthly and celestial beauty. Krishna, an incarnation of the god Vishnu, at once human and divine, is first seen attracted by the pleasures of the senses, personified by the shepherdesses in the wood.

> "Krishna, made for heavenly things,
> 'Mid those woodland singers sings;
> With those dancers dances featly,
> Gives back soft embraces sweetly.
> * * * * * * *
> And this shadowed earthly love
> In the twilight of the grove,
> Dance and song and soft caresses,
> Melting looks and tangled tresses,
> Jayadev the same hath writ,
> That ye might have gain of it,
> Sagely its deep sense conceiving
> And its inner light believing;
> How that Love, the mighty master,
> Lord of all the stars that cluster
> In the sky, swiftest and slowest,
> Lord of highest, Lord of lowest,
> Manifests himself to mortals,
> Winning them towards the portals
> Of his secret House, the gates
> Of that bright Paradise which waits
> The wise in love. Ah, human creatures!
> Even your phantasies are teachers.
> Mighty Love makes sweet in seeming
> Even Krishna's woodland dreaming;
> Mighty Love sways all alike
> From self to selfishness."

Krishna begins to discriminate, to perceive that he has lavished love, which is the inmost principle of the soul, on the sensual, the false, and transient. He is attracted by the spirit of intellectual and moral beauty, personified by Radha. Or, to use the imagery of the poem, Krishna thrones Radha in his heart as the only one who can really satisfy his aspirations. But not until the soul of its own accord becomes filled with the desire of true love does Radha grant to Krishna the full sight of her charms. The imagery of the poem is Oriental in its luxuriousness, and its glowing pictures are more like earthly passion than the intellectual yearning they are meant to symbolize. But, after repeated readings, its spiritual significance shines through clearly. And, even as a love-poem, its charm is undeniable. Its melodious versification delights the ear, its tender sweetness touches the heart.

Jayadev introduces the closing Sarga thus:—

> "So they met, and so they ended
> Pain and parting, being blended
> Life with life,—made one for ever
> In high love; and Jayadeva
> Hasteneth on to close the story
> Of their bridal grace and glory."

This Sarga is a striking illustration of the manner in which sensuous imagination mingles itself with the

Digitized by Google

highest truth in Oriental thought. The song of the maidens reminds one of Tennyson's "Maud":—

"So follow! while the flowers break forth
In white and amber clusters,
At the breath of thy pure presence,
And the radiance of thy brow;
Oh, follow where the Asokas wave
Their sprays of gold and purple,
As if to beckon thee the way
That Krishna passed but now.
* * * * * * * * *
And loose thy jewelled girdle
A little, that its rubies
May tinkle softest music too,
And whisper thou art near;
Though now, if in the forest
Thou should'st bend one blade of Kusha
With silken touch of passing foot,
His heart would know and hear;
Would hear the wood-buds saying,
'It is Radha's foot that passes';
Would hear the wind sigh love-sick,
'It is Radha's fragrance, this';
Would hear thine own heart beating
Within thy panting bosom;
And know thee coming, coming,
His—ever,—ever—his."

Another charming poem in the volume is a translation from the Greek of Musæus, "Hero and Leander." Comparing the mellow tints of this poem to the morning glory of Homer, Mr. Symonds calls it "a day of sunlight in the November of Greek poetry." It is thoroughly Greek in its simplicity and unaffected natural feeling. Hero dwelt at Sestos. Leander lived at Abydos, and both were "exceeding fair stars of the two cities." Hero had a tower outside of the town, and prayed daily to Aphrodite and Eros that she might escape the sweet pains of love. But it happened that, when the festival of Adonis came round, she went forth to Aphrodite's temple, and met Leander face to face. The description of Hero's beauty is exquisite. I quote the closing lines:—

"Nathless her cheek was touched with tender dye
Such as new rose-buds have,—not white nor red,
But sunlit snow: in sooth, you would have said
She was all made of rose-leaves, she did show
So fair and fine under her thin gown's flow."

Others admired her beauty, but Leander felt that "he must have her or die." His eyes betrayed his secret; and she, too, felt love's power, revealing what she coyly sought to hide. The scene in the temple between the lovers is charming. There is no superfluous sentiment, but the plastic figures are animated; and we have a vivid picture of Hero's shrinking and Leander's passionate insistance, until at last the climax is reached. There is no suspicion of sensuality. Everything springs from the situation naturally, in the hands of this Greek artist. The rest of the story is told with simple directness. Since there is no other way for the lovers to meet, Leander protests that he will swim across from Abydos to Sestos, bidding Hero light a lamp on her tower to guide him through the gloom. Thus they meet many times. But finally winter came, and the sea grew stormy; and Hero love-impelled lit her lamp, and Leander was drowned. Morning came, cold and gray; and the sea washed up to the foot of her tower the dead body of Leander. Without a cry, she flung herself downward; and the two were not divided in death. Leigh Hunt sings:—

"I never think of poor Leander's fate,
And how he swam, and how his bride sat late,
And watched the dreadful dawning of the light,
But as I would of two that died last night,
So might they now have lived, and so have died,
The story's heart t me still beats against its side."

MEMOIR OF GOVERNOR ANDREW, WITH PERSONAL REMINISCENCES. By Peleg W. Chandler. Boston: Roberts Brothers.

The Memoir contained in this volume was prepared by Mr. Chandler for the Massachusetts Historical Society, an interval of twelve years elapsing between his appointment for the task and its fulfilment. Notwithstanding this abundance of time for preparation, the Memoir is much better in its spirit than in its literary form. It is truly remarkable for the lack of order and sequence with which it is written. It is made sufficiently plain, however, that a man was here of no ordinary force of character, and admirably qualified for the special work which fell to him as one of the three great "war-governors" of the North. "His ways," says Mr. Chandler, "were not the ways of politicians, his methods were not their methods; and he did not count much on their support, or fear the opposition of those who were governed by ideas of mere expediency in emergencies involving principles and requiring the earnest efforts and unselfish devotion of men who hoped for ultimate success by a firm reliance upon truth and justice. He looked with something like contempt and even abhorrence upon all make-shift attempts at compromise where the great interests of humanity were to be sacrificed to the pressing emergencies which are the refuge and final destruction of the weak and cowardly."

Following the Memoir are some seventy-five pages of "Reminiscences." Here the rambling method of Mr. Chandler's composition is not so disagreeable, and the revelation of the man is more satisfactory than in the more studied and dignified performance which has the place of honor in the book. A good deal is said of Governor Andrew's story-telling faculty, but the samples given are none of them first-rate. The best is the account of the little girl who, in trying to climb a peaked fence, fell and was caught and held by an under-garment. Giving a bachelor friend a thrilling account of the catastrophe, she ended, "I should certainly have lost my life but for Providence—and my drawers!"

The two hitherto unpublished orations are pleasant reading, but the "valedictory address" is the weightiest utterance that ever proceeded from the Governor's lips. It is a remarkable commentary on much of the political mismanagement of the last fourteen years in the reconstruction of the South, and reads very strangely in comparison with the furious declamation of Mr. Boutwell's last pronunciamento in the pages of the *North American Review*.

REMINISCENCES OF A JOURNALIST. By Charles T. Congdon. Boston: James R. Osgood & Co. 1880.

In this book of nearly four hundred pages (price $1.50), a veteran journalist gives, in a delightful manner, what he remembers of some of the leading men and events during the last fifty years. These chapters were originally published, a year ago, in the New York *Tribune*, the paper with which Mr. Congdon has been connected for many years. As there published, they attracted much attention, and were often copied and commented on in the other public journals. At the request of the publisher, they have been printed in the present handsome form, with occasional additions. They are certainly worthy of this permanent preservation, for their delightful accounts of other days, their wise estimates of many public men, and their very valuable hints about the duties and trials of the newspaper editor.

Mr. Congdon has not attempted to write an autobiography, as most men would have done; but he has given his recollections and impressions concerning those matters coming within his knowledge which are of permanent importance. He describes New Bedford, his native town, as it was in boyhood, and the printing-office in which he worked as a boy. He writes then of the Unitarian church of that town, and of the famous preachers he heard there, including Emerson. In successive chapters, he traces the growth of political parties, and describes the men connected with them. There are also some captivating chapters on the literary men he has known. Nearly a dozen of the twenty-eight chapters are devoted to Mr. Greeley, the *Tribune* office and workers, and to the profession of journalism. On this last subject, Mr. Congdon gives some most excellent advice to young men desiring to enter the profession. His discussion of the merits of this new calling, its responsibilities and opportunities, is full of the wisdom of many years experience. This is one of those gossipy books about people everybody enjoys; while this one has the merit of telling very many things worth knowing.

CERTAIN MEN OF MARK: STUDIES OF LIVING CELEBRITIES. By George Makepeace Towle. Boston: Roberts Brothers. 1880.

Mr. Towle is a very bright and pleasant writer, though his style is not in all respects commendable. Especially bad is his habit of jumbling together a lot of adjectives, three are his favorite number, without regard to either euphony or climax. But he has something to say about each and every one of his eight celebrities. They are well chosen; the first four particularly, and John Bright, the seventh. The first four are Gladstone, Bismarck, Gambetta, Beaconsfield. Each picture in turn is set in a frame of personal reminiscence which is very effective. There is a brief summary of the man's career, and an estimate of his character also in each case. Mr. Towle is a good hero-worshipper, but he can be critical of his heroes. We have an idea that he is not overcritical in regard to picturesque details. It is not matter of fact to speak of the Austrian Emperor as going to Francis Deák's "garret." His garret was probably as good a room as the best hotel in Buda-Pesth could furnish. Nor did the Emperor press his honors on the great Hungarian statesman, as Mr. Towle narrates. He asked the Count Andrassy what he should do for Deák, and the Count answered, "For others you might do everything, for Deák nothing." But such aberrations are comparatively harmless. The book is very readable, and fills an empty niche. The chapters, beside those named already, are upon Castelar, Victor Hugo, and "Three Emperors,"—William, Francis Joseph, and Alexander II.

A GREAT BELL FOR ST. PAUL'S.—The Dean and Chapter of St. Paul's Cathedral have started a movement for obtaining a large bell, which shall be worthy of that edifice. The largest bell in the cathedral at present weighs little more than five tons; and the cathedral authorities desire one of ten or twelve tons' weight, such as many of the chief cathedrals on the Continent have. York Cathedral has a bell weighing eleven tons, and at Westminster there is one of thirteen and one-half tons. A bell of twelve tons' weight would cost about £2,500. Of this sum, the Dean and Chapter have already collected half; and they ask for public subscriptions to complete the amount.

POETRY.

For the *Free Religious Index*.

THE MUSES.

Thus all day long till sunset they banqueted,
Nor failed then the equally distributed feast,
Nor the beauteous lyre, which Apollo wields,
Nor the Muses, who sang alternately with sweet voices.
—*Homer*.

Through all the long Olympian day,
In Homer's verse, they sing for aye,
With golden fillets round their hair,
Harmonia's unwed daughters fair.

With measured step and measured tone,
The hearts of gods they made to glow,
While earth and ocean stretched below
In storm and shine their festal joy,
And lyre-god's spell and nectar's flow
O'er sorrow, pain, and death up-buoy.
Polymnia immortal legends told,
Rose-crowned, with gleaming hoop of gold;
Urania nightly brooded o'er,
Apart and hushed, her astral lore;
While Clio on her scrolls sublime
The *fasti* kept of vanished time;
In groves and glens, bards prayed to thee
To grant them something of the spell
Which hovered round thy golden shell,
Lyric maid, Melpomenè!

The festal sisters all the time
Held not Olympian heights sublime.
When spread ambrosial night its shade,
Theophanies to man they made:
To Hesiod dreaming 'mong his flocks,
With winged and noiseless steps they came,
Illumining Bœotia's rocks.
Amid the dewy darkness lone,
Their voices rose in choral hymn;
While awed earth echoed every tone,
The awakened poet caught the flame
Of song thus in the mid ight dim.

Keeping unsoiled their sandals bright,
To their eternal home-tead then,
From earth, low-lying haunt of men,
The Muses soared with buoyant flight.
The Olympian revel rang again
With voices in alternate strain;
Bloomed Hebe's brow with violets bound,
While cups of nectar circled round;
And swept his chords the bright day long,
The golden-shafted King of Song.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, DECEMBER 30, 1880.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE Springfield *Republican*, speaking of its city library, says: "The library ought to be open every day in the week. Its books and a reading-room should be accessible on Sunday. The week holds no better day for self-improvement."

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Acknowledged up to Oct. 15	$961.35
Mrs. C. M. ROTCH, *New Bedford*, 10th assessment on old *Index* stock	50.00
S. GRIFFITTS MORGAN, *New Bedford*, " "	30.00
JOHN W. CHADWICK, *Brooklyn*, " "	10.00
WM. J. POTTER, *New Bedford*, " "	70.00
LOUIS BELROSE, *Philadelphia*, " "	20.00
GEORGE A. BOURNE, *New Bedford*, " "	10.00
W. C. RUSSELL, *Ithaca, N. Y.*, " "	20.00
Mrs. BENJ. IRESON, *Lynn, Mass.*, " "	10.00
G. F. MATTHES, *New Bedford, Mass.*, " "	10.00
E. B. CHASE, *Valley Falls, R.I.*, " "	10.00
THOS. H. KNOWLES, *New Bedford*, " "	10.00
WILLIAM BERRIAN, *Brooklyn, N.Y.*, " "	20.00
E. W. WEIR, *Lagrange, Ind.*, " "	20.00
R. ORMISTON, M.D., *Brooklyn, N.Y.*, " "	10.00
EDWIN BROWN, *Worcester, Mass.*, " "	10.00
E. H. CHURCH, *Springfield, Mass.*, " "	10.00
WM. ROTCH, *Jamaica Plain, Mass.*, " "	20.00
GARDNER MURPHY, *Boston*, " "	10.00
WM. L. TAYLOR, *New York*, " "	10.00
Dr. CARL H. HORSCH, *Dover, N.H.*, " "	20.00
Mrs. KATE GANNETT WELLS, *Boston*, " "	10.00
SAMUEL WARBASSE, *Newton, N.J.*, " "	10.00
L. E. BLOUNT, *Evansville, Ind.*, " "	10.00
F. A. GREEN, *Boston*, " "	10.00
JONA. F. BARRETT, *Boston*, " "	20.00
Mrs. SARAH EMERSON, *Dover, N.H.*, " "	10.00
CLEMENS VONNEGUT, *Indianapolis, Ind.*, " "	10.00
Mrs. LYDIA M. PLUMMER, *Newbury, Mass.*, " "	10.00
Prof. J. E. OLIVER, *Ithaca, N. Y.*, 8th assessment	10.00
ABRAM FOLSOM, *Boston*	25.00
Miss EMMA D. IRESON, *Lynn, Mass.*	5.00
JULIAN BATES, *St. Louis, Mo*	3.40
CORNELIUS WELLINGTON	15.00
Dr. J. M. ALDRICH	10.00
HELEN M. IRESON, *Lynn, Mass.*	10.00
JAMES EDDY, *Providence R.I.*	50.00
LOUIS PRANG, *Roxbury, Mass.* (10 copies of *Index*)	30.00
R. T. HALL, *Sydney, Aus.*, 8 " "	25.00
S. GREENE, *New York*	10.00
Mrs. S. R. MORGAN, *New Bedford*	4.00
JOS. T. WHITE, *New York*	2.00
WM. DUDGEON, *New Hartford, N.Y.*	2.00
Mrs. W. P. SOUTHWORTH, *Cleveland, Ohio*	100.00
R. WILKIN, *San Buena Ventura, Cal*	8.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 5 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881 will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution :—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

HOW IT MAY BE PREVENTED.

We announced last week the contemplated sale of the Parker Memorial Hall in Boston and the loss of the property to its present uses. We wrote what we then printed without consultation with any of the proprietors of the building, except so far as we were authorized by one of them to state the fact. We wrote as we did solely from our individual interest that Parker's memory should suffer no degradation in Boston, and that the society which he founded and made famous should still preserve the continuity of his work.

Through the same interest, and on the same individual responsibility alone, we return to the subject. We trust that none of the proprietors will feel that we are intermeddling with what does not concern us. If there are any who so feel, we can only say that, when they built the Hall and publicly dedicated it to Theodore Parker's memory, they made it a matter of public concern, and specially invited the interest of all who hold Parker's life and work in grateful regard. Indeed, we must assume that there is not one of them who can now wish to alienate that interest or to do aught contrary to it; and that the sale of the building is contemplated solely because they do not at present see how honestly and usefully to keep it for the purposes intended. But, so long as the question of disposing of the Hall is an open one, we for our part cannot keep silent. If the liberal public allows the sale under the circumstances and for the reasons given, we believe that a flagrant wrong will be committed against Parker's memory. And we cannot think that the proprietors will go forward to complete the sale without first appealing to that public who share their interest in the building, to save them from the necessity of parting with it. The liberal public will not absolve them from the obligations they assumed, if they now act without offering in some way an opportunity to save Memorial Hall to the uses for which it was erected.

In order to prevent the consummation of the sale, as we understand the conditions of the problem, two things are essential. First, the building should be freed from the mortgage upon it. This amounts to forty thousand dollars. The sum seems a large one to collect by gratuitous donations, yet it is not an impossible one. It is, however, too large to collect, within a desirable time, by any ordinary plan of general small subscriptions. The need is for men and women who will give their thousands, and close this matter up in a week; for men and women on the spot who will say that Theodore Parker's memory shall not go a-begging in Boston. We believe that the present proprietors will meet such donors in a liberal and generous spirit; that they will be ready to do their part to save the property, devising a plan by which the new contributors shall be admitted as proprietors. Two days ought to suffice to do the business. There is wealth enough among the liberal thinkers in Boston and vicinity to do it, if the wealth can only be touched by a proud and generous sense of responsibility. Smaller donations, of course, need not be rejected; and, if the persons for the large contributions do not appear, then we hope an appeal will be made for any sums to Theodore Parker's friends wherever found, and that Boston will be gracefully asked to accept the memorial to its great preacher and philanthropist free from debt.

But a second requisite for permanently saving the Hall to the uses for which it was built is to revive the Twenty-eighth Congregational Society, which occupies it on Sunday. Indeed, were this society in a flourishing condition, we suppose the question of a sale of the property would not be raised for a moment. So long as the Hall is wanted for the uses of the society, the debt would in some way be carried and the interest paid. But the society seems rapidly approaching dissolution. The history of the decline is a long story, and need not be entered upon now. The *fact* of the decline is now the imminent point to be considered. Cannot the decline be stayed? Cannot extinction be prevented? Cannot a new prosperity, new blood, be infused into the famous organization? Let the old friends of Parker in Boston, and his new admirers, and all who would be sorry to have this society go down, come together for an earnest conference, to determine how it shall be kept alive. We believe it can be done. New methods demanded by the exigencies of the new time must be grafted on the organization, a new membership invited and set to work, a new spirit infused into the old machinery. Why should not Boston have a Free Religious Society doing such work as Felix Adler is doing in New York? The weak condition of Free Religion in Boston, in respect to local organization, has long been a cause of reproach. There are numerous individual believers in it, but they have not learned

Digitized by Google

how to come together in work. Matters have now come to an exigency which should arouse them to a sense of their public responsibility. They must move now, and courageously, if they would save anything.

Friends of Parker, and friends of Free Religion in Boston, rally together for the honor of his name and for a worthy practical representation of your ideas. Let the New Year begin with a new hope, and with an energetic act that shall insure the hope's fulfilment.

IF it were not for the gross injustice, which may have some possible practical effect, there would be something supremely ludicrous in the anti-Jewish movement in Prussia. A Berlin correspondent of the *Nation* points out that, "of forty-five millions of Germans, not more than half a million form the Jewish population." Yet the address which accompanies the petition to the government for abridging the civil privileges of the Jews describes the German Christians as in "thraldom" to the rule of the Jews. "The whole German people is represented as suffering under the dominion of the most overbearing intruder." One would suppose from the terms used that the Jews had established an iron oligarchy and reduced the forty-four and one-half millions of their Christian fellow-countrymen to serfdom. If a half million Jews have been able to effect this, then they have shown even more mental capacity than their intellectually bright and vigorous race has been credited with. Considering their numbers, they do furnish a large number of men for offices of public trust and responsibility, and they have great financial power. But we have yet to see any allegations showing that they have illegally abused any of their trusts or used their power for any end against the good of Germany. The persecution of them is as mean and cowardly as it is unjust.

BIGOTRY is not yet dead. It is reported that some of the Christian ministers in Pennsylvania refused to read Governor Hoyt's Thanksgiving proclamation from their pulpits, after he had changed the phrase "Christian Commonwealth" to "Commonwealth of freemen." Such ministers appear to think that no people have any political rights in this country except Evangelical Christians. Bigotry like this would openly persecute, if it had the opportunity. We would quite as lief that the administration of our government should go into the hands of the Roman Catholics as into the hands of such narrow-minded Protestants. But, if the people shall faithfully maintain the central principle of our free institutions, neither of these fates will be allowed.

THE Committee appointed at the Chicago Conference on State Secularization for preparing an address on the subject, to the people of the United States, have attended to that duty and issued an address, which is printed on an extra broadside of the Chicago *Times*, and occupies twelve and one-half closely printed columns of that paper. From the hasty glance we have been able to give it (for it has but just come to hand), we judge it to be an able document, elaborating in detail the complete argument for State Secularization in this country. It is too long to print at once in the *Index*, but we may be able to give it to our readers by and by in instalments. We hope its length will not deter people from reading it in the *Times* print of December 25.

IT is to be presumed that orthodox people as a class are not friendly to Sunday papers. At any rate, some have been very pronounced in their opposition to them. In the rooms of the Young Men's Christian Associations, it is common to leave out of their files those published on this day. The Chicago *Alliance*, the organ of Professor Swing, we notice has determined to strain a point in this matter. It advertises that hereafter that paper containing the sermons of Swing, Thomas, and Lorimer will be delivered in Chicago on Sunday afternoon, after morning service, to its subscribers. Evidently, much depends in such cases upon who is the publisher.

WE are glad to note by the advertisement of Lockwood, Brooks & Co., in our present issue, that a new edition of Mr. John Weiss' posthumously published book, *The Immortal Life*, is demanded, and will soon be supplied. The public interested in such themes are discovering that this is a book specially timely and of high value. It preserves Mr. Weiss' ripest thoughts on a favorite topic.

OUR good neighbor of the *Investigator* shows so much resentment at being entitled "Reverend" that we suspect he is not one, after all. Of course, genuine "Reverends" never lose temper. His usually calm spirit was so perturbed at seeing the copy of his own style that he appears entirely to have overlooked the logical point of our article.

THE EDUCATIONAL PROBLEM.

The many articles of recent appearance upon the subject of public education show that the force of facts which have been for some time known is beginning to be felt. The discussion has not begun too soon, and cannot go forward too rapidly; for the conflicting questions involved will require, we believe, a long time for solution. None of the contributions to the discussion which we have thus far seen consider more than a portion of the factors of the entire problem. It is best, perhaps, that this should be the case. The many distinct points involved can thus be presented with greater clearness. President Hayes, in his last message and in some recent speeches, calls for better education among the Indians and in the South, but fails to tell us what he means by education or how he would go to work. He suggests indeed some form of government appropriation, but fails to say in what manner it should be applied. Apparently, as is the case with many others, he recognizes the existence of a bad state of affairs, but really knows very little of the nature of the problems pertaining to it. That there may be good reasons for government provision for Indian education, we fully believe, aside from any question of particular kind of education, since the Indians are really wards of the nation, and exceptionally related to it; but we can scarcely conceive of anything more inherently mischievous, or more sure to be disastrous in result, than a system of national education, which seems to be hinted at by the President and is openly advocated by some writers.*

Town and State education, moreover, are everywhere badly complicated by the opposition of the Catholics to any kind of public education which they do not control. The seriousness of this special feature of the problem we do not think has been sufficiently considered. The opposition of the Catholics may ultimately overthrow altogether any system of public education. While we do not really look for this result, its possibility is near enough to demand grave attention, and it can be averted only by energetic measures.

Mr. Richard Grant White believes (*North American Review* for December) that our public school system is a deplorable failure. He states his conclusion more broadly, we believe, than the facts will justify, although many of his criticisms are undoubtedly correct. But he proposes no remedy worth considering. He would confine public education to those for whom it was first intended, the children of the poor, who should be instructed in the elements only of reading, writing, and arithmetic; but how they should be instructed he does not say, and does not appear to know. The bottom has fallen out of the present system: this he is certain about, and therefore desires as little of it as possible.

Mr. C. F. Adams, Jr., however (*Harper's* for November), while anticipating most of Mr. White's conclusions, though not affirming them so unqualifiedly, has considered positive remedies. He proposes revolutionary methods of teaching, but believes that it will take a generation to prepare teachers for these methods, and to prepare the public to accept the teachers. He does not discuss the limits or subjects of public instruction.

Professor Adler's contribution to the discussion (*Index*, December 2) is in substantial agreement with Mr. Adams' criticisms, so far as these go. But Professor Adler does not believe in waiting a whole generation for the general introduction of reform: he believes that a great deal may be done at once. And he adds to Mr. Adams' revolutionary methods of teaching a yet more revolutionary feature, that of industrial education. And his contribution to the discussion is backed up by an attempt to put his theories into practice, and to establish a model school. His experiment is confined to the children of workingmen; but we receive the impression (perhaps incorrectly) from his lecture that he would introduce the same system everywhere, if possible. What we should like to receive now from Professor Adler would be a clear statement of the extent to which he would carry his system. Should it be carried beyond elementary instruction? Should it be of universal application? Should it be supported by public funds? If this last question be answered in the affirmative, should a similar support be extended to Catholic schools, on the supposition that the consciences of the Catholic and of the professor have equal rights? These questions, we believe, fairly considered, would lead to some fundamental principles of education not yet stated, or at least which we have not yet seen stated.

No discussion, however, in our belief, can be fundamental which fails to recognize one fact which is ignored in all the above essays; namely, that there is a science of government as well as a science of education, and that the principles of the science of government have never yet in this country been correctly applied to the subject of public education. A mistake here, moreover, in the institution of any proposed reforms, may be productive of vast calamities. We should very much like to read on this point a frank presentation of the opinions of both Mr. Adams and Professor Adler; but we very greatly doubt if the opinions would be in accord.

R. C.

NOTES OF SCIENCE.

SCARCELY a month passes without some alteration in our conceptions of the behavior of matter. For these changes, the allied labors of the chemist and physicist are chiefly responsible. A short time ago, for instance, Professor Carnelly printed a little paragraph, saying that numerous experiments had led him to the following conclusions. 1. "In order to convert a gas into a liquid, the temperature must be below a certain point, otherwise no amount of pressure is capable of liquefy-

* Since this article was written, the United States Senate has passed the Burnside Educational Bill, appropriating the proceeds from sale of the public lands and from patents to educational objects in the States.

Digitized by Google

ing the gas. 2. In order to convert a solid into a liquid, the pressure must be above a certain point, . . . otherwise no amount of heat will melt the substance." Admitting the correctness of this second conclusion, the possibility was foreseen of the existence of "solid ice at temperatures far above the ordinary melting-point"; and he subsequently succeeded in obtaining "solid ice at temperatures so high that it was impossible to touch it without burning one's self." We do not propose to describe the controversy initiated by these statements. It is not yet ended, and Professor Carnelly has not yet published the details of his experiments; but it seems to be generally conceded that we may hereafter speak of red-hot ice without perpetrating a very great "bull." Solids seem to need what Mr. Aitken calls a "free surface" in order to pass from one condition to another. "As to what the freezing, melting, and boiling points are when these free surfaces are absent, we have at present no knowledge whatever." Instances of this kind seem to show that we are just touching the skirts of knowledge, and should suggest a little modesty in the setting forth of our final theologies and absolute philosophies.

A VERY simple explanation seems to have been discovered at last for the mysterious phenomena of fascination, especially as illustrated in the charming of birds by snakes. A gentleman at Fontainebleau watched the operations of a snake, which by swinging its body to and fro was successfully fascinating a greenfinch. He rescued the bird at the last moment by driving away the snake; and the bird, which had fallen to the ground in spasms, subsequently recovered and was allowed to fly away. We quote the next few sentences: "Now, while following the motions of the snake and bird, I experienced a singular sensation. I felt giddy. A squeezing like an iron hoop pressed in my temples, and the ground seemed to me to be heaving up and down. In fact, the sensation was quite analogous to that experienced on a beginning of sea-sickness. From these facts, would it not seem probable that fascination is nothing more nor less than an extreme fatigue of the optic nerve, produced by a rapid gyratory motion of a shining object, and resulting in a nervous attack and a coma. Curiosity rivets at first the attention of the bird, unconscious of any danger; and, when giddiness warns him of his peril, it is too late." Of several attempted explanations of fascination recently published, this seems to be the most satisfactory.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Alcohol and Insanity.

THE rapid increase of insanity in recent years, requiring old asylum buildings to be enlarged and new ones constructed in many portions of our country' suggests inquiry concerning the cause or causes thereof. In a late able paper, read before the Connecticut Medical Society, upon "The Insane Diathesis," Dr. Henry P. Stearns, of Hartford, calls attention to the effects of alcohol upon the general system, and to the fact that "its primary effect is that of one of the active stimulants, both to the circulatory and nervous systems, and as such, when long and continuously used, must have a demoralizing effect upon these systems." He adds, with great significance, that, "while probably there is much less alcohol used among the more intelligent classes to-day than there was fifty years ago, we must bear in mind, first, *that society to-day is reaping the harvest of its use fifty years ago in the form of a nervous system inclined to disease; and, second, that there is an increased use of it among the young, especially in all our large towns and cities.*" In corroboration of this view, he says: "Let any one pass through the principal streets and drinking-saloons of any of our large towns and cities, during an evening from eight to eleven o'clock, and I think he will be astonished, unless already familiar with the state of the case, at the number of young men and boys, from the age of sixteen to twenty-four, he will find engaged in drinking beer or wines, and enveloped in the fumes of tobacco." This timely admonition from a medical expert, concerning one of the most prolific causes of the modern increase of insanity, should be heard and pondered throughout the land.—*National Temperance Advocate.*

A Nervous People.

EXCELLENT medical authority asserts that the constant strain of business, added to the dryness of our climate, has so changed the constitution that it is impossible for us to do what our fathers did before us safely. "We are," says Dr. Beard, "ten degrees more sensitive to cold than they were," as the cases of sunstroke and heat prostration bear evidence. There is an immense increase in neuralgia, sick headache, hay-fever, nervous exhaustion, and especially in dyspepsia, in itself the potent source of a host of physical and mental irritants and distresses. Now, with such systems as we have, high-strung, nervous, and irritable, the use of stimulants cannot be otherwise than injurious. It is impossible to use them as they were used in the days gone by. There is hardly a man of middle age who does not remember that hospitality and a sideboard of wines and liquors were synonymous terms. Both men and women drank freely, and professional men and the clergy indulged in the same habit. It would be folly to say that what is a vice now was a virtue then, but it can be safely asserted that people did indulge then without the same injurious effects that follow the practice now. The predominant nervousness of the present time had not been developed. Our ancestors could drink freely, smoke extravagantly, indulge to excess in tea and coffee, and yet live to a serene old age. Now it is simply impossible. True, the traffic in ardent spirits has enormously increased, but so has the population. True, people yet drink to excess, but they do not do it with impunity. Circumstances have altered cases, and two-thirds of the present terrible effects flowing from intemperance are due to the changed physiological conditions of the human race, and especially in this country, where people are strung up to a tension that will no more allow a free use of strong drinks than a barn filled with straw will permit the introduction of fire.—*Newark Advertiser.*

The Composition of Dust.—Injurious to the Human System.—Factory Life.

THE composition of dust is far more complex than most imagine. Even as we find it in the country, when placed under the microscope or subjected to chemical tests, it is found to consist of various decaying as well as mineral substances, in a fine state of division. Beside the mechanical irritation of the particles, there is also that evil which arises from decay. When we come to add to this the still more complex material furnished in city or household or factory life, it is easy to see how breathing may be impeded or the apparatus be made to work under disadvantages. Smoke, for instance, is not merely injurious by the gases it may contain, but because of the noxious floating particles of which it is often the vehicle. The common household sweeping is illy endured by those of weak lungs, and, in the absence of active out-door exercise as a relief, is badly borne by many women. As we come to examine into the diseases of the wage classes or of factory life, it is found that some of the most serious and chronic impairments to health result from this cause. The constant exposure to the dust enfeebles the air vesicles, and often leads to deposits, which become a serious embarrassment later in life. In the case of millers, evidence of their vocation is often found in their lungs; and many a man can have his occupation determined by the mechanical particles in his lungs long years after he has retired from the trade of his early or middle life. We recently attended the proprietor of a drug mill, who, although he had left his work ten years before, in his sputa bore the marks of his business. It is well worth while, in the interest of health, to pay some attention to the protection of the breathing apparatus where there is necessary exposure to such causes of disease. Dust is too often dirt, and aerial sewerage or any form of aerial foulness gets into the system through the lungs as easily as do more palpable substances through the stomach. The lungs, as well as the stomach, receive and elaborate what is equivalent to food. Their structure is more delicate than that of the stomach, the access to the blood and to the life more direct. We must see to it that the solid and particulate matter of air is not taken or deposited to a disturbing extent, and that, if there are unavoidable exposures, we provide ourselves with methods of protection.—*Exchange Paper.*

RELIGIOUS CULTURE OF THE YOUNG.

I accept Mr. Wasson's definition of Religion as "the sense of universal relation," meaning by that man's relation to outward nature, to all human nature, to the world of ideals and to the unknown. This seems to me the grand affirmation of modern radical thought. Too fundamental to be involved in theological discussions, it underlies all differences of sect and system. It is not Christian, it is not Buddhistic, it is not Confucian: it is free, natural, universal religion. It is a something native to the human soul, to all souls. It has nothing whatever to do with speculation. It is the central principle of all true action,—that which lifts the soul, inspires right conduct, recognizes back of what it can see a cause which it cannot see, and links mankind together in brotherhood and love. This is what the Free Religious movement, its original work of protest over, has come to mean to some of us. It is to us what the Church in its best forms and days has been to its most sincere devotees. Thus it happens that we have here and there a society organized in the name of Free Religion, and a very large number of people not attached to any organization who accept, and try to live, its philosophy.

Now, it has been more than reasonable, it has been inevitable, that just in proportion as this idea has taken possession of the human mind, dissatisfaction with old methods has followed. And, since a true parent is justly sensitive and critical concerning the way in which religion is presented to his children, this dissatisfaction has been nowhere so great as with the old system of Sunday-schools. The result is that we see children of radical parents, on the one hand, attending conservative Sunday-schools for the sake of the social opportunities offered and at the expense of their sound mental and moral development, and on the other hand staying at home and losing the educational influences of religious association. It is true that many think these influences greatly overrated. To such, the problem of methods for home religious culture on a radical basis must be a vital one, and certainly they will not claim to have solved it. While to such as accept the idea of adult religious organization, it may be truly said that not one argument can be made in its favor which does not apply with greater force to the young. So we may claim—may we not?—that the need of radical religious culture for the young in the home and school is a growing one, and must be met.

How shall we meet it? That is the practical question. The first step, without the right taking of which everything will go wrong, is to cut one's self absolutely free from all entanglements of sect and system. Go outside of them, not necessarily to antagonize them,—certainly not to antagonize them in the case of young children,—but for the sake of obtaining that something which is too broad for any system, even the Christian, to hold; namely, the Natural and the Universal.

Suppose now we start with the idea of religion as the sense of universal relation. The smallest child who can run through a field of clover, aye, even before he can leave his mother's arms, is struck with admiration and wonder at the waving grass, the pretty flowers, and the singing birds. That little soul is in an attitude of worship; and the grass, the flowers, and the birds are Nature's ministers to lead it up and on. Why should we not take this hint which every mother knows to be a fact, and follow it in our method of education? What does it mean? It means that the outward universe is the Bible for the primary department, so to speak, in a school of religion. It means that botany, zoology, geology, are the languages in which the Bible of Nature is written,—languages so simple that the youngest children take to them easily and eagerly. Now, it is possible to teach these sciences in such a way that they shall be mere anatomy, a dissecting of flowers and bugs, with but little philosophy of religion, or even of science in any worthy sense, involved. But if the central idea, the sense of universal relation, be maintained,

Digitized by Google

what a sermon is every leaf and bug! So it seems to me that natural history forms a good skeleton upon and about which a successful teacher can place the flesh and blood of moral and spiritual truth. This for children, say from four to ten years of age.

From ten to fifteen years, biography, physiology, and literature offer every needed inducement, if we will only consent to use them. It is quite true that to many people physiology has little to do with religion. I know of nothing which has more to do with it. As vital to us as to those who are said to have read it in letters of gold on the walls of the Delphic Temple is the injunction "Know thyself." There can be no true living in the world of body or of mind until the human being understands himself. Knowledge of the physical organs, their use and abuse, is one of the foundation stones of all true living; and yet how little of such knowledge there is! If it be not already a necessary feature of religious teaching to impart this knowledge, is it not high time it was made so?

From fifteen upward, in some cases earlier, the study of the individual's relations to mankind, involving the ideas of universal brotherhood, charity, justice, the science of wealth, the science of society, the history of forms of government, and man's relation to the Universal or Unknown, involving a review of Fetichism, Nature-worship, Idolatry, Polytheism, Monotheism, and Atheism, may be taken up in almost endless variety of method to suit the tastes and age of the learners. And, without this latter work, no system of religious culture, whether in the home or the school, can begin to approach completeness. But it does not necessarily include theology, it does not recognize the use of the Christian Bible as *the* indispensable necessity. It seeks a basis as broad as humanity. It strives to express the "sense of universal relation."

Now, in a very crude way, I have just hinted at what seem to me the underlying principles of a system of radical religious culture. Does some one say, "You have left out religion and morality"? Not at all. I have left out the Christian religion and Christian morality in order to include what is greater than either, natural religion and natural morality. To-day, radicals, like conservatives, confound the two. Many of them find it impossible to conceive of religion freed from the old church conceptions. Hence they are not enthusiastic in the work of applying its principles to the young. But thanks to such thinkers as Max Müller and Matthew Arnold in the Old World, and Emerson, Wasson, and Weiss in the New, we are approaching a definition of the word commensurate with the greatness of the thing itself; and I can but feel that, when the men and women for whom free or natural religion has done so much realize that it is natural always, and therefore good for their children as well as for themselves, they will take generous and indeed aggressive interest in spreading its principles and perfecting its methods.

One of the great problems which the Free Religious movement is set to solve is the creation of a system of radical religious culture for the young. It may not be able to solve this problem at once. Certainly, it will never solve it, if it does not try. The attempt now made in these columns is a little "I'll try" effort. It makes no pretensions of profundity. Its only claim to public approval is the honesty of its motive in making a beginning. Must not all thoughtful affirmative radicals approve its spirit, and should they not lend a helping hand in the work it undertakes to do?

F. A. H.

PERSONAL ITEMS.

Rev. Dr. E. H. Chapin died in New York last Monday.

Mrs. Schliemann helps her husband in all his scientific labors, superintending excavations under his direction.

Prince Leopold told George Eliot recently that he had read *Middlemarch* nine times. He is certainly a bold marcher, if that is the case.

The appointment of Gen. O. O. Howard for Superintendent of West Point appears to meet with very general favor.

Abraham Lincoln's old Sangamon (Ill.) home is now desolate, and the resort of tramps and the viler sort of the town.

B. F. Underwood will speak at Troy, N.Y., January 9; Port Jervis, N.Y., the 11th; Chagrin Falls, Ohio, 13th and 14th; Alliance, Ohio, 16th; Beloit, Ohio, 17th.

Governor St. John, of Kansas, says that the forty thousand colored refugees in that State support themselves. But there is destitution among those now coming.

Young Frenchmen, in the opinion of Emile de Girardin, should study English and Spanish, because they are the languages of the future, and should give no time to either Latin or Greek.

George Eliot (Marian Evans) died suddenly last Wednesday week in London. She has done most effective work for rational ideas in religion; and in her line of fiction was almost without a peer in this generation.

President-elect Garfield, in a private letter to B. A. Hinsdale, of Hiram College, highly commends Rev. James Freeman Clarke's book entitled *Ten Great Religions*. General Garfield, in closing the note says, "I think we have taken too narrow views of religion."

Professor Watson, of the University of Wisconsin, was engaged just before his death in the experiment of gazing at the stars down cellar, on the principle that stars can be seen at noonday from the bottom of a deep well. He built his new observatory over a cellar twenty feet deep, into which the light of the heavenly bodies was to be thrown down a large tube by powerful reflectors on a neighboring hill.

The Rev. Lewis Barber was the most popular negro preacher in Georgia. He had a circuit of four congregations, with a membership of about three thousand persons, over whom his sway was absolute in both temporal and spiritual affairs. He died several months ago. Over the pulpit of his church in Lee County an effigy of cloth and straw, blackened with charcoal, has been placed to represent the dead pastor. This rude image is regarded with awe by the negroes, some of whom are said to bow before it in worship.

James Russell Lowell, according to the Cambridge *Tribune*, was, "as a young man, singularly handsome, and is still very fine-looking, with blue eyes and auburn hair and beard. He was engaged, when very young, to the beautiful Maria White, of Watertown, whom he married afterward,—a lovely, pale woman, with an immense genius as well as beauty. No more lovely or romantic idyl was ever written up by poets than this union. His best poems were written to Maria; and her poems, published after her death, revealed that she could indeed answer him in golden measures. She was also a woman of high artistic perceptions, and decorative art may be said to have taken its rise with her. She painted tables and clocks, and made all sorts of beautiful things out of dried leaves and grasses. She was very practical, too; and, as the poet was not rich, she made her own dresses, bonnets, and her children's clothes. It was not rare to see the beautiful woman, pale as the patron shepherdess of Paris, sewing and reading at the same time. A portrait of Maria Lowell, painted by Page, might well pass for the head of a mediæval saint."

Rowland Connor is after the Rev. J. McEldowney in the Saginaw *Daily Courier* with a sharp pen. Mr. McEldowney, who is the pastor of a Methodist church at Saginaw, recently preached upon "Faith and Unbelief" in that place, and said some very hard and unwarranted things of Liberals, both inside and outside the Church. Mr. Connor reviews the reverend gentleman's sermon at length in the paper above named, in a forcible and pointed manner. We quote from him on a single point: "Moreover, you misconceive entirely the work of modern criticism with reference to the Bible. No one supposes, as you assert, that the Bibles of other religions will drive out our Bible. But this one great service they have certainly done: they have enabled us the better to understand our own Bible, have shown in various ages the existence of similar aspirations, of similar prayers, similar endeavors to solve the mystery of sin, similar attempts to comprehend the nature and the ways of God, similar superstitions, and a similar following of great religious teachers. Some of the most devout Christian believers in the world are among the men to whom we are indebted for this new light. Is Saint-Hilaire an unbeliever or an infidel? Is Max Müller an infidel? Is Professor Whitney an unbeliever?"

Rev. J. A. Dobson, of Muncie, Ind., who has renounced Universalism for Orthodox Congregationalism, justifies his change on these grounds. He considers Universalism a pretext for atheism. This we suspect will be novel intelligence to the atheists. He says that there is no Christianity in the Universalist Church, and having been frozen out he has gone over to Orthodoxy to receive some warmth and fire; but even here we fear that he will find the fire is getting rather low, and what remains is more traditional belief than actual conviction. He states that there are over sixty organizations of the Universalists in Indiana, and none of them have regular services; over ninety in Ohio, and only ten have services every Sunday; and that this Church is dying out on account of its unbelief, and he had lost nine years of earnest labor in the Universalist fields, and he wished to atone for it by work in the Orthodox Church, where he thinks it may be more effective. From our stand-point, the difference between advanced Orthodoxy and stationary Universalism is so slight in these days that we cannot comprehend the reason for such a change on these grounds. Furthermore, when a person, in transferring his sympathies to another denomination, thus lays special stress on the signs of the declining outward prosperity of the one he is leaving, he renders himself open to the suspicion that he may be unconsciously or otherwise actuated by other motives than those he offers for the transition.

FOREIGN.

Burial Scandal.—The child of a Non-conformist, named Hoare, at Teddington, has been refused interment in the parish church-yard. The right claimed was under the new Burials Act; but the churchwarden, Mr. F. G. Thynne, informed the father that the church-yard was full, observing that there was no objection to the child being buried in the consecrated portion of the cemetery, which was virtually a part of the church-yard. Mr. Hoare has, under legal advice, served a fresh notice of burial. Should there be another refusal, it is said that a mandamus will be applied for to compel the vicar and church-wardens to allow the interment in the parish church-yard, the contention that it is full being denied.

The burial dispute at Teddington has been satisfactorily settled. The Rev. D. Ram, the vicar, who had been absent from home, returned last week, and had an interview with Bishop Sugden, of the Reformed Church of England, who was to have officiated at the funeral, and the father of the child. Mr. Ram, on hearing their statements, at once acknowledged that the law was on their side, and that the father had a legal right to have the child interred in the church-yard, but that he hoped he would meet his wishes as other parishioners had done, and have the body interred in the cemetery. The father insisted upon his right to have the body laid in the church-yard, whereupon the vicar said that he would concede it, that a new grave should be opened, and that no objection would be offered to the funeral taking place on the following afternoon. Mr. Ram also gave orders that the bell should be tolled, and every respect shown, as "though the parents had been the best church people in the parish." The funeral accordingly took place on the 21st inst.

M. Paul Leroy-Beaulieu calls attention to the increase of infant mortality in France during the last thirty years. Between 1840 and 1849, the number of deaths of children below one year (of every 1,000 births) was 140; from 1850–59 it was 172; from 1860–69, it had increased to 175; and it rose during the last decade to 178. A striking feature in connection with this branch of social politics is the increase in the number of still-born children, and particularly in the case of illegitimates. Dr. Daremburg published recently in the *Journal des Debats* the following figures under the former head, showing that in 1839 there was 1 still-born child to every 35.8 births; in 1845, 1 to every 34.2; in 1855, 1 to every 22.6; in 1865, 1 to every 19.7; and in 1873, 1 to every 19.6; while among illegitimates the number of deaths had increased from 1 in 20 births in 1839 to 1 in 11 in 1873. Both Dr. Daremburg and M. Bertillon attribute this unsatisfactory state of things in a great measure to the increase of crime; and there is no doubt that infant mortality is largely affecting the decrease of population in France.—*Pall Mall Budget.*

Homes of the Whitechapel Poor.—At the meeting of the Whitechapel District Board of Works, Mr. Skidmore Wrack, sanitary inspector, reported that a complaint had been made at the Board's offices that

Digitized by Google

pigs were being kept in a house, 186 Hanbury Street, Mile End, New Town. Upon inspecting the premises the same day, the officer found that three pigs had been kept in the first-floor room for some days, the place also being occupied by a man, his wife, and two children for living and sleeping. Two of the animals had died in the room shortly before the inspector's visit. The room was in a very filthy state, and a most offensive odor pervaded the whole house. Upon remonstrating with the man for keeping such animals in the room, he replied that a friend of his had made him a present of the three pigs, and that he had nowhere else to keep them. A still more extraordinary case was discovered on the same day in Lamb Street, Spitalfields. In the back garret of No. 27 in that street there were found a man, his wife, four children, the wife's mother, and a man lodger. All these persons lived and slept in the room, and in addition to them there were seven small birds and four pigeons. The place was, of course, in a very dirty and offensive condition. The owner told the inspector that he had served the occupier with notice to quit. In both cases, notices, under the Sanitary Act, were issued forthwith for the suppression of the nuisance and overcrowding and indecent occupation.

Selling Indecent Photographs.—Caroline Thoviste, 19 Leicester Square, news-agent, was charged with selling indecent photographs. One of the detective-sergeants from Scotland Yard said he had paid a number of visits to the shop of the prisoner, buying either a French newspaper or some photographs similar to specimens exhibited in the window of the establishment. After he had been several times at the place, he ventured to ask for some pictures "more from nature" than any he had already obtained. The prisoner said she expected soon two collections, one from Vienna, and another which was undergoing examination by the police in London. He called again, and asked if the Vienna collection had arrived. The prisoner then produced a parcel from her desk, and, saying that was it, sold him two indecent photographs, for which he paid 6s. To a remark that they were very dear, she replied that they were cheaper than any could be got elsewhere, and that she supplied shops. He bought some others, which she said she was allowed to sell. That day, he again went to the shop accompanied by several detectives with a search warrant, and in a back parlor they found the table covered with grossly obscene photographs of all sizes. The prisoner declared that she had just received them from a firm in Paris, and was examining them, but had sold none, and was determined to send them back as too bad for her trade. Some correspondence in French with persons desiring to be supplied with these wares was also discovered. Prisoner was remanded.

The Pope lately delivered a speech at a reception given by his Holiness on Sunday to the civil employés, some six hundred in number, of the late Pontifical Government, who, refusing to take the oath of allegiance to the King of Italy, have since 1870 been prisoners of the Vatican. Roman telegrams state that the speech has produced a profound sensation, for the language of his Holiness was as uncompromising as it was unexpected. He has now returned to the policy of Pius IX., and declared in plain and unmistakable terms that no compromise or *modus vivendi* can ever be possible between the Vatican and the Quirinal, unless the latter yields all that the former asks. In his speech, his Holiness energetically reaffirmed his right to the temporal power, and described the fête of September 20, in celebration of the entry of the Italian troops into Rome, as accursed. He complained of not being free, and said that the Head of the Church in the circumstances in which he was now placed could do little to combat the infidelity invading the world, and particularly Italy. The Pope concluded as follows: "From our words, you can fully understand, beloved children, how difficult and hard is the condition in which the Roman Pontiff has been placed by the revolution, and how vain are the flattering hopes of those who talk of the possibility of its being accepted on our part. Mindful always of our duties, and knowing what is required for the good of the Church and the dignity of the Roman Pontificate, we shall never acquiesce in the present condition of things; nor shall we cease, as we have never yet ceased, from calling for the restitution of all which by fraud and deceit has been taken from the Apostolic See."

GEORGE CHAINEY.

A Word to the Liberals of Western New York and Northern Pennsylvania.

George Chainey, the new recruit to Liberalism from the orthodox pulpit, is doing a grand work in Western New York and Northern Pennsylvania. During the last few days, he has lectured in Farmington, Macedon, Palmyra, Salamanca, Steamburg, and Randolph. Next week, he will speak in Bradford, Pa., Olian, N.Y., and Cara, Pa., two evenings in each place. Mr. Chainey would like to speak every evening during the next two months in some place in Western New York or Northern Pennsylvania. His terms are reasonable; and parties desiring his services are requested to correspond with the undersigned at once, so that arrangements can be made some time in advance that will save railroad expense. Mr. Chainey is an able and eloquent speaker, and admirably adapted to the work he has undertaken,—that of giving the people mental liberty. I hope my liberal friends in every town in the vicinity above named will immediately arrange for one or more of Mr. Chainey's lectures. Friends, let us now improve this opportunity of greatly accelerating the liberal movement in this section of country. H. L. Green.

Salamanca, N.Y.

Locke's philosophical conclusions have been largely superseded, because of a certain narrowness in his premises. But his method approached so near to that which is demanded by scientific philosophy to-day, and his influence on the thought of his times was so necessary and so excellent, that the following fine statement with which Professor Fowler closes his memoir of him in "English Men of Letters" is none too high praise:—

Far more important than their specific influence on other writers, or even on the development of the subjects with which they deal, has been the effect of Locke's writings on the history of progress and civilization. In an age of excitement and prejudice, he set men the example of thinking calmly and clearly. When philosophy was almost synonymous with the arid discussion of scholastic subtleties, he wrote so as to interest statesmen and men of the world. At a time when the chains of dogma were far tighter, and the penalties of attempting to loosen them far more stringent than it is now easy to conceive, he raised questions which stirred the very depths of human thought. And all this he did in a spirit so candid, so tolerant, so liberal, and so unselfish that he seemed to be writing not for his own party or his own times, but for the future of knowledge and of mankind. To sound every question to the bottom, never to allow our convictions to outstrip our evidence, to throw aside all prejudices and all interests in the pursuit of truth; but to hold the truth, when found, in all charity and with all consideration toward those who have been less fortunate than we,—these are the lessons which, faithfully transmitted through two centuries by those who had eyes to see and ears to hear, he has bequeathed to us and our posterity.

JESTINGS.

Darwin says, "Man, only, can whistle." Don't you believe it, men of science. Come to Cambridge, and we'll introduce you to a few prime whistlers of t'other sex.—*Cambridge Chronicle.*

"Good-morning, Patrick. You've got a new coat at last, but it seems to fit you rather too much." "Och, there's nothing surprising in that. Sure, I wasn't there when I was measured for it."

They met, they smiled, they wept, they loved,
He called her Jane, she called him Thomas:
A richer man rode down the lane,
And Tom brought suit for breach of promise.
—*Steubenville Herald.*

"Ladies and gentlemen," said an Irish manager to his audience of three, "as there is nobody here, I'll dismiss you all. The performance of this night will not be performed, but will be repeated to-morrow evening."

Send them to School.—A Galveston darkey has returned from a business trip to the interior of the State, very much disgusted. "Didn't you receive any offers to pick cotton?" asked a friend. "Yes, sich as dey was. A man offered me one-third ob de amount I picked, and when I looked at de field I saw for myself dat when it was all picked it wouldn't 'mount to one-third, so I left for home." "You was in luck dat he didn't fool yer." "You bet I was, Sandy. My refmetic is all what sabed me. I tell yer all, send yer childrens to school."

When a youthful genius was asked by the superintendent of the Sunday-school, "Who was the first man?" he at once showed that he had been trained in a political rather than a religious direction by answering, "George Washington, sir, who was first in war, first in peace, and first in the hearts of his countrymen." "No, no," cried the impatient superintendent. "Adam was the first man, of course." "Well," replied the thoughtful youth very slowly, as if quite unwilling to make the admission, "if you are speaking of foreigners, I suppose he was."

Miss Julia was induced to give a taste of her musical powers, and this is how she did it. She flirted up her panniers, coquettishly wiggle-waggled to the piano, and sang:—

"When the moo-hoon is mi-hildly bee-heaming
O'er the ca-halm and si-hi-lent se-e-e-e,
Its ra-dyunce so-hoftly stre-heam-ing,
Oh! ther-hen, oh, ther-hen,
I thee-hink
Hof thee-hee,
I thee-hink,
I thee-hink,
I thee-hink,
I thee-he-he-hehehehehe-hink hof thee-e-e-e.

Too Well Heeled.—Old Shokey, a peripatetic preacher, well known to California, is such an ardent believer in Scripture that he is ready to bet on any proposition which is laid down in the Bible. A few weeks ago, he visited the Lake, and stopped on Sunday at Glenbrook. Being nearly penniless, he determined to give an exhortation, and getting the use of a hall called the sinners together. His text was the marine episode, in which Jonah was taken in by a whale. "Now, my hearers, to the class of people who never look beyond the surface of things, this looks like a hard story to believe; but I know that is so, every word of it." He saw an incredulous look on the faces of a few of the hard cases in the front row, and, after pausing a moment, continued: "I'll bet any man in the crowd $100 coin up that I can prove every word of t. Does anybody respond?" He thrust his handi down in his trouser pocket, and leaned forward. No one took him up. He went on with his sermon, showing conclusively that the whale did all that was claimed of it, and then passed round the hat. "He that giveth to the poor lendeth to the Lord," he said as it went down the pew. "Lay up your treasures in heaven, where neither moths nor rust corrupt, nor thieves break in and steal," he remarked again, as he saw the hat coming back. It was handed to him empty, and he dismissed the audience with a hasty benediction. After the services, he met one of his hearers, and complained bitterly of the lack of coin and enthusiasm in the town. "We've got the enthusiasm here, Parson," said the man addressed; "but, when you bluffed us on a hundred dollar bet, some thought you must be a road agent, and the rest concluded that a man so well heeled didn't need any collection."—*Carson (Nevada) Appeal.*

WORKS OF

O. B. FROTHINGHAM.

NEW AND CHEAPER EDITIONS.

The Life of Theodore Parker. 8vo. $2.00.
A History of Transcendentalism in New England. 8vo. $1.75.
The Cradle of the Christ. 8vo. $1.50.
The Religion of Humanity. 12mo. $1.50.
Stories from the Lips of the Teacher. 16mo. $1.00.
Stories of the Patriarchs. 16mo. $1.00.
The Child's Book of Religion. 16mo. $1.00.
Creed and Conduct. 12mo. $1.00.
The Spirit of the New Faith. 12mo. $1.00.
The Rising and the Setting Faith. 12mo. $1.00.
Visions of the Future. 12mo. $1.00.
Beliefs of the Unbelievers. 16mo. .25.

The above are for sale by all dealers, or are sent by mail on receipt of price. List of latest publications and full catalogue sent on application.

G. P. PUTNAM'S SONS, Publishers,
182 FIFTH AVENUE, New York.

Digitized by Google

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.

OCTAVIUS B. FROTHINGHAM, New York City.

GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis. Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

THE IMMORTAL LIFE.

By John Weiss.

12mo. **$1.50.**

We shall have a new edition of these essays ready about January 1, and orders sent us for copies to go by mail or otherwise will be recorded and promptly met.

LOCKWOOD, BROOKS & CO.,
381 Washington St., Boston.

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday. School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

NEW BOOKS.

Sketches of the Radical Club of Boston.

Essays, Discussions, and Poems, by

Emerson, *Dr. Hedge,*
Whittier, *Prof. Peirce,*
Longfellow, *Wendell Phillips,*
Holmes, *Mrs. Leonowens,*
Higginson, *Mrs. Howe,*

And other distinguished authors.

Edited by MRS. JOHN T. SARGENT. 12mo. Illustrated. Price $2.00.

A work of over 400 pages, prepared under the direction of Mrs. John T. Sargent, and containing choice gleanings from the discussions and conversations on philosophy, religion, and literature, which have been held at the Chestnut Street Radical Club, by many of the foremost thinkers of America.

SELF-CULTURE.

By JAMES FREEMAN CLARKE. 12mo. Price $1.50.

"Twenty-two Lectures, full of ripe experience, profound wisdom, broad views, and beautiful religious spirit, which makes Dr. Clarke one of the foremost men of his day."—*Saturday Evening Gazette.*

REMINISCENCES OF A JOURNALIST.

By CHARLES T. CONGDON. Price $1.50. Memories of fifty years of a publicist's life in New England and New York. The Dorr Rebellion, the Transcendentalists, the rise of Anti-Slavery, the Kansas troubles; Episodes in the lives of Channing, the elder Adamses, Pierpont, Greeley, Sumner, Seward, Emerson, Everett, Choate, Webster, Bayard Taylor, etc.

EMINENT ENGLISH LIBERALS.

By J. MORRISON DAVIDSON, Barrister at Law (of the Middle Temple). Price $1.25. Clear and vivid sketches of twenty-four conspicuous leaders of the popular party in and out of Parliament.

HELIOTYPE ENGRAVINGS.

Beautiful productions of the best ancient and modern Pictures, printed in permanent ink on fine paper, 19x24 inches. Descriptive catalogue sent free on application. A portfolio of charming pictures can be bought for the price of an ordinary steel engraving. 50 cts. each.

*** *For sale by all Booksellers. Sent, postpaid, on receipt of price by the Publishers,*

JAMES R. OSGOOD & CO.,
211 Tremont Street, Boston.

A Christmas Present New Every Month.

WIDE AWAKE, $2 a year, for the delight of the family circle.

BABYLAND, 50 cents a year, for the amusement of the little ones.

LITTLE FOLKS' READER, 75 cents a year, for schools and kindergartens.

THE PANSY, an illustrated weekly, by Mrs. G. R. Alden, author of the Pansy Books, 50 cents a year.

D. LOTHROP & CO., Publishers,
32 Franklin Street, Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

"Books which are Books."

RALPH WALDO EMERSON.

Complete Works. *16mo Edition.* 10 vols., cloth $15.00
Half calf 30.00
Little Classic Edition. 9 vols., 18mo, cloth 13.50
Half calf or half morocco 24.50
Tree calf 31.50
Fireside Edition. 5 vols., 16mo, cloth, 10.00
Half calf 20.00
Tree calf 25.00
Prose Works. Complete in 3 vols., crown 8vo, cloth 7.50
Half calf 13.50
Tree calf or morocco 18.00
Parnassus. 12mo, cloth 2.00
Half calf 4.00
Tree calf or morocco 5.00

NATHANIEL HAWTHORNE.

Complete Works. *Illustrated Library Edition.* 12 vols., 12mo. 24 Illustrations. Cloth 24.00
Half calf 48.00
Little Classic Edition. 23 vols., 18mo. 23 Vignette Illustrations. Cloth .. 28.75
Half calf or half morocco 57.50
Tree calf 75.00
Fireside Edition. 12 vols., 16mo. 23 Illustrations. Cloth 20.00
Half calf 40.00
Tree calf 50.00
New Globe Edition. 6 vols., 12mo. 24 Illustrations. Cloth 10.00
Half calf 20.00

JOHN GREENLEAF WHITTIER.

Poetical Works. Complete. *New Cambridge Edition.* 3 vols., crown 8vo. Portrait, cloth, gilt top 6.75
Half calf 13.50
Morocco 18.00
Prose Works. Complete. *New Cambridge Edition.* 2 vols., crown 8vo, cloth, gilt top 4.50
Half calf 9.00
Morocco 12.00
Complete Works. Prose and Poetry. *Cambridge Edition.* 5 vols., crown 8vo, cloth, gilt top 11.25
Half calf 22.50
Morocco 30.00
Poems. *Household Edition.* 12mo, cloth 2.00
Half calf 4.00
Tree calf or morocco 5.00
Illustrated Library Edition. Portrait and 32 full-page Illustrations. Red-line border, cloth, full gilt 4.00
Half calf 7.00
Tree calf or morocco 9.00
Red-Line Edition. Portrait and 16 full-page Illustrations. Cloth, full gilt 2.50
Half calf 4.00
Tree calf or morocco 6.00
Diamond Edition. Cloth 1.00
Half calf 2.25
Morocco 3.00
Tree calf 3.50

HARRIET MARTINEAU.

Autobiography. 2 vols. Portraits .. 6.00
Half calf 11.00

SAMUEL JOHNSON.

Oriental Religions. I., India. II., China. Each 8vo, cloth 5.00
Half calf 8.00

T. STARR KING.

Christianity and Humanity. Sermons, edited by E. P. Whipple. Fine Portrait 2.00
Substance and Show. Lectures 2.00
Each of these in half calf 4.00

OLIVER WENDELL HOLMES.

New Uniform Edition of his Works, including:—

The Autocrat of the Breakfast-Table.
The Professor at the Breakfast-Table.
The Poet at the Breakfast-Table.
Elsie Venner.
The Guardian Angel.
Poems. *Household Edition.*

The volumes are singly 2.00
The set, 6 vols. in box, cloth, gilt top 10.00
Half calf 20.00
The Breakfast-Table Series. 3 vols., 12mo, in box, cloth 6.00
Half calf 12.00
Morocco 15.00

*** *For sale by Booksellers. Sent, post-paid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co.,
BOSTON.

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FOR HOME LIBRARIES.

SPARE-MINUTE SERIES.

Four vols. 12mo. In a neat box, $4.00.
Vol. I.—THOUGHTS THAT BREATHE. From Dean Stanley. Introduction by Phillips Brooks.
Vol. II.—CHEERFUL WORDS. From George MacDonald. Introduction by James T. Fields.
VOL. III.—THE MIGHT OF RIGHT. From Rt. Hon. William E. Gladstone. Introduction by John D. Long.
Vol. IV.—TRUE MANLINESS. From Thomas Hughes. Introduction by James Russell Lowell.

HISTORY OF INDIA.

By FANNIE ROPER FEUDGE. The vast extent of the great Indian Empire; the wonderful legends connected with its past; the mystery that hangs about it as the oldest inhabited country in the world; its divers population, extraordinary customs, and strange religion,—all combine to make its history and descriptions of the deepest interest. 12mo. Cloth. 639 pp., **100 full-page illustrations. $1.50**; half Russia binding, $2.

HISTORY OF EGYPT.

By MRS. CLARA ERSKINE CLEMENT. The writer of this volume is known on both sides of the ocean as the successful author of a series of hand-books of art that are almost unrivalled in their department. Her work has the charm that attaches to the story of an eye-witness. **100 illustrations.** 12mo. Cloth, $1.50; half Russia, $2.90.

AMERICA: Our National Hymn.

By Rev. S. F. SMITH, D.D., with memoir by George H. Whittemore. The volume contains eight full-page engravings, after designs by Harry Fenn, Granville Perkins, Robert Lewis, and Thomas Moran. 4to, plain side and edges, $2; full gilt side and edges, $3.

It has been the aim of the publisher to make the book a perfect one, not only in outward appointment, but in the matter of contents. To that end, a biography of the author is given by one of his oldest friends, George H. Whittemore, of Cambridge, with illustrations, and a portrait of Dr. Smith.

POETS' HOMES SERIES.

Chatty and very full accounts of Oliver Wendell Holmes, William Cullen Bryant, Ralph Waldo Emerson, Colonel Paul H. Hayne, John Boyle O'Reilly, etc. Prepared by Arthur Gilman, Chas. F. Richardson, and others. In each case, these charming biographies have been prepared by personal friends, and all data are reliable. Fully illustrated by views, interiors, and portraits. 3 vols., 4to, full gilt, $7.50; 3 vols., 4to, $6.

Poets' Homes, Part I.
Poets' Homes, Part II.
Waifs and their Authors.

D. LOTHROP & CO.,
Publishers,
32 Franklin Street, Boston, Mass.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.
Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

*** *For sale by Druggists, or by mail,* $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

New Styles in Dress Reform Corsets.
A NEW CORSET WAIST.
Union Underflannel Suits and Infants' Wardrobes
Made to order.

Send for circular and price-list. Mention the *Index*.
C. BATES,
129 Tremont Street, Boston.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER.

Miss FITZ'S SCHOOL for GIRLS AND BOYS, 3 Tremont Place, Boston, will re-open Sept. 20, 1880. Pupils admitted at any time. For particulars, send for circular.

Free Religious Tracts.

I. TAXATION OF CHURCH PROPERTY, by James Parton. 5 cts.; ten, 30 cts.; one hundred, $1.50.
II. THE BIBLE AND SCIENCE, by John Weiss.
III. THE SYMPATHY OF RELIGIONS, by T. W. Higginson. Enlarged edition.
IV. TRANSCENDENTALISM, by Theodore Parker. Never before published.
V. THE PUBLIC SCHOOL QUESTION, as understood by a Catholic American citizen (Bishop McQuaid) and by a Liberal American citizen (F. E. Abbot). (Two Horticultural Hall Lectures, Feb. 13 and 20, 1876.)
VI. HOW SHALL WE KEEP SUNDAY? An Answer in Four Parts: 1. Sunday in the Bible. 2. Sunday in Church History. 3. Sunday in the Massachusetts Laws. 4. The Workingman's Sunday. By Charles K. Whipple, Minot J. Savage, Charles E. Pratt, and Wm. C. Gannett.

Nos. II., III., IV., V., VI., 10 cts. each; ten for 60 cts.; one hundred, $3.

REASON AND REVELATION, by W. J. Potter. 5 cts. (Ten for 30 cts.; one hundred, $1.50.)

These publications are for sale at the office of the Free Religious Association. The Annual Reports for 1868 and 1871 cannot be supplied, and the supply of others previous to that of 1872 is quite limited and at special rates. Orders *by mail* may be addressed, "Free Religious Association," 3 Tremont Place, Boston, Mass.

WM. J. POTTER, *Sec. F.R.A.*

PHOTOGRAPHS
OF
O. B. FROTHINGHAM.
T. W. HIGGINSON,
F. E. ABBOT,
W. H. SPENCER,
F. W. NEWMAN,
CHAS. VOYSEY,
A. W. STEVENS,
R. H. RANNEY,

Are now for sale at the office of the FREE RELIGIOUS ASSOCIATION and INDEX, and will be mailed postpaid to any address on receipt of price. Single Photographs, 25 cents each; complete Set of Nine Photographs, $1.50.

Address,
FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

A CHEAP OFFER.

A COMPLETE SET of INDEX TRACTS, from No. 1 to 15 inclusive, will be mailed to any address on the prepayment of 80 cents. Address FREE RELIGIOUS ASSOCIATION, No. 3 Tremont Place, Boston, Mass.

SINGLE BOUND VOLUMES of THE INDEX for the years 1871, 1872, 1874, 1875, 1876, 1877, and 1878 (Vols. 2, 3, 5, 6, 7, 8, 9) can be furnished on application at this Office. PRICES: Volumes for 1871 and 1872, $2.50; volumes for 1874, 1875, 1876, 1877, 1878, 1879, $3.00. Sent by express at the purchaser's expense. Address FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston, Mass.

PRANG'S
CHRISTMAS CARDS.
PRANG'S
PRIZE ... CARDS.
PRANG'S
BIRTHDAY CARDS.
PRANG'S
ARTISTIC PANELS.
For Sale by All Dealers.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 576.
VOL. I., NEW SERIES.—NO. 28.

BOSTON, MASS., THURSDAY, JANUARY 6, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

MAN takes his law from the earth; the earth takes its law from heaven; heaven takes its law from reason; reason takes its law from what it is in itself. Virtue in its grandest aspect is neither more nor less than following reason.—*Chinese.*

WISDOM exalteth her children. Whoso giveth ear unto her shall judge nations. There is a shame that bringeth sin, and there is a shame which is glory and grace. Accept no person against thy soul, and let not reverence for any man cause thee to fall.—*Hebrew.*

SEEK not to divine by the measures of the earth nor by the dimensions of the sun. Dismiss the sounding course of the moon, for it perpetually runs through the forces of necessity. The advancing procession of stars is not for your sake. The wide-spread aërial wing of birds, and the sections and viscera of victims, are never true: all these are mere puerile sports, the foundation of fraud and mercantile religion. Fly from these, if you intend to open the paradise of piety, where virtue, wisdom, and equity are collected together. Explore the river of the soul, whence or in what order, having become a servant to the body, you may again rise to that order from which you flowed, uniting earthly work to sacred reason.—*Persian.*

THE mind is never right but when it is at peace within itself: the soul is in heaven even while it is in the flesh, if it be purged of its natural corruptions, and taken up with divine thoughts and contemplations.—*Seneca.*

THE truth of being and the truth of knowing is all one. A man is but what he knoweth. For truth prints goodness; and they be the clouds of error that descend in storms of passions and perturbations.—*Bacon.*

THE traveller crossing a desert is beguiled by the vision of a pool of water at a distance before him. Thirsting, parched, weary, instantly on seeing it a thrill of joy reanimates his frame: he marches on in triumph; he reaches the place, and finds that the pool is an illusion. The vision appears again. Again he takes up the toil of the march, again he is disappointed; once more he is tempted, once more he is encouraged. When at last he reaches the end of his journey, the golden city, safe and sound, he is grateful for the sweet illusion that enabled him to reach it by cheering his flagging spirits. The wells of water he imagined that he saw were illusive, but they fed the eternal fountain of courage in his heart. The vision has faded, the glory endures.—*O. B. Frothingham.*

DEEM me not blind to the magnificence of nature or the beauties of art, because I interpret their language differently from others. I thrill in the presence of the dawn of day, and exult in the glories of the setting sun. Whether the world wears her ebon and jewelled crown of night, or the day walks wonderingly forth over the face of nature, to me—

> "Not the lightest leaf but trembling teems
> With golden visions and romantic dreams."
>
> —*G. J. Holyoake.*

LET science demonstrate, philosophy harmonize, music melodize, poetry unitize until the great lyric shall reveal the central kingdom between the ideal and actual.—*Mrs. F. O. Ilyzer.*

> "LET knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music, as before,
> But vaster."
>
> —*Tennyson.*

CURRENT TOPICS.

THE recent exhibition of Sparks and Weaver on the floor of Congress shows how little the ordinary self-restraint of a gentleman may be deemed essential sometimes to a candidate for the head of the national government.

THE *Banner of Light* assumes the credibility of the miracles of Lourdes. Thus, Spiritualism joins hands with Roman Catholic superstition. It is not difficult to decide on such evidence as to the validity of its claims to be a scientific and rationalistic movement.

GREECE is making active preparations to carry out by herself that part of the Berlin treaty which concerns the rectifying of her northern frontier, the great Powers having as yet given little attention to her grievance against Turkey. She is collecting an army of very respectable size on the border.

ONE thing which is helping to insure the stability of the present French Republic is the distribution of tracts among the peasantry, explaining in the simplest terms the principles of republican government and instructing the citizens in their civil rights and duties. This has been widely and systematically done, and evidently with good effect.

KANSAS has beaten even Maine in the matter of a "Prohibitory law" against intemperance. It has, by a popular vote, adopted an amendment to its constitution, prohibiting the manufacture and sale of intoxicating liquors. A similar amendment is proposed in Missouri, but makes an exception in favor not only of scientific and medicinal, but *sacramental* purposes.

REV. LYMAN ABBOTT, associate editor of the *Christian Union*, believes that children may be "born into godliness"; that "there is just as much Scriptural authority for a doctrine of original Piety as for a doctrine of original Sin"; and he further says that these are "the convictions of a lifetime, wrought out by the experience of two generations." So does heresy grow.

PROFESSOR SIMON NEWCOMB is writing a series of articles for the New York *Independent* on "Modern Scientific Materialism." Professor Newcomb is a devoted student of material nature, but he does not think that any yet discovered laws of material phenomena are adequate to explain the action of mind. These articles promise to be a valuable contribution to the literature of the subject.

THERE will be three courses of popular lectures in progress at the Lowell Institute, one of the noblest of the institutions of Boston for the education of the people, next week. A course of twelve by the Rev. Edwin C. Bolles on "Historic London," a course of six on "Machinery and Modern Civilization," and the same number on "The History of Greek Sculpture." The two latter courses are already in operation.

THE *Sunday School Times* gives us the following: "Another of the evidences of sound conversion reported from heathendom, in the missionary magazines, is that of a little Siamese girl, who said, 'Since I began to love Jesus, I have not chewed nearly as much betel-nut as before.' It is not betel-nut, but tobacco, that American Christians are inclined to. There are a good many Christians in this country who chew more tobacco since they were converted than before. But this is not to be ascribed to the conversion."

A CORRESPONDENT of the Baltimore *Sun* describes a recent visit to Carlyle. The sage had on "a black velvet skull cap, which did not improve his appearance, and around his body had his favorite plaid shawl. 'I am not ill, I never was ill,' said he, in his emphatic and broad Scotch accent, somewhat pettishly, if not peevishly. 'I am only going — going — going — going!' And his eyes lost their grim fire of expression, his emphatic, rasping voice fell into a lower tone, and I sat silent before the only living man worthy of my silence, the only man when dead ever worthy of my loud admiration! The room was small, and the fire made the temperature oppressive, yet the icy manner of the 'Sage of Chelsea' relieved the atmospheric oppression on the lungs. I saw some few books around, chiefly in the German language. A small bust of William of Orange and one of Peter the Great were readily discernible, while an engraving or two of Scotch scenery made the rest of the ornamentation of the close and well-closed room. In taking my leave of the great old man, he said feebly, 'Go on, and work with all your will,— uproot error.' I shook the feeble and mittened hand, and left Thomas Carlyle, who in the flesh may soon leave us, but in the spirit will ever remain."

WE wish that more of the Evangelical journals would speak of the National Reform Association as does the *Independent*, and that the *Independent* would do it oftener. It is for them to check, in circles where more liberal publications never reach, the growing political mischief of that Association. The *Independent* says: "The purpose of the Association is to secure such amendment to the Constitution of the United States as will make it affirm the divine authority of the Christian religion, and of the Bible as the book that contains this religion upon the warrant of God. We believe in this authority, and in the Bible as being inspired by God, and, hence as "the infallible rule of faith and practice"; but we do not believe in incorporating these dogmas into the Constitution of the United States or into the constitution of any civil government. Their simple assertion in the Constitution would amount to nothing in any practical sense, unless Congress was authorized to make the assertion the basis of legislative action; and, if this power were granted, then Congress would be armed with power to interfere with the religious liberty of the people. We have all due respect for the gentlemen who are engaged in this movement for amending the Constitution: they are good men, meaning well; and yet we must say to them that, in our judgment, their zeal and labor are wholly misapplied."

Digitized by Google

For the *Free Religious Index.*

The Anti-Jewish Agitation in Germany

AS

An Index of the Immorality of the Times.

By Prof. FELIX ADLER.

I have utilized, for the purposes of the discourse which I shall deliver before you to-day, the following material, copies of German papers, to wit: the *Allgemeine Zeitung* of Augsburg, the *New Free Press* of Vienna, and the *Vossische Zeitung*, also *Allgemeine Zeitung des Judenthums*. I have also read through a new book, by Dr. Dühring, formerly of the University of Berlin, entitled *The Jewish Question* (and nothing but the sense of the obligation I am under toward my audience would have induced me to finish that painful and repulsive reading); also several numbers of the *Preussische Jahrbücher*, a periodical edited by Professor Treitschke, of whom, as well as of Dr. Dühring, I shall have something to say in the course of my address to-day. Also I have used the stenographic report of the debates on the Jewish Question, which took place on the 21st and 22d of November last; and I have likewise, in one or two instances, drawn upon information from abroad, which has reached me through private but authentic channels.

I make this statement, contrary to custom, in relation to the material whereon I stand in my discourse of to-day, in order to convince you at the outset that it is no hasty opinion, founded upon mere scanty cable despatches from abroad, which I have to offer you to-day, but that it is a deliberate judgment, founded, so far as I am able to judge, upon all the principal material that is at present accessible. It is a matter of keen feeling with me that I am compelled at all to speak upon the subject. I deplore the day, and the conjunction of circumstances, which makes it necessary to speak. I had hoped, and many others I know with me, that the time would never again come when it would be necessary to reopen this discussion. What is more, I entertained at first a reluctance to speak, — a feeling, for reasons easily understood, as if it would be more becoming and more effective for others to take the floor in this matter. But, on second thoughts, it occurred to me that, if we deal with persecution in every form in which it raises its obnoxious head, why should we not deal with it in this form, which it has assumed for the time being; nay, when viewed in this light, it seemed to me a stern duty that we should not keep silence, but rather speak and do our share toward clearing public opinion, in a matter in which the confusion of fundamental moral principles is the cause of causes, the radical root of the evil.

I propose to discuss the anti-Jewish agitation in Germany, in the following manner: first, to give you some of the facts of the agitation,— what has been done, what is being attempted; secondly, to discuss the causes of the agitation; and, thirdly, to draw from thence our conclusions.

And, first, as to the facts. What has been done? Enough has been done; more has been done than those who saw this century ushered in would have believed it possible that this nineteenth century could witness now, in its eightieth year; now, grown hoary with the experience of liberty. There are some who are disposed to take the whole matter lightly, who believe that it is all a storm in a teapot. It is not a storm in a teapot, and those who say it is say so because they do not know the facts. If they knew the facts, they would think otherwise. Now, some of the facts are as follows: first, that an agitation has been going on for several years, aiming to exclude the Jews from a full enjoyment of their rights as citizens; then that this agitation has culminated in the presentation of a petition to Prince Bismarck, as Chancellor of the Empire, roundly demanding the following four points:—

I. That the immigration of foreign Jews into Germany be checked (a measure which would, for instance, limit the free entrance of American citizens of the Jewish race into Germany).

II. That Jews be debarred from holding positions of authority, and that their appointment as judges be placed under serious restriction.

III. That no Jewish teacher be permitted to instruct in public schools; it being deemed intolerable that Christian children should be instructed by the lips of teachers of the Jewish race.

IV. That a close surveillance over the Jewish population, by means of official statistics, be ordered to be kept again, as it formerly was.

The next fact is that this agitation is favored in an underhand way by the government. This is proved by the official utterances of the *North German Gazette*, the newspaper organ of the Chancellor, by the circumstance that the petition has been directed to be sent to government officers for circulation, and is known, in certain cases, to have been circulated by them; then, by the farther circumstance that the petition itself has received the prominent signatures of government officials, some of the lower and a few also of higher rank.

He who knows the bureaucratic spirit of Germany must conclude that these officials would not have affixed their signatures to such a petition, had they not had grounds for believing that the movement is honorably regarded in high quarters. Whenever an agitation is allowed to proceed so far, it must bear its natural fruit in practical life. The mediæval spirit that had been evoked has not been slow to show its consequences. In the town of Nuremberg, a petition to the government has been opened in the bookstore of the place, requesting that Jews be expelled beyond the city limits, and be compelled to live in a quarter of their own,—a new Ghetto therefore. In the city of Berlin, placards were posted on the walls, exciting to violence against the Jews; and the tardiness with which the police removed these posters, after ample time had been allowed them to do their work, is additional evidence of the complicity of the government in the whole movement. Among the most recent news is the announcement that Dr. Strassmann, for years President of the Municipal Council of Berlin, has failed of reëlection in his district. During the election, placards were put up in every corner, displaying, in large, flaring red letters, the words, "Elect no Jew," and signed "The Committee." Dr. Strassmann is a man of eminent services: he is, for instance, the head of a People's Bank, which is designed to protect them against usurers. He was elected in two other districts of the city, and his colleagues of the Council hastened to express their sense of the insult which had been hurled against their whole body in the person of its honored President. Among the most painful circumstances is the fact that the movement has made headway in certain of the literary circles,—nay, that it has in part received its impulse from such men as Dr. Dühring and Prof. Treitschke, of whom, as I have said, I shall speak to-day,—and that it has been largely propagated among the students of the two leading universities of Germany,—namely, Berlin and Leipzig. That the German universities, which have been regarded as the very nurseries of German idealism, and to which men of every nationality make their pilgrimage, as to the foremost temples of the science of modern times, should become the sanctuaries, not of the idea of brotherhood and of the valuation of each individual according to his moral qualities,—which is the only truthful basis of human intercourse,—but that these universities should become the fosterers of the most ignoble prejudices, the teachers of animosity between man and man,—that is indeed an experience for which we were not prepared, and of which I can only say that it overwhelms the spirit for the time being with sadness and gloom. German students of Berlin—a part of them, at least—have, under the leadership of Professor Treitschke, sent in their signatures to the petition, and added a special clause in which they say that, though they cannot at present take a practical share in the agitation, seeing that they are only students, yet do they encourage the German nation to go on in its present fight for Germanism as against Orientalism, and promise that, when they shall become men, they will continue the admirable tradition of race-hatred,—all this in stilted and pompous phrase, for the German scribbler understands as no one else does how to veil a hollow or even wicked thought in high-sounding, philosophical terminology. Even when he brutally strikes down his unoffending neighbor, he never fails to show the philosophical necessity of the assault.

It only remains to add that the petition to the Chancellor has been for two days, on the 21st and 22d of November, the subject of long and in part stormy debate in the German Parliament. To complete a survey of the principal facts as they now lie before us: the government encouraging a movement directed against the constitutional rights of a whole class of the citizens, and a class not unimportant to the welfare and prosperity of the German Fatherland; at least, a few eminent writers like Dühring and Treitschke, with a host of mere copyists at their elbow, fathering the movement in literature; and the students of the two most important of the German universities blindly taking up the watchword that is directed against liberty itself, and promising to continue in the future the same methods that are being adopted in the present.

And now as to the causes of this agitation. And, in the first place, as to the ostensible ringleader of the entire movement, the court-chaplain, Stöcker. With regard to him, we can be brief. The court-chaplain, Stöcker, represents a party which entitles itself the "Christian Socialist Party." I have it on very creditable authority that that party barely numbers in all three thousand members. The court-chaplain pretends to be moved with compassion for the condition of the working classes, and recommends the Christian spirit as a means of solving the social problem. The hollowness of his pretensions is evident from the fact that he is a court-chaplain, and that he boasts of acting in unison with the present policy of the German government,— a government which, if he had really the interest of the working classes at heart, he should be the first to combat; a government whose military policy weighs so heavily upon the necks of the people; a government whose absolutistic principles hold out a future the very reverse of promising or liberal to the laborers! The court-chaplain, Stöcker, has utterly disgraced himself in the eyes of all reflecting persons by his conduct on the 22d of November last, during the debate in Parliament. For he there uttered a blank falsehood, stating in the first instance that he did not sign the petition against the Jews, endeavoring to have it understood that he did not desire a curtailment of their constitutional rights. And presently, when he was met by the statement that his signature was actually published underneath the petition, he qualified what he had said by saying that he did not sign the petition when it was first issued, but signed it later on. He also brought general charges of corruption reflecting upon the character of those who had protested against the action of the Christian Socialists; but, when he was asked to substantiate his charges by mentioning names, he refused to do so. The court-chaplain, Stöcker, is a man who deals in falsehoods, and his position before the world itself is a falsehood. The court-chaplain, Stöcker, in one word, is only the figure-head of the movement. The real movement he does not represent. What, then, is the real movement, and what are its purposes?

I believe the real movement to be political, mainly, in its intentions. Jews are prominent members of the Liberal Party. This is natural. They were themselves oppressed. All the better instincts of their nature, as well as the commoner motives of self-interest, threw them into the ranks of the opposition. Now, within the last few years, a change has taken place in the policy of the Empire. The Chancellor, who for a time sought his support among the more liberal elements of the German people, saw fit to abandon these to their fate, and return to a more natural alliance with Conservatism. In order to insure the strength and success of the Conservative Party at the polls, it became necessary to bring the Liberal Party into discredit among the voters, and no means seemed more available or effective to this end than to excite the slumbering race-prejudice and religious prejudice of the community. Because prominent members of the Liberal Party are Jews, the whole party is now represented as a Jewish party; because editors of prominent Liberal journals are Jews, the whole Liberal press is denounced as a Jewish press, evidently with the intention of fixing a stigma upon Liberalism organized as a party and Liberalism represented by its newspapers. This intention is plain. The expressions, "Jewish Liberal press," "Jewish Liberal Party," are of such frequent occurrence that it is impossible to mistake their clear significance; and, that this is the true origin of the agitation, many of us surmised, and I, for one, indicated already a year ago from this platform. The most recent information that has reached us from Europe painfully confirms these first impressions. The whole body of thinking Liberals themselves feel that the blow is directed against them, and know that the great Chancellor must laugh with derision when he sees the success of his feint in rousing the fanaticism of the German people against one-eightieth part of the total popula-

Digitized by Google

tion, in order, under the cover of the general tumult, to attack more securely the liberty of the people themselves.

The Representative Richter, in showing the actual falsehood of the statement that the Liberal press is governed by the Jews, and in their interest, exclaims: "No, gentlemen, the Jews are put forward as objects of the attack, but the Liberals are meant. Do you believe that we, the Liberals, do not feel this to be the case? Because they cannot fight down the principles of the Liberals, because they are powerless against these principles in the great cities, therefore t is that they call in race-hatred to their help, not only to fight against Judaism, but it is the desperate effort of Conservatism to hold itself above water; and it is intended to attack Liberalism itself by such measures as have been taken. Gentlemen, that is the real kernel of the matter." And, in the same direction, the representative, the distinguished Professor Virchow, calls attention to the fact that the opening of the anti-Semitic warfare was coincident with the renewed efforts of Conservatism to gain power in Prussia, and gives his reasons for supposing that the anti-Jewish journals are directly supported out of the so-called reptile-fund,—a fund which is under the control of the Chancellor,—and which is used to feed the literary reptiles,—the name is one in common use,—who insinuate his opinions into the press. But it is one thing to explain the origin of a movement, and another to explain its consequences. The movement was artificial in its origin. That is not only our judgment of the matter, who stand afar off, but it is the enlightened judgment of some of the most illustrious of modern Germans, who have in public protest condemned and stigmatized this dreary agitation as it deserves.

I have called the movement a serious one; for though, when viewed in one way, it seems like a political farce in which as you sometimes see a madman wildly beating upon himself, and imagining all the time that he is striking some one else, so the German people is wildly beating upon its own most precious liberties, and at the same time insanely laughing and saying, I am beating upon the Jew. Yet this farce, if farce it be, is a grim farce, and likely at any moment to turn into a tragedy, as it has begun to do in case of the desecration of Jewish graves, that is reported from a village in Upper Silesia. The movement was political in its motive, but it has called in to its aid the demons of race-hatred and religious hatred, that are not so easily turned back when they have once been aroused; and the most astounding and disheartening feature of all is that this race-hatred and religious hatred is not only cultivated among the multitude, from whom perhaps, as some think, nothing better can be expected, but that it is received with acclaim by students of the universities, and is sedulously fostered by men who have earned for themselves at least a considerable reputation for intellect and ability. There is Professor Heinrich Treitschke, eminent as a politician, as a writer, as an historian, who counts his admirers by thousands, an aristocrat by nature, a man of whom it is evident that he moves in the best society, a man who approaches every question with gloved hands. Let him stand for the high-toned disseminator of religious hatred. He is that, although he will deny it. He uses the courtier's phrase. He speaks of his friend So-and-so, of his good colleague So-and-so, mentioning a number of distinguished Jewish professors at various German universities. He also speaks with respect of Jewish artists and scholars. He says he would consider it sinful to forget that Felix Mendelssohn, Veit, Reiser, were Germans in the best sense of the word; and yet the entire *animus* of his bitter words is hostile to the race as such, and calculated to kindle passion as it has actually stirred up bad passion among those who read it. There are two points in these articles of Treitschke, concerning which so much has been said. The one is his claim that Jews ought to be very grateful to the Germans for being emancipated by them. The emancipation of the Jews in Germany is very recent. Treitschke says that he does not wish to take away from them their emancipation, but they ought to be very modest in using their rights. The reply to that is that the man who is modest in using one of the fundamental rights of humanity is a coward unworthy of the fellowship of man.

That political liberty and the free exercise thereof on the soil wherein one is rooted is a natural right, the German professor does not seem to know. Here, before this respected audience, before any American audience, it is unnecessary to refute his claim. We in America are liberal of the right of citizenship. We demand only a five years' residence in the country, and a declared desire to be a member of the nation, in order to extend the franchise and the glorious honor of citizenship to every one who so desires it; and others may perhaps be less liberal than we in this respect. But is it conceivable that a people should reside in a land for some fifteen centuries, say fifteen hundred years (as Jews have resided in Germany), and still be considered to have no title in the land, no right of citizenship upon its soil, no claim to be considered as part and parcel of Germany and Germany's nation? Is it said that they do not desire to be of the nation? That is against history. The Jews have ever been eager to identify themselves with the nations with which they lived, wherever they were admitted to fellowship even in the Middle Ages, as in Spain, and later on in Holland. And the recent history of Germany has proven the same. They were eager to be citizens of the German Fatherland. They demonstrated that, by shedding their blood like water upon the battle-fields of the Fatherland. They sacrificed their treasure willingly for its cause, as all other citizens did. And is now the very fact of their liberty again to be called in question? Is it demanded that they should show gratitude because they have at last received the rights which by nature belong to them? Would it not be far more natural, if such retrospective feelings were to be indulged in at all, that the Jews of Germany should feel indignation that their rights have so long been withheld from them? Professor Treitschke's views in this matter of the rights of citizenship are preposterous. Any child educated in the spirit of American institutions could rebuke them. And in like manner untenable is the second point to which I referred,—the claim, namely, that the German people is a Christian people, and the implied consequence that Jews therefore must either submit to become converts to Christianity,—a consummation which did not come about in all the dark darkness of mediæval ages, and which will not come about now at the invitation of Professor Treitschke,—or, if they will not do this, that they must consent to occupy an exceptional position, and see their equal rights as members of a commonwealth curtailed. Here also it is evident that Treitschke does not understand the idea of equality which is implied in the very nature of citizenship,—nay, the whole tenor of his writings shows that significantly enough. As for the allegation that the German people is a Christian people, I know not what connection such a statement has with this matter at all. For if by the term "Christian" Treitschke understands, as is sometimes done in general, humanitarian, noble, civilized, then there is no reason why the Jew should not join heartily with his Christian fellow-citizen, and stand with him on a perfect basis of equality; for his religion certainly lays no obstacle in the way of his humanity, and enjoins the principles of noble living to the same degree at least as Christianity does. But if by "Christian" Treitschke understands, as he evidently does, "Christian" in the dogmatic sense,—if only those are true Germans who are Christians in this dogmatic sense, then must he exclude from the list of Germans Lessing, Schiller, and Goethe, men whom he had hitherto supposed had some claim to be regarded as Germans, but who, whatever else they may have been, were certainly not Christians in the dogmatic sense; and he must in like manner exclude from the fellowship of Germans, as he would construct it, some of the best of the living Germans, great artists and men of letters, leading lights of science, men in whose veins rolls the truest heart's blood of German idealism, men whom Germany has held till now, and will long continue to hold, after men of the stamp of Treitschke shall have passed away, to be among the noblest expressions which the German genius has found.

The discrimination against religion, however, which Treitschke has indicated, has not been without effect; and Treitschke himself has become the adviser and leader of the students in their attempt to support the anti-Semitic agitation. If Treitschke has thus become—though perhaps in part unwillingly, unwillingly at least so far as the extreme consequence of his views have gone—the reorganizer of religious hatred, it has been left to another writer, Dr. Dühring, to become the especial patron of race-hatred, and to arouse it in so flagrant and flagitious a manner as not even to attempt a disguise for his malign intentions. Hear him:—

"The Jew creeps in wherever he finds or scents universal corruption, in order to utilize it for his own selfish, specifically corrupt purposes. The Jew is to be found in his own proper place, where he can become the parasite of an existing or beginning corruption: where he feels most comfortable in the flesh of the nations, there let people be on their guard whether the condition of things is sound. The principles of toleration and liberty have no application to the Jew, because he is by nature the incorporation of selfishness,—bad, and not by any possibility to be bettered." Whatever that is great and good and that is commonly ascribed to the Jew, Dühring simply passes it in review, and declares its worthlessness. Christianity itself is accustomed to regard the Old Testament as a part of its religion, necessary to the understanding of its nature. Dühring sees in the God of the Old Testament simply the tyrannical monopolist, simply the tyrannical master. The fact that the Deity is conceived of as Spirit, and tolerates no idols beside himself, is represented as monopoly. The relations of man to the Deity are represented as a servitude. Israel prostrates in abject servility before the tyrant in heaven, and claims in return to be the chief servant and the oppressor of other nations. It is forgotten that the Old Testament actually represents the relation between the people of Israel and their God in a totally different way: "Children shall ye be unto the Lord your God," is the precise utterance of the religion of the Old Testament in this direction; and, that God is not represented as a tyrant, every one, who knows anything at all about the spirit of the Old Testament, remembers; he is rather represented as the idea of virtue,—long-suffering, prone to kindness, of great mercy, and absolutely pure. All these profoundly moral sides of the Old Testament Dühring neglects, touches upon them with not a single word, because they would at a glance destroy the caricature of Judaism and the Jews, which it is his bad purpose to draw. Dühring goes on to say, and I quote his words: "Inhumanity and enmity against the rest of mankind have derived their support from the Old Testament, and, encouraged in this way, have been working in the human race for thousands of years." He brings the most ridiculous proofs in support of his fantastic assertions. That the apples of immortality in the Garden of Eden are denied to Adam is a proof of the jealous monotheistic character of the Hebrew God. As if this same legend of the apples of immortality, which are denied to man, were not also found in the great mythologies, and as if it were not really true that the apples of immortality are denied to man! The fact that Abraham prays God to save Sodom if there are fifty just persons in the city, and then proceeds in his demand to beg that the city will be saved if there are only forty and thirty and twenty and finally ten, is taken as a proof of the contemptible spirit of haggling, which has been the legacy of the Jewish race from the beginning, when, in very truth, the legend shows us the Hebrew patriarch praying to the stranger for the corrupt and utterly wicked, and seeking with all his power, out of pity and compassion, to avert their impending destruction. I give you this, not as important of itself, but as an instance of the fairness with which the whole charge is concocted. In speaking of Christ, also, the character of the author reveals itself. He is himself a radical of radicals, advanced and entirely beyond the positive religions which he wishes to see done away with, and yet he does not scruple to raise the vulgar, hooting cry of Christ-killer. "The Jews have crucified Christ! Even to-day this truth is unpleasant to them," he says; and he proceeds to pour vitriol into that old sore. In dwelling upon the character of Christ, two stand-points are possible,—either that of Christianity or that of modern philosophy. If you stand on the stand-point of the Christian and believe that Christ was the very God, must you not in decency show some respect for that people which, of all others, on the face of the earth, the Lord of heaven and earth selected to become incarnate in one of its members? Must not there have been some virtue in a race which was thus distinguished, according to your way of looking at it? And if you regard Christ from the modern stand-point of philosophy, simply as a man of extraordinary sweetness and graciousness,

Digitized by Google

a man of such overflowing tenderness in act and expression, a man of so pure a spirit, of so great a heart, that the impression of his life and character has been the food whereon the hungry world has nourished its spiritual being now for eighteen hundred years, must you not show some respect for the race which produced such a man from its loins, such a fruit from its stem? Is it decent, is it allowable, that the character of that race should still be subject to the vilest traducings, because of the very greatness of him who was its noblest son? And as there is no respect for the religion, so also there is no respect for what is valuable and great in the services of the Jewish race in other directions. Even the illustrious figure of a Spinoza, which compels even a Dühring to show some signs of respect, is not safe against his indirect aspersion. He seeks to belittle the philosophical fame which he cannot wholly deny, and sums up with a perfidious assertion (perfidious, because such assertions can never be proved) that Spinoza became what he was, notwithstanding his Jewish origin, and not because of it. The services of Ricardo, Lassalle, and Marx in political economy, of Börne and Heine in literature, are in like manner aspersed. The name of Felix Mendelssohn, I believe, is not even mentioned. But even the name of Lessing, than which no other is perhaps so sacred to all the best spirits of modern Germany,—even Lessing, with whom opens the golden age, the classical age of German literature that culminated in Goethe,—even Lessing, whose image has long since been raised on so high a pedestal of fame that no Dühring can reach him, is at least made the object of impotent rage and reviling.

I will not offend your ears by repeating the assertions that are made of Lessing's works and character. Dühring speaks of *Nathan the Wise* as of a flat Jew piece. He says that Lessing's *Emilia Galotti* and other writings show that he was unacquainted with the nobler form of love, and that he applied to the actions of love only his Jew standard of base sensuality. Avarice and sensuality are leading characteristics of the Jews. Respect for what is great and fidelity are wanting in the Jewish character. One would think that they had displayed some respect for what is grand, and something of fidelity also, in the sacrifices which they brought, in the constancy with which they persevered, during the centuries of persecution. But perhaps, for the sort of grandeur which Dühring recommends, they may have little or no respect. We do not know, but we almost suspect that to be the case. "The Jew is purchasable," Dühring says, on page 90 of his book. "It is unnecessary to say a purchaseable Jew. The word 'Jew' itself suffices. He plays every rôle, and is ready for any business which brings him profit: that is true in politics as well as elsewhere." If the Jews participated in the movements for liberty throughout Europe, —and Dühring denies that they did so with honest intent,—one would think that a willingness to bear all the consequences of revolution, to risk property and life itself in behalf of the cause, ought to be sufficient to prove the honesty of the intent. Dühring himself cites recent instances where Jews have offered and devoted large sums for education in general, and especially for the education of the working classes,—in Berlin, for instance. Here also he is sure that sinister motives must have dictated the act; and, in his usual brusque and offensive phrase, he denies that the generous spirit was genuine. "The Jew in Parliament as a legislator is intent only upon furthering Jewish interests. As a journalist, he has the same intentions. As a merchant and banker, he is represented as the leech that sucks in the substance of the people. The Jews have not in them a fibre of real patriotism or love of freedom. In brief, they are an utterly vile race; and, in the interest of a nobler humanity and the highest culture, it is the duty of the nation to rid themselves of this companionship." You perceive the nobler humanity is here invoked, and culture! I am quoting the actual words. The whole book is full of the cry "nobler humanity and culture." You see it is a modern form which this old prejudice has assumed. The evil demons of religious hate are here only incidentally aroused to help along in the good work. It is only in races of the highest capacity that highest humanity can bloom. We Germans are a race of the highest capacity, and the Jews are not; hence the Jews must be done away with. Here is a syllogism for you, which Aristotle might delight in. If there were only not a fundamental principle of all morality left out in this beautiful syllogism,—namely, that to the highest humanity belongs, before all, a sense of sympathy with all mankind and of duty toward all men because they are men! And the race that has not that primary element of civilization in it, that fundamental canon of morality, of the duty which we owe to men as men, will never develop in its midst the highest humanity, be it never so far advanced in intellect or in art. And woe to the German race and to German civilization if the Dührings were allowed to speak for them!

But he has arrived at this conclusion,—this man Dühring, whose ability cannot be disputed, who was a teacher at the University when, ten years ago, with six hundred students around me, in a crowded lecture-room, I used to hear him discourse upon the highest themes of philosophy,—and it is absolutely heart-rending to think of it now,—this man has arrived at the conclusion that the Jewish race is a viler race, and must be banished as a corrupt and festering element out of the modern state. But how to banish them, that is the question! To drive them out of our own country, and inflict them upon other lands? No. The conscience of the modern philosopher is too tender: he is too much pervaded by the spirit of humanity to spread this plague of Judaism among other nations. To drive them back into Palestine and compel them to reconstruct their former state would only be to confer additional power upon them; for they would still continue to send out their colonies of emigrants into every land, and the possession of an own independent nationality at home would only strengthen the scattered members of the race, wherever they went. Nothing remains but one conclusion; and he draws that conclusion, he has the unspeakable audacity to draw that conclusion, and that conclusion is, in one word, *the annihilation of the race, —their extermination*. If the Jews complain of the wrong that was done them in the Middle Ages, Dühring also says, the measures that were undertaken against them in the Middle Ages were wrong, because they were not thorough enough: the Jews should not have been confined in Ghettos; they should not have been hunted down every now and then by their persecutors; they should have been blotted out entirely; they should not have been allowed to exist on the soil of a European land, the soil sacred to humanity and culture.

Imagine the German teacher of philosophy proclaiming such views! Imagine the following passage from his book, which I will read you, as spoken to a popular gathering! Why, it would turn such a gathering at once into a mob, and incite them to take up stones and firebrands, and murder and pillage the houses of those who had been thus pointed out to them as objects of their scorn. The following is the passage:—

"The Jew skull is certainly not the skull of a thinker. The Lord and his business take up, since the olden time, all the room in it, so far as it is not hollow. Elect self-conceit and a sort of insane idea of their greatness make the wind that blows among the thoughts of this little people. And, with such gifts as these, these nomads, these gypsies of Palestine, would sit down at our own tables as our guests and insult us; and *that* we, the German people, should have the patience to tolerate. So far as I am concerned, I have long given the Jews what they deserve. The Germans, it is true, are slow to move; but, when they do undertake a thing, they make thorough work of it. They first examine carefully where the seat of the epidemic is that is troubling them; but, when they have found that out, they do not scruple to use the most modern methods of disinfection. The most improved modern method of disinfection is racial extermination." You may turn with disgust from this hoarse croaking of hate. You may say, This can at best be only the malice of an individual that finds expression in such utterances. No. I must dwell upon these utterances, because I am compelled to believe that there is a connection between them and the petition which has lately been addressed to the German Chancellor, which has received many signatures, and which on the 21st and 22d of November was the subject of stormy debates in Parliament. On reading the petition and the book of Dühring's, and comparing them together, I find that the petition embodies the leading conclusions of Dühring's book; and I have discovered even similarities of expression which cannot be accidental. I have therefore been forced to the conclusion that I have found in Dühring's book the true source out of which that petition has come. And, in showing you the *animus* of him who is either the real author or the sponsor of the petition, I have uncovered to you the spirit that governs the whole movement. For, if Dühring demands the total extermination of the Jews as the ultimate desideratum, he has sense enough to perceive that the nation as a whole is not yet prepared for that degree of humanity and culture which he recommends; and so he formulates a series of preliminary demands, of which the most characteristic ones, in a modified form to suit the palate of the general reader, have been adopted into the petition. He demands the utter exclusion of Jews from the management of newspapers. They shall neither be proprietors nor editors of newspapers, nor connected with the editorial management in any way. The number of Jews allowed on the bench as judges and among the lawyers shall be strictly limited. In case the legal number is full, and any candidate presents himself for admission to the bar or for the preliminary examinations necessary to appointment in the judicial system of Germany, the said candidate, suspected of being a Jew, must be able to bring proofs from his pedigree that, for three generations back, his father, grandfather, and great-grandfather were of pure stock. The number of Jews allowed to sit in the Legislature is also to be strictly limited. Even where Jewish judges are permitted, the German shall always have the right to decline to be brought up before such a judge, as this is only a due consideration to the natural feelings of the German; and, in certain cases, the testimony of Jews is to be declared invalid. The leading Jewish bankers are to be placed under government supervision; and trustees appointed by the government are to aid them in the management of their affairs, with the view, however, as is plainly stated, to the final confiscation of their wealth. No Jew is to be allowed to teach in any of the lower schools, or in any of the higher schools which are frequented by Christian pupils. And the German students of the university shall be taught to consider it as against their honor to have science served them by the representatives of a meaner race.

Lastly, the number of Jews allowed to live in any one place shall be restricted, the number of marriages in consequence be limited, and the population be forcibly decreased. All these, however, are only temporary measures, designed to prepare public opinion until the time will come when the ancient popular instincts that are slumbering now will awaken again, and it shall be left to a more energetic future to complete the emancipation from the Jews, which has thus been begun. What these ancient mediæval popular instincts are, we know; and what these words—"emancipation from the Jews"—mean, we have also been plainly informed. And all this, then, by a man who does not stand alone, but who either has influence enough, or who represents a sentiment to some extent, at least, prevailing in Germany, sufficiently well, to see his opinions embodied in a popular petition,—by a man whose contributions to political economy are considered valuable, who has been a teacher and is a writer on the history and theory of philosophy, and whose critical history of the general principles of mechanics has been crowned with the first prize by the University of Göttingen, in terms of the highest eulogium. And, when we consider furthermore that Heinrich von Treitschke has not hesitated to misuse his high position and reputation in order to help in the contemptible business of this agitation, there is a cry of dismay that rises from our hearts at this sight that reveals itself to us. To this pass, then, have you brought it, you men of consummate ability and high in intellect, that you make yourselves the panderers to the basest instincts of the multitude, that you find the theoretical formula for the coarsest passions that have ever inspired human malevolence. A cry over the neglected moral conditions of the times, that is the first impulse which the aspect of this agitation awakens in us. Here we have the Christian Treitschke on the one hand, and there we have the radical Dühring on the other, and both stand together on the same ground. The belief of the one has not helped him, the radicalism of the other has not hindered him. How could it? How can the mere holding of dogmatical views, without other helps, make men moral? How can radicalism on the other hand, how can logic, and the principles of mechanics, and political economy, and even the abstract knowledge of the theories of philosophy, make men moral? If these men, Dühr-

Digitized by Google

ing and Treitschke, had had a sound, moral culture in their childhood; if the fetichism of faith had not been invoked, which is insufficient; if as much direct attention had been paid to the development of their morality as to the development of their intellectual ability,—they would not now exhibit to the world the spectacle of confusion as to the first principles of all morality, causing others to share in their confusion. The need of wide and more arduous efforts at direct moral culture,—the conduct of the masses not only, the conduct of the most intellectual persons, who need such culture just as much,—who blunder and spread criminal views concerning the relations of man to man, without it,—makes that need plain. But there is another moral to be drawn from the movement itself. Here is the Jew, and here the Christian. To suppose that there is any natural repugnance between the two is absurd. A gentleman is a gentleman, the world over; and a gentleman is known of the gentlemen, wherever they meet. That there are certain qualities in certain members of the Jewish race which are objectionable is granted: that they are intrinsic in the race is denied. The wonder is that there are not more of these qualities. For more than a thousand years, the Jews have been the object of detestation and oppression unparalleled for its bitterness and persistency. From country to country, they were driven like wild animals; from every honorable pursuit, they were excluded, and yet money, money, was constantly demanded of them as the price for their existing at all. They have passed through these centuries of oppression; they have brought out with them certain moral qualities which seem to me inestimable,—a strong devotion to knowledge, intense domestic affections, a capability of quick and fervid enthusiasms, and, on the whole, industry and thrift.

These are the qualities that make of them good citizens, and valuable to the land that accepts them as its children. Coupled with these qualities are especially two that are often charged against them,—a certain sharpness in business dealings and an impertinent, self-asserting manner. But these qualities are but natural results of the long oppression that has preceded. And the wonder is not that these qualities exist; the wonder is that they are so quickly laid aside; the wonder is that, though the emancipation of the Jews of Germany hardly dates more than fifty years, so many of them have not only stripped off every outward sign of their previous degradation, but in the equipoise of manner as well as in the balance of mind are worthy to be ranked with the foremost of other races. There is a work of culture to be done on both sides. The Jews themselves must labor to free the uncultivated ones among them from those unwelcome peculiarities which they sometimes display. No matter who is responsible for them, that they exist is sufficient reason why they should be done away with. Social training, earnest efforts at education, are the best means of rooting out pertness of manner and undue self-assertion, and have already shown themselves so effective in this direction that there is the best reason for reposing confidence in their future salutary influence. The non-Jewish community on the other hand must learn one wholesome, moral lesson, must conquer in itself one immoral tendency in regard to this question. There is one great sin against morality at the root of all this prejudice in the forms which it commonly assumes, and that is the habit of attributing to every member of the race qualities which have been noticed in some members of the race. That hasty generalization, which in science becomes the source of errors, becomes in life the source of slander and calumniation. All men are prone to this habit. It is the true coarseness of natural instinct which here reveals itself, and which only a finer self-culture can overcome. The Turk looks upon all Christians with aversion, and will judge every individual Christian according to those specimens of degraded Christianity which he sees before him in the border-lands of his empire. The Germans sometimes speak of the Irish in the same unpardonable way, attributing to every member of the race certain qualities which they have noticed perhaps among the more degraded members of the Irish nationality; the Irish being similar to the Jews in this: that they also have been made the object of age-long persecution, that they also bear upon themselves the marks of oppression which by a twofold perfidy the children of the oppressors now use in argument against them. Whoever is guilty of this act of generalizing the qualities of some members of a race, attributing them to all, is guilty of an immoral judgment. For, only according to the qualities which the individual himself displays, have we a right to judge him; and, if we darken his image by the shadow of our own prejudices, we are oppressing his moral nature, and treading under foot his dignity as a human being.

As for the agitation in Germany, that will, we trust, collapse ere long. It is artificial, as we have shown, in its origin; and the best representatives of the German people are thoroughly ashamed of it. The Crown Prince of Germany has stigmatized the agitation in round language as a national disgrace. Leading members of the University of Berlin, of the Academy of Sciences, of the Municipal Council of the Capital, have issued a declaration in which they protest against the entire movement. "To make the individual fellow-citizen," they say, "suffer for differences of rites and religion is neither just nor noble. In unexpected manner, and to our deep shame, the race-hatred and fanaticism of the Middle Ages is again being called to life in different places of the Empire. The commandment of the law, as well as the commandment of honor, which enjoins that all Germans shall be equal in rights and duties, is broken. Like an epidemic pestilence, the revival of an old insane falsehood threatens to poison the good relations which have united Christians and Jews in the state, in the city, in society, and in the family. Yet is there time to oppose this confusion, and turn away from us national disgrace. Yet is there time, by the opposition of prudent men, to break the passion of the multitude, which has only been kindled by artificial means. Our summons is directed to the Christians of all parties, who believe religion to be the glad tidings of peace. Our summons is directed to all Germans who value the ideal legacies of their great princes, teachers, and poets, to defend, by public declaration and quiet reasoning, the common ground on which the national life of Germany rests,—respect for every form of religious conviction, the same rights, the same sunshine, the same recognition of capacity and faithful endeavor for the Christian and for the Jew." And so it is to be hoped that good will come out of evil; and so it is to be hoped that such emphatic declarations, that are the fruit of this agitation, will aid in once and forever clearing public opinion as to the principles involved, in once and forever branding him as an enemy of mankind who dares to sow the seeds of race-hatred or of religious hatred among his fellow-citizens. It is to be hoped that Christian and Jew will learn to understand each other better from mutual contact, and that that last affront which is offered to the oppressed—the pretence that emancipation is given them as a boon, the secret or avowed assumption that there is any condescension in social approaches—will be done away with. It is to be hoped that Christians and Jews will better and better understand each other, until at last the time shall come for all, as it has already come to-day for the more advanced, when the old sources of hate will be stopped up and the old causes of misunderstanding will be removed, and "the dead will at last be allowed to bury their dead;" when men and women will at last feel themselves as men and women, truly united in labor for mankind's common cause.

PERSONAL ITEMS.

A NEW volume of essays by Huxley is soon to appear. Most of them have been published in various periodicals during the last few years.

MME. DE GIRARDIN says that the only reason she despairs of France is that it is the only nation she knows of where the men are better than the women.

SENATOR DAWES read a paper on "The Indian Question" before the Lee Literary Club on Thursday evening. In answer to a question regarding the Poncas, he stated that, having occupied their present reservation for three years, in his opinion, they had now made up their minds that they had better accept the government's offer and remain where they were.

THE services over the remains of Mrs. Cross (George Eliot) were conducted at London by Rev. Dr. Sadler, a Unitarian minister. Among those present were Herbert Spencer, Robert Browning, Sir Theodore Martin, George L. Dumaurier, artist, Edmund Yates, Thomas Woolner, R.A., and Rudolf Lehmann, artists. The grave of Mrs. Cross is near that of the late G. H. Lewes.

THE funeral of Rev. Dr. E. H. Chapin took place at the Church of the Divine Paternity, a large audience being present. The galleries, organ-loft, and the space behind the pulpit were heavily draped in mourning. Back of the reading-desk was a tablet of white flowers upon which was the inscription, "He has risen." Under the desk was a large floral shield bearing the motto, "God is love." A large wreath of roses and lilies had upon it "Our Shepherd." Elaborate floral offerings were added from the Sunday-school. On the platform were the leading Evangelical clergymen of the city, and also Rev. Fathers Hecker and Coe, Rabbi Gottheil, Dr. Edward Beecher, and President Capen of Tufts College. The services were opened with prayer by President Capen, who also read selections from the Scriptures. Addresses were made by Rev. Dr. Robert Collyer, Rev. Henry Ward Beecher, and Rev. Drs. Armitage and Pullman. The pall-bearers were George William Curtis, Dr. Austin Flint, Judge John R. Brady, Thomas Hicks, C. P. Huntington, Collector E. A. Merritt, George G. Lake, and Edward B. Fellows. The remains were taken to Greenwood for interment.

EPES SARGENT, whose name has long been associated with Spiritualism in this country, as one of its most prominent authors, died at his residence in Boston on Thursday night, December 30, of a cancer upon the tongue, in the sixty-eighth year of his age. Mr. Sargent took a thorough course in the Boston Latin School and entered Harvard College, where he studied for a short time, but did not graduate. He immediately engaged in literary labors, in which thenceforth he spent most of his life, and, as an author, compiler, and journalist, showed a versatile and facile capacity, without attaining extraordinary rank in either, or producing anything which is likely to make him remembered in literature. Apart from a better literary style, Mr. Sargent's writings on Spiritualism possess but little merit above those of their class. They exhibit the same feeble logic and strained and inconsequent reasoning peculiar to the works of spiritualist authors. The Springfield *Republican*, in concluding a notice of Mr. Sargent, justly observes, "Had he not been blinded by mental preoccupation, he could never have written *Planchette*, or the *Despair of Science*, or his last book, on the Scientific Basis of Spiritualism, both singularly shallow treatments of the extraordinary problems of psychologic power."

POETRY.

For the *Free Religious Index*.

CHRISTMAS EVE, 1880.

No word, no sign, my days glide on,
O loyal soul, yet thou art gone;
And life—a blank and barren space—
Alone, yet smiling, I must face.

I want thee, need thee; I am weak;
I want thy kiss upon my cheek:
Canst thou forge', O tried and true,
The love that made this old world new?

Was not my soul absorbed in thine,
Lost, blended in one life divine?
Yet, lo! a black, mysterious tide
Between us stretches deep and wide.

Bewildered by the sense of loss,
Earth holds me fast,—I may not cross:
I only feel that thou art gone,
And still my days glide on, glide on.

Couldst thou but send some faintest sign
To claim my life and soul as thine,
'Twould be a breath from heaven above
To answer all this longing love.

Sometimes, 'tis true, my pulses beat
With sudden rapture, swift and sweet:
For one brief instant thou art nigh,
And then the vision passes by.

* * * * * *

But hearts may break, the sun shines on,—
Shines on, dear love, yet thou art gone;
And still within its mocking light
I seek to hold my path aright.

ELLEN M. MITCHELL.

Digitized by Google

The Free Religious Index.

BOSTON, JANUARY 6, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will pay for a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

OUR readers who once begin Mr. Adler's lecture on the anti-Jewish movement in Germany will not be deterred, we are sure, by its length from reading to the end. It is the most lucid statement of the matter we have anywhere seen, while his words burn with just indignation against the gross wrong. Portions of the lecture remind us of Theodore Parker's vigorous battles in Boston Music Hall against the old slave power.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25.....	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*.....	100.00
R. WILKIN, *San Buena Ventura, Cal.*.....	8.00
Miss KATE C. IRESON, *Lynn, Mass.*.....	25.00
"A FRIEND," *Lynn, Mass.*.....	10.00
W. L. FOSTER, *Hanover, Mass.*.....	4.00
Pledges.	
F. W. CHRISTERN, *New York*, annually for 5 years...	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years...	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years..	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years....	100.00
JOHN L. WHITING, *Boston*.....	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly).....	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years.....	5.00
JAMES EDDY, *Providence*, annually.....	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)...	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)...	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years....	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

THE subscriptions of many of our subscribers expired with the last year. A prompt renewal, with advance payment, will greatly help us in our work.

THE DEED DONE.

Simultaneously with the last issue of the *Index*, containing our article entitled "How it may be prevented," announcement was made, evidently by authority, in the Boston daily papers, that the proprietors of Parker Memorial Hall had sold the building to Mr. Rich, of the firm of Colby & Rich, publishers of the *Banner of Light*. Very likely the sale had been already made, or was practically made, when we wrote the article. Nevertheless, we are not sorry that we made our protest against the sale, even though we made it in the form of a vain appeal to prevent the sale. We can now only express our ineffective surprise that this important action should have been taken in such unseemly haste and secrecy, and add the hope that it is a condition of the sale that the name of the Hall shall be changed, and the tablet to Parker on the front wall of the building be removed. We must utter, too, our conviction that the proprietors have proved recreant to the public trust which they assumed for Parker's memory by making this sale without giving the liberal public a chance to help them to keep the building,—unless they have a project for using the proceeds for some other memorial to Mr. Parker, which may be equally good. We should be most glad to see some announcement of such a purpose, but as yet have seen or heard no hint of it. We are quite sure, however, that there are those among the proprietors in whose pockets any money received from the sale will burn until it finds its way out into some channel of public beneficence akin to the object for which the money was first given. Indeed, we are ready to believe that there is no one among them whose conscience will quietly permit a private use of his share of the proceeds. If they can only agree again to act together in some public way, they may do with the sum to be paid for the building, which is announced to be $75,000, something that shall quite as worthily represent and perpetuate Theodore Parker's work in Boston. That they will do this is now our petition and our hope.

THE LESSON OF IT.

There is a lesson involved in the sale of the Parker Memorial Building, and the probable early dissolution of the Twenty-eighth Congregational Society, which we trust Liberals everywhere will deeply ponder. The Society has agreed to relinquish its use of the Hall on the first of next March, and is likely then to pass out of existence. It is announced, it is true, in the apparently authorized statement concerning the sale, that the Society does not necessarily disband. But if, with the advantage of having a fine Hall for its uses free of rent, the Society has yet fallen to such low estate as to muster on Sunday little more than an array of empty benches, it is hardly likely to prosper better elsewhere or long to continue even the form of an organization. Indeed, it is not the loss of the Hall that is the cause of the breaking-up of the Society, but it is the loss of the Society that has caused the sale of the Hall.

As we said last week, so long as the Society had any use for the Hall and wanted it for its uses, the proprietors were under an obligation to keep it, and doubtless would have kept it. But why keep a building for a religious service to empty seats on Sunday morning? The ordinary audience had dwindled to such a feeble remnant that at once to expire were better than to keep up longer a flickering illusion of life. The only thing, we believe, that can possibly save the Society from a speedy and utter death is a thorough regeneration and reorganization with new purposes and methods, as we intimated last week. But we are not sure now that even this can save it; or that, now that its building is gone, it is worth while to try to save it. It is probable that the new purposes and methods can be more effectually secured in an absolutely new organization, that shall begin from the foundation on totally unencumbered ground.

We believe, indeed, that the future historian of the liberal religious movement in this country may see in this termination of the Twenty-eighth Congregational Society, and the consequent sale of Theodore Parker's monumental building, the necessary break in the continuity of institutions between Christianity and Free Religion. We believe he will note it as appropriately marking the close of the era of Transcendental Individualism; and we trust that he may as truthfully note it as marking the opening of a new era in the constructive and positive work of a religion which is not only individually rational and free, but socially coöperative and humanitarian.

The Twenty-eighth Congregational Society was created a generation ago, for the special purpose of giving Theodore Parker a hearing in Boston. It accomplished that purpose well and nobly. From the pulpit which it provided, Mr. Parker spoke to the whole country, and indeed to both hemispheres of the globe. When his voice was silenced by death, perhaps it would have been wiser if the Society had then disbanded, having fulfilled the mission for which it came into being. But, naturally, that course did not seem so clearly indicated then as it may to us now, looking back over the last twenty years.

The Society was founded on the basis of Christian and Puritan Congregationalism. Mr. Parker and his friends, though breaking from the authority of Christian revelation, and regarding Christianity only as a highly developed form of natural religion, yet did not wholly break from Christian institutions and traditions, nor from the Christian name. Mr. Parker was accustomed to define Christianity by the most essential teachings of Jesus in moral and spiritual things, leaving out of view his men-

Digitized by Google

tal errors in doctrine; and this essential teaching of Jesus he regarded again as synonymous with "absolute religion"; and the primary truths of "absolute religion" he believed to be revealed by natural intuition in individual human consciousness. This was the outcome to which New England Transcendentalism had brought New England Unitarianism. Parker applied the Transcendental philosophy, which Emerson was putting into books and lectures, to the problems of theology and to practical ethics in pulpit instruction. He was the special spokesman of Transcendentalism in the pulpit. And Transcendentalism was a gospel of the liberty of individual reason. It proclaimed the fullest rights of reason. It proclaimed the fullest liberty for individual reason and conscience. But it also made these proclamations in the form of a gospel. It had uses for the preacher and prophet. It could make the old forms of Christian worship still serve its purposes. It believed in individual salvation through individual culture. And it would use the Christian form of Sunday service for enforcing the claims of reason and righteousness on the thought of individual hearers. If you went, therefore, into the Music Hall on Sunday morning, where the Twenty-eighth Congregational Society met in Parker's day, you did not find the programme of service different from the simple Congregational form in many churches. You heard the Bible read, a prayer offered, hymns of thanksgiving and petition sung, texts prefacing the sermon, a benediction pronounced: it was only in the sermon and the sentiments of the prayer that you would note a departure from the Christian Congregationalism of New England.

Under the influence of the Transcendental movement, helped by the nineteenth century type of persecution vouchsafed by the Unitarian denomination, other societies were formed in various places, as at Watertown, Barre, Worcester, and Lynn in Massachusetts, and, later, Mr. Frothingham's society in New York. There were others less noteworthy elsewhere. These societies were all similar in aim and method to the Twenty-eighth Congregational Society in Boston, and, like it, were based on Christian Congregationalism in form, though recognizing no special authority in the Christian religion. And like Parker's Society, too, they were organized by the personal efforts of, or to give a hearing to, particular preachers; and, when these preachers have left the societies, the societies have very soon ceased to exist. We believe there is not one of them in existence now. The Boston Twenty-eighth Congregational, the first on the ground, and in a sense parent of the rest,— though they were all intensely individual, and would hardly acknowledge even the relation of parentage to anybody or anything less than an individual Holy Ghost,— is the last to leave. It is about to give up its ghost, and only lingers for decent burial. We have not included in the above-named societies the Free Congregational Society at Florence, Mass.; for that, though taking the Congregational name, was organized from the start on a different basis. It severed itself in methods and form from Christian traditions, did not come into existence on the inspiration of any one speaker, and concentrated its efforts from the first very largely in coöperative works for social well-being. Nor do we here take into account certain societies of Unitarian name and antecedents which have become practically free and independent societies under their special preachers; for we cannot tell how largely the strength and continuance of such societies are due to the inherited momentum from their Christian ancestry. They are all living, more or less, on past traditions and methods. To-day, they may be absolutely free and undenominational. What they may be under a different preacher, next year, may be a question. The one point to which we call attention now is the historical fact that all the religious societies which were originated by the Transcendental movement, on the basis of Christian Congregationalism, are either absolutely dead or soon to die.

This is a pregnant fact with a weighty meaning. It is a fact to be pondered thoughtfully and gravely. To us, it means that Transcendentalism, however momentous and necessary was the mission it had to fulfil, and however ably and effectively it accomplished that mission, cannot do the work demanded of free rational religion to-day. It means that individualism in religion has come to the natural end of its career; that, though a Christian church may still flourish and serve many good uses, and rationalism may be a mighty agent in human society, that mongrel institution of religious worship, begotten of Transcendental Rationalism and Christian Congregationalism, has no power to perpetuate its kind. It means that a new era is here, that new methods must be employed, that new wine must be put into new bottles. It means, in fine, that the time has come when free and rational religion, if it is to be a power in human society, must begin to show a capacity and a will to create its own institutions; that, though free religious work may be honestly and legitimately and usefully done in societies of Christian origin and that still adhere to some of their Christian inheritances, rational and free religion must begin to let the world know that, having broken from Christian authority, it can get along independently of the forms of Christian tradition,— that it must make its own nest, hatch its own eggs, and henceforth count no progeny but its own.

ATHEISM IN COLLEGES.

Under the above caption, President John Bascom contributes to the *North American Review* for January an article which deserves the attention and respect of all fair-minded Liberals by its striking freedom from bigotry, narrowness, and intolerance. Although written from the stand-point of "faith," and orthodox faith at that, there is in it an elevation of tone, a catholicity of spirit, a candor and equity of treatment, which are quite too rare in the attempts of orthodox believers to handle such topics as the title above quoted indicates. Even an atheist may read it without offence, provided he himself is not more partisan than his critic. While not concealing his opinion that atheism tends ultimately to produce immorality in conduct, President Bascom expressly concedes that "it would be difficult, except hesitatingly in single cases, to refer any immorality in our American colleges to unbelief." By this concession, he administers a gentle but well-merited rebuke to the orthodox critics, who are so quick to attack Harvard, Cornell, or Michigan Universities with clamorous outcries against the practical "immorality" absurdly inferred from the unorthodox reputation they bear. It is to be hoped that this new and better example will be widely imitated.

But the article in question is noteworthy on other and more important grounds.

Candidly admitting (what indeed is a notorious fact) that "scepticism . . . is passing over England as a tidal wave of great breadth and force," President Bascom, while maintaining that "this unbelief has as yet met with more obstruction in America than in England, and cannot be said to have taken any large possession of the ruling thought among us," puts the question, "How far is this unbelief finding its way into American colleges?"

To answer this question, he points out that English philosophy, as taught by Locke, Hume, Hartley, Mill, and Spencer, has for centuries been essentially "a philosophy of sensationalism, materialism, scepticism, and agnosticism," and argues that "atheism is the necessary upshot of such a line of thought"; whereas, in American colleges, "the Scotch philosophy, as offered by Stewart and Hamilton, is more frequently taught than any other." He also finds that in England science has been enlisted in the service of the dominant national philosophy: "Such men as Tyndall and Huxley, with high claims in science and no claims in philosophy, have brought the strength of the one great intellectual movement of our age into the service of unbelief. This union of the feeblest of philosophies with a stalwart science has been the parentage of current scepticism." On the other hand, he finds that in America "the science of this country, in the hands of such men as Professors Gray, Dana, and Henry, has not generally added to itself a destructive speculation, prompting perpetual efforts at the solution of the ultimate problems of philosophy, the existence of matter and mind, their nature and dependence, with the theistic questions which accompany these inquiries."

It is really refreshing to see an orthodox apologist discovering that the hidden roots of scepticism are to be found in "science" and "philosophy" rather than in the "pure cussedness" of the unregenerate human heart or in the individual's depraved desire to shield his bad passions under a pretence of regard for good reasonings. Verily, the world is moving at last in earnest!

But it is still more refreshing to see so able and sincere a champion of Orthodoxy openly declaring that revelation is of no avail in this great battle concerning the existence or non-existence of spiritual realities, but that reason alone must be the decisive tribunal. On this supremely important point, it is worth while to quote at some length: —

"Philosophy is taught with moderate success in our colleges; and the final results of belief must depend largely on the form which it shall hereafter assume, and the force it shall display. If we secure vigorous life in this direction, we have nothing to fear; if we cannot, the gods themselves cannot help us. A profounder philosophy, a philosophy that takes root within itself, — this is the demand of higher education, as it is the demand of higher thought. . . . To deny philosophy is, under the deceptive appearance of agnosticism, to make way for one of the feeblest and most self-contradictory forms of philosophy, with the added evil that it does not know itself by, and is not known by, its true name. Philosophy is the only remedy for philosophy, the only remedy for scepticism, itself a philosophy. The appeal is to reason, and from this appeal there is no escape. Revelation affords no refuge. Dogma is no defence, but a portion of the danger rather. It will be felt by many that the evil stated in this form is vague, and the remedy still more so. Men love specifics, only their specifics turn out to be no specifics, and they are thrown back on the great current of events, flowing darkly on under general laws. This difficulty of unbelief, so far as it is a difficulty, is in men's thoughts; and there it must be encountered."

Glorious, noble words are these! If the Church should but catch the spirit of this brave believer, come out of its intrenchments of special claims and unjust privileges, and boldly meet the unbelievers on the ground of recognized equal rights in reason and in law, it might not indeed win the victory for its outworn creed, but it would at least win what it can never have behind those cowardly ramparts, — the hearty and unalloyed respect of the antagonists it cannot conquer.

The "Scotch philosophy" on which President

Digitized by Google

Bascom relies, however, as a permanent support for the "faith" of Orthodoxy, is discredited in advance, and forever. If the "tidal wave" of unbelief in Christianity has not yet swept over America, it is only because America is still very backward in philosophy, and feels little general interest in the profounder subjects of speculative inquiry. This backwardness, however, is only a result of the disproportionate attention hitherto demanded by the material development of a vast continent. The American mind is more and more becoming attracted to the fundamental problems of science and philosophy, and is yet destined, as I deeply believe, to cease its docile discipleship of imported foreign systems, and to evolve a native philosophy on the same universal, cosmopolitan basis upon which it has already founded its political institutions. Before many years shall have passed by, the "tidal wave" that President Bascom dreads will be sweeping with resistless force, not merely over American colleges, but over the entire American community.

Friends of a thorough-going philosophy, permanently grounded on the objective scientific method as opposed to the worn-out subjectivism of both the *à priori* and *à posteriori* schools of European philosophy, should not be too much discouraged by the fact that such amusing phenomena as the "Concord School of Philosophy" meet with popular deference and applause instead of good-natured smiles. Notwithstanding the ability of some of its promoters, that "School" is essentially an attempt to rehabilitate an already exploded Hegelianism, and to dress up America in the cast-off clothes of Germany. Better things than this are in store for the robust and keen American intellect. Whenever it gives itself in good earnest to the task of working out a philosophical synthesis inclusive of and commensurate with all possible applications of the scientific method, it will be guilty of as great innovations in philosophy as it has already been in government. And this day is rapidly approaching. Neither England, Scotland, nor Germany will long continue to lead the thought of America. The times are ripening for a vast and new revolution in philosophy, by which the subjectivism hitherto dominant in both the great divergent schools that date from Roscellinus and Descartes shall be supplanted by the objectivism of science, and by which the test of truth shall be found, not in logic alone, but in logic *plus* verification. The obscure beginnings of this revolution may be traced as far back as old Roger Bacon, but it can hardly come to full consciousness anywhere save in the New World, emancipated as this is from the cramping influence of a too profoundly venerated past.

But while the "tidal wave" of scepticism as to the essential doctrines of Christianity is certain, at no distant day, to sweep over America no less than England, I anticipate just as little as President Bascom that it will be a wave of atheism. Orthodoxy would be wiser than it is likely to be, if it should discern the necessity of sacrificing its Christianism to save its religion. The only hope of the permanence of spiritual beliefs evidently depends upon the successful accomplishment of the philosophical revolution above indicated. The future of the world's theistic belief, as President Bascom truly declares, depends on the future of philosophy; but he does not see that the future of philosophy depends on its ability to assimilate itself to the scientific method that is slowly but steadily conquering all domains of human thought. The reason why science has hitherto seemed to be growing atheistic is that philosophy has not yet learned to be scientific, or to coördinate the results of scientific discovery in higher and larger syntheses than those of the various special sciences. For this reason, scientific men generally despise all philosophers as mere "metaphysicians," incapable of comprehending either the method or the results of science; while they themselves are generally incapable of rising to the wider outlooks whence alone the unities of Nature can be discerned. Just so long as this breach between science and philosophy continues, science will tend as steadily towards atheism as "Scotch philosophy" tends towards superstition; both will tend towards a rationally theistic interpretation of Nature, when, and only when, they come to a mutual understanding and reconciliation on the basis of a *universalized scientific method*, and the coördination of all its results in a *universalized philosophical synthesis*. Until this reconciliation has been effected, not by compromise, but by mutual expansion and interpenetration, the "tidal wave" that is even now rolling from England into our American colleges and social circles and homes will be increasingly a wave of atheism. The "Scotch philosophy" which President Bascom considers at least a "temporary support to faith" will be as ineffective as Mrs. Partington's broom was against the Atlantic Ocean. Nothing short of the radical reconciliation of science and philosophy, now so unfortunately jealous of each other and pulling opposite ways, can ever again produce the conditions of a new era of general agreement respecting the deeper questions of human thought.

Believing the present estrangement of the two to be wholly unnatural and unnecessary, I also believe that their reconciliation will ultimately be effected; and then the truth, whatever it may be, will be likely to be solidly established in the minds of men. For one, I do not believe it will then be atheism; for atheism seems to me shallow and crude, unscientific and unphilosophical alike. But for the present no effectual barrier exists against the overflow of English atheism into American colleges; and the probability is great that President Bascom will himself discover this fact before long. Meanwhile the interests of truth abide unchanged, and will to the end enlist the ardent zeal of all fitted to comprehend and to feel their transcendent importance. In the hands of such as these we may safely confide those interests without fear. FRANCIS E. ABBOT.

P. S. — May I add a word respecting the *Index* itself? It has given me great pleasure to learn that my letter of a few weeks back was followed by numerous renewed subscriptions and some donations to the *Index* treasury; and, so far as these were prompted by that letter, I return my grateful thanks to my old friends who sent them. Let me seize this opportunity to urge the claims of the *Index* once more, and bespeak for it the most liberal support of all. It needs this support now, and at once; and I fervently hope that every one who stood by me will stand as faithfully by my successor. Every act of generous aid to the *Index* will be felt as a personal kindness to myself — exactly as much as if I were still its editor. Do not suffer the only journal that represents the noblest spirit of American liberalism to perish by the neglect of its own friends. Especially do I hope that the stockholders of the old Index Association will pay now what would have been the tenth assessment on their stock. This is the hour to show your sympathy for the old cause. Let me rejoice in proofs that you love that cause still. A.

THE Boston *Advertiser*, in a leading editorial article, devoted to the address issued by the committee of the Provisional Association for State Secularization, makes one mistake, which we see often enough in extremely partisan religious journals, but which we are surprised to see in a journal of the usual careful fairness of the *Advertiser*. In speaking of the obstacles which this secular movement has to overcome, it says that the founders of our republic "never contemplated, and they never thought of providing for a system of laws from which the idea of obligation to and dependence upon the moral government of the world was to be excluded." This is not quite so bad as some of the misrepresentations of secularism which we have seen in articles and reported speeches in the Philadelphia *Christian Statesman*, wherein it has been charged that the secularists wished to abolish all laws designed to support morality; but it would leave on the casual reader the same impression. Some of the prominent leaders in the movement for entire secularization of the State, doubtless, do not believe in a moral government of the world through a personal Infinite Lawgiver; that is, they do not believe in a theological basis of morality, and this is why they protest against theological beliefs being put into civil constitutions and laws. But they have no thought of a system of laws from which the idea of obligation to principles of natural morality is excluded. They would insist on natural morality as strongly as would their opponents. Under this misapprehension lest morality is to suffer, the *Advertiser* does not favor the objects which the address sets forth. It admits, however, that the writers have presented their case with "great moderation of temper" and with "diligent gleaning of the field."

SCIENCE AND RELIGION.

ANY one desiring to obtain a fair idea of the influence of modern science upon the theology of the sects can scarcely do better than to read the lecture of Bishop Clark, of Rhode Island, delivered as the first of a new series of "Monday Lectures" in Boston, and printed in full in the *Independent* of December 16. It is scholarly and frank and manly, and assents to about all the conclusions of modern science that can possibly be assented to, without letting go all hold upon the supernaturalism of the Bible. In what way the Bishop manages to reconcile some of the admissions in his lecture with the authoritative creed of his Church is best known to himself, but is certainly a mystery to us. The pious Episcopalian, for instance, daily repeats, or should repeat, "We believe in the resurrection of the body"; but the Bishop says that there is, in his opinion, "no grosser form of materialism than that of the theological school, which teaches the doctrine of a final reconstruction of the animal body, a recomposition of the physical atoms disintegrated by the act of death." We agree with this presentation, and take no exception to his next assertion, that this is "a dogma which destroys the basis upon which the only satisfactory philosophical or scientific argument for immortality can be constructed; namely, the law of continuity." We desire to ask, however, on the supposition that the Bishop represents the present views of his sect, if, as a matter of historic fact, the writers of the creed did not mean the resurrection of the physical body; and if this question be answered in the affirmative (could it possibly be answered in any other way?) would it not be well for the Church candidly to admit a change of opinion, and to make a corresponding change in its creed?

BISHOP CLARK'S belief with regard to immortality appears to be identical with that of modern Spiritualism, as set forth in the work entitled *After Dogmatic Theology, What?* recently noticed in the *Index*. The spiritual body, as elaborately described in his lecture, that which gives form to the physical body, is composed of a tenuous ether, or some allied substance. He asserts

Digitized by Google

the "necessity of some intermediate link between the body and the soul, in order to explain their mutual reaction," or "the existence of an intermediate substance of almost inconceivable tenuity, constituting a link or bond between the gross corporeal body and the spiritual substance commonly called the soul." He says also, in another part of the same lecture, "The old idea of the soul passing off into space, like a puff of empty nothingness, without form or substance, without any kind of organ or function,—still existing, but nowhere in particular,—is equivalent to annihilation." He logically follows out this idea of a tenuous and spiritual body (we should like to know, by the way, the precise point of tenuity at which matter becomes entitled to the epithet "spiritual") having organs and functions, and surviving the death of the physical body. He believes, therefore, in continuous progression after death, and that there will be in the other world something corresponding to what we here call natural science and art. "Altogether too much is said about the rest of heaven." "The eternal life may be one perpetual act of worship, but the worship will not be in a monotone," and so on. In all this, however, he only repeats, in dignified language, what has again and again been set forth by modern Spiritualism and by most Universalists.

We scarcely need to call attention to the abolition of all belief in any old-fashioned hell, or in the fall of man, or in the vicarious atonement, etc., which logically follows from the above presentation. These old dogmas, if held at all by the lecturer, can be held only by explaining away their original signification. Perhaps the most significant of all the Bishop's admissions, however, are these: that the light thrown upon the next stage of existence by the Scripture, is general and limited; that many passages once interpreted as referring to the next world undoubtedly refer only to this world; that we want to be at rest, so far as the fact that there is such a world is concerned; and that, in these days of sharp and ruthless historical criticism, it is very desirable to supplement and confirm the doctrines of the Bible by arguments drawn from other sources. There seems to be in these sentences a positive recognition of the fact that science and Biblical criticism are undermining the old foundations of Christian faith, and that already few reputable men of science would be willing to found any argument upon the authority of a Bible passage.

It is a little bit amusing, after reading the lecture through, to turn back and reread the opening sentences: "There is not much that is essentially new in the fundamental postulates of our modern philosophies. The immutability of matter, the law of evolution, the persistence of force, and the principle of natural selection, are all recognized in some form by ancient authors." But much can be forgiven to the intense yearning of a churchman for the support of ancient authority. As a legitimate inference from the spirit of the lecture as a whole, we are almost inclined to paraphrase a Scriptural passage, and to say that Bishop Clark is not only almost, but altogether, such as Free Religionists are, except some "tenuous" Episcopalian bonds.

R. C.

Professor Flint, in a late address to his divinity class at Edinburgh, gave them a definition of what constitutes a "divine call," which is the same for the ministry as for any other known avocation: "That man has a divine call to any office or place when, in an honest and a conscientious application of his reason to all the circumstances of the case, he perceives that in that office or place he can do most for God's glory." This is certainly a much more sensible conception in respect to a vocation than the one which has been entertained.

BOOK NOTICES.

Note.— It is proposed to make this a carefully prepared department of the Free Religious Index, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

Sketches and Reminiscences of the Radical Club of Chestnut Street, Boston. Edited by Mrs. John T. Sargent, Boston: James R. Osgood & Co. 1880. $2.00.

The Radical Club has been in existence thirteen years, having been organized in 1867. It has, however, within that time changed its form of organization and even its name, being now known as the Chestnut Street Club, and having been in later years of the nature of private literary receptions. Its existence is due mainly to the Rev. John T. Sargent, a radical Unitarian clergyman, who was early compelled to resign his pastorate because he exchanged with Theodore Parker at the period when that great preacher was most dreaded in Boston. Mr. Sargent then left the pulpit, and found a quiet home in Chestnut Street. When the Free Religious Association was organized, a number of years later, a fresh impulse was given to freethought in religion. To meet certain social demands of this new movement, better than could the public meeting, Mr. Sargent invited the more radical of his friends to his home. At the first meeting there were thirty persons present. A regular organization was effected, with officers and a list of members. But this has fallen into disuse, and is now displaced. Latterly, the meetings have been summoned by personal invitation. The company has been select, and the exercises have been of an entirely informal character. An essay has usually been read by some one specially invited to do so, and it has been followed by a general conversation. For a number of years, Dr. Bartol, a near neighbor, alternated with Mr. and Mrs. Sargent in giving hospitality to the Club. Mrs. Sargent has done well to give this volume of reminiscences to the public. We should have been glad of a fuller account of the causes which led to the formation of the Club, and a little clearer insight into the details of its management; but the book is an exceedingly interesting one as it is. What would we not give for such an account of the Transcendental Club, and what was read and said at its meetings! The Radical Club is really a successor to the earlier one, and, though not so important, its influence has been wider, and its doings are worthy of this carefully prepared record. Since Mr. Sargent's death, a few years ago, his wife has continued the same genial hospitality. Under her management, the Club has increased in numbers and interest, giving no sign of decay or death, so often predicted.

This volume contains reports of fifty essays and the discussions which followed, accounts of five special meetings, and various letters and poems pertaining to the Club. A carefully prepared synopsis of each essay is given, and such reports of the discussions as could be made up from the newspaper accounts of the meetings, the journals of friends, aided by memory. In this way, a very clear idea is given of the doings of the Club. Many of the essays have been printed in books or elsewhere. These reports indicate that a very remarkable series of papers have been presented to the Club, and on a wide range of subjects. The first essay was by Mr. Emerson, that since printed as the "Sovereignty of Ethics." Four pages are here given, several of the paragraphs not having been printed with the remainder of the essay. The concluding paragraph may be remembered as that with which he concluded his second address before the Free Religious Association. This is the essay in which the Rev. Joseph Cook found evidence of Mr. Emerson's apostasy. The fact of its having been read to the Radical Club, and that the paragraphs here given were a portion of it when read in Boston, at least half a dozen times as an essay or lecture, pretty effectually disproves of the conclusions of Mr. Cook. Here, as so often before, Mr. Emerson gives expression to his faith in the universality and authority of the moral sentiment. "Christianity," he says, "strives against the sensual instincts of man: we hold it, therefore, in honor. So does Buddhism, and every high enthusiasm. Just so far as they have this power, they prevail." He says we measure all creeds by their civilizing power. Referring to the mythologies which accompany all religions, he says: "These cosmical statements occur in every nation, and in the several books of every nation. Every reader knows that almost every passage in our sacred books can be paralleled with a like sentiment from another book of a distant nation, and of such an age as to show it was not derived from ours." Speaking of how many minds are infatuated on the subject of religion, he uses this expressive sentence: "In a day not far off, these ridiculous attempts to patch the ecliptic of the universe with a piece of tin will come to an end." To the claim that the terrors of the old religion imposed wholesome checks on the minds of men, he answers that "the lives of the believers were broken by it, their minds obscured, and their moral sense injured." The last paragraph is this:—

"I look for the enlargement of that upper class in our society, composed of those who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of Heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind; and who believe that the history of Jesus is the history of every man, written large."

In this volume there are reports of six essays by John Weiss, five by Professor C. C. Everett, three by Professor Peirce, and two each by David A. Wasson, C. P. Cranch, C. A. Bartol, H. James, and Professor Alpheus Hyatt. Among those represented by but one essay are Mrs. Howe, Frothingham, Gannett, W. H. Channing, Linton, Sanborn, Higginson, Coquerel, Hedge, David A. Wells, A. M. Powell, Morse, S. Longfellow, Potter, Shaler, Hunt, Davidson, Fiske, Abbot, Howison, and Holmes. On one occasion, Cranch read a poem; and at other meetings, instead of the essay, various poetical contributions were read. On the last day of 1873, a reception was given to Mr. Emerson, and receptions were also given to Professor Tyndall and Dom Pedro. Commemorative meetings were held for Mr. Sargent and Charles Sumner. The range of subjects was somewhat wide, but principally included within the limits of religion, science, and society. The Club in religion represents Transcendentalism more than any other phase. The influence of science, however, is seen in the names of Fiske, Peirce, Shaler, Hunt, Hyatt, and Jeffries, and in such subjects as "Law," "Evolution," "Heredity," and "Darwinism." Such social questions as "Democracy," "Woman," "The People," "Economic Laws," and "Marriage," commanded the wisest treatment and much interest. Many phases of life, literature, morals, and art were also discussed. Indeed, it would be difficult anywhere to find such an able treatment of so many important subjects, and by so many men and women of culture and genius.

The discussions at these meetings were of quite as much interest as the essays. They were often witty, and almost always wise. When some conservative in theology was present, as Wendell Phillips or Calvin Stowe, there was a lively time and the sharpest of sparring. Many persons took part in these talks who did not read essays. Among them were Felix Adler, Alcott, Lord Amberley, General Armstrong, Bradlaugh, Chadwick, Mrs. Cheney, J. F. Clarke, Collyer, Garrison, Mrs. Livermore, Mrs. Mott, Owen, Miss Peabody, Phillips, Schurz, and Whittier. The chief talkers were Bartol, Weiss, Emerson, Wasson, Higginson, Sargent, Phillips, Peirce, Channing, and Clarke. Nearly all shades of opinion in religion and philosophy were represented from time to time, and all spoke with freedom.

Many interesting personal incidents are related. At the Emerson reception, Bradlaugh said that Mr. Emerson's lecture on Self-reliance was copied by him when a young man, and to it he ascribed the first step in the career he had adopted. At the meeting in honor of Tyndall, he expressed great surprise that Emerson had not been invited to lecture before the Lowell Institute, and was astonished that any one in Boston could look down on him. In the course of the conversation, Tyndall said: "The first time I ever knew Waldo Emerson was when, years ago, a young man, I picked up on a stall a copy of his *Nature*. I read it with such delight, and I have never ceased to read it; and, if any one can be said to have given the impulse to my mind, it is Emerson. Whatever I have done, the world owes to him." For many years, John T. Sargent presided over the Club. A meeting of tender remembrance was held after his death, when the most sympathetic words of respect were spoken by his friends.

Mrs. Sargent deserves much credit for her share in this volume. It is well edited, and with a just appreciation of the importance of the sayings and doings

Digitized by Google

of the Club. As a record of the Radical Club, and with the purpose of presenting to the public a just idea of its spirit and purpose, the plan here followed was the best, much better than to have given a few essays in full. Though everything here presented is fragmentary, and no adequate justice is done the essayists in many of these very brief reports, yet the greater number of subjects presented, and the gossipy vein running through the whole book, makes it a very good record of the Club. Many of those who have watched the doings of these people in Chestnut Street for many years, and read the newspaper reports of the meetings, will be glad to possess this volume. They will find much in its pages to interest them, much to quicken thought, and much to stimulate to a wider life activity. Here is a free congress of thought on the highest problems of the time; and every side of these questions is presented. In this record (of over four hundred pages), the significance and value of such an interchange of thought are clearly seen and amply justified.

FOUR O'CLOCKS. Poems by Helen Barron Bostwick. Philadelphia: E. Claxton & Co.

The dainty holiday volume which bears this daintier name contains much that ranks its author among the highest class of minor poets. Some of the poems are familiar to readers of the *Index*, as they were republished in this paper at different times. Others readers of the *Atlantic* and *Scribner* will be glad to greet again. Several of the poems show a good grasp of the rare power of human portraiture in verse, as for instance "The King's Picture," "Jealousy," "Drafted," "The Whole Story," and "Betsey destroys the Papers." A true lover of flowers is our "Four O'clock" poet, as one might know from her poems, were it not for their title. But, although showing that love of nature which all artist-souls feel, these verses deal more with the interior life of the heart than with the pomps and shows of the exterior universe. And this appreciation of human life, its motives, its desires, its possibilities, is pitched, in its expression, in the nineteenth century key. The free breath of our newer faith is its fragrance rather than the mediæval incense that perfumes so many poems. To be sure, the plaint of "Too Wise for Love" is a little betrayal of longing for other and better days for poets; but, in the main, these poems are, like so much of our greatest literary work, a more or less conscious expression of the new thought of our time. The standards of character hinted at are the widely ideal, not the narrowly sectarian. Our author is not even in her inspiration; the too familiar little rhyme set to music some time ago, "How the Gates came Ajar," ringing very shallow and immature beside the beautiful poem of "Who takes the Lily." Both poems deal with angelic and supernatural imagery; but the latter marks its author's higher, and the former her lower, if not lowest, tide of poetic conception and expression. The poem of subtlest meaning, and the one we should be inclined to place very high in rank, not only in relation to this author's work, but also in comparing her with others more widely known, is the exquisitely suggestive and finished "At the Wood's Edge." Any poet might be glad to have written so delicately perfect an exposition of one of life's sweetest sorrows. We welcome this little volume as more fully introducing us to a poet whose name will hereafter insure our reading of all verses bearing her name. Should some "evening primroses" ever appear from her garden, we should look for a still greater development of the unusual dramatic power found in some of these poems, and should hope for a few more such rare inspirations as "At the Wood's Edge."

THERE is nothing sensational in the January number of the *International Review*, but a calm and solid treatment of three public questions of great present interest, "State Support of Denominational Schools," "The Chinese Question," and "Ireland." The article on Ireland is the most lucid statement of the Irish question we have seen: it is by a competent hand, a member of the British Parliament. Horace Bushnell, Poe, and Gilbert Stuart are finished studies in speculative theology, biography, and art. The beginning of a translation of the *Mahá-Bhárata*, or *Iliad* of India, by Edwin Arnold, is the portion of this number of the *International* which will undoubtedly attract the widest interest. Mr. Arnold offers it to the American public with "all gratitude and attachment," doubtless in recognition of the hearty response acorded here to *The Light of Asia*, a poem which has been read not only in parlors, but workshops. We were sitting in a barber's chair the other day, when Sir Tonsor suddenly poised his shears and comb, and confounded us with the question, "What do you think of *The Light of Asia?*" On the whole, this translation promises to be more novel and interesting than anything we have received from Mr. Arnold.

THE children get the best of everything, nowadays. Messrs. D. Lothrop & Co. do their share in keeping up the standard of juvenile literature in every department, drawing into their service the best writers, designers, and engravers; and the result is that they produce magazines which may safely challenge comparison with any competitor on literary or artistic grounds. The *Wide-Awake* starts off for the new year with a brilliant array of stories, poems, pictures, and all the little odds and ends in which the young people delight. *Babyland*, which is intended for the smallest children, also presents an attractive array of good things, applying the adjective in any sense you please. Gray beards and flaxen curls will bend over and mix together, and the heads to which these respective capillary adjuncts belong will derive equal benefit and pleasure from the perusal of the magazines.

LESSONS
ON
The Origin and Growth of Christianity.

X.
THE FATHERHOOD OF GOD.

"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." — MATT. v., 16.

1. Man's First Thoughts about God.

THE *earliest gods* of the *most primitive races of men* appear to have been *their own deceased parents or* ANCESTORS. The *first social organization* was the FAMILY. The FATHER, or *head* of the family, was its supreme, autocratic *ruler*. *His will* was the *only recognized law.*

The first of mankind were but little higher than *brutish animals*. The rule of the FATHER over his family was a rule of *force* rather than of *love*. His *children*, therefore, regarded him with *awe* and *fear*. After his death, they believed him to be *still existing*, and possessed of the *same character*. They offered *sacrifices*, and performed various *rites* and *ceremonies*, in order to appease his *unseen spirit*, and prevent it from doing them harm. When the ancestral spirit became a *god*, this DEITY was still regarded with awe and fear rather than affection.

NOTE.— Yet, since the family itself is an *advance* out of the condition of *brutehood*, and exhibits a *higher form of affection*, the origin of *religion* and the idea of GOD were by no means *ignoble*. They grew out of the *worthiest* and *most unselfish* feelings of which primitive man was capable.

2. Anthropomorphism.

Thus, the earlier races of men came to believe in ANTHROPOMORPHIC *deities*, or *gods possessing the forms and characters of men*. They represented them as *arbitrary tyrants*, governing mankind according to their *caprice;* as *great, non-natural men*, having *like passions* with human rulers, and therefore to be *abjectly feared* and *obeyed*.

At first, the gods were represented as possessing *no moral qualities whatever*. Afterwards, as man's moral nature *grew*, he *bestowed* these qualities upon his conception of the gods whom he worshipped. The early gods of China, Chaldea, Assyria, Phœnicia, Egypt, India, Greece, and Rome were *anthropomorphic*.

3. The Jewish Idea of God.

The earliest idea of GOD among the JEWS was also *anthropomorphic*. (See *Amos i.*, 2, 8; *vii.*, 3, 6, 15; *viii.*, 1 ff.; *ix.*, 1; *Micah i.*, 3; *Zech. viii.*, 2, 3, 6; *Isa. vi.*, 1 ff.; *Gen. ii., iii.*, 8–19, etc.) YAHWEH was represented as a *stern, jealous, despotic Being*, commanding the exclusive reverence of his *"chosen people,"* visiting them with *calamities* when they disobeyed his commands, but *assisting them* to overcome their enemies when they were obedient. His character resembles that of an *Oriental despot*. It is *relieved*, however, by a quality *usually wanting* in the gods of the mythologies. The *most pleasing service* to him consists in the doing of RIGHTEOUSNESS. (*Isa. xi., xxxii.; Amos v.*, etc.)

NOTE.—The *Jewish* idea of GOD became *less crudely anthropomorphic* and *more spiritual* and *moral* after the *captivity*, a fact doubtless due in part to the PERSIAN influence. The ZOROASTRIAN conception of AHURA-MAZDA was much *loftier* and *more spiritual* than the HEBREW idea of YAHWEH before the captivity.

4. Jesus' Idea of the Heavenly Father.

In the teaching of JESUS, the idea of GOD, though *still anthropomorphic*, becomes less *harsh, severe*, and *despotic*. YAHWEH becomes the "HEAVENLY FATHER" (*Mark xi.*, 25, 26; *Matt. v.*, 16, 45, 48; *vi.*, 1; *xii.*, 50; *xxiii.*, 10; *Luke x.*, 21, etc.), having a *loving care* over all his children; *"making his sun to rise on the evil and on the good, and sending rain on the just and on the unjust."* (*Matt. v.*, 45, 46; *Luke vi.*, 35.) He is MERCIFUL as well as *just*. (*Luke vi.*, 36.) He is OMNISCIENT, knowing all our needs. (*Matt. vi.*, 32.) He hears and answers *prayer*. (*Mark xi.*, 24, 25; *Matt. vi.*, 6; *vii.*, 11.)

GOD is a UNITY, according to the current belief of the *Jews*. (*Mark xi.*, 29; compare *Deut. vi.*, 4.) He is *greater than* JESUS, since JESUS often beseeches him for favors. (*Mark xiv.*, 36; *Matt. xxvi.*, 39; *Luke xxii.*, 42–44.) HE *alone* is PERFECT, and an example for all men to follow. (*Mark x.*, 18; *Matt. xix.*, 17; *v.*, 48; *Luke xviii.*, 19; *vi.*, 36.) HE *alone* knows the time when the KINGDOM OF GOD shall appear. (*Mark xiii.*, 30–32; *Matt. xxiv.*, 34–36.) He designs the joys of the KINGDOM for the *faithful few* who do the works of RIGHTEOUSNESS (*Matt. vi.*, 21–23; *Luke xii.*, 32), and has appointed JESUS the MESSIAH or *leader* to bring about this reign of good on earth (*Luke xxii.*, 29, 30).

Very tender and beautiful is JESUS' picture of the "HEAVENLY FATHER," though *severe* against all who reject his gospel of forgiveness and righteousness. (*Mark xi.*, 26.) But is it *wholly consistent* with the scientific view of a *universe governed by law?* What do you understand by a "LAW OF NATURE"? Is there nothing but *dead matter, blind force*, and *unintelligent law*, or is the *universal order* an evidence of *universal intelligence*, or MIND? Do you think of GOD as *personal* or *impersonal?* Is he *one with the universe*, or a POWER *above* the universe? How does the GOD OF THEOLOGY differ from the GOD OF SCIENCE? What do you think of SPENCER'S conception of GOD as the UNKNOWABLE?

If the universe manifests a "POWER *which makes for* RIGHTEOUSNESS," BEAUTY, *and* ORDER; if *evolution* is its *universal method of action*, tending to greater and greater perfection; if MAN is the *natural offspring* of this INFINITE COSMIC LIFE,—is it not, after all, *consistent with scientific thought* to regard it as possessing something of the qualities of *universal Fatherhood, Beneficence, and Love?*

NOTE A.—The idea of GOD as the "HEAVENLY FATHER" seems to have originated among the *Aryan* peoples, and suggests the origin of all religion in *Ancestor-Worship*. One of the earliest names of GOD in *Sanskrit* literature is DYAUS-PITAR, the *"Heaven-Father,"* who became the *Greek* Ζεύς-πατήρ and the *Roman* JUPITER. GOD is often called "FATHER" in the AVESTA, and a few times in the later writings of the OLD TESTAMENT.

NOTE B.—It is clear from the teachings of the *first three* GOSPELS that JESUS *did not deem himself to be* GOD, or the *equal of* GOD, or *in any supernatural sense* the *son of* GOD. He doubtless, however, regarded himself as an agent *specially chosen* to prepare his people for the coming KINGDOM OF HEAVEN.

NOTE C.—In the *Fourth Gospel*, the common term "OUR FATHER" becomes "MY FATHER" (*John ii.*, 16; *v.*, 17, 43; *viii.*, 19; *x.*, 29, etc.), and a *special and peculiar spiritual relationship to* GOD is claimed. JESUS is no longer an ordinary man, but *"the only begotten* SON *of* GOD" (*John i.*, 14; *iii.*, 16, 18), the *"incarnate* WORD" (*John* 1 ff.) who *"made all things"* (*John i.*, 13), and to whom all things and all judgments have been committed by the FATHER (*John iii.*, 35;

Digitized by Google

2). God is quite withdrawn from the region of human sympathies, and "Jesus *only*" remains in his place.

General Questions.

1. How did the idea of God originate among men? 2. What was the *character* of the first gods? 3. How did the *ceremonies of worship* originate? 4. Had religion a *noble* or an *ignoble* origin? 5. What is *anthropomorphism?* 6. Did the early gods possess *moral* qualities? 7. What was the earliest *Jewish* idea of God? 8. How did it *differ* from the gods of the *mythologies?* 9. Under what influence was it *spiritualized?* 10. Describe Jesus' idea of God? 11. Did Jesus deem himself to be God or the *equal* of God? 12. What *different idea* do we find in the *Fourth Gospel?* 13. Where did the conception of the Heavenly Father *originate?*

To the Teacher.

For "*helps*," read what you can of Clodd's *Childhood of Religions;* Savage's *Religion of Evolution* and *Talks about God;* Coulange's *Ancient City;* Müller's *Science of Religion;* Matthew Arnold's *God and the Bible;* Spencer's *Principles of Sociology;* Renan's *Life of Jesus*, ch. v., p. 106 ff.

Teachers of the *younger classes* may assign a verse to each pupil, from the references in section 4, a week in advance, to be learned and recited.

FOREIGN.

The sultan has decreed that there shall be Arabic newspapers started at Mecca, Bagdad, and Aleppo.

The students of Berlin are preparing a statement to be addressed to the Rector of the University, protesting against the distribution by the students at the Göttingen University of the petition set on foot by Dr. Stöcker against the Jews.

Mrs. Dale has received through the Home Office a reply to a petition which she sent to the Queen, asking Her Majesty not to allow Mr. Dale to remain a prisoner for conscience' sake. Mrs. Dale is informed that her petition has been referred to the Secretary of State, who is unable to advise Her Majesty to interfere with the process of law.

Mr. Bradlaugh's defence to the action brought against him by Mr. Clarke for £500 penalty, for illegally voting in a division of the House, has just been delivered, and will be set down for trial during the present sittings; but, owing to arrears of business, it is not likely to be reached till after next Hilary sittings. Mr. Bradlaugh will conduct his case in court himself.

A laughable case was recently heard at Sheffield arising out of a charge preferred against an old woman, named Agnes Johnstone, of obtaining £5 8*s.* by subtle craft from Margaret Devaney. The prisoner is a fortune-teller, and one day she told Devaney that she could rule her planet, if she would give her some money, and would assist her in getting a fortune which was coming to her. Devaney gave her money at various times, until the amount at length reached £5 8*s.* During one of the interviews, at which more money was demanded, the prisoner said she had been with the fairies all night, that they had danced before her, and that she was working with the devil. She also said that the fortune was coming by the fairies, who would bring it underground. She was committed for twenty-one days.—*Weekly Despatch.*

We learn from the newspaper correspondents from Ballinrobe that the soldiers sent to protect the men from Ulster who volunteered to save Captain Boycott's crops were despatched to the scene of operations in advance of their tents and baggage, and that on their arrival they had to sleep on the bare ground, and had been twenty-four hours without food. That the men could keep up their spirit and do their duty without murmuring under such dismal circumstances is highly creditable to their discipline, but the needless hardships to which the troops were subjected is not equally creditable to the authorities who arranged the expedition. If a department under the control of women had ordered soldiers to march to a given place, and made no preparation for housing and feeding them on their arrival, men would have said at once that women were totally incompetent to manage public affairs, and might thence have deduced the inference that they were unfit to have the parliamentary franchise. But the feminine mind is less severely logical, and does not necessarily conclude that men are unfit to manage the commissariat or household department of an army because, on the occasion of the march to Ballinrobe, some man has blundered.—*Woman's Suffrage Journal (Eng.).*

JESTINGS.

A good-natured traveller fell asleep in a train, and was carried beyond his destination. "Pretty good joke, isn't it?" said a fellow-passenger. "Yes, but a little too far-fetched," was the rejoinder.

"I understand," said the Galveston recorder, "that you are a confirmed drunkard." "Dat's whar you is too soon, jedge. I a'n't been confirmed in no church yit, but de blue light Baptises is gibben Satan a heap ob worry about me."

An aged negro, the other day, was showing the scars of the wounds inflicted by the lash when he was a slave. "What a picture!" exclaimed a sympathizing looker-on. "Yes," responded the colored brother, "dat's de work ob de ole masters."

A Transcendental preacher took for his text, "Feed my lambs." As he came out of the church, a plain old farmer said to him, "That was a very good text; but you placed the hay so high in the rack that the lambs couldn't reach it, nor the old sheep either."

"Do you want to kill the child?" exclaimed a gentleman, as he saw a boy tip the baby out of the carriage on the walk. "No, not quite," replied the boy; "but, if I can get him to bawl loud enough, mother will take care of him while I go and wade in the ditch with Johnny Bracer."

THE IMMORTAL LIFE.

By John Weiss.

12mo. 256 pp., with Heliotype Portrait of the Author.

PRICE $1.50.

What the Critics say of this Book:

Mr. Weiss is a suggestive rather than a convincing writer. He lays no foundations, and builds no structures in whose shelter men can find rest; but he takes one to points of elevation whence noble views are possible, and in quick glances opens up the mysteries of the soul and its life. The essays do not all treat directly of immortality, but they have what Arnold calls the unity of tendency. They are full of side-lights on the great problem. Mr. Weiss regarded personality as a prime and fundamental element in the structure of things, and he believed in a "personal continuance" with a steadfast faith.—*Christian Union.*

This posthumous volume on the life of man immortal proves how deep was Weiss' faith in the sublimity of man's nature. It is worthy the perusal of every one who doubts or believes the principle of eternal personal life hereafter. We bespeak for this strong work a wide welcome among thoughtful persons. The pages are full of gems that might go far to swell a book of notable quotations on life, belief, emotion, faith, work, hope, and progress.—*Boston Transcript.*

In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald.*

"The Immortal Life," by John Weiss, has for its theme "The Idea of the Hereafter," and is a brave and beautiful presentation of the topic by one who was an evolutionist. The author has a rare combination of the dainty and rugged in his style, one moment striking a pick-axe into some stony foundation, and the next planting flowers on the *debris* he has gathered. Without apparent connection, the chapters of this volume do combine to prove a strong support for the hope of "personal continuance" in the future.—*Independent Methodist (Baltimore).*

The essays of the late John Weiss on Materialism, Development, etc., continue to excite wide discussion. His harmonizing of the principles of evolution with creation will find many followers. Even some prominent teachers of the truths of revelation accept, or at least omit to deny, that the facts and theories of an original creation and subsequent development do not conflict.—*Indianapolis Journal.*

Those who were attracted by Mr Weiss' genius when alive will find here its best representatives. Here is his mature thought, the last, best offerings of his experience, observation, and reflection. He was an evolutionist and a maintainer of immortality. He can be read with an increasing respect for human nature and a sincerer tribute to Deity.—*Boston Commonwealth.*

Mr. Weiss' great argument for a future existence is the nature of human *personality.* The argument probably will not convince persons with a strong natural tendency to disbelieve immortality; but it clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it with Mr. Weiss, and yet accept all the attested facts of recent science.—*Index (Boston).*

We will send the book, postpaid, to any address for $1.50

LOCKWOOD, BROOKS & CO., Publishers,

381 Washington St., Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,

3 Tremont Place, Boston, Mass

NEW BOOKS.

Sketches of the Radical Club of Boston.

Essays, Discussions, and Poems, by

Emerson,	*Dr. Hedge,*
Whittier,	*Prof. Peirce,*
Longfellow,	*Wendell Phillips,*
Holmes,	*Mrs. Leonowens,*
Higginson,	*Mrs. Howe,*

And other distinguished authors.

Edited by Mrs. John T. Sargent. 12mo. Illustrated. Price $2.00.

A work of over 400 pages, prepared under the direction of Mrs. John T. Sargent, and containing choice gleanings from the discussions and conversations on philosophy, religion, and literature, which have been held at the Chestnut Street Radical Club, by many of the foremost thinkers of America.

SELF-CULTURE.

By James Freeman Clarke. 12mo. Price $1.50.

"Twenty-two Lectures, full of ripe experience, profound wisdom, broad views, and beautiful religious spirit, which makes Dr. Clarke one of the foremost men of his day."—*Saturday Evening Gazette.*

REMINISCENCES OF A JOURNALIST.

By Charles T. Congdon. Price $1.50. Memories of fifty years of a publicist's life in New England and New York. The Dorr Rebellion, the Transcendentalists, the rise of Anti-Slavery, the Kansas troubles; Episodes in the lives of Channing, the elder Adamses, Pierpont, Greeley, Sumner, Seward, Emerson, Everett, Choate, Webster, Bayard Taylor, etc.

EMINENT ENGLISH LIBERALS.

By J. Morrison Davidson, Barrister at Law (of the Middle Temple). Price $1.25. Clear and vivid sketches of twenty-four conspicuous leaders of the popular party in and out of Parliament.

HELIOTYPE ENGRAVINGS.

Beautiful productions of the best ancient and modern Pictures, printed in permanent ink on fine paper, 19x24 inches. Descriptive catalogue sent free on application. A portfolio of charming pictures can be bought for the price of an ordinary steel engraving. 50 cts. each.

*** *For sale by all Booksellers. Sent, postpaid, on receipt of price by the Publishers,*

JAMES R. OSGOOD & CO.,

211 Tremont Street, Boston.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

☞ *For sale by Druggists, or by mail*, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance.

"Books which are Books."

RALPH WALDO EMERSON.

Complete Works. 16*mo Edition.* 10 vols., cloth	$15.00
Half calf	30.00
Little Classic Edition. 9 vols., 18mo, cloth	13.50
Half calf or half morocco	24.50
Tree calf	31.50
Fireside Edition. 5 vols., 16mo, cloth,	10.00
Half calf	20.00
Tree calf	25.00
Prose Works. Complete in 3 vols., crown 8vo, cloth	7.50
Half calf	13.50
Tree calf or morocco	18.00
Parnassus. 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00

NATHANIEL HAWTHORNE.

Complete Works. *Illustrated Library Edition.* 12 vols., 12mo. 24 Illustrations. Cloth	24.00
Half calf	48.00
Little Classic Edition. 23 vols., 18mo. 23 Vignette Illustrations. Cloth	28.75
Half calf or half morocco	57.50
Tree calf	75.00
Fireside Edition. 12 vols., 16mo. 23 Illustrations. Cloth	20.00
Half calf	40.00
Tree calf	50.00
New Globe Edition. 6 vols., 12mo. 24 Illustrations. Cloth	10.00
Half calf	20.00

JOHN GREENLEAF WHITTIER.

Poetical Works. Complete. *New Cambridge Edition.* 3 vols., crown 8vo. Portrait, cloth, gilt top	6.75
Half calf	13.50
Morocco	18.00
Prose Works. Complete. *New Cambridge Edition.* 2 vols., crown 8vo, cloth, gilt top	4.50
Half calf	9.00
Morocco	12.00
Complete Works, Prose and Poetry. *Cambridge Edition.* 5 vols., crown 8vo, cloth, gilt top	11.25
Half calf	22.50
Morocco	30.00
Poems. *Household Edition.* 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00
Illustrated Library Edition. Portrait and 32 full-page Illustrations. Red-line border, cloth, full gilt	4.00
Half calf	7.00
Tree calf or morocco	9.00
Red-Line Edition. Portrait and 16 full-page Illustrations. Cloth, full gilt	2.50
Half calf	4.00
Tree calf or morocco	6.00
Diamond Edition. Cloth	1.00
Half calf	2.25
Morocco	3.00
Tree calf	3.50

HARRIET MARTINEAU.

Autobiography. 2 vols. Portraits	6.00
Half calf	11.00

SAMUEL JOHNSON.

Oriental Religions. I., India. II., China. Each 8vo, cloth	5.00
Half calf	8.00

T. STARR KING.

Christianity and Humanity. Sermons, edited by E. P. Whipple. Fine Portrait	2.00
Substance and Show. Lectures	2.00
Each of these in half calf	4.00

OLIVER WENDELL HOLMES.

New Uniform Edition of his Works, including:—

The Autocrat of the Breakfast-Table.
The Professor at the Breakfast-Table.
The Poet at the Breakfast-Table.
Elsie Venner.
The Guardian Angel.
Poems. *Household Edition.*

The volumes are singly	2.00
The set, 6 vols. in box, cloth, gilt top	10.00
Half calf	20.00
The Breakfast-Table Series. 3 vols., 12mo, in box, cloth	6.00
Half calf	12.00
Morocco	15.00

*** *For sale by Booksellers. Sent, post-paid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co.,

BOSTON.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*.

C. BATES,
129 Tremont Street, Boston.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

FOR HOME LIBRARIES.

SPARE-MINUTE SERIES.

Four vols. 12mo. In a neat box, $4.00.

Vol. I.—THOUGHTS THAT BREATHE. From Dean Stanley. Introduction by Phillips Brooks.
Vol. II.—CHEERFUL WORDS. From George MacDonald. Introduction by James T. Fields.
VOL. III.—THE MIGHT OF RIGHT. From Rt. Hon. William E. Gladstone. Introduction by John D. Long.
Vol. IV.—TRUE MANLINESS. From Thomas Hughes. Introduction by James Russell Lowell.

HISTORY OF INDIA.

By FANNIE ROPER FEUDGE. The vast extent of the great Indian Empire; the wonderful legends connected with its past; the mystery that hangs about it as the oldest inhabited country in the world; its divers population, extraordinary customs, and strange religion,—all combine to make its history and descriptions of the deepest interest. 12mo. Cloth. 639 pp., **100 full-page illustrations. $1.50**; half Russia binding, $2.

HISTORY OF EGYPT.

By MRS. CLARA ERSKINE CLEMENT. The writer of this volume is known on both sides of the ocean as the successful author of a series of hand-books of art that are almost unrivalled in their department. Her work has the charm that attaches to the story of an eye-witness. **100 illustrations.** 12mo. Cloth, $1.50; half Russia, $2.90.

AMERICA: Our National Hymn.

By Rev. S. F. SMITH, D.D., with memoir by George H. Whittemore. The volume contains eight full-page engravings, after designs by Harry Fenn, Granville Perkins, Robert Lewis, and Thomas Moran. 4to, plain side and edges, $2; full gilt side and edges, $3.

It has been the aim of the publisher to make the book a perfect one, not only in outward appointment, but in the matter of contents. To that end, a biography of the author is given by one of his oldest friends, George H. Whittemore, of Cambridge, with illustrations, and a portrait of Dr. Smith.

POETS' HOMES SERIES.

Chatty and very full accounts of Oliver Wendell Holmes, William Cullen Bryant, Ralph Waldo Emerson, Colonel Paul H. Hayne, John Boyle O'Reilly, etc. Prepared by Arthur Gilman, Chas. F. Richardson, and others. In each case, these charming biographies have been prepared by personal friends, and all data are reliable. Fully illustrated by views, interiors, and portraits. 3 vols., 4to, full gilt, $7.50; 3 vols., 4to, $6.

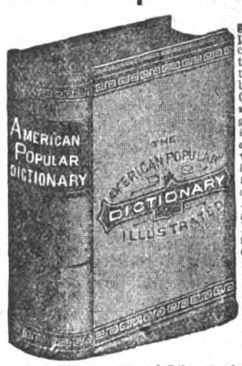
Poets' Homes, Part I.
Poets' Homes, Part II.
Waifs and their Authors.

D. LOTHROP & CO.,

Publishers,

32 Franklin Street, Boston, Mass.

The American Popular Dictionary. $1 Only.



This useful and elegant volume is a complete Library and Encyclopedia, as well as the best Dictionary in the world—superbly bound in Cloth and Gilt. *It contains every word of the English language, with its true meaning, derivation, spelling and pronunciation,* and a vast amount of *absolutely necessary information upon Science, Mythology, Biography, American History, Law, etc.*, being a perfect LIBRARY OF REFERENCE. Webster's Dictionary costs $9.00, and the American Popular Dictionary costs only **$1.00.** "Worth ten times the money."—*N. Y. Times.* "We have never seen its equal, either in price, finish or contents."—*Chris. Advocate.* "A perfect Dictionary and Library of Reference."—*Leslie's Illus. News*, N. Y. One copy of the American Popular Dictionary Illustrated, the greatest and best book ever published, postpaid, to any address on receipt of only $1. ☞ Entire satisfaction guaranteed. Two copies postpaid for $2. A GRAND HOLIDAY PRESENT. *Order at once.* This offer good for 60 days only *and may never appear again.* **5,000** copies sold in two months! Address H. C. DEAN, Publisher, 89 Metropolitan Block, Chicago, Ill.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 577.
VOL. I., NEW SERIES.—NO. 29.

BOSTON, MASS., THURSDAY, JANUARY 13, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WE worship the universe of the true spirit, visible, invisible, and all that sustains the welfare of the good creation. We strive to think, to speak, to do only what of all actions may promote the two lives, the body and the mind. We worship the Wise One who formed and furthered the spirit of earth.—*Zend-Avesta.*

WISDOM is more moving than any motion: she passeth and goeth through all things by reason of her pureness. . . . She is more beautiful than the sun and above all the order of the stars: being compared with the light, she is found before it. . . . Wisdom reacheth from one end to another mightily, and sweetly doth she order all things.—*Hebrew.*

DO NOT suffer yourself to be hurried away by the impetuosity of your passions, but in all your pursuits have a regard to justice, and in all your speculations let truth be your aim. Whatever is agreeable and consonant to thy system, O Universe, is so to me. Nothing is either premature or too late, in my apprehension of things, which is seasonable to nature and conducive to the good of the whole.—*Marcus Aurelius.*

IT is not for him who accepts the spiritual interpretation of life and nature to affirm or fear any real antagonism between the world within us and the world without. . . . The work of nature displayed in all these forms of being is not merely *analogous* to the Divine Word: the work of nature *is* the Divine Word. —*E. H. Chapin, D.D.*

THERE can be little doubt, that the further science advances, the more extensively and consistently will all the phenomena of nature be represented by materialistic formulæ and symbols. But the man of science, who, forgetting the limits of philosophical inquiry, slides from these formulæ and symbols into what is commonly understood as materialism, seems to me to place himself on a level with the mathematician, who should mistake the *x*'s and *y*'s with which he works his problems for real entities,—and with this further disadvantage, as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life.—*T. H. Huxley.*

HERBERT SPENCER recognizes the *noumenon* beneath the phenomenon; he feels the eternal behind the transitory; he shows happiness to be the result of obedience to a divine law of equality joined with liberty, which will be attained by the observance of justice and of that other virtue which consists in abstinence from a right that may injure another, and in doing cheerfully what contributes to another's happiness,—a virtue which he calls beneficence, and which, in Christian speech, goes by the name of charity. Finally, with the positivists, he admits the necessity of knowing the law in order to obey it; if, to use the language of one of these, he seeks nobleness of life in liberty, he finds the highest degree of liberty in obedience to the eternal law.—*M. E. Cazelles.*

TALK of science as being irreligious, atheistic! Science is creating a new idea of God. It is due to science that we have any conception at all of a *living* God. If we do not become atheists one of these days under the maddening effect of Protestantism, it will be due to science, because it is disabusing us of hideous illusions that tease and embarrass us, and putting us in the way of knowing how to reason about the things we see.—*O. B. Frothingham.*

CURRENT TOPICS.

IT is reported that some thirty girls at a corset factory at New Haven struck the other day for higher wages, saying they could make but thirty-six cents a day; but fifteen of them afterward went back to work at that starvation pittance.

THE *Hebrew Review*, of which the second number is just issued, is a quarterly published by the Rabbinical Literary Association, and promises to be a valuable periodical. This Association has been organized among the Jews in this country for the purpose of promoting scholarship and theological discussion. It is doing other efficient work for the progress of Judaism in the United States beside the publication of this *Review*. Its president is Dr. Max Lilienthal, of Cincinnati, who has appeared once or twice as a very acceptable speaker on the platform of the Free Religious Association.

THE following passage from a speech of General Garfield in Congress in 1874, which has been going the rounds of the papers of late, should put him in favor with all friends of State secularization: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for, if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community." When the doctrine gets into the White House, there is good reason to hope it may at no very distant date become adopted by the general government.

THE *Christian at Work* has been putting to the test the opinions of various clergymen as to whether miracles are to be expected in the exercise of Christian faith at the present day. The Rev. Dr. A. I. Gordon, of Boston, among others holds that the promise of signs following those that believe was for the church of all time. Dr. Howard Crosby's reply was after this remarkable fashion:—

> Miracles for 70 years in time of Moses and Joshua.
> Miracles for 70 years in time of Elijah and Elisha.
> Miracles for 70 years in time of Christ and apostles.
> No others.
> Miracles
> Are marks and evidences
> Of a new dispensation.

THE poor Chinamen seem destined to have a hard time in this country, wherever they are. There is always apparently a certain amount of the persecuting spirit among mankind on the lookout for a victim. Across the water, at present, it appears to be the Jews, the Roman Catholics, and the Ritualists, not to mention other species of proscription. The Chinamen seem singled out for such attentions in this country. The board of aldermen of Brooklyn, N.Y., distinguished themselves last week by an act of enlightened magnanimity of this sort. They passed an ordinance imposing a tax of five dollars a year upon every Chinese laundryman of the city. Of course, it is plain enough there is no plea in reason or justice for the enactment. It is simply an added specimen of the cruel race-hatred and mean injustice that beset the Chinamen upon the soil of our professed free republic.

THE Sunday laws still on the statute-book in Pennsylvania were enacted in 1794. Of course, they are not now in all respects strictly enforced. But they are quite oppressive to those citizens who keep their Sabbath according to the Mosaic decalogue, on the seventh day of the week. The Seventh-day Baptists, a sect quite numerous in the State, are taking measures for securing of the Legislature a modification of these laws; and the Jews, it is probable, will coöperate in the movement. Governor Hoyt, if we may judge from his ready response to the Jewish protest against the phrase "Christian Commonwealth," in his Thanksgiving proclamation, will favor the change. It is quite time that the Sunday laws generally were overhauled and amended. Apropos of Governor Hoyt's change in his Thanksgiving proclamation, some of the newspapers in the State, we are informed, either appear not to have heard of it, or else their consciences would not allow them to alter the text as originally printed; for newspapers frequently have consciences, though sometimes very queer ones.

THE *Catholic Review* began the new year with a leader entitled "The Sorrows of Leo XIII." It gives a most doleful picture of the difficulties which the Pope has had to encounter the past year. Belgium, "one of the most Catholic of countries," it says, "has ostentatiously insulted the Holy Father," and "set itself in direct antagonism to him." France it approaches "with sickness of heart." "It is pitiable to see the condition to which this great Catholic nation has been reduced." In Germany, "the Catholics groan as much as ever, and continue to suffer under the affliction of the Falk laws," with "no hope of a change for the better in the near future." As to Italy, "it were easier for the Pope to descend into the Catacombs or suffer swift and actual martyrdom than continue to be what he is, a discrowned monarch in his own capital, speaking with authority, yet as a stranger in his own land and city." Indeed, "all governments are more or less hostile to the Holy See, and eagerly watch every utterance that emanates from it to see if they cannot find some new pretext for persecution and contumely." The article, at its close, picks up a few crumbs of comfort, and throws them over to the Pope from "the steady advance and unfaltering loyalty of his children" in the United States and other lands not nominally Catholic, and bespeaks "the prayers of all Catholics as needed to strengthen and win guidance for the Holy Father in so lamentable a state of affairs." This point of "the prayers" puzzles us. If the Pope is "infallible" already in all his official judgments and actions as Pope, how are prayers to win any better guidance for him? Will the *Review* condescend to explain?

Digitized by Google

For the *Free Religious Index.*

THE REIGN OF SECULARISM.

Discourse delivered in the North Parish Church, North Andover,

BY JOHN H. CLIFFORD.

For my present purpose, it is sufficient to fix upon one of the several definitions of *secularism;* and I take that which defines it as man's occupation with the phenomena and the business and interests of the material and the practical world, as opposed to his absorption in the spiritual or ideal world.

And thus I do not indicate any special school of thought or of politics. The *Secularists*, who might thus be indicated, are but an insignificant body of people, who, with other definite bodies, are almost lost in the vast current of human affairs, which holds its way undetermined, however influenced, by any of them or by them all. But the secularism of which I speak has its hold upon our age generally, and even upon the most pronounced religious organizations of the world. And, when I speak of its present reign, I mean that, by comparison with some other periods of history and with permanent moral ideals, our own age is swayed by the spirit and led by the tendency which it represents.

It must be admitted, in the name of history, that from the birth and spread of the Christian religion there has been a spirit abroad which, upon the whole, has ruled the great movements of the Western World through certain definite religious ideas. That spirit forced its way through the great Empire of Rome, penetrated into the German forests, compassed the most northern boundary of Europe, found a home in the Islands of Britain, and crossed the sea to build a new civilization upon the American continent. For five centuries, it was active in founding a system of dogmatic faith and organizing an ecclesiastical power, under whose control nation after nation was united, until its sceptre waved over one grand European monarchy, and its supreme representative became a King of kings on earth. Then, for six centuries more,—known as the Dark Ages, in which, nevertheless, the light of man was not extinguished, — this great power, amid varying outward fortunes in its struggles with the empires of the world, in its spiritual modes betook itself to the solitude of the cloister and the hermitage, spent itself in toils and vigils, in the self-imposed sufferings of penance, in the erection of temples, and in the unparalleled acts inspired by the sentiment of chivalry. That sentiment, doubtless, grew in great part out of the worship of the Virgin Mary, introduced into the Christian Church at a very early date, and gradually developed through many centuries. Much influence has always been attributed to what its opponents call *Mariolatry*. "The world," says Lecky, "is governed by its ideals; and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the mediæval conception of the Virgin. For the first time, woman was elevated to her rightful position;* and the sanctity of weakness was recognized, as well as the sanctity of sorrow. Woman rose, in the person of the Virgin Mother, into a new sphere, and became the object of a reverential homage of which antiquity had no conception. Love was idealized. Into a harsh and ignorant and benighted age, this ideal infused a conception of gentleness and of purity unknown to the proudest civilizations of the past. In the pages of living tenderness which many a monkish writer has left in honor of his celestial patron; in the millions who, in many lands and in many ages, have sought with no barren desire to mould their characters into her image; in those holy maidens who, for the love of Mary, have separated themselves from all the glories and pleasures of the world, to seek in fastings and vigils and humble charity to render themselves worthy of her benediction; in the new sense of honor, in the chivalrous respect, in the softening of manners, in the refinement of tastes displayed in all the walks of society,—in these and in many other ways, we detect its influence. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."

In all these activities and products of the sentiments, we see the working of a spirituality moving side by side with the secular power of those ages which built up the political system of Europe known as feudalism, with its civil ranks that may not unfitly be compared with the hierarchies of the Catholic Church.

Then, again, for six centuries more, beginning with the revival of learning, with which the Dark Ages closed, we have seen the same spiritual ideas, which have always lain at the foundation of the Christian system, operating in human society with unrivalled force; breaking in revolt, again and again, from the great ecclesiastical system which had grown up around them, bursting the Christian world asunder in the Reformation, revolutionizing political institutions by the destruction of feudalism in Europe and of monarchy in America, yet all the while remaining substantially identical in themselves, the very ideas upon which the Christian system, both as dogma and as sentiment, was founded.

It is not necessary to say that these ideas are altogether the best of which man is capable, nor that they will prove to be the final result which his spiritual development will reach. In fact, they have already been to some extent displaced, and very largely modified, by the progress of thought. But it must be said that, such as they are, they are, using the term in an historical sense, religious ideas,—that is, ideas which belong to the spiritual, as opposed to the merely material aspects of man's nature. Whether permanent or temporary, they have been of immeasurable influence in shaping the world's thought, in moulding its institutions, in giving character and form to its morality and its worship. To a great extent, they must be regarded as temporary. Their permanent elements may not always be easily distinguished from their transient; but we know that many of these have passed or are passing out of man's life. God, duty, immortality, the great objects of speculation, of faith, of endeavor, cannot be traced to their origin in any special system. But they are a part of all vital systems, however their conceptions may vary; and it is safe to say that, as they have survived the disappearance of many systems in the past, so they will continue in man's thought, though all present and all future systems may in their turn decay. But the special features of Christian dogma, the supernatural and authoritative aspects of the system, have long since disappeared from the most advanced religious conceptions, and are destined, if these conceptions be true, to be finally effaced from the religion of mankind. To make superstition and insincerity give way to truth is the chief aim of religious reform. Without the revival of learning which preceded Luther, there could not have come the revival of conscience which Luther and the Reformation represented. But a new learning and a renewed conscience must lead, as they did, to higher forms of thought and of morality than the old system contained. And these have been seen, in the various phases of rationalism and its accompanying moral conceptions, which have developed during the last few centuries, and especially during the last century of all. If the idealism of Christianity rests upon dogma, that of rationalism is based upon the human mind itself. The one seeks its proofs without, the other finds them within. But rationalism itself, like Christianity, is not only on the one hand an organ of certain ideals, but also, on the other hand, a system of positive methods. For we must make rationalism include the whole of that process of modern reasoning which is founded upon natural science. And just as institutional or ecclesiastical Christianity has always drawn the world away from the purely ideal elements of that faith, so that the churches have rested more upon a material than upon a spiritual basis, so the positive or scientific tendencies of rationalism for the present withdraw it from its ideals, and absorb it to some extent in the visible facts and external affairs of existence.

We need not then here exalt one, Christianity or rationalism, above the other. It is enough to show that the same thing happens to both in this division of their forces between the ideal and the practical, or between the spiritual and the material. And, far out beyond the direct range of either, the great mind of the modern world feels the same turning away of its attention from the unseen to the seen. And this tendency is so universally marked as to justify the characterization of this our age as an age of secularism, in the sense in which I have defined the term; an age, that is, in which the thought, the desire, the energies of men are turned with tremendous force to the solution of temporal questions, to the acquisition of temporal advantages, and to the working out of great temporal results. With peculiar emphasis, we may say, that men to-day exist in the finite world. And, by consequence, the infinite world becomes far-off and dim. Men's thoughts, their language, their aims, are largely not of the invisible, but of the visible. They look at the temporal, see it in clear outline, while the eternal recedes and is but faintly descried. Men set themselves now, as never before, to the conquest of this world. They are less concerned than ever before, at least during the last twenty centuries, about another world. They have less hope and less fear regarding the future. They have more pleasure and more immediate profit in the present. Their aspiration is loaded down with the weight of their earthly interests. The age of asceticism, of monasticism, is gone by. Instead of the cloister, we build the factory; and, instead of the sublime temple, we erect the magnificent warehouse. Too often, to the market-place the church is only a house of momentary retreat for the payment of that which custom and inherited sentiment still exact in the name of spiritual faith and hope. In this state, man's wings are clipped, that he may remain on the earth and attend to business. The discoveries and inventions of the last half-century, which covers that chief agent of material progress, the railway, have made man at once the master, and to a degree the slave, of the outward world and its resources.

But what if, in exchange for all this external wealth and power, he must for a time, in one sense, surrender his soul? This is the one great peril which, many think, now threatens the moral and spiritual life of the race. Every temptation to come down from the high ground of ideas and sentiments is presented to the man of to-day in the competitions offered by the vast and complex range of material enterprise and reward. The temporal invites him to forsake everything else, and embrace its low opportunities. Will he lose sight altogether of the eternal, so that return to it in "serener years" will be impossible? If so, then are the days of man's progress numbered. If so, *life* is no longer worth living. If so, the fountain of the spirit is become dry, hope were as well dead, and faith expires in an atmosphere of worldliness, along with the superstitions of the past.

But if otherwise, if through all this maze of outward things man still fixes an eye upon the everlasting realities which in all ages have recalled him from the lower pursuits of existence, which have led him even through shadows of death to new and higher life, then we may behold even this reign of secularism without the fear of its lasting triumph; we may hope for man's return once more to those great ideals which have ever brightened his darkest sky and made the night itself light about him.

It cannot be denied, I think, that the more pronounced forms of outward life to-day are, as I have said, secular rather than religious, material rather than spiritual. The time was when everything—the great events of history—gathered around the central power of organized religion. The supreme interests of men hung upon the decisions of ecclesiastical councils. The world of politics revolved, like a satellite about its sun, around the mightier world of spiritual authority. We have seen, by a rapid glance, how this relative importance has been changed. And we can hardly fail to realize the extent to which that change has advanced to-day. What power of organized religion can now control the destinies of the world, or even of a single important state? What convention of churches can arrest the attention of mankind? What ecclesiastical decisions can directly affect the affairs of empires, or command the obedience or even the sincere respect of great communities? The combined force of instituted religion is not enough, in any political crisis, to draw off the eyes of the world from temporal affairs. In every great country, the all-engrossing interests are those of politics and of business, and not those of any church. In our own country, the excitement of a presidential election absorbs entirely public attention. The gatherings of religious

* We do not by any means agree that "woman was elevated to her rightful position" through this worship of Mary; but, still, it may be granted that, in the historical appreciation of woman, the sentiment which that worship represented marked a long step forward toward the modern recognition of her true place and function. To estimate the value of any advance toward this, we need only to compare the attitude of society toward woman to-day with the Laws of Manu or with the prohibitions of Paul and the practice of Christendom generally until quite recent times.

Digitized by Google

bodies make no perceptible impression upon the general mind. Their sayings and doings are received with a casual glance of amiable notice, and then forgotten. The meeting of large numbers of representatives of a denomination like the Unitarian, which, however small in numbers, has been confessedly great in its contributions to scholarship and reform, creates not a ripple in public thought, and barely obtains the most meagre mention in the secular press. And large-sounding as is the name of a Pan-Presbyterian Council, and although it represents, the world over, more than thirty millions of people, yet it scarcely makes a more perceptible impression upon the current of thought and affairs.

Religion, then, as an instituted force, becomes almost invisible in the presence of material and political interests. The world cares little for its creeds, its policies, its results. It pays no marked respect to its charities. It compels it to no martyrdoms. It neglects its history, is impatient of its formal claims, and no longer relies upon it for well-being here or hereafter.

But we need not deplore this state of things. We may rather rejoice at it. It does not bode evil to religion, it heralds good. Just as through the long labor of the Middle Ages man was freeing himself from ancient despotisms, ecclesiastical and political, and sowing the seeds of liberty whereof the fruits have been seen in the reformation of both religious and civil systems, in the steady progress of the human mind, and the gradual amelioration of social conditions, so now, in this continued declension of formal faiths, and in the lessening of their influence over mankind, we may see preparation for a still better outcome of human benefit. Nor need we dread any more the secularization of religion itself, for it denotes the same causes, and points to the same results. Never, perhaps, had organized religion a more worldly foundation than at the present time. Churches, for the most part, rest upon business interests, and are managed by business methods, often "run" by business tricks. In most cases, perhaps, the test of a minister's "usefulness" is not his power to instruct or to inspire or to console men and women, but his ability to attract numbers to his preaching. The ancient proverb was, "He that winneth *souls* is wise." But much of our modern thrift is born of the counting-house; and too often, with us, he that winneth *bodies* is wise, and the only fatal unwisdom is *not* to win them. The old prophet declared that "they that turn many to righteousness shall shine as the stars forever and ever." But do not they that turn many to the religious play-house, and to the payment of the bills, shine among the stars of our modern pulpit profession?

All this again, and all that it implies, indicates to what an extent the old forms of religion are being swept away by the spirit of material and worldly pursuits. Yet it is but the extreme and more vulgar token of the revolt of the modern mind against the forms of ancient authority, which is displayed more nobly in the fields of science, of literature, and of social advancement.

But how once more about the substance? Are we, after all, losing ideals? For the time being, perhaps we are. The masses of men are perhaps in a spiritual twilight, many of them in the profoundest gloom. Religion, the spiritual sentiment of man, is kept alive for the world, as in former ages of wide-spread spiritual apathy, by the insight and the moral constancy of its natural ministers, souls standing here and there as sentinels of truth, guarding for men the treasures they would thoughtlessly barter away. Such minds are our modern prophets. One such may counteract the influence of thousands. A biographical writer says of Mr. Emerson that, "while not aiming at the kind of work done by Herbert Spencer, for instance, he often gives in some single phrase an illumination that seems to extinguish Herbert Spencer's lights as a sunbeam makes gas-lamps superfluous." And we may regard as one of those extinguishing phrases Mr. Emerson's declaration that "we are too young by some ages yet to form a creed." And this as another: "There is a sublime and friendly Destiny by which the human race is guided—the race never dying, the individual never spared—to results affecting masses and ages."

In the midst, then, of this moral chaos, we may preserve at least this one hope: that, while the world is ever making and destroying its own creeds, man is all the time preparing himself for his fundamental and lasting faith, based upon the laws of the world, not upon the accidents of human existence and the puerilities of human ignorance,—the faith which shall lift him to a grand career on earth, which all the great moments of his history have foretold.

And the very hope of such a happy issue is equivalent to a present trust in man's surviving ideals. Dark Ages there may still be. Our own, in spite of all its flaring lights, may be one of them. But always there have been, always there will be, new epochs of brightness, in which man will advance one step nearer to his goal. If the former days were more religious than these, their religion is not suited to our wants. Hence, this partial reign of secularism, which makes men appear to be satisfied with the visible world. It is, on its better side, the knowing or unconscious search for the new and better faith which shall answer to the larger knowledge and the more capable practical energies of mankind.

For this reign of secularism *is* only partial and temporary, if, at least, ideals, however relatively they may change to human apprehension, are substantially constant to the soul. If for the time we appear to be going backward, it is only that we may advance again in the direction of true progress, *and that upon a higher plane of life*, to reach which this apparent ebb of the human mind is necessary, in order to its more powerful flow.

Out of all the mixed good and evil of this, *our* transition state, the world will come with its ideals based firmly upon newly learned facts. A better knowledge of the world will underlie the purer spiritual faith, and the higher religion of man will rest upon a truer physical and mental and social economy of the human race. In this course, man will learn better to understand his past, to use his present more wisely, to shape his future with more unerring instinct, and to build well for coming generations. In finding or making a new earth, he will realize his new heaven.

To take this trustful and hopeful attitude is to find ourselves at the side of the *prophet* in all ages. To carry this spirit of reverent trust and ardent expectation into the daily life is to help men powerfully, however insensibly, to the reality which is foreseen; to higher liberty through higher obedience; to deeper devotion; to loftier aims; to truer prosperity and sweeter peace, amid brighter faiths, better grounded hopes, and fuller realizations of our being's end.

The only danger for the individual is that he may not have or, having, may lose this hopeful view of existence, with its severe implication of personal duties; that he may drop by force of selfish motives, and the pressure of a degrading social tendency, to the level of low competitions for prizes not worth the struggle. And the aggregate of this individual danger makes the great social peril, before which so many of the most thoughtful men stand in fear to-day.

No superstitious grasping at absolete moralities or at antiquated religious catchwords can ward off this peril. But it can only be met, and successfully resisted, and triumphantly passed, by facing the actual situations of existence to-day with the fresh and dauntless powers of to-day's own spiritual insight and heroism; for on their side, as ever of old, fight all the forces of the moral world.

For the *Free Religious Index.*

THE "MONDAY LECTURESHIP."

The fourth of the series of Monday lectures was given on the 27th ult., by Rev. Mark Hopkins. His subject was "The Place of Conscience." The lecturer was evidently not very well satisfied with his lecture, for at its close he apologized and said: "It might indeed have been better, if I had taken but one subject. I should at least have avoided the architectural blunder of making the porch larger than the house." The "porch" to which he referred was a "prelude" on "Upbuilding *versus* Development," in which he attempted to ridicule the doctrine of evolution.

Taking the lecture proper at the author's own estimate of it, I wish to call attention to one or two points in his prelude. He says:—

"We find ourselves in the midst of an orderly universe. Everywhere around us we find unity in the midst of variety, giving us at once the principle of order and of beauty. . . . But this was not always so. It is equally the doctrine of science and of revelation that there was a time when chaos reigned, and when this planet was devoid of order and of life."

This statement, while apparently made in a spirit of candor, contains a good deal of the ordinary theological sophistry, intended to blind the eyes of the unwary. It is true that "we find ourselves in the midst of an orderly universe," and it is true that it is the "doctrine of revelation that there was a time when chaos reigned"; but, when he says it is "equally" true that it is "the doctrine of science," including purposely the scientific men who hold to the scientific doctrine of evolution, that "there was a time when chaos reigned," the statement is untrue. If it were true, then the doctrine of evolution would be the veriest farce, and would have even less to stand on than the fabled tortoise that bore up the universe. The doctrine of evolution logically necessitates the assumption that there never was a time when chaos reigned, or when law did not exist and operate throughout the material universe as thoroughly as it does to-day. Mr. Hopkins did not state the case fairly. He is too anxious to support his own doctrine of "revelation," which logically necessitates the assumption that there was a time when "chaos reigned." In order to introduce a creator and lawgiver, there must first appear a need of such a being. "Revelation" was never a measure of man's knowledge, but of his ignorance. In the long ago when it took for its resting-place the human mind, and despotically set itself down there to rule mankind in the name of God, but for the benefit of priests, there was no "science" in the world, or what there was was in the heads of the priests themselves, and was used only to confound and enslave their subjects. The doctrine that "chaos reigned" is a theological invention; and, however much it may be "reconciled" with the opinions of a portion of modern scientists, it must be repudiated by every consistent evolutionist.

There are but two positions in the discussion of the question raised in Mr. Hopkins' prelude. One is that of the theologian, the other is that of the evolutionist. The first is the conception that not only was there a time when chaos reigned, but a time when even chaos had not begun to reign, a time when there was nothing for chaos to reign over. Of course, order would have been quite out of order then, but such a state would be a very good place for a creator to begin. Hence, we find the theologian assuming that at that very point God did begin the work of creation. He created every thing out of nothing, and so is, in a double sense of the term, the author of all that is,—matter, law, order, growth, everything from least to greatest of all. The second position is that of the evolutionist who must maintain that, even though it is true that there was a time when the earth did not exist, a time even when our whole solar system existed only as "star-dust," yet there never could have been a time when the sum of the matter of the universe did not exist, and that it must have eternally possessed in itself all the possibilities of which it has been found to be capable, and therefore chaos never did reign,—never.

Mr. Hopkins occupies the first position, that of the theologian, and endeavors to prove that the doctrine of "development," or evolution, is nothing "but a trick of words." He incubates an egg, and uses the chicken as an argument to demonstrate the correctness of his position. He denies that "development" can possibly account for the chicken, and asserts that "growth" produces it from the albumen, and that the "growth" is under the direct agency of God. If Mark Twain had said this, the public would have understood that he was joking; but when Rev. Mark Hopkins says it with serious intent to cast discredit on the philosophy of Herbert Spencer,—but perhaps he was joking too. The subterfuge is too thin to hide the fact that what Mr. Hopkins means by "growth" is substantially what is meant by "development" in the doctrine of evolution as applied to the egg and the chick.

This question runs back to the following consideration. Did God create the universe out of nothing? The theologian boldly asserts that he did, and retires behind the Bible for defence. But we cannot admit the claim without doing violence to our judgment. And, as we can arrive at no knowledge without trusting our judgment, we must reject the assumption of the theologian as unwarrantable. If it is said that God created the universe out of existing material, then that must have been in existence eternally; and, as it would be impossible for the sum of matter constituting the material universe to exist in infinite space except under the same laws that govern and control it in infinite space now, God did not therefore create the laws of matter; and, as all that we can learn of the material universe bends the unbiassed mind toward the conviction that all forms of existence come and

Digitized by Google

go, rise and fall, under impersonal, immutable laws that have their habitat in matter itself, it follows that there never was a time when "creation," according to Mr. Hopkins' conception, was necessary. And therefore development, or evolution, is so far the most correct philosophy that has been given concerning the existence of things. It does not destroy the reasonableness of this philosophy that its advocates do not yet know the whole. If the evolutionist is surrounded with mystery, if he finds the universe tantalizing him with sphinx-like face on every side, is the theologian really any wiser? Does the bald assumption that God "created the universe and all things therein out of nothing in the space of six days, and all very good," explain the secret of the stone and the star, the rose and the reason?

Modesty admonishes both evolutionist and theologian to take off their hats in the presence of the unknown, and admit the limits of their ability to speak either of or for the Infinite. We behold a universe of life and law. Of its secrets, we know but little. And yet we may realize that its subtle life, evading touch and sight, dwells in us, and that our grandest thoughts and aspirations are faint monitions of its nearness to us and of our sublime kinship with it, inspiring us with an ennobling faith in

> "One God, one law, one element,
> And one far-off divi e event,
> To which the whole universe moves,"

that almost infinitely surpasses the old theological conception of the God of the shop in which "creation" was manufactured at a given past time, and flung into space to run for the glorification of its maker and the condemnation of all who will not worship what they cannot believe. ELSIE, Radical.

For the *Free Religious Index.*

GEORGE ELIOT.

The death of George Eliot, which occurred on the evening of Wednesday, December 22, after a very brief and sudden illness, has occasioned the gathering up of the meagre information possessed by the public regarding her personal history, and has called forth a long series of fresh criticisms upon her works and of new estimates of her character. The eagerness of the public to know something final and reliable of the life of this remarkable woman has had but scant gratification.

She is known to have been born in Warwickshire in 1820; but the conflicting stories leave us in doubt whether her father was a bailiff or a clergyman. We know next to nothing of her youth or of her education. But we have some flashes of light thrown upon her path after her adoption by Dr. Chapman, editor of the *Westminster Review*,—an event which must have occurred when she was not far from twenty-three years of age. From this period, she lived at London, and drew a part of her culture from her association with the eminent men whom she met at the house of Dr. Chapman. Her studies at this period seem to have been incessant; and one of her teachers was Herbert Spencer, who could not have been far from her own age. The story of his offer of marriage to her has not the best authority, and must be taken with many grains of allowance. But the intellectual ferment that would be created by the association of two such minds must have been a lasting stimulus to both.

The *nom de plume* of George Eliot was not assumed until the publication of her first stories, *Scenes from Clerical Life*, in *Blackwood's Magazine* in 1857. Up to that time, she was known as Marian Evans, and had led a life of steady literary toil. She had acted as associate editor of the *Westminster*, and had been the close-working assistant of Dr. Chapman. Meanwhile, she had acquired the French, Italian, and German languages. She has shown her liking for the two latter by frequent quotations and chapter introductions in her later novels. Her very first book was a translation of Strauss' *Life of Jesus*, published in 1846. A second effort of the same kind was her English version of Feuerbach's *Essence of Christianity*, published in 1854.

Among the very few events of her personal history which have become widely known is her long association with Mr. George H. Lewes,—an association which began some eighteen years ago, and lasted until his death. The principal facts that have been learned are these: that Mr. Lewes could not enter into a legal union with Miss Evans, because his wife was still alive; that it was impossible for him to obtain a divorce from his wife, because English law prohibits divorce on the ground of voluntary desertion in case the fault has once been condoned; that Mr. Lewes was in the position of having once forgiven and accepted the return of an unfaithful wife; that the desertion had been repeated, thus leaving him without legal authority to marry; that he had become dependent on Miss Evans and asked for her companionship under these conditions; that the advice of a council of intimate friends confirmed them in their resolve to disregard the law; and that their union was apparently happy and satisfactory. On the 6th of May, 1880, Miss Evans was legally married for the first time to Mr. Walter C. Cross, a banker, who had been an intimate friend of Mr. Lewes, and who was some twenty years her junior. Such is the rather startling matrimonial record of the greatest of English novelists.

Worshippers of her genius have felt that her alliance with Mr. Lewes could hardly be let pass, unless their benevolent hands should weave for it some veil of charity and excuse. But this should seem a needless office, when we remember that Miss Evans had passed her fortieth year when she took this step, and that she did it after the most mature consideration. Many things seem to indicate that the act had in it for her something of the spirit of sacrifice which she has made to shine through the lives of her noblest women. Dorothea, Maggie Tulliver, and Romola are made to consider the need of others before their own happiness. It may be doubted whether Mr. Lewes, with his fine philosophical, critical, and scientific endowments, was, after all, a restful and an agreeable person in daily life. Margaret Fuller, who met him at a dinner-party at Carlyle's while he was still young, reports him as "shallow, flippant, and talkative." Other reports describe him as nervous, impetuous, and excitable. Possibly, George Eliot's act involved a deeper generosity than we imagine. At least, all her readers feel a faith in her which outruns knowledge. It is natural that we should crave a more intimate knowledge of the character of this exceptional woman. We may hardly hope for anything so complete as the "Autobiography" of Miss Martineau; but the material for a life of George Eliot must be extant in letters and in the memories of her friends. We cannot afford to lose the hidden record of such a life; and, though she might choose to keep so far in the background that no image of her face even has been given to us, we have a right to expect that the veil will now be lifted.

Her first literary success was *Adam Bede*, which appeared in 1859. It was followed in quick succession by others: *The Mill on the Floss*, in 1860; *Silas Marner*, in 1861; *Romola*, as a serial in the *Cornhill Magazine*, in 1863; *Felix Holt, the Radical*, in 1866; *The Spanish Gypsy*, a narrative poem, in 1868; *Middlemarch*, in 1871; *The Legend of Jubal*, in 1874; *Daniel Deronda*, in 1876; and *The Impressions of Theophrastus Such*, in 1879. The latter is difficult reading, and is little likely to be put into the travelling-satchel of one who has once slaked his curiosity regarding its contents.

George Eliot's true place in literature must be found in an estimate of her best work, the field of prose fiction. Her poetry displays insight, metaphysical keenness, and pathos; but its pictures of individuals are not drawn in such lines of light as are those of her prose. One primary trait, however, runs through both prose and poetry,—*the exaltation of moral idealism to the highest place among motives.* In her great characters, she always depends upon this for her strongest effects. The imperativeness of rectitude above everything else seems in her works like the dramatization of one of Kant's transcendent trinity of powers. Nor does she even leave us in the dark as to what the highest good may be. Her consummate art throws the highest light always upon one spot. Her poetry of ethics is the consecration of self to the good of others. In this, she never recedes a single inch. Never once does she allow one of her pictured men and women to buy a pennyweight of happiness at the price of others' suffering. The plague-spot in her repulsive characters is the constant endeavor to do this, to cheat the moral law. But the artist is on the alert that this shall not happen, and her brush paints in the agony of retribution in unfading colors. Much of the intensity of her stories is in the ingenuity which hapless victims of disobedience to the moral law display in trying to evade its penalties. But the restitution is never large enough to cover the debt. The retributive lightning never glances aside. It always strikes, smites, and destroys the sinful one.

Of the artistic truth of these delineations there can be no doubt. In actual life, selfishness prospers at times, and goes down to the grave without apparent regret. But we can see the truth of George Eliot's pictures. It would be impossible for *such* men and women as Bulstrode, Lydgate, Godfrey Cass, Tito, Arthur Donnithorne, Gwendolen, Maggie Tulliver, Dorothea, Romola, or Mrs. Transome, to make the mistakes which they are allowed to make, and be exposed to the after-conditions created for them by the artist, without the result of just such shame and suffering as their lives show. Here arises the *element of fate* which critics discover in George Eliot. It is the acme of pen-portraiture, and is possessed in an even greater degree by Goethe. It is the power of making the reader see how, under the circumstances, events must shape persons and persons events, by an inevitable sequence, as in *Faust*. This is true of few writers, most certainly not of George Sand, who fatigues us by her perpetual creativeness. We feel that her imagination must be fagged and jaded with the continuous expenditure of energy. Her characters never help one another by their irresistible power of contact.

It is in such conditions that we have an unpleasant sense of a prompter behind the scenes. George Eliot never fatigues us in this way. If her characters are tedious, like Mordecai, it is their own tediousness that we feel, and not that of the novelist. She shows us the exceeding hatefulness of the prostitution of intellect to selfishness. A large part of the intellectual activity of both Bulstrode and Tito is consumed in devices of concealment. Hetty has no thought but to evade detection.

It is worth noticing that George Eliot's loftiest and most intense characters are women, as Goethe's grandest delineations are of men. Deronda is the ideal man of her creations. In him, she tries to combine the intellectual greatness and high ambition of manhood with the sympathy and tenderness for the individual which characterizes her best women like Dorothea. But she does not well succeed. Deronda lacks force. He is hesitative and self-conscious. We turn from him to Gwendolen, who, with all her blind selfishness, has a richer and intenser nature than he. Opinion is still divided as to which of George Eliot's novels will remain her masterpiece. *Middlemarch*, however, counts the largest number of votes. Nevertheless, *Adam Bede* and *The Mill on the Floss* have admirers who prophesy that her future fame will rest upon these. The great reading public has never been quite able to excuse the infusion of Judaism which so deeply tinctures *Daniel Deronda*. This same public has always felt that George Eliot's title to fame was stronger than Dickens', without the exact ability to say *why* this was so. But the main adverse criticism of the former is doubtless the key to the preference. She has been accused of too exclusive an occupation with the inmost passions and hidden motives of men, but in her choice of subjects and method of treatment her power has lain. Dickens is busy with externals, with dress, manners, conversation, events. Moreover, his optimism is always uppermost. He is in too great a hurry to make everybody comfortable, to have roaring fires, hissing chestnuts, and mugs of cider in sight. George Eliot is too much in earnest with her characters to let them slide into easy conditions of living. She is resolved that, whatever else happens, the hidden processes of moral evolution shall be carried on in them; and she makes all external events contribute to the development of the individual. Thackeray follows her, at a long distance, in the power of showing the operation of external occurrences in producing psychological phenomena. The fault of novelists is that most of their characters are ready-made and dressed, and are simply moved across the stage. Few have the power of showing us how they become what they are. Goethe has this power, also, in a lesser degree, Auerbach; but no one has created for us such a gallery of powerful characters in process of moral and intellectual evolution as George Eliot. M. A. H.

MR. JAMES REDPATH said some rather unlovely things of the Rev. George H. Hepworth, the agent for the distribution in Ireland of the New York *Herald* relief fund, to an interviewer the other day. Not only does he in plain Anglo-Saxon call Mr. Hepworth a liar, but he also says that he has gained the title abroad of the "American flunkey." Mr. Hepworth has not yet been heard from concerning his views as to Mr. Redpath.

Digitized by Google

BOOK NOTICES.

NOTE.—It is proposed to make this a carefully prepared department of the FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HISTORICAL SKETCHES OF ANDOVER (comprising the present towns of North Andover and Andover), Massachusetts. By Sarah Loring Bailey. Boston: Houghton, Mifflin & Co. 1880.

We have read this volume with the continued sense of a new departure in the treatment of what has now become a very prolific branch of historical study. The impression may be due partly to the originality and freshness of its materials and the unexpected breadth of their relations, and partly to its admirable spirit and method. But, beyond these qualities, the work is certainly in all essential respects a model of what local histories should be. Its author, while observing the proper limitations of her subject with invariable good sense and tact, and making no pretensions to the discussion of theological or literary controversies, has so skilfully wrought a well-sifted mass of personal and local data into an organic whole that no clew seems wanting to the full understanding of their bearings on private character and public progress. It would be impossible to acquire from much reading of the analytic and didactic sort anything like the real insight here afforded into the experience of men and women of all grades, functions, and conditions in the early times of New England, and the momentous events in which they were the actors.

The fine art of making details tell their own story and suggest their wider connections, with the least visible management on the part of the narrator, is the highest charm of historical composition. It is indeed a success, when the very dust heaps and dry bones of our local antiquities are made to put on personality, and report themselves as essential factors of what is best in the public archives, with equal significance for present problems and desires. Obviously, no slight amount of sympathetic insight and constructive faculty was required for such effects. The truth must have been told in a perfectly simple and objective way, and every characteristic fact and feature must have been pursued with a diligence possible only to labors of real love. Such praise may fairly be accorded to this trustworthy memorial of a typical New England town, whose part in American history has always been one of rare interest and honor, political, military, social, literary, and religious.

In giving her book the modest title of *Historical Sketches*, the author has therefore done scant justice to its quality and scope. It covers every important field of inquiry, and will satisfy every requirement for a long while to come. Owing to the destruction of ancient records and the absence of antiquarian zeal, the materials for a history of old Andover before its separation into two townships were well-nigh inaccessible. Little or nothing had been done in this field of work, so that one of the richest veins of our New England civilization had been left as unknown and unexplored as were the geological mysteries of its drift formation, described by a competent authority in the introductory chapter. The result of this state of things has been a surprising outcome of valuable information, which, if we are not mistaken, will be fully as new and interesting to the masters in this department of study as to the townspeople themselves.

Miss Bailey does not seem to have aimed at first at anything more extended than a memorial of some of the ancient homesteads of her native town, doubtless encouraged to this by the great interest manifested in her attractive sketches* of the old Bradstreet mansion of pre-Revolutionary fame. But she wisely yielded to the advice of friends to adapt the scope of her work to the amount of materials at her command, and fulfil what was no less than a duty to the widely spread and increasing interest in the records of our past. And so the life of more than two hundred years has been endowed with the same imaginative and real interest which was given to the old gubernatorial mansion, until every ancestral tree and hill and road and homestead in the beautiful old town has become a living part of the grander historic structure of American liberty and progress.

The narrative abounds in graphic descriptions of domestic and social customs, of real life and local scenery; and the interest of the reader is never allowed to flag, even amid the least enlivening details. No incident has been held insignificant, which could add a touch of reality and breadth to these pictures. Full extracts from private journals and documents, never before printed, and of every quality, throw the strong contrasts of old colonial life into startling relief. Here the people have written their own biography, inward and outward. The skilful grouping of these materials around great topics, such as the frontier life of the first settlers, the Indian wars, the witchcraft mania, the Revolutionary struggle, the development of religious ideas and institutions, gives dramatic variety to the treatment of character and experience. Nowhere have we seen the wilderness toils and sacrifices of our fathers portrayed more vividly and with so little of rhetorical commonplace. Nowhere have we been made to realize more fully the cost at which individual energy and consecration have wrought out the amazing social transformations effected within the last two centuries. There could hardly be a more attractive field for such study. We could easily show in almost any portion of this history a dozen graphic portraits of men and women representative of the noblest tendencies of their times, and quite as many of persons whose signal services have never been chronicled till now, but whose lives have been truly productive forces in their day.

Not less faithfully recorded are the vices and delusions incident to the formative stages of our history, even where they deface the record of names which are the objects of a just local pride. The parts borne by Andover men in expatriating the neutral French, and in some other less conspicuous cruelties, although illustrating the inevitable ferocity of those old colonial wars, are not judged wholly guiltless. But the darkest features of the time are so drawn as to suggest the lesson that a great step in social progress must be the resultant of every form of character and purpose. Surely, he is wisest who looks less closely at its crude and imperfect instruments than at the all-shaping spirit whose "motion is toiling in the gloom."

The author of this volume deserves special recognition in the *Index* for her catholicity towards every phase of honest opinion, and particularly for a constant emphasis, in explaining what is repugnant to our present ideals, upon more or less controlling social and psychological conditions. Notwithstanding its entire impartiality, however, the picture is in no sense ethically colorless, but inspired throughout by an enlightened sympathy with humanity, justice, and liberty.

The compact chapter on Andover's part in the witchcraft delusions contains the most suggestive account we have met with of the psychological causes of that most puzzling feature of the trials, the confession of unreal and monstrous crimes. We receive a vivid impression of the logical grounds of those dismal phenomena; of their startling contrasts of heroic fortitude and ignoble terror; of that resistless sense of Satanic power, overriding all social and religious respect, and striking wildly at the best and worst; of the insanity that flung pure and delicate women into prisons, to die daily deaths; and not less of those noble efforts of ministers and citizens of Andover for their release, which perhaps struck the first effective blow at the very heart of the delusion. It almost compensates us for the whole line of horrors, to appreciate the invincible sense and martyr courage of Martha Carrier, and the brave devotion of Francis Dane to the defence of the sufferers and the rights of reason and love.

With no less interest we follow the stages of the Revolution, through an admirably connected series of fresh details, biographical and civil. The lines which concentrated upon the decisive battles of the war are traced back to the fine threads of private toil and sacrifice, wherein alone republican manners permitted their origination. We see the growth of radical patriotism and nationality in the spirited little town, with its numerous stirring associations with the Revolutionary leaders; for Andover, always attractive to the lovers of delightful scenery and rural comfort, as well as of educational progress, was, in those stormy days, a noted centre of hospitality and shelter for men of mark, both from the advantages of its situation and the character of its leading citizens.

We welcome this book as fresh proof of woman's capacity in the more obscure and arduous paths of literary inquiry. Nor are we disappointed in expecting from the author diligent search for every creditable memorial of her sex, in the history of her native town. Andover has shown peculiar interest in the culture of women. Abbot Academy is stated to have been the first classical school established in the State for educating girls only, and Franklin Academy the first that admitted both girls and boys. Miss Bailey celebrates women who have endowed widely known institutions of learning in Andover, and others whose teaching was a long-remembered inspiration. Her most appreciative personal sketches are of these noble women, whom we have not space here even to enumerate. She has told us all she could of the home-martyrs of Colonial and Revolutionary days, and complains of the silence of the records in this line, where so much was certainly left out that deserved to live.

In this notice, we have not attempted to give an idea of the number and variety of topics, treated in minute detail. Of course, a somewhat larger space is allotted to the earlier times than to those literary and theological institutions with which the later history of Andover is so widely and honorably connected. But the treatment of these themes bears equal witness to the scrupulous fidelity and warm interest of the historian. The whole book is not only indispensable to the student of American civilization, and to every library interested in the collection of its materials, but an extremely interesting narrative for popular reading.

We will only add that this handsomely illustrated volume is issued from the Riverside Press in a style of taste and elegance which combine, with its other distinguishing features among works of the kind, to render it a highly appropriate present for intelligent readers. S. J.

*Printed in the Boston *Advertiser* some years since.

WE have lately received, through the kindness of Count Goblet d'Alviella, a copy of the *Revue Belgique*, also the catalogue of the publishing house of M. Muquardt of Brussels, and a pamphlet reprint from the *Revue Belgique* of a paper entitled *Le Protestantisme Libéral* by Count D'Alviella. The latter is an argument to prove that Liberal Protestantism is expansive enough to accept all the results of criticism and of scientific inquiry, and still remain the permanent religion of humanity. It gives abundant quotations from a work on this subject by M. Bost, published in 1865, and has some interesting comments upon the deistic London congregations in contrast with the Unitarians, and is favorable to the latter. The *Revue Belgique* has a good article regarding Bismarck by Max Sulzberger, and a good French translation of the German of Auerbach's *Adam and Eve*, with other readable matter.

THE successive issues of *Our Little Ones*, especially that for January, which came out early as a holiday number, more than fulfil its first promise, in the beautiful and suggestive illustrations that tell their own story in the most effective pictorial language.

POETRY.

COMPENSATION.

Why importune with ceaseless cry
The Power mysterious and unseen?
On its own strength the soul must lean,
On its own purposes rely.
The chosen instrument of Fate
Its destined office may not shirk
To call on Heaven, and idly wait
A place for work.

What I have sown that I must reap.
From ground where seed of tares is cast
I cannot gather wheat at last;
In vain to plead, in vain to weep.
With pity God may mark my sheaves,
But Law omnipotent doth reign;
And cannot change my withered leaves
To golden grain.

Whether I would, I must believe
That my entreaties nothing gain,
But what I toil for I obtain,
And what I give that I receive.
Full measure, pressed and running o'er,
Unto my soul shall be returned,
And rich or mean my future store
As I have earned.

Vain to stand idle crying, "Lord!"
Th' exalted good for which I burn
He gives me gracious leave to earn,—
After the labor the reward.
Why chide Him for unanswered prayers?
The blame is mine, and never His:
In fruit which rightful action bears,
His answer is.

ANNIE L. MUZZY.

—*New York Evening Post.*

Digitized by Google

The Free Religious Index.

BOSTON, JANUARY 13, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will pay for a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

OUR contributors must be patient if their articles do not appear so early as they may expect. We have had some excellent matter in type two or three weeks, waiting for room. The *Index* is not big enough for all that we want to print, and some articles that we would willingly publish have to be put aside entirely.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal.*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
Mrs. C. T. APPLETON, *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*	17.00
Pledges.	
F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

MORAL OBLIGATIONS OF LIBERALISM.

Occasionally, we see the opinion expressed by some writer in the ranks of Liberalism that what society calls the moral law is only the belief of a certain class of society, and that it is no more obligatory upon those who do not so believe than is the theological creed of the same or any class of people. But here is a dangerous sophistry, by which some persons may be tempted to put on a cloak to conceal practical immorality. Liberalism cannot thus escape from the moral obligations that rest upon humanity at large. For in the laws of thought and the data of human experience by which Liberalism professes to be guided, and which it must take for guidance in order to make good its claim to rationality, is a surer basis for all the great moral obligations than the old theological theories can furnish. The moral law is not any *theory* of conduct which a special portion of the human race may entertain, and which others of the race may regard or disregard as they please; but it is a *habit* of conduct which experience has proved to be preservative of the highest interests of the race itself, and which has come to be obligatory because it is thus preservative. It is a habit of conduct which has acquired in the realm of human action a force kindred to that of the law of gravity in the material world: individuals may depart from it, not at their pleasure, but at their peril.

And liberal thinkers are under a special obligation to heed the requirements of morality,—in other words, to lead upright, pure, and noble lives,—on account of the fact that this obligation is the legitimate outcome of the human reason which they profess to take for the guidance of life. The devotees of religion of the old theological types profess and expect to be saved and made happy by something else. They look to the atoning righteousness of another being to cover their delinquencies. They have a religious faith which they expect is somehow to be set off against their moral shortcomings and shelter them in a safe refuge. But liberal thinkers have no such refuge. They must have a righteousness of their own, or they have nothing.

In past days, indeed, it has been the boast of Liberals that, though they did not have much of any religious creed, they had morality. It has been their glory that they would not hesitate to stand up, in respect to moral conduct, by the side of any number of church members and submit their lives for comparison to the impartial judgment of the world. Let them not cause it to be said that this glory is departing from them. In morality—in integrity, purity, benevolence, devotion to noble aims and pursuits—is their sheet-anchor. Let those have the so-called saving faiths who can or must. Let freethinkers abide still in the saving majesty of the moral deed.

And it is uprightness and purity and beneficence of life that the average common-sense of civilized man is coming more and more to honor. To that, the average unwarped human heart renders its homage, wherever found. It may be within the churches or it may be outside of them; it may be of orthodox faith or it may be heterodox; but, wherever it appears, it is the true life rather than the sound creed that is coming to win regard and power. The theologies may be growing obsolete, but the moral law remains unshaken; and there is to-day no better or mightier propagandism of one's beliefs or of one's denials than a stainless moral life.

ORTHODOX CONGRATULATIONS.

The Rev. Dr. Prime is disposed to be jubilant in the New York *Observer* over the present status of Orthodoxy and the signs of prosperity it has exhibited during the year just passed. It is pleasant to know that the Doctor can be satisfied on so easy terms. Especially does he find comfort in the number and importance of the Ecclesiastical Convocations held. It must be confessed that they have shown pretty convincing evidence of the existing power and strength of the orthodox faith; and yet in all of them there was no less positive proof of forces working without the creeds and systems which they represented, and within them too, that tend to their inevitable ultimate destruction.

The most animated discussions in these conventions were not distinctively the old-time ones, but those, as a general rule, evoked by the growing latitude of thought and sympathy in respect to religion,—what was pronounced the scepticism of the times.

And in even the most conservative of them there was a manifestation, feeble though it may have been, of restiveness under established restraints, and a desire to break through them and take a step forward in the direction of larger freedom and intellectual progress. The Doctor remarks, "Infidelity, scientific unbelief, milk-and-water religion (whatever that may be), have had no help in any of these conventions of the leaders in the several denominations, which is somewhat to thank God for." Of course, that depends very much upon what one considers occasion for such thankfulness. No doubt, the statement, in the main, however, is true, and, as the summary terms "infidelity," "scientific unbelief," etc., are unquestionably intended to designate every shade of unorthodox thought, so far as true, all the more to be regretted, since it serves to show the vastness of the work which Liberalism is called upon to perform, and the urgency for its performance.

The Robert Raikes Centennial and the John Wycliffe Semi-millennial are mentioned among the particularly gratifying events of the year. But the Sunday-school of Robert Raikes was quite another institution from that which has since been known by the name. The difference between the Sunday-school which he projected and the modern one was that Raikes laid the principal stress on

Digitized by Google

what are called secular studies, and made the school almost wholly subservient to that end. The Church appropriated the suggestion, and converted it to the exclusive purpose of religious or theological instruction.

The spirit of Wycliffe's labors were in the line of rationalistic development, a protest against the ecclesiastical despotism of the time, and even more deserving of commemoration in this sense than any other. It was not a reactionary step, but a forward one. It represented thus, in a certain sense, the radicalism of his day, and with this view might be consistently celebrated by the avowed sceptic in respect to the claims as to the Bible itself. Dr. Prime triumphantly asks, in a hocus-pocus sort of way of putting things, not uncommon to the orthodox mode of argumentation, "What has infidelity done to make the world better and happier, compared with the works of Wycliffe and Raikes? Compare the influence of Voltaire and Paine on the progress of reason, liberty, and the rights of man, with the Bible and the Sunday-school, and you see in a moment that the Christian religion is the great emancipator of the mind of the human race."

Of course, the influence of Wycliffe and Raikes has been quite unlike that of Voltaire and Paine. They belonged to different orders of mind, and labored toward results that possessed but little analogy in their specific character. So far as the labors of Raikes and Wycliffe have tended to confirm and strengthen mankind in some of the theological conceptions cherished by Dr. Prime, their service to the world has been of a very poor quality, — indeed, it may safely be affirmed, has been pernicious instead of beneficial. To lead mankind out of these trammels, out of the supernatural ideas of the Bible, and their correlative conceptions entertained by Wycliffe and Raikes and Dr. Prime, is the great work which the freer and more rational intelligence of this age is struggling to achieve.

And it was in this direction that the whole influence of Voltaire and Paine tended. To deny that they have been among the most powerful "emancipators of the mind of the human race" from superstition and ecclesiastical and civil bondage, promoters of the personal liberty of the modern world, in which Dr. Prime shares and would not exchange for the less sceptical and rational times that have gone before, is to form a very inadequate estimate of those who have been its benefactors, and of the course of intellectual progress. Dr. Prime is exultant in view of the evidence "that this closing year has been preëminently marked by a set-back of scientific "infidelity, a revival of orthodox Christianity, and the invigoration of Evangelical religion."

There is reason to fear, we are sorry to say, that he has not overshot the mark in a portion of the above statement at least. There is much in the present aspect of Liberalism in this country, in the deplorable demoralization into which it has fallen during the last few years, as well as in a recent discouraging event in this city, to warrant the conclusion which it contains.

But, though such is the fact, there is at the same time much to awaken a new stimulus and hope in the situation. The experience through which Liberalism has passed has afforded it a most important lesson for the evolution of a grander success, and the exaltation and ennobling of the movement, than it could otherwise have attained. It knows itself better than ever before. It has a better comprehension of its true purposes and aims. It knows who are its most-to-be-dreaded foes, the tendencies and influences that conspire to give to it dignity, honor, and power; and those that conspire to its ignominy and ruin. It is thus prepared to build on a firmer and more enduring foundation. Shall the work be renewed, shall the battle in which so many noble spirits are still engaged go on with reanimated zeal and unconquerable devotion, or shall we supinely surrender the great principles, so strong in their appeals and so full of grand and inspiring realizations for humanity, because of the weakening of our lines, or that some waver, or the contest appears for the time to be going somewhat against us? D. H. C.

GEORGE ELIOT'S MARRIAGE.

Several writers in the daily papers have spoken for or against the conduct of this distinguished woman in uniting herself to Mr. Lewes, who was separated, but not legally divorced from his first wife; yet it seems to me none of them have probed the subject very deeply or given any very helpful suggestions as to the true line of duty.

The great intellectual ability and high tone of Mrs. Lewes' writings should give her the benefit of a presumption in her favor that she sought to act wisely and conscientiously, but they do not otherwise affect the question.

The facts are simply these: That Mr. Lewes, having legally married a woman, had evidence of her infidelity to her marriage vows. This would have given him ground for divorce, had he not pardoned her fault and given her an opportunity to atone for it by loving fidelity. She sinned again; and he then separated from her entirely, but could not obtain legal divorce. He found in George Eliot a more congenial partner. She at length consented to become his wife, although the union could not be legalized. Here the whole question of marriage and divorce seems to be opened, and it has puzzled the wisest minds of Christendom for centuries. Charlotte Brontë, Dickens, Miss Mulock, have presented similar cases where the statute law forbids what reason and morality might well allow.

To class a relation so formed and carried out in perfect good faith, and legalized as soon as circumstances make it possible, with intentional inconstancy and lawlessness, seems to me confounding distinctions of right and wrong. Does the declaration of the marriage by a magistrate or a clergyman give it sanction, or is it the true purpose to live according to God's laws and to be faithful to pledges freely made? But there are meaning and value in the marriage laws, imperfect though they are; and they are intended to protect the weak and restrain the erring, and strengthen those who cannot be a law unto themselves.

Now, for the sake of the stability and respect for law in a free and well-ordered government, should not good citizens sacrifice their own happiness rather than disobey the statutes, when they do not actually violate their conscience? Such seems to me the question which these educated and moral people should ask themselves.

But the strangest thing is that all the condemnation is against Mrs. Lewes for disobeying a law which she had no part in making or consenting to, and no vote in altering, and not rather against the husband, who is supposed to be of the intelligent law-making power in the community, and to be a part of the authority which consecrates it. He had put himself out of the reach of divorce by a hasty or unwise confidence in his first wife: it is of him that we should expect a life-long atonement, if need be, and fidelity to a vow once made. If George Eliot was wrong, he was doubly so, not only to the law, but to the woman whom the law still held to be his wife; but she erred only toward a law which might be useful, but to which she had given neither sanction nor consent.

We may esteem her conduct unwise, and feel that she would have acted more nobly as well as more prudently to have remained content with a less intimate relation rather than set an example dangerous to society; but we cannot consent to brand the author of *Romola* as a wilful sinner against truth and purity. E. D. C.

OUR SUNDAY-SCHOOLS.

The interesting account given by L. G. J., in a late *Index*, of a Sunday-school in Brooklyn, N.Y., reminded me opportunely of a neglected *intention* which has haunted my mind for some time, but which the more pressing duties of every-day life have caused me to put off until the "more convenient season."

I remember hearing James Parton, in a short address at a Free Religious festival, speak in terms of rather strong condemnation of Sunday-schools in general, and as if his personal recollections of them were far from pleasant. While I listened, I mentally dissented from his conclusions.

As long as I was orthodox in opinion, which was until I had grown to womanhood, I had always been a Sunday-school scholar; and my attendance at Sunday-school was a source of pleasure, and even of a sort of culture. Therefore I believe in Sunday-schools, though not in orthodox Sunday-schools for the children of heterodox parents. So I rejoice at the attempts made here and there by liberal associations to keep up the old Sunday-school system on a more secular basis. The change from rigid inherited religious opinions to opinions more in consonance with scientific reason is a change demanding so much serious, mature thinking, is so little in accord with the enthusiasm and gayety of youth; while the majority of those who have reasoned themselves out of travelling in the old ruts of religious beliefs have been too deeply engaged with their own day-by-day struggle to clear the way for newly discovered truths in their own minds,— that so far the children, who in time must take their places in the world's work and thought, have been overlooked, forgotten, or at least sadly neglected.

Yet, here and there, a liberal society which, like that of Brooklyn, has got into a condition which promises permanence of organization, begins to show a disposition to remember the needs of the unformed minds in it, and to organize Sunday-schools that shall retain all that is best of the old forms, and which are designed to broaden instead of cramping the youthful mind. I am glad L. G. J. has set us the example of giving, through the *Index*, notes of the method and progress of such Sunday-schools; and I trust that we shall, from time to time, hear from others of the same kind, so that we may be able to compare the different methods used by different societies, and the results so far as known. For I opine that, since there is no regular organization yet among liberal societies, such Sunday-schools as have been established have been evolved out of the necessities of each society, and so must necessarily differ from each other in method, if not in purpose. So the Sunday-school of the future may yet be organized on some general plan which will embody in all the best of each.

Will not some one connected with the Parker Memorial Sunday-school give us, through the *Index*, the *modus operandi* of its meetings,— and so of any other Sunday-schools established on the basis of mental liberty? It was of the methods of the only Sunday-school of this kind that I have had opportunity to visit that I sat down to write, when I began this article.

When, some weeks ago, I visited the Sunday-school at Florence, Mass. (which has been already several times alluded to in these columns), I was so delighted with all I saw and heard that I fully

Digitized by Google

intended to write at once my impressions in regard to its workings, with the hope of encouraging other societies to try the very successful Florence experiment.

The school holds its sessions in the lower part of Cosmian Hall from 10.30 A.M. till 12. The classes assemble informally in the large hall; and the preliminary order of exercises is very much like those described by L. G. J., of the Brooklyn society. Probably, the same book of selections is used by both societies. After music, reading by the superintendent, and responses from the audience, then music again, with congregational singing, the classes dispersed to their several recitation-rooms. Miss Elder, the polite and efficient superintendent, invited me to accompany her to the different class-rooms. One or two infant classes remained in the large hall. As the children in these were mere infants, I questioned one of the young lady teachers as to her methods with these. She related or read to them, each Sunday, some story or fact suited to their age and mental capacity, containing a good moral or significant truth, and the next Sunday tested their memory by making each one tell her what he or she remembered of the story, the moral, or the fact.

In one room, I found a class of girls and boys from ten to fourteen or fifteen years of age, writing on the blank pages of a book their own version of the same picture, which adorned the top of a page otherwise blank. This I thought a most excellent aid to composition, which might well be adopted in our day-schools. The teacher's business was to correct grammar, writing, and spelling. In another room, Mr. Arthur Hill was giving lessons in chemistry to a class of boys. Next, I visited a class of young girls studying German under an efficient teacher. Then we called on the "Shakspere class," which, Mr. Lilly told me, caused so much astonishment in Colonel Ingersoll's mind that he called his wife from another room to come and hear Mr. Lilly's own account of "a *Sunday*-school with a Shakspere class in it!" The play read the day I was there was "Othello"; and, during the short time I was able to be present, the reading went on uninterruptedly, the different members of the class, perhaps twenty or more young men and women, taking by turns the different characters of the play. But Miss Elder told me that the lady who led the class gave them instruction how to read the different parts in a proper spirit and tone: and, if points arose in the reading which suggested any new thought or any doubt as to its rendering, the reading gave way to its discussion. From this room, we passed into what is called the "adult class," which I was sorry to observe, for that day at least, was composed wholly of gentlemen. This class discusses questions of general interest on ethics, etc., and is conducted in easy conversational style, each one in the circle participating, keeping his seat, and making no effort at fine oratory as in the more pretentious lyceums. The talk that day, as near as I could judge, was on some point in the proper education of the young; and it was pleasant to observe the strong individuality of all the different speakers, as they expressed their opinion.

At some, to me unknown, signal, all the classes broke up and repaired again to the large hall. It seems that it is part of the routine of this Sunday-school to observe a "Memorial Sunday" in honor of any person recently deceased whom they deem worthy of the honor. My visit occurred soon after the death of Lydia Maria Child, and I was fortunate in being present on the "Memorial Sunday" devoted to her memory. On reassembling, a hymn was sung in some way bearing on the worth of such noble, self-forgetful lives; then characteristic words were read from her own works; articles in regard to her, biographical and critical, were read from the *Index* and other papers; then Messrs. Lilly and Ross gave, from their own recollection, personal reminiscences of Mrs. Child, who, it seems, was for some years a resident of Florence. After that there was a pleasant recitation by a tiny son of Rowland Connor; afterward, there was singing with music, and the Florence Sunday-school quietly adjourned.

Beside the "Memorial Sundays," there are various festivals celebrated by appropriate decorations, recitations, readings, and addresses; as, for instance, floral and autumnal festivals, and also the different holidays. Thus, the routine never grows tiresome; and the young mind is given impulse to thought in many directions, and the tastes and tendencies of all consulted. S. A. U.

We call special attention to our Paris correspondent's account of the execution of the decrees against the unauthorized religious orders in France, and of the reasons the French government had for adopting measures that to many outsiders seem not only harsh, but subversive of liberty of conscience. Our correspondent has unusual facilities for discerning the sentiments of the great middle class of citizenship in France, which is the main support of the Republic; and we venture the opinion that she has given a correct judgment on this difficult question. Mrs. Segur, by the way (though we publish her wish without her authority), would like to secure a position as correspondent for some secular journal which would give her fair remuneration. She is already correspondent of the Toledo *Blade;* is a cultivated American lady who has spent considerable time abroad, is conversant with the French and German languages, and is specially interested in all that pertains to the secular welfare of the common people. She expects to go to Germany in the course of the coming spring. We commend her to newspaper proprietors and editors, and shall be glad to put any of them into communication with her.

We have received a copy of an Act lately passed by the Legislature of South Carolina to incorporate the South Carolina Educational Association. The objects of this Association are stated to be "to promote and further the interests of education by establishment of schools, delivery of lectures, and otherwise, in the State of South Carolina." A board of twenty-five trustees have charge of the business of the Society. Among these names are those of several colored men formerly teachers under the New England Freedman's Aid Society, as well as that of the first superintendent of schools, Mr. Jillson. These facts seem to indicate that this Society is organized on a liberal basis, and is intended to promote the best welfare of all the people of the State. We shall be anxious to hear more of its methods and action; and, should these prove judicious, we trust the new Association will receive cordial sympathy and assistance from all interested in the welfare of our common country.

The "Old South" is saved, but the "Parker Memorial Meeting-house" is gone. There are some Liberals who helped to save the "Old South," who would have been even more ready to help to save the "Parker Memorial," if the proprietors of the latter had given them a chance.

Mrs. John Jacob Astor has founded a mission chapel in Nebraska, and fitted it out with a font that has a basin of solid silver. What a pity it is that a portion of the cost of this ostentatious offering at least could not have been spent in improving the comfort and condition of the occupants of the Astor tenement houses in New York!

SOCIAL SCIENCE AND PHILANTHROPY.

A very commendable Boston enterprise is the Woman's Educational and Industrial Union, located at 157 Tremont Street. It has an excellent reading-room, and provides a resort for ladies in the city needing a place for rest and conversation. A committee answers all questions about public institutions, theatres, street-cars, physicians, etc., which out-of-town visitors may wish to ask. In the industrial department, all articles manufactured by women are received and sold. A very good work is being done in this way, by helping women to find the work they can do best. The protective department looks after the interests of working women, and aids them in securing their wages when it is refused by employers. There is also an employment department in which places are found for working women. Social entertainments are provided, the sick visited, while there are frequent lectures, and several classes in literature and other studies. Sunday meetings are held, the preachers being always women. The efficient superintendent is the only person receiving remuneration for her work, all the committees laboring gratuitously. The membership fee is one dollar a year, which sum secures all the privileges of the Union.

There is now on his way to this country one of the most prominent of the Russian Nihilists, who will take up his residence in Boston. He is known to fame by the pseudonym of Leo Hartmann, and has been obliged to flee from his own country because of his part in an attempt to take the Czar's life. A young man of fine culture and many accomplishments, he has led a very adventurous life. His coming is looked for with great enthusiasm by the communists of this country. A journal is to be started in Boston, to be called the *Anarchist*, and devoted to the advocacy of the principles he represents. His party, it seems, differ in some respects from the majority of the American socialists, accepting the idea of individuality instead of that of the *commune*. The principles of the Anarchists, as they call themselves, are thus summed up by the Boston *Herald*, from which we learn these facts about Hartmann: "Their principles are little known hereabouts, socialistic ideas being popularly supposed to be represented by what the anarchists term the 'authority socialists,' that is, those who propose to subordinate the individual utterly to society in the mass, prescribing for each person his place and conduct, leaving him no room for free action, but making him an involuntary part of a vast piece of social mechanism. This, the anarchists claim, would be a tyranny as bad as anything that now exists, if not worse; and they are as hostile to it as to the present order of things. The socialism of the anarchistic order prevails chiefly among the Latin and Slavonic races. They do not aim to bring about a social chaos, as their name might seem to imply. Anarchism, in their sense, means the exaltation of personality, the supremacy of the individual. To this they would subordinate all else. Love of mankind and faith in human nature are the basis of their principles. They would recognize to the utmost the freedom of individual action. Their controlling motives are to guide and impel rather than to direct and compel. They do not hold the communistic idea of the division of property, for they feel that that would be an infringement of individual right; but, recognizing the danger of the money power, they would take away its capacity for evil, and make impossible the accumulation of the vast fortunes in individual and corporative hands, which they feel to be the bane of the world. Their idea of individual work and deserts is summed up in the motto: 'From each according to his ability, to each according to his needs.' This is interpreted in its broad and comprehensive sense of the needs and ability of man as developed by the progress of the age in science and art.

"The aim of the anarchists is to abolish entirely all enacted law, and organize society on the basis of mutual agreement and consent, each individual to assume the part for which he is by nature fitted, and willingly to engage in the work of his choice. Under such circumstances, work would become not a toil, but a pleasure. Individuals would naturally be attracted into groups by mutual sympathy of temperament and work; and these groups would naturally assume the administration of affairs, each performing its individual function, like the different parts of a

Digitized by Google

living organism. The anarchists point to the administration of the international postal union as a practical example of the workings of the principles of true communism, the union having been brought about by mutual agreement, without the supremacy of any enacted law, the sole impulse and controlling motive being the benefit of all concerned. So, they claim, will all the work of the world be performed under the prevalence of their principles, economically and efficiently, leaving all individuals leisure for the cultivation of their best impulses and the fulfilment of their fondest desires."

UNDER the title of *Some Curious Schools*, D. Lothrop & Co. have put into book form a series of articles printed during last year in *Wide-Awake*. Some of these papers are of special interest for their information about some of the industrial and reform schools of the country. A great deal is now being done for the instruction of poor children, and toward giving them a self-supporting education. Several remarkably successful efforts of this kind are here described, and among them the "Children's Art School" of New York and the Boston Whittling School. There are also several accounts of cooking and sewing schools, which have met with the most promising results. A flower school in one of the very worst quarters of New York is also described. There are several articles in the book about schools for the blind, deaf, and vicious, and our national schools for educating soldiers and sailors. What is known as the "Children's Hour" in New York is really a juvenile art school, where an hour each week is devoted to studies in sketching, painting, modelling, etc. The "Flower School" in New York is also a very successful charity, and is doing much good. It is both a day and a night school, where flowers are given as rewards and used as object-lessons. The account of the whittling or industrial schools of Boston may aid, as it ought, in starting many other similar schools. Miss Emma E. Brown, in her account of these schools, says that in them a thorough shop-course, which includes eight hundred and forty hours, is just about equal, in the amount of real knowledge it gives, to one of the old-time apprenticeships of several years. Now that the apprentice system is totally dead, there is a growing need of a careful industrial education for the boys of the land. Such an education would be the very best preventive of pauperism, and it would deter from a good deal of intemperance and crime.

UNDER the editorship of Mr. F. B. Sanborn, there has recently appeared the *Proceedings of the Seventh Annual Conference of Charities*, held in Cleveland during June and July of last year. It is the best publication which has yet appeared in this country devoted to the systematic care of the unfortunate members of society. The papers read are classified under the following heads: Penal and Prison Discipline, Insanity, Associated Charities, Delinquent Children, Causes and Prevention of Pauperism, Criminal Law, and Buildings for Dependants and Delinquents. It is safe to say that nowhere else can there be found so much valuable information and so much wisdom on these subjects as in this report. The papers are by the ablest men in the country, who have given special attention to the subjects of which they spoke. They are all up with the times, giving the latest conclusions and the best results of recent experiments. The reports of the delegates from the different States, and especially the address of General Brinkerhoff, the president, in regard to the penal and reform institutions of the country, in which he gives an account of what is being done in each State, show very clearly that there is the greatest need of agitation and reform. A few States have done noble things, and are steadily making improvements, but in most of the States the most barbarous and inadequate methods are in vogue. In Tennessee, "the poor are sold out and the prisoners are leased out." General Brinkerhoff, as well as many others, deprecated the tendency to political interference in the management of the State penal and charitable institutions. In one Western State, the most serious injury was done by a complete change in the officers of all these institutions. The folly of large and costly buildings was also enlarged upon, especially for insane asylums. In his address, the president said: "There is not a State in the Union where inexcusable extravagances of this kind have not been perpetrated. In every State there are large numbers of the insane, the epileptic, and the idiotic, who are either wholly deprived of public care, or else are driven into dens or corners in poorhouses or into cells in jails, where proper treatment is impossible, simply because our asylums have been built to make a show outside rather than to provide accommodations inside." The president also complained of the apathy of the churches in regard to charitable and reformatory work. He said: "I think the Conference will agree with me in the opinion that one of the obstacles of progress in our penal, reformatory, and benevolent institutions, is the apathy of the Christian churches, Christian ministers, and Christian people. They should remember that, practically, the poor, the afflicted, and the erring, for the most part, have gone into the care and custody of our public institutions; and if we, as Christians, are to have a part in helping them, we must work with and upon and through these institutions." The drift of thought concerning the care of pauper and criminal children was in favor of the family system, as securing more nearly than any other a substitute for a home and as being most thoroughly reformatory. Non-restraint was strongly urged for all but a very few of the most violent cases of insanity. Drs. Beard, Seguin, and others, were decidedly in favor of the utmost possible amount of liberty, and urged the abolition of all instruments of restraint and punishment from asylums. The new methods of charity also received much attention, and were generally commended. The papers on penal institutions reported much improvement in many of them, but there is almost everywhere a very great need of reform. The plan of indeterminate sentences was strongly favored by one speaker. There are thirty papers in this volume of three hundred and twenty-four pages. It is to be had of A. Williams & Co., Boston, probably for $1.50, though the price is nowhere given. The next meeting of this Conference will be held in Boston, beginning on the last Monday in July, and lasting for six days. G. W. C.

RELIGIOUS CULTURE OF THE YOUNG.

Have Radicals any common Principles on which to base Religious Instruction of Children?

Not long ago, a paper was read before a certain County Conference of "Unitarian and other Christian Churches," which urged very emphatically the need and practicability of definite religious teaching to children. The author of the paper included in that phrase, "definite religious teaching," a good deal of what more radical thinkers would call speculative theology. At the next Conference, the question was further discussed by those who queried whether Unitarians could agree sufficiently upon any definite views of God, Christ, immortality, the genesis of morals, and like fundamental points, to teach children authoritatively. The question of the duty of Unitarians, then, to give their children definite religious instruction, resolved itself into the deeper question, Have Unitarians any definite religious views which they may use as a foundation for such instruction? The feeling of many in the Conference above named seemed to be that there was no specific "body of doctrine" in the denomination which could be drawn upon for the culture of the young. If prominent Unitarians declare thus that the creed of their church is creedlessness, how much greater seems the difficulty of finding a common ground of essential belief among liberals too radical to be enclosed even in the Unitarian organization. And, surely, if no common ground of essential belief among radicals can be found, we can have no religious culture of the young on distinctively radical principles, especially in organized Sunday-schools.

Have then, we must seriously inquire, the extreme radicals (whose mental protest against the limitations of dogmatic statement finds its best expression in the Free Religious Association) any special theories of life, any uniform principles of action, any common forms of belief, which they can conscientiously impress upon their children's minds, as means of *radical* religious culture? So far as the writer knows, this question has never been thoroughly discussed at any large and influential meeting of radicals; but a question akin to it has been broached many times in the annual meetings of our Free Religious Association. A glance at one of these latter discussions will give us a clue to the feeling of two classes of radicals on this most vital of all questions. At the twelfth annual meeting of the Free Religious Association, a strong effort was made by a few members of the Association to infuse a more determined missionary zeal into the body. These enthusiasts represented that there was a great need in society for organized propagation of the new faith. But others thought that, "as a body, we had no principles to propagate": we were simply organized to give opportunity "for the free equal presentation of all views." So far in the history of rationalistic religion, the latter has been the prevailing view. The slight organizations of radicals in this country have been effected almost exclusively for one of two kindred purposes, both of them *negative and non-constructive;* namely, to furnish this free parliament of opinions on a national or local platform or to antagonize the political remnants of Church and State union.

Those radicals who have consented to string their intense individualism on the slender and unobtrusive thread of the Free Religious Association have, with very few exceptions, done so with the understanding that the chief, if not single, emphasis of that body's action should be placed on its assertion of the principles of personal freedom in religious thought and expression. Individual rights, not educational duties, this has been the rallying cry of these associated radicals. Now, this watchword of self-assertion, however necessary in some phases of all movements of reform, is a disintegrating force. The sense of obligation to others, rather than of defence of one's self, binds people together in united, aggressive, vigorous action. The, to me, exaggerated estimate of the importance of personal rights, which too often dwarfs that sense of universal obligation which should be its equal correlative, has paralyzed the right arm of rational religion in its representative organization. It has given some of its leaders an almost sickly sensitiveness to possible charges of sect-building in case of proposed aggressive movements. And, more than all, it has made the rank and file doubt, first, whether we have (not only "any principles to propagate"), but any principles to teach our own children, and, second, whether, if we do hold decided views, it is right to indoctrinate the child's mind with them.

The question, therefore, of radical religious culture of the young is indissolubly bound up in the larger question of which it is the most interior and vital part; namely, Have those rationalists who claim to have outgrown all limited systems and sects, and who decline to pronounce any shibboleth of special faith, even the attenuated and indefinite liberal Christianity of Unitarianism,—have those advanced prophets of the universal religion any distinct views which differentiate them into a recognized *class of thinkers?* I believe they have. I believe that to-day the Free Religious Association, despite its disavowal of any "creed," stands for a more consistent, positive, and clearly defined theory of religion than any other religious body in Christendom, except the Roman Catholic, of which it is the logical antithesis. I believe that the unorganized constituency of radicals behind the Free Religious Association—inside of Unitarian and other churches, or outside of all churchly influence—is fast coming to a position of precise, logical statement of the essentials of religion, to which all forms of Protestant Christianity have unconsciously contributed. But this positive, consistent belief, which is the *real significant* feature of rationalism (however hidden it may be by more superficial aspects), is not, of course, like the belief of special sects and restricted religions, a specific set of mental conceptions of life and its Source. It is not a dogmatic statement of opinion forced on all who would organize. That for which our great radical movement in religion stands is, in *intellect, not a conclusion arrived at,* but *a method of study;* is, in *morals,* not an assumption of *infallible judgment of special acts,* either by a written code or personal intuition, but *a principle* by which personal *conduct may be adjusted in all cases to universal ends;* is, in *sentiment,* not a roofed cathedral of a partial and pictured God, but the open hill-top of the Unnamed Ideal where the fresh winds ever fan the flame of our unquenchable aspirations.

Have we here no positive "principles to propagate," no *vital,* distinctive, imperative truths to teach our children? Our position in religious thought means for us, for our children, for the world around us, just what the modern scientific method in all other departments of investigation means. It means a revo-

Digitized by Google

lution. It includes the mighty work of destructive criticism and negative attack, of the past and present, and also the constructive effort of the near future. What part of this abstract statement can be translated into the symbolic speech of childhood?

This must be determined largely by future experiment; but past experience in other fields of education shows us clearly some parts of it which *cannot* be given to the child in any form, while yet they constitute an essential basis for the teacher's work.

In the first place, negation and criticism have no place in the culture of the young in any department of knowledge. The child must always be taught what *is* rather than what is *not;* must always be inspired by the good, not warned by the bad example. This rules out of the curriculum of home or school training, in this department, during the earlier years, all speculative opinions, all doubtful matters of which we cannot say "I know" to the little questioner, all treatment of religions, or their founders, which provokes argument or suggests scepticism. Does not this eliminate not only the mass of theological instruction given in the orthodox Christian churches, but also *all denial of that theology* and all critical analysis of differing faiths?

In the second place, the object of the true teacher in all departments is to develop the original power of the child even more than to add to its store of knowledge. Therefore, we must beware how we overlay the child's mind with our personal conceptions of the Supreme Excellence, or Law, or our views of the future life, except in necessary response to direct question, when we should reply with the modesty due from those whose conceptions have changed, and may again. All our ideals and ideas of life which are not susceptible of concrete illustration, we should not voluntarily present to the child.

What then is left, after the intellectual groundwork of religious science and the higher sentiments of religious aspiration are expunged from our list of childish studies? That which the child must learn first, in order to acquire the proficiency which life demands, and which is only gained by constant repetition of instruction and practice from the tenderest years,—*moral control.* Here our work is in broad daylight. We need no subtleties of thought, no deep inquiries into causes and transmission of evil tendencies, paraded before the wondering child; although we do need in the teacher a thoroughness and breadth of training in these directions very rarely met with. We begin with the child's geography of the conscience at his own earliest point of conscious residence. He learns so early that his selfish wish is opposed by inanimate objects, by larger and older people, by contesting playmates, and we must give him the why. Why must he not lie? Why must he not steal? Why must he not be unkind? Why must he not be passionate? The law of equality of rights, of the universal good, can be illustrated in countless simple incidents of the child's daily life, in terms easily understood at the earliest years. The conditions of harmonious relations of individuals may be translated into the tongue of babes. I should place, then, definite moral training as the first step in the religious culture of the child (lightened perhaps by such pleasant and profitable wanderings in the outer world of nature as Mr. Hinckley suggests), but holding the child steadily to the study of actions, their motives, and their good or ill effects, all through the first fourteen or fifteen years of life. This instruction should be in an ascending and a widening series of interpretation of duty, from the relation of the child to his own home, his school, and playmates, to his future social, political, and industrial connections. Of course, this series would naturally divide itself into: first, the more interior duties of self-culture; and, second, the duties to others. The first branch would include the morality of the body as well as of the mind.

And all these graduating series of moral lessons, whether based on a text-book or simple talks on topics suggested, must be series of object-lessons, drawn within the range of the child's personal experience. At first, say until ten years of age, these could be trusted to the teacher's selection from known incidents of childish life and action. Afterward, when the wider and more external relations of life are considered, carefully prepared biographical sketches of characters specially illustrating the different public and private virtues would be of great use.

I have left no space for elaborate treatment of a possible system of moral instruction, following out these hints, even were I able to give it. But, as these first preliminary articles are designed to draw attention to the subject rather than to exhaust it, I shall close with a few questions.

Can children safely be left without definite *religious* instruction, any more than without definite mental drill? Is it not possible for all who accept the scientific method in religious inquiry to unite in a general system of moral training for the young, which, being based on known facts of experience, shall fortify them against evil influences, and give them the root basis of radical religion?

Can we radicals live in any organized forms of usefulness, except we train up our youth to apply our principles in the varied relations of life?

If radicals, during the last twenty years, had placed less exclusive emphasis on the "Freedom" and more on the "Character" and "Fellowship" of our faith, should we now be reading in scarlet, indignant shame how our hero-teacher, Parker, is dishonored in the city of his glorious toil?

ANNA GARLIN SPENCER.

FROM OUR REGULAR CORRESPONDENT.

PARIS, Dec. 10, 1880.

Excitement has passed away in connection with the execution of the decrees of March last in regard to the dispersion of the Jesuits and other unauthorized monastic communities in France. The government officials have executed the laws of the State in conformity with their oaths of office, and against stupendous impediments. The people of the United States, where Church and State have never been united, or only in a few exceptional points, can form no idea or opinion upon the gigantic evils which result to society from such a demoralizing union; and our journals, which, with well-meaning but ignorant zeal, censure the French Republic for what they term its "persecution of the Jesuits," are mistaken, and entirely misjudge the situation.

Nations, like individuals, will perish, if they ignore the first law of nature, self-preservation. It may be a selfish law; but that it is the *law* by which the peoples of the earth have arisen and flourished, and the neglect of which led to their decline and fall, must be conceded. No nation of Europe can exist as an independent nation to-day, if it submits its will to the retroactionary rule of the Jesuits, Trappists, Capuchins, and other monastic orders, designated as "unauthorized." These communities are just as much in open rebellion against their government in France as were the slave-holding oligarchy during our civil war; and the struggle will go on until either Church or State triumphs, or their complete separation is an accomplished fact.

These monastic orders insist upon having the education of youth wholly under their control. The first, the supreme law they inculcate in the minds and hearts of their pupils is "the Church is supreme," and that any "government acting without the consent or authority of the Church is no government which the children of the Church are bound to respect, and that the Church will absolve all who conspire against a government acting without its sanction." Imperial Prussia, monarchical and Catholic Austria, Italy, Spain, Portugal, and Belgium, long since enforced legislation for the disbandment of the Jesuits and other similar monastic orders. Republican France tolerated them longer than any Catholic country of continental Europe. But now her self-preservation has caused her to legislate for their dispersion.

The decrees of March last were published far and wide, and ample time has been given for the monastic orders designated to choose one of two alternatives,—divide their vast wealth and follow pursuits like other people, or remove their converts to countries willing to receive them. They did neither until the decrees were executed, but haughtily said: "We are the Supreme Power. We acknowledge no government unsanctioned by us." Now, they know that the government they refused to sanction has prevailed against their juggernaut, and that excommunication and anathema are powerless. The result will be free secular schools for all, and higher education for women.

Here, in Paris, the decrees were enforced without violent scenes, the monks being amenable to reason and argument, consequent upon superior intelligence. In the provinces there were disturbances, but not to the extent reported. At Tarascon, the monks were reënforced by several thousand boys and women, and shut themselves in their chapels, declaring their intention to perish before their altars. Three thousand soldiers surrounded the convent, refusing egress to the besieged, but inviting all who chose to take their exit at their pleasure. Finding, after three days prayers and fasting, that Heaven refused to interfere in their behalf, and that provisions were growing scarce, several hundred women left the convent in a body; and soon after their example was followed by all the besieged, even the monks, who contented themselves by excommunicating and anathematizing the government, its officials and soldiers.

As an example of French toleration and moderation, our friends who cry persecution at home may remember that, during our civil war, Union soldiers compelled rebels who were of the Episcopal faith to pray for the President of the United States; and if a rebel Episcopal priest had from his pulpit denounced, cursed, and anathematized the Union army, while its soldiers were within hearing distance, he would have heard arguments in some jail or fortress, instead of being permitted to depart to a country where his curses would be appreciated. The Republic of France compels no Church to pray for it. But it commands respect, and will enforce its laws.

An amusing scene occurred at the convent of Solesmes in one of the provinces. As the officers sent to enforce the decrees knocked at the convent, they were met by a very handsome young friar, who, upon learning their errand, said he was surprised at their ignorance. Did they not know that the Church is supreme, and, not having sanctioned the Republic of France, it was not a legal government, and had no divine power to enact laws or enforce them? After a short argument, the handsome young man and his superiors changed their views. At Lyons, the lamentable death of young Cladius Croc, who was stabbed to the heart by a young Jesuitical collegian for shouting, "*Vive les décrets,*" would have precipitated similar tragedies, but for the vigilance of the government. Several provincial officials had not courage to execute the decrees, and resigned. Their places were immediately filled, and the execution of the laws was not arrested.

The French people earnestly desire secular education. The masses are as firmly wedded to the Catholic Church as their ancestors; and, while willing to have their children taught the tenets of their religion at certain times by the Church, they are making a strong fight for public schools, under wholly unsectarian teachers. They say: "We wish to imitate the common schools of the United States, except that we would go beyond them, and have no religious exercises whatever. At present, we have just one little Catholic prayer, a traditional custom, because our country has been Catholic for fifteen centuries. But it is not right, because Protestants, Israelites, and Freethinkers have the same right in the public schools as we; but we never expect them to pay the least attention to the service, not to rise or kneel, and they can study, if they choose. There is time enough to study religion on Sundays and feast days, and our children can learn it then under priestly instruction; but we will have none of it in our communal schools." They have no faith in coeducation of the sexes, but politely say to me: "It may answer for you Americans: you are a superior people; but it would demoralize us." The press recommend the engagement, as teachers of communal schools, of married couples, the husband to teach the boys, and the wife the girls. The employment of very young teachers is not sanctioned, persons of sound judgment, irreproachable character, as well as good scholarship, being chosen. Parents coöperate with teachers much more than we do in the West; and pupils are never encouraged at home, if remiss in their studies or disobedient in school.

The Workingmen's Congress, in session at Havre the last two weeks of November, excited much interest, and accomplished good work, notwithstanding the violent and impractical radicalism of some of its orators. Its inharmonious elements found it impossible to work together, and it resolved itself into three organizations. The ideas which divide Liberals in America are in full force here. Mademoiselle Michel, who recently returned from banishment to New Caledonia, made a violent apology for the Nihilists, and the republican press only said, "She has suffered much, much should be forgiven her." The more conservative elements called attention to existing abuses, and methods for their suppression were discussed.

Digitized by Google

Equal pay for equal work, and the elective franchise, were demanded for women; and more stringent legislation for the protection of children in the manufacturing districts. Nunneries were denounced, and the hope expressed that through agitation wealthy parents would not permit their daughters to assume monastic vows. It was alleged that only young women richly dowered are received in religious communities, which, possessing immense wealth, invested in interest-bearing securities, and being economically managed, can afford to monopolize the needlework of the nation, and underbid, and thereby so cheapen work, that the sewing-women of France are compelled to accept starvation wages; and, in consequence of this evil, national vice and immorality are greatly increased. In regard to all troubles between the State of France and its monastic orders, Americans should ever bear in mind, while passing judgment thereon, that the difficulties are not between Protestants and Catholics, or Freethinkers and Catholics, but between Catholics and Catholics, in a land which has been Catholic fifteen hundred years.

The churches are supported by the State. The latter claims the appointing power of bishops. The Pope objects to the appointers of the State, and will not confirm them; and in consequence several bishoprics are without a bishop, and the people are learning that the world moves just as well, and taxes are lighter. While the superstitious element of France is so great, Church and State cannot be divided. But the liberal cause is marching on to universal enlightenment. The radical element shocks the ultra-conservative, but tends to thought, which develops progress. Last month, Père Arnould, curé at Merber-le-Château, Belgium, being on his death-bed, asked civil burial. It was granted, the mayor and three thousand citizens attending the funeral, at which there were no religious rites or ceremonials. How often the conscience of the abbé must have rebelled against the meaningless rites tradition compelled him to repeat over the remains of others, when his honesty caused him to thus refuse them at his own burial! Yet his was the example of many excellent people of my acquaintance in full communion with orthodox churches, who have outgrown their beliefs, but who have not, like Abbé Arnould, the courage to admit the fact publicly, even in death.

While advanced ideas are thus active forces, the retroactionists are using every effort to keep alive traditional superstitions and to increase their power. In the furnished hotels, all letters for lodgers are left with the concièrge, or janitor, whose business it is to deliver them. Most of the buildings being seven stories high, and elevators being used only in the American quarter, it is something of a task to deliver five daily mails. Recently, our concièrge rushed into my room, her black eyes fairly sparkling with anger, as she rapidly ejaculated, "Eh bien, Madame, see what trouble the priests are making me." She held up a large number of notes, deeply bordered with black. I supposed them to be funeral invitations. They were printed, and, being unsealed, she had through curiosity opened one. It was an elegantly printed and inscribed invitation for a grand mass, with artistic music, at a fashionable church, for the repose of the soul of some friend of the sender's who had been dead a century. "Now, that spectacle," said she, "will cost a hundred or more francs: these people are the poor, proud kind, and need their money, and are doing this for mere show; and the priests have started the fashion to make money. I am a Catholic; but, if a hundred years of masses can't pray my friends out of purgatory, they will remain there, as far as I am concerned." And she groaningly wended her weary way skyward, up five long flights of stairs, wishing that a certain portly, rubicund priest might be in her place, and have a taste of her stair-climbing experience.

The workers of brass at ancient Ephesus, who proclaimed the glory of the Diana of the Ephesians, have their followers in modern Paris. The terra-cotta and plaster image-makers are strongly orthodox. An immensely great traffic is carried on here with the Catholic world in images of Christs, Madonnas, St. Johns, St. Josephs, Magdalens, and the whole army of saints, apostles, and martyrs. Some of the life-size images are colored in a most natural manner, and in form and features are a great improvement upon much of the mediæval statuary in old churches.

Freethinkers tell the people the truth, however, regardless of consequences. M. Clemenceau, a provincial deputy, in a public speech at Marseilles, said recently: "France expends three hundred million for education. Of this sum, sixty million is for public instruction, and *two hundred and forty million* to keep the nation under the yoke of ignorance and superstition, and the despotism of the clergy." Free evening schools in every quarter of Paris are doing good work this winter, being largely attended by workingmen, who receive instruction from the best teachers in the rudimentary educational branches and in specialties. Republican leaders are urging legislation for the higher education of women and the establishment of free universities for them, proclaiming that, as long as their education is under ecclesiastical control, the progress of general national enlightenment will be retarded.

ROSA L. SEGUR.

FOREIGN.

MLLE. SARA BERNHARDT contributes one thousand francs toward the fund to erect a statue to Alexander Dumas.

THE King of Portugal's translation of Shakspeare's "Richard III." is, it is stated, being printed at the Lisbon National Printing-office.

IMPORTANT ART DISCOVERY.—The mayor of Athens telegraphs to the lord mayor of London that a magnificent and complete statue of Minerva Victorious, a masterpiece of Phidias, has just been discovered.

A PROJECT has been started for marking by some suitable monument the spot where the corpse of Shelley was burned in 1822, on the sea-coast near Viareggio. Some gentlemen belonging to his own college in Oxford University, whence he was summarily expelled in 1811, are taking the first steps in the matter.

THE funeral of Blanqui, the communist, took place at Paris, January 4. A procession of three thousand persons followed the remains to the cemetery, and an enormous crowd of spectators lined all the streets through which the procession passed. Funeral orations were delivered over the tomb. Louis E. Michel was one of the principal speakers, and after leaving the cemetery he received an ovation from the populace. Henri Rochefort attended the funeral, but quitted the cemetery before the speeches were delivered.

A FRESH ministerial crisis is threatened in France. The difficulty has arisen out of a debate in the Senate on the religious question. On Tuesday, a question was put to the government by M. Buffet about the removal of crucifixes from the elementary schools in Paris. He complained that this was done during school-hours, that several crucifixes fell on the floor, and that they were thrown pell-mell into a furniture van at the door. Teachers and pupils, he said, were shocked at this insult to their religion, and some of the latter remarked: "The good God is taken away. What is to be put in his place?" He would put the same question to the government. M. Jules Ferry said that the removal was effected for the purpose of thoroughly carrying out the secularization and completing the neutral character of the lay schools. All due respect was observed in executing the measure, and two police agents who violated their instructions were punished. After a somewhat stormy discussion, an order of the day was passed by 159 to 85, declaring that the Senate regretted the act which had given rise to the interpellation. M. Hérold, Prefect of the Seine, has tendered his resignation in consequence of the vote; and M. Jules Ferry, President of the Council, and M. Constans, Minister of the Interior, are stated to have declared that they will also resign.

PERSONAL ITEMS.

DEAN STANLEY is to be asked to permit George Eliot's burial in Westminster Abbey.

IT is said that the English ex-Premier is paid for his new novel of *Endymion* at the rate of fifty cents a word.

COL. XAVIER ZELTNER, a distinguished Polish patriot, recently died in New York. His funeral was attended by civil and military delegations. A poem was read by Mrs. L. E. Kaswiski.

MISS NINA MAORIS, who replies in the *North American* for January to Miss Hardaker on the woman question, is the eldest daughter of the Rev. S. Maoris, of Philadelphia, a Jewish clergyman.

PROFESSOR E. S. MORSE read a paper on Japan before a select audience at Mrs. G. R. Russell's, Louisburg Square, Thursday morning, the 23d ult., the proceeds of the entertainment being devoted for the benefit of a Japanese student at Cornell.

MR. THEODORE WELD, the well-known, old-time, eloquent abolition leader, who is also one of the best teachers anywhere, in which vocation he has long been engaged, began in the rooms of the Woman's Educational and Industrial Union, 157 Tremont Street, a class in Shakespeare on Monday, January 10, at 7.30. Mr. Weld has been all his life an enthusiastic student of Shakespeare, and has a remarkable faculty for enlivening with intelligent interest the text, and creating an enthusiasm in the minds of others for the author. The terms for members of the Union will be fifty cents, one dollar for gentlemen and non-members.

THE IMMORTAL LIFE.

By John Weiss.

12mo. 255 pp., with Heliotype Portrait of the Author.

PRICE $1.50.

What the Critics say of this Book:

Mr. Weiss is a suggestive rather than a convincing writer. He lays no foundations, and builds no structures in whose shelter men can find rest; but he takes one to points of elevation whence noble views are possible, and in quick glances opens up the mysteries of the soul and its life. The essays do not all treat directly of immortality, but they have what Arnold calls the unity of tendency. They are full of side-lights on the great problem. Mr. Weiss regarded personality as a prime and fundamental element in the structure of things, and he believed in a "personal continuance" with a steadfast faith.—*Christian Union.*

This posthumous volume on the life of man immortal proves how deep was Weiss' faith in the sublimity of man's nature. It is worthy the perusal of every one who doubts or believes the principle of eternal personal life hereafter. We bespeak for this strong work a wide welcome among thoughtful persons. The pages are full of gems that might go far to swell a book of notable quotations on life, belief, emotion, faith, work, hope, and progress.—*Boston Transcript.*

In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald.*

"The Immortal Life," by John Weiss, has for its theme "The Idea of the Hereafter," and is a brave and beautiful presentation of the topic by one who was an evolutionist. The author has a rare combination of the dainty and rugged in his style, one moment striking a pick-axe into some stony foundation, and the next planting flowers on the *débris* he has gathered. Without apparent connection, the chapters of this volume do combine to prove a strong support for the hope of "personal continuance" in the future.—*Independent Methodist (Baltimore).*

The essays of the late John Weiss on Materialism, Development, etc., continue to excite wide discussion. His harmonizing of the principles of evolution with creation will find many followers. Even some prominent teachers of the truths of revelation accept, or at least omit to deny, that the facts and theories of an original creation and subsequent development do not conflict.—*Indianapolis Journal.*

Those who were attracted by Mr Weiss' genius when alive will find here its best representatives. Here is his mature thought, the last, best offerings of his experience, observation, and reflection. He was an evolutionist and a maintainer of immortality. He can be read with an increasing respect for human nature and a sincerer tribute to Deity.—*Boston Commonwealth.*

Mr. Weiss' great argument for a future existence is the nature of human *personality.* The argument probably will not convince persons with a strong natural tendency to disbelieve immortality; but it clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it with Mr. Weiss, and yet accept all the attested facts of recent science.—*Index (Boston).*

We will send the book, postpaid, to any address for **$1.50**

LOCKWOOD, BROOKS & CO., Publishers,

381 Washington St., Boston.

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,
WILLIAM J. POTTER,
Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance

"Books which are Books."

RALPH WALDO EMERSON.

Complete Works. *16mo Edition.* 10 vols., cloth	$15.00
Half calf	30.00
Little Classic Edition. 9 vols., 18mo, cloth	13.50
Half calf or half morocco	24.50
Tree calf	31.50
Fireside Edition. 5 vols., 16mo, cloth,	10.00
Half calf	20.00
Tree calf	25.00
Prose Works. Complete in 3 vols., crown 8vo, cloth	7.50
Half calf	13.50
Tree calf or morocco	18.00
Parnassus. 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00

NATHANIEL HAWTHORNE.

Complete Works. *Illustrated Library Edition.* 12 vols., 12mo. 24 Illustrations. Cloth	24.00
Half calf	48.00
Little Classic Edition. 23 vols., 18mo. 23 Vignette Illustrations. Cloth	28.75
Half calf or half morocco	57.50
Tree calf	75.00
Fireside Edition. 12 vols., 16mo. 23 Illustrations. Cloth	20.00
Half calf	40.00
Tree calf	50.00
New Globe Edition. 6 vols., 12mo. 24 Illustrations. Cloth	10.00
Half calf	20.00

JOHN GREENLEAF WHITTIER.

Poetical Works. Complete. *New Cambridge Edition.* 3 vols., crown 8vo. Portrait, cloth, gilt top	6.75
Half calf	13.50
Morocco	18.00
Prose Works. Complete. *New Cambridge Edition.* 2 vols., crown 8vo, cloth, gilt top	4.50
Half calf	9.00
Morocco	12.00
Complete Works, Prose and Poetry. *Cambridge Edition.* 5 vols., crown 8vo, cloth, gilt top	11.25
Half calf	22.50
Morocco	30.00
Poems. *Household Edition.* 12mo, cloth	2.00
Half calf	4.00
Tree calf or morocco	5.00
Illustrated Library Edition. Portrait and 32 full-page Illustrations. Red-line border, cloth, full gilt	4.00
Half calf	7.00
Tree calf or morocco	9.00
Red-Line Edition. Portrait and 16 full-page Illustrations. Cloth, full gilt	2.50
Half calf	4.00
Tree calf or morocco	6.00
Diamond Edition. Cloth	1.00
Half calf	2.25
Morocco	3.00
Tree calf	3.50

HARRIET MARTINEAU.

Autobiography. 2 vols. Portraits	6.00
Half calf	11.00

SAMUEL JOHNSON.

Oriental Religions. I., India. II., China. Each 8vo, cloth	5.00
Half calf	8.00

T. STARR KING.

Christianity and Humanity. Sermons, edited by E. P. Whipple. Fine Portrait	2.00
Substance and Show. Lectures	2.00
Each of these in half calf	4.00

OLIVER WENDELL HOLMES.

New Uniform Edition of his Works, including:—

The Autocrat of the Breakfast-Table.
The Professor at the Breakfast-Table.
The Poet at the Breakfast-Table.
Elsie Venner.
The Guardian Angel.
Poems. *Household Edition.*

The volumes are singly	2.00
The set, 6 vols. in box, cloth, gilt top	10.00
Half calf	20.00
The Breakfast-Table Series. 3 vols., 12mo, in box, cloth	6.00
Half calf	12.00
Morocco	15.00

***For sale by Booksellers. Sent, post-paid, on receipt of price by the Publishers,*

Houghton, Mifflin & Co.,

BOSTON.

THE BEST PAPER! TRY IT!

BEAUTIFULLY ILLUSTRATED.

36.

The Scientific American.

THE SCIENTIFIC AMERICAN is a large, First-Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, *profusely illustrated with splendid engravings*, representing the newest Inventions and the most recent Advances in the Arts and Sciences, including New and Interesting Facts in Agriculture, Horticulture, the Home, Health, Medical Progress, Social Science, Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the Scientific American.

Terms, $3.20 per year, $1.60 half-year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

PATENTS. In connection with the **Scientific American**, Messrs. MUNN & CO. are Solicitors of American and Foreign Patents, have had thirty-five years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made in the **Scientific American** of all Inventions patented through this Agency, with the name and residence of the Patentee. By the immense circulation thus given, public attention is directed to the merits of the new patent, and sales or introduction often easily effected.

Any person who has made a new discovery or invention can ascertain, *free of charge*, whether a patent can probably be obtained by writing to MUNN & CO. We also send *free* our Hand Book about the Patent Laws, Patents, Caveats, Trade-Marks, their costs, and how procured, with hints for procuring advances on inventions. Address for the Paper, or concerning Patents,

MUNN & CO., 37 Park Row, New York.
Branch Office, cor. F and 7th Sts., Washington, D.C.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

FOR HOME LIBRARIES.

SPARE-MINUTE SERIES.

Four vols. 12mo. In a neat box, $4.00.

Vol. I.—THOUGHTS THAT BREATHE. From Dean Stanley. Introduction by Phillips Brooks.

Vol. II.—CHEERFUL WORDS. From George MacDonald. Introduction by James T. Fields.

VOL. III.—THE MIGHT OF RIGHT. From Rt. Hon. William E. Gladstone. Introduction by John D. Long.

Vol. IV.—TRUE MANLINESS. From Thomas Hughes. Introduction by James Russell Lowell.

HISTORY OF INDIA.

By FANNIE ROPER FEUDGE. The vast extent of the great Indian Empire; the wonderful legends connected with its past; the mystery that hangs about it as the oldest inhabited country in the world; its divers population, extraordinary customs, and strange religion,—all combine to make its history and descriptions of the deepest interest. 12mo. Cloth. 639 pp., **100 full-page illustrations. $1.50**; half Russia binding, $2.

HISTORY OF EGYPT.

By MRS. CLARA ERSKINE CLEMENT. The writer of this volume is known on both sides of the ocean as the successful author of a series of hand-books of art that are almost unrivalled in their department. Her work has the charm that attaches to the story of an eye-witness. **100 illustrations.** 12mo. Cloth, $1.50; half Russia, $2.90.

AMERICA: Our National Hymn.

By Rev. S. F. SMITH, D.D., with memoir by George H. Whittemore. The volume contains eight full-page engravings, after designs by Harry Fenn, Granville Perkins, Robert Lewis, and Thomas Moran. 4to, plain side and edges, $2; full gilt side and edges, $3.

It has been the aim of the publisher to make the book a perfect one, not only in outward appointment, but in the matter of contents. To that end, a biography of the author is given by one of his oldest friends, George H. Whittemore, of Cambridge, with illustrations, and a portrait of Dr. Smith.

D. LOTHROP & CO.,

Publishers,

32 Franklin Street, Boston, Mass.

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*.

C. BATES,
129 Tremont Street, Boston.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS!

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 578.
VOL. I., NEW SERIES.—NO. 30.

BOSTON, MASS., THURSDAY, JANUARY 20, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

IT has never been the case that he who possessed genuine virtue could not influence others, nor that he who was not sincere could influence others. The principles of great men illuminate the universe.—*Mencius.*

THE worlds are not for him who worships not. . . . When thy mind shall have worked through the snares of illusion, thou wilt become indifferent to traditional belief. When thy mind, liberated from the Vedas, shall abide fixed in contemplation, thou shalt then attain to real worship. Thou shalt find it in due time spontaneously within thyself.—*Hindu.*

THE water falls on all creatures, herbs, bushes, trees; and each pumps up to its own leaf and blossom what it requires for its several end. So falls the reign of the Good Law upon the many-hearted world. The law is for millions; but it is one and alike beautiful to all: it is deliverance and repose.—*Buddhist.*

THE heavenly Father maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—*New Testament.*

VIRTUE alone is productive of goodly fruits, which yield abundance, not only for the time being, but for the future, bringing blessings upon posterity. But sin is barren.—*Talmud.*

> I HOTLY strove to reach the race-course goal,
> When seeking God beyond myself to find.
> But now I see, since He was in my soul,
> The first impatient step left Him behind.
> —*Alger's Oriental Poetry.*

THE heavens do not send good haps in handfuls, but let us pick out our good by little, and with care, from out much bad, that still our little world may know its king.—*Sir Philip Sidney.*

HE that takes away reason to make way for revelation puts out the light of both, and does much the same as if he would persuade a man to put out his eyes, the better to receive the remote light of an invisible star by a telescope.—*Locke.*

IT matters not how a man dies, but how he lives.—*Dr. Johnson.*

NATURE never deserts the wise and pure: no plot so narrow, be but nature there, no waste so vacant, but may well employ each faculty of sense, and keep the heart awake to love and beauty.—*Coleridge.*

IT is my firm conviction that man has only himself to blame, if his life appears to him at any time void of interest and of pleasure. Man may make life what he pleases, and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being, his sway is complete.—*Wilhelm von Humboldt.*

THE best men are not those who have waited for chances, but who have taken them,—besieged the chance, conquered the chance, and made the chance their servitor.—*E. H. Chapin.*

WORSHIP is transcendent wonder: wonder for which there is no limit or measure, that is worship. To the primeval man all things and everything they saw exist beside them were an emblem of the God-like, of some God. We do not worship in that way now. But is it not reckoned still a merit, proof of what we call "a poetic nature," that we recognize how every object has a divine beauty in it, how every object is verily a window through which we may look into infinitude itself?—*Thomas Carlyle.*

CURRENT TOPICS.

THE official returns of the census give for the United States fifty millions of people,—"good measure, pressed down, shaken together, and running over."

GOVERNOR LONG, in his annual message to the Legislature this year, has put himself squarely on the side of the advocates of the abolition of capital punishment. It is pretty clear, to say the least, that hanging is not a very efficacious remedy for making the world better.

THE "Union of American Hebrew Congregations" furnishes statistics of the Jews in the United States as follows: Jewish population, about 250,000; number of congregations, 278, with a membership of about 13,000; value of real estate and other property (synagogues, hospitals, cemeteries, etc.) owned by congregations and beneficent societies, about $7,000,000.

MR. GARFIELD should have no trouble about filling the office of minister to England. It is already filled by Mr. Lowell in the best possible way, and he should have no successor until he wants one. A London correspondent of a New York journal says, "No American minister has shown himself more uncompromisingly American, winning, nevertheless, great popularity among the best English people, with a wide and favorable reputation among all classes."

THE Evangelical journals on our exchange list are generally complaining of a dearth of revivals. We suspect the business of the country is too prosperous to allow time for the revivalistic spirit to get a hold anywhere. If "hard times" were to set in, a revival in the churches would probably soon follow. It is common, too, for a certain number of people, under the influence of those who labor for the good of souls, to get warm in religion in winter and grow cold in summer.

THE New York *Independent* is a stalwart advocate of the taxation of churches. It says in a recent issue: "There is a very large amount of church property in this country, and it is increasing every year; and much of it consists in extravagant church structures, costly far beyond any necessity that has a basis in utility, and owned by wealthy congregations. We have never seen any good reason why this property should not be put upon the assessor's list, and by a fair valuation made to share with other property in the tax-burdens of society. It is not *public* property any more than that of a bank corporation or that of a manufacturing company. It is *private* property, held, controlled, and owned by a religious corporation for its own purposes. The fact that the use of this property is beneficial to society is no reason for its exemption from taxation. We concede the fact, but deny the inference sought to be drawn from it. Nearly all private property is, in its use, beneficial to society; and yet this is not regarded as a good reason for exempting it from taxation. The reasoning is no better, when applied to church property."

THE following item appeared the other day in one of the daily papers: "'Life is too short for virtue,' Professor Felix Adler proclaims to the Society of Ethical Culture that hangs on Mr. Adler's lips. It is the opinion of the New York *Graphic* that most of the murderers hanged and criminals convicted and sentenced would doubtless agree with the professor in this dogma of his ethical culture." We do not know where the words which here profess to be quoted occur in Professor Adler's discourses, if indeed they occur in any of them in a sense that warrants the turn thus given to them against him. The simple name of his society, which it is safe to say is intended to indicate so far as possible its aim, should be sufficient to save him from the implication conveyed. It serves to illustrate the too common habit of newspapers putting into print and helping to keep in circulation any floating paragraph that may seize the eye concerning persons of public reputation, if it have a lively or taking character, even when there is a reasonable assurance that it falsifies and misrepresents them. If we are correctly informed, the New York *Graphic* of late years has been, if it is not now, edited by a Roman Catholic; and Roman Catholic editors have no more conscience in such matters than other Christians of the profession.

THERE was not much about the necessity of believing in a creed in a sermon preached recently on "Religious Doubt" by Henry Ward Beecher. "Let no man," he said, "count himself an infidel who believes that righteousness is the great end of human life, and who longs for a more perfect reduction of his will to obedience to his moral sense, for a clearer revelation of divine sympathy, and for the sun of love to shine more purely over all his life." In the same sermon, he told the following anecdote of his father, Dr. Lyman Beecher: "During a revival which took place in Boston, at an inquiry meeting of more than four hundred people, my father, in conducting the conversation, was assisted by a great many persons, among whom was a student from Andover; and my father heard this young theologue, who was talking with a young woman who professed that she believed, and whom he desired to test, which was all right enough, propound to her, finally, the old Hopkinsian question, 'Do you think, madam, that you would be willing to be damned for the glory of God?' She was somewhat startled; and my father, who was in the seat behind them, in his prompt and brusque way, said, 'What are you asking that woman?' He, with a meek consciousness of rectitude, said, 'I was asking her, Doctor, whether she would be willing to be damned for the glory of God.' Said my father, 'Would you, sir?' 'I hope so, sir.' 'Then you ought to be damned!'"

Digitized by Google

For the *Free Religious Index.*

The American Doctrine of State and Church.

A Sermon preached at the First Congregational Unitarian Church in Cincinnati, Nov. 28, 1880.

BY REV. CHAS. W. WENDTE.

There are two institutions in human society whose adjustment of their mutual relations has been the source of more agitation and strife than any other known in history. They are the State and the Church. The story of European civilization for the past eighteen centuries is largely a record of the struggle between the religious and the political interest. In this New World, we are exceptionally and fortunately circumstanced in this respect. Our society is unfettered by the traditions and thraldoms of the past, while the great preponderance of Protestants among us secures us substantial unity of sentiment. This unity is only broken by the open or covert attacks made upon our American system of Church and State by its avowed enemies, and the unreasonable demands made by unenlightened Protestants upon the National Government for an especial recognition and encouragement of their religious views. These demand that the State forsake its impartial and tolerant attitude toward all religions and churches, and recognize some one among them; and that it continue those exemptions and prerogatives of the Church which we have inherited from the former union of Church and State among us, and which are not only opposed to the logic of a secular government, but are in themselves harmful to the higher interests of the nation. It is to prove the unwisdom and injustice of such a course on the part of our American clergy, and to show that the true interests of both religion and politics are best subserved by the separation of these two great institutions and the complete secularization of the State, that I proceed to inquire, "What are the relations which should exist between the Church and the State, and in how far does our American system fulfil them?"

The Theocracy.

In theory there are three principal relations which can exist between the civil and the ecclesiastical interests.

I. The first is that of the supremacy of the Church and the subordination of the State. This is called theocracy, because it declares God the Supreme Ruler of all, and that the Church is his appointed representative and vicegerent on earth. The classical example for it is the system of the papacy and the canon law of the Roman Catholic Church. Since the time of Gregory VII., the Church has taught that there can be no sovereign political authority, nor any independence for the individual, beyond the limits fixed by the ecclesiastical power.

The State has indeed a qualified independence within its sphere; but what that sphere is is determined by the Church, which thus becomes the ultimate authority in all questions of civil and political import. To quote the language of an American Roman Catholic Bishop: "The State is for the body, the Church for the soul. But the soul is superior to the body. Hence the Church is above the State." This reasoning is supported by appeals to the Scriptures, to tradition, and to other recognized sources of religious authority. The Church having thus the divine right to rule, it follows that its head, the Pope, is the sovereign of the world, and all civil governments must submit to his dictation.

Such, in substance, is the Roman Catholic or theocratic doctrine of Church and State, whose culmination and glorification we behold in the dogma of papal infallibility, which fitly crowns the edifice of priestly authority. True, in common practice the Church has often modified her demands. She has been compelled by the logic of necessity to recognize and treat with civil governments as equals. In the many earthly dilemmas in which the Church has found herself, she has from motives of self-preservation held her extreme theories somewhat in abeyance, and accepted the situation. But the doctrine of papal supremacy was not surrendered thereby. It was only suspended and kept in reserve, to be again advanced at a more favorable opportunity. Some may imagine that this theocratic doctrine of Church and State has had its day, and is not likely to reappear again as a force in modern society. But our own generation has seen it developed to its speculative extreme in the dogma of papal infallibility, a dogma which the Church did not dare to proclaim at the height of her power in the mediæval ages. In that extraordinary document, the Encyclical and Syllabus of the late Pius IX., nearly all the achievements which form the glory of modern society are indicted by name and condemned with the anathemas of the Church, and mankind enjoined, under penalty of all the terrors and disabilities at the command of the Roman See, to bend in penitence at the footstool of St. Peter. Says the Syllabus: "All advocates of free speech, all who maintain the liberty of the press, all who assert the liberty of conscience and of religious worship, let them be anathema."

Such is the doctrine of the Church of Rome as announced by its highest competent tribunal. It would be easy to find it echoed in many recent utterances of her clergy. It is only a few years since that Bishop Gilmour, of Cleveland, laid down in a pastoral letter to his diocese the Catholic philosophy of government in the following words: "Nationalities must be made subordinate to religion. We must learn that we are Catholics first and citizens next. Catholicism teaches that God is above man, the Church above the State." This is certainly explicit and emphatic enough. So Cardinal Newman, in his controversy with Mr. Gladstone, maintained that "no pledge from Catholics was of any value to which Rome was not a party." Apply this principle to our American political life, and it means simply this, —that no Roman Catholic citizen can rightly take an oath of allegiance without the consent of Rome, or, in other words, that Rome is a higher authority in American affairs than the Republic itself. It would be easy to multiply such testimonies by quoting the utterances of the minor clergy, and from the pages of Catholic books and newspapers. These all prove that the theocratic doctrine of the supremacy of the Church over the State, a doctrine opposed to the fundamental principles and working methods of our American Republic, is believed and upheld by a large, well-organized, and powerful body among us, and only awaits its opportunity to become an open and aggressive enemy to our free institutions.

I believe it to be highly improbable that, in a thinking age and a free land like ours, the Roman Catholic theory will ever again become the basis of any new order of society. Intelligent and liberty-loving America is not likely to adopt that which even monarch and priest ridden Europe is so universally rejecting. But, though it has little creative power left, it may yet exert a great *disturbing* influence in our young community as it does to-day in the Old World. All Europe is rent with discord and struggle, whose chief cause is the political pretensions of the Roman Church. In Germany, the New Empire is engaged in a death-grapple with the renaissance of the papal power, a foe not less dangerous to it than the French; for, though weaker, it is more insidious and persistent. France is to-day a scene of conflict which seriously menaces the stability of the young republic, and whose cause is the struggle of the Catholic clergy to maintain their control of public education. The same is true of Belgium, where, according to a recent traveller, there are two conventual establishments to every three parishes, and where the government, supported by the people, has at last wrested the popular education from the grasp of the clergy. In Italy, it is the fierce struggle between the temporal and the spiritual interest which delays the unification and proper development of the new kingdom; while Spain, although she has placed a religious freedom clause in her Constitution, at the instigation of the priesthood has practically annulled it, and refuses Protestant congregations their legal rights as worshippers.

So it is everywhere where the Church has sway; and so would it be here in America to-day, if she held the preponderance of power. What else is implied in the oath which every Roman Catholic bishop takes on his ordination: "So help me God and His Holy Gospels, heretics and schismatics I will to my utmost power persecute and wage war with." What this means, we may learn from the history of persecution in that Church, and from that recent and explicit declaration of the Papal Syllabus: "All are condemned who maintain that the Roman Church may not employ force." Should the opportunity come again to the Church, could there be any doubt as to who were the heretics and schismatics referred to, or that she would refuse to employ the terrors of the law as well as her spiritual authority to carry out her decrees?

The theocratic doctrine is not dead, but sleeping, and still contains within it the possibility of a vast and dangerous influence on our body politic. The general character and tendency of this theory are, however, so well known that I may pass to consider briefly a second legal relation which may exist between the civil and the ecclesiastical power; namely,

A Union of Church and State Under One Head.

The most perfect example of this system we find in Russia, where the Emperor is also the spiritual head of the Greek Church. In a modified form, this theory underlies the Established or State Church of England, and in a still more modified form the Privileged Evangelical Church of Germany, whose head, the Emperor, governs through a council or synod whose members he himself appoints. I cannot dwell on this system at present; nor is it necessary, for it is already on the wane, and may be considered as only an intermediate step between the theocracy of Rome and that entire separation of the Church from the State which is the characteristic doctrine of our American Republic.

The American Theory.

Let us examine this American theory more closely. The State we may define as social man organized for the purpose of civil government. The Church is social man organized for worship and religious nurture. Thus, in theory, each has its own peculiar functions, and is assigned a distinct sphere for their exercise. Each is to respect the other's right, and not to interfere with the other's operations. This is the theoretical, the ideal conception of the relations between Church and State; and this is generally conceived to be the American doctrine on this subject.

But this is a very mistaken view of their mutual relations, and by no means the one which actually obtains in American society. For there cannot be any such entire separation and yet coexistence of these two powers. In their practical working, Church and State constantly interfere with one another, and it is often very difficult to say what is the sphere of each. For example, the Church represents the spiritual interest; but she has temporal possessions which bring her within the laws and ordinances of the State. The Church, indeed, strenuously denies that the State has any right to interfere with her property arrangements, no matter how much they affect the welfare of the community. This is what the Roman Catholic Church says to-day to the American State, as she heaps up millions on millions of property exempt from taxation, held absolutely by one person, the bishop, and by him only as the representative of a foreign ruler; thus forming a continuous and dangerous monopoly in our midst. The American State will sooner or later have to interfere to regulate this great and growing evil, as the governments of Europe have regulated it; but the moment she attempts to do so the cry of the Church will be: "Hands off! You are transcending your sphere." The question then arises, Who is to determine what is the respective sphere of the Church and the State? "The Church," answers our Catholic friend. But then, on this supposition, the Church might accomplish any end, no matter how worldly or injurious to the community, by simply declaring it to be a spiritual necessity; and the State would be compelled to submit.

Now, our American principle of self-government teaches us to the contrary, and tells us that the Church must not only be separated from the State, but also in all temporal concerns must be *subordinated* to it.

Based upon the idea of the sovereign power of the people, the State, as the expression of that sovereignty, is the highest competent authority in American life. It follows, then, that the State cannot allow another power alongside of it, vested with superior or even equal right, and absolutely independent of its authority. The State is the supreme power in the land, and whatever disobeys its laws and so opposes the public interest and will must give way. To be sure, the State allows you and me a large measure of individual liberty. It grants certain definite privileges to the family also, and to other associations of men for specific purposes, but only so far as these do not oppose the public will and welfare. So the Church enjoys a certain independence in administer-

Digitized by Google

ing her temporal affairs; but whenever she oversteps the limits of her freedom and acts against the general good, or does anything to abridge the civil rights of the members of her own communion, then the State has a right to interfere and make her superior authority felt. On the other hand, in the sphere of purely speculative and spiritual interests the Church is sovereign and absolutely free. Here, the State acknowledges its limitations, and leaves the spiritual prerogatives of the Church unchallenged and unquestioned.

This is the true American doctrine then: *in spiritual concerns, the absolute independence of the Church; in temporal affairs, the subordination of the Church to the State.*

Not "the Church," but Churches.

Another leading and characteristic feature of the American system remains to be spoken of. Our American State does not know *the* church, or *a* church even, but only churches. In most European countries, side by side with the government, there is usually an established church, whose institutions are closely interwoven with the thought and life of the people. This being the case, the government cannot but recognize her claims, and make the best possible terms with her. But in these United States it is far different. We have no one established church, but only a multitude of scattered sects of greater or less pretension. The Roman Church is only a rival sect among the rest. These churches hold widely divergent views; each thinks itself right and the others wrong; each claims to be THE Church. No one among them is sufficiently powerful to overshadow the others. As a matter of simple justice and necessity, therefore, the American States must recognize no one church, but only churches. Presbyterian and Unitarian, Protestant and Catholic, Jew and Christian, the Mormon in Utah or Buddhist in San Francisco, are all recognized alike, and receive the same impartial treatment. The State does not investigate, it does not decide on all these conflicting claims to divine truth and right, it does not discriminate for or against any of them. It does not even know them in their religious character, but only in their private and corporate capacity. Their spiritual or traditional origin it has nothing to do with. It deals with them just as it would deal with a college, a benevolent society, a railroad corporation, or a bank. They exist under its laws, receive its protection, and are subject to its conditions. With their internal administration, the State will have nothing to do. It permits them to make such regulations for their own government as they please, be these papal or episcopal or congregational in form. Concerning this, it does not inquire: it only demands, first, that the churches shall not by overstepping their own canon laws abridge the ecclesiastical rights of their members; second, that no church shall enforce decrees which affect the civil rights of the citizen; and, third, that the teaching and practice of any church shall not contravene the laws of natural (not necessarily Christian) morality and injuriously affect the public order and welfare.

But, until they do thus conflict with her laws, the State leaves them in peace to work out their own salvation. Says Rev. T. B. Forbush, in his admirable discussion of this subject: "In the eye of the State, the churches are organizations for specific ends. Their statutes or charter define those ends. Beyond dealing justly with them and insisting that they shall deal justly with one another, she has no obligation, and should assume none."

Such is the general understanding in American society concerning the relation between the civil and the ecclesiastical power. Under this system, we have enjoyed a degree of political and religious liberty such as no other country on earth can boast, and which has made us, in large degree, the prosperous and powerful nation that we are. Under it, religion itself has increased, both in the purity of its contents and the scope of its influence. There is more vital religion in America to-day than in any other country under the sun; and this is chiefly owing to the benign influence of that secular State, which it is so much the fashion among a certain class of believers to denounce as "godless" and profane.

The enlightened faith and political sagacity of the fathers of the Republic, and our fortunate exemption from those traditions and thraldoms of the past which still retard our Old World neighbors, have made possible this improved relation between Church and State on American soil. To maintain this system, and hand it down unimpaired to posterity, should be our chief concern as citizens and as religious men and women. And since there still exist among us certain antiquated laws and customs which directly conflict with this American system, relics of the former union of the Church with the State, it should be a sacred duty to us to free our new society from them as speedily as possible, so that our practices may more closely conform to our principles, and the secularization of the State be fully carried out in all departments of our civic life.

I take it there is a general desire on the part of the community to do this. The only opposition to it comes from the Roman Catholic Hierarchy, whose motives have already been explained, and their coadjutors, the Protestant advocates of the divine and exceptional right of the Christian Church, *as they understand it.*

Protestant Opponents of the American Idea.

It is a strange and saddening spectacle to behold free and Protestant believers, who owe what religious rights they have mainly to this American principle, "a free Church in a free State," antagonizing and endangering that idea by their mistaken zeal for the churchly interest.

Such are they who demand that the State forsake its broad, tolerant, and purely secular position toward all religions and churches, and specially recognize and favor the Christian religion. By this, they mean, of course, Protestant Christianity and the Evangelical form of Protestant Christianity.

Such are the advocates of a religious or Christian amendment in the National Constitution, the defenders of the Bible in the public schools, the upholders of strict Sabbatarian laws, of a continued exemption of church property from taxation, and of other ecclesiastical features in our body politic.

But, instead of defending these existing anomalies in our civil society and making additional demands upon the government for recognition, the true American will support all measures looking to a more complete separation of these two great social institutions. Every consideration of wisdom and justice teaches us that the secularized State is the only form of civil polity adapted to the interests of our complex nationality.

The Christian Amendment.

One of the most prominent of these demands is that the nation insert the name of God, if not a formal recognition of Christianity, into our National Constitution. But surely this would not make the nation any more Christian, if public and private sentiment be not in accordance with it. The Southern Confederacy placed such a clause into their articles of federation; but, while their republic was based on human slavery, what was it but a solemn mockery? I take it, the true way for this people to show its Christianity is not to write its dogmas in their Constitution, but to exhibit its virtues in their public and private lives. Remember, too, that such an acknowledgment of God or Christ or Bible would amount to nothing in itself, would be a mere dead letter, unless made vital by a definition of it. That would be the next and necessary step. There is not a word, a sentence, a doctrine in our National Constitution, that is not subject to some interpretation and made an authority in our civil and political life. But, the moment you thus define the new amendment, you recognize some explicit form of religion in the land, and commit a flagrant injustice upon your fellow-citizens who do not share that form of belief. For who is to decide upon that interpretation? The majority, of course. Now, this majority is to-day an Orthodox Protestant one, and will be for a long time to come. But to give such a definition of the amendment would be to violate the consciences of the Catholic, the Jew, the Unitarian, and a vast number of religious Liberals and Freethinkers. They would not be slow to resist such an invasion of their personal rights; and thus this seemingly harmless Christian amendment in reality has in it the seeds of social strife, religious war, and a possible disruption of the Republic.

What blindness, what madness, then, possessed the Protestant advocates of such an amendment? Honest they no doubt are, but grievously unwise. If the proposed amendment should pass Congress by the requisite two-thirds majority, and receive a three-fourths vote in three-fourths of all the States, as is required, —a contingency most unlikely to occur in the present temper of the American people,—it would prove the most dangerous weapon against the Protestant religion that could be put into the hands of its opponents. The only real, practical benefits would accrue to the Roman Catholic, as the strongest ecclesiastical body. That Church would soon make an application of it which would cause these over-zealous Protestants to look with affright at the consequences of their folly.

The Bible in the Schools.

Another demand put forth by the Protestant opponents of the American doctrine of State and Church is for the retention of the Bible in the public schools. I need not dwell at any length on this special topic. Everything that could be said *pro* and *contra* upon it has been uttered over and over again. If, however, my premises are right, it follows as a matter of course that the Bible as a religious book is out of place in a civil institution like the public school. No frantic appeals from earnest but mistaken believers should ever decide a question so purely within the scope of intelligent consideration. A sufficient reason for its exclusion is to be found in the fact that the public reading of the Bible is a *liturgical* act, as much so in the public schools as in the public services of religion: it is read because, as the apostle says, it is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Now, we have no right to introduce liturgical acts into a professedly secular institution, especially one supported by a tax levied indiscriminately on all. To read the Bible in the public schools is to inculcate religion there, and a particular form of religion as well. For there are at least two versions of the Bible, each of which is claimed by a distinctive Church as the only true and authorized one. From which will you read? From the Douay version? Then you recognize and inculcate Roman Catholic doctrine. From the King James' version? Then you have practically legalized the Protestant form of faith in the public schools. Or will you appeal to the majority to decide which version it shall be? Then you do what is still worse: you recognize the doctrine in American society that, in religious affairs, the minority has no rights which the majority is bound to respect,—a doctrine that has worked incalculable mischief in the religious history of the race, which has been the fruitful mother of uncharity, intolerance, and persecution, and which is directly at variance with the fundamental principles of Protestantism. Nay, more: you violate the consciences of a vast number of our citizens, compel them to acquiesce in and support schools which to a greater or less degree teach your special religious opinions, and subject the children of Catholic, Jewish, and Freethinking parents to influences which they are taught to believe harmful to their souls' welfare.

You may do this, if you have the power; but you cannot do it justly. You may vote down the Catholic, the Jew, the Rationalist; but you cannot reason them down. In retaining the Bible, you are only encouraging the Roman Catholic demand for a division of the public school funds, and justifying parochial and private schools for the education of Catholic youth. Both policy and justice demand, then, the prompt and total withdrawal of the Bible from all the public schools of America. If Protestant interests suffer thereby, so much the more shame to the Protestant Church. But let us not do evil that good may come. The only public school system possible or just in a community like ours, in which there is so much diversity of religious opinion, and in which all are taxed indiscriminately for its support, is one based on secular education, and from which all religious features are excluded.

Non-Taxation of Churches.

Another notable demand by the upholders of the divine right of the Church is for a continued exemption of all church property from taxation. This is not only wrong to the other interests of the community, which have to make up the deficiency, but also directly encourages both the sectarian rivalry and the luxury and ostentation of the churches, which are such serious obstacles to the progress of a true Christianity. Not far from where we are gathered this morning is a splendid and luxurious temple, the property of a few rich men, which they use but a few hours each week. The rest of the time it is given over to silence and emptiness,—handsome to look at, but otherwise as useless a piece of property as you will find in the whole city. Its cost was, perhaps, a quarter of a million of dollars; and if justly taxed, as it ought to be, it would place in our city treasury some five or six thousand dollars, or enough to furnish the suffering poor with fuel this hard winter. Now, why should we thus exempt these excellent gentlemen from paying for their private luxury in worshipping God, when the poor mechanic or laborer, who happens to own the roof over his head, however humble it may be, must come forward promptly and pay his tax upon it,—a tax larger because of this very exemption of church property?

But we need not look abroad for such illustrations

Digitized by Google

Our own structure, simple and unpretentious as it is, is also on the free list; and, when I remember this, I feel a sensible lowering of self-respect and respect for my congregation. Depend upon it, we shall never worship God in the true fashion until we bear our just share of the public burden, and so earn the protection we now enjoy without paying for it.

Of course, if the churches were taxed, a number of societies in our city would be compelled to break up. But that might be a public blessing rather than a calamity. There is a score of weak churches in Cincinnati to-day that ought to die. It would be a positive relief to their members if they were dead, and a real gain to the Christian cause. Perhaps, too, it would discourage the rash formation of new churches on mere personal or sectarian grounds, and prevent the spectacle, so often seen in our towns, of a dozen struggling and rival churches, with small, discouraged congregations and starving ministers, where two or three would suffice for all the needs of the community.

Consider, too, how rapidly the church property is increasing in this country. In Cincinnati, it amounts to something like eight or ten millions, which, if justly taxed, would maintain all the city charities, and half-pay for the public schools beside. In New York city, the single corporation of Trinity Church owns property valued at $25,000,000. According to the census of 1850, the amount of property held by the different religious denominations in the United States was $87,000,000. In 1860, only ten years after, it had doubled, and was returned at $171,000,000. In 1870, it had again doubled, amounting to $354,000,000. If this rate of increase be kept up till the end of the present century only, it would reach the enormous sum of $2,835,000,000. Will not our government soon have to take steps to restrict and regulate this dangerous monopoly,—a monopoly more threatening to our future peace as a nation than any other which afflicts us? Now, the best restriction upon it is to equitably tax all church property; and, in view of its enormous wealth, the demand of the Church for a continued exemption seems singularly immodest and unfair. The argument against the churches may be summed up in a few leading questions, which I quote from a Baptist paper:—

"Has civil society a right to give the public money outright to a religious or ecclesiastical body, to a missionary or tract society, or to a church? According to our American doctrine of Church and State, it has not.

"Then, secondly, Is there any difference between releasing one from a debt of $10, which he is bound to pay, and giving him $10? Is there any difference whatever between paying out money from the public treasury and remitting taxes that are coming into the public treasury?"

It is often said, in reply to this, that churches ought not to be taxed, because they yield no income. But the question of income does not enter into the reasons of taxation at all. A great many things yield no income, and yet are taxed,—wild lands, for instance, and other unproductive real property. A great many of our merchants to-day would like to be exempt from taxation on their unsold or depreciated stocks, from which they receive no returns.

But most commonly it is argued in behalf of the churches that there are many substantial benefits arising to the State from their existence, and this ought to be considered a fair exchange for their unpaid taxes. But the argument proves too much. Nearly all kinds of private property render important public service to the State. All private schools, for example; all art galleries, opera-houses, and music halls; all life insurance companies, railways, and banks,—might claim a similar exemption on the ground of public services rendered the State. The only honest and sensible way is for churches to bear their fair share of public taxation, as well as other corporations.

In the Old World, the property exempted from taxes often amounted to one-third or even one-half of the entire amount returned. At last, the evil became so unbearable that the governments took the matter in hand, and remedied it. Shall we maintain in free America a system which the monarchies of Europe have found impracticable and dangerous to the State?

Other Demands.

To the other demands made by an unwise Protestantism, I can only refer by name. Such are the religious tests for holding office, and even for jurors and witnesses, still found on the statute-books of some of the States, or which discriminate for or against the Church; the legal recognition of Sunday, not from motives of natural morality and civil expediency, but because of its supposed supernatural institution; the enforcement of oaths in the public courts, which to many are a violation of conscience, and to most a solemn farce; and the issue of Thanksgiving and similar proclamations by the President or Governors of States. For while such occasions of public praise and gratitude are fitting in the life of a people,—I wish we had more of them,—they should be left to the discretion and piety of the churches. As these find it possible to agree on an annual week of prayer, they might be equally harmonious in appointing a day of universal thanksgiving.

But all these minor reforms will receive their righteous disposal, when the mind and conscience of the nation are fully controlled by the sentiment of the secularized State. These changes must all be made gradually and peacefully. We have no autocrat among us. Public sentiment must first be educated to the proper degree, and then it will express itself at the polls. Education, reason, justice, humanity,—to these we appeal, and we are confident that ours shall at last be the victory.

For the *Free Religious Index*.

THE "MONDAY LECTURESHIP."

President McCosh on Development.

The fifth in the series of Monday Lectures was given January 4, by President James McCosh of Princeton College. If comparisons are in order, it is safe to say that this is the best lecture that has yet been given. The lecturer recognizes the fact that heresy is a power in the world, and feels the necessity of meeting it with something more than ridicule and sophistry.

The "Prelude" and the Lecture run together and make but one subject, the former merely stating in a general way what the lecturer understands to be some of the bad results in the belief of the doctrine of "Development," and the latter being an attempt "to put out of the way an obstacle which is hindering many from accepting the truth." The "obstacle" which Dr. McCosh would remove is the modern scientific doctrine of "Development," which is cherished by some and repelled by others, as supposed to be capable of carrying on nature without the need of God."

With much that the lecturer said about the actual mental and moral condition of many of those who stand outside the Orthodox Church, no thoughtful observer can differ. There is on every hand a great deal of talking and acting in the name of "mental freedom," "freethought," "religious liberty," "materialism," "evolution," etc., that is demoralizing in its influence, if not in its purpose. The livery of honesty is stolen to hide the designs of people, who serve no purpose above their own base lust and avarice. It is an undeniable fact that by just such creatures as these the whole cause of freethought in our country has been of late years most shamefully abused and injured. But Dr. McCosh should know, might know if he would take the trouble to observe, that the men and women who are making this character for freethought are not, never were, and never can be such as they who have framed and elaborated the Science of Development, or Evolution.

It would be as unjust to call Dr. McCosh a rascal because he, like the forger Winslow, is a Christian, as to condemn all evolutionists because some who misapply that name to themselves are dishonest. If a man's beliefs make his character, there is certainly as much evidence to be drawn from this source against Christianity as against any other sect or -ism in the world. And, if we are to judge of a philosophy by the character of its builders and advocates, we must certainly place Evolution fully as high as Christianity.

The fact is that the low tide of public morals is not confined to the sea of heresy alone, but is equally apparent in the ocean of Christian Orthodoxy; and it is to be accounted for, not by the existence and prevalence of the belief in the doctrine of Development, but by the decline and decay, if not fall, of the rigor of the orthodox doctrine of future punishment,—*i.e.*, to a gradual desuetude of faith in the theological doctrine of the universe. Without attempting to state to what causes it is due, the fact is that public faith in doctrines that were all-powerful in the days of Calvin, Knox, and Edwards, is virtually dead. The "confession" of faith remains, but the "faith" has disappeared. Sects appear to cling to their old tenets, but only because they have not the moral courage to proclaim aloud their secret heresy. And they are restrained by the understanding that society objects to innovations, and will ostracise any opinion that is above the general level. Thus, the very Christian religion for which Dr. McCosh gives the efforts of his life becomes the fruitful source of hypocrisy and moral degradation.

In observing the prevalence and power of what they call "law" in nature, people have quietly lost faith in the doctrine that the universe is under the immediate direction and supervision of a God, who would punish eternally all who did not believe that something could be made out of nothing, or that three times one are one. The old doctrine of hell-fire has gone forever. And, if thousands of Christians yet believe in "future punishment," they solace themselves with the thought that they have only to die with the name of Jesus on their lips to secure an unquestionable admission to the court of heaven and its endless bliss. Dr. McCosh's system offers a premium to deceit, and morals weaken and men and women wallow in the mire, not because it is taught that natural law in its eternal activity in matter is a sufficient cause for things, not because there is a science and philosophy of evolution, but because the world of man has been taught that morality consisted of faith in theological doctrines, and because, having lost its faith in those doctrines, it has at the same time lost its morality.

And right here comes the grand purpose of the philosophy of evolution into action as the new savior of mankind. Faith in the old dogmas must go. Its decay cannot be arrested, not even with a "Monday Lectureship" in every city of the world. It disappears under the operation of this very law of development that Dr. McCosh is laboring to remove as an "obstacle." The process must of necessity be slow. The new faith and religion is obliged to work its way to preferment against the united efforts of parties whose power is not living truth, but dead dogmas. The science of evolution is not atheistic, or even agnostic, as Dr. McCosh declares. It is full to overflowing with devoutest reverence for the mysterious power that permeates the universe,

"As perfect in the hair as heart."

That sublime kinship which makes us each and all parts of the infinite whole whose law is eternal development from present toward better conditions, is a fact, the knowledge of which will, when it is once fully understood in all its beauty, grandeur, and power, take humanity out of the doubt, indifference, and moral stagnation into which it fell through the decay of the orthodox faith, and set it upon sublimer heights of vision than it has ever occupied before; will quicken in it finer mental and moral activities than it was ever possible for it to realize under a system of faith that virtually held the universe to be the sport of an intelligent mechanic, and the future of humanity to be dependent upon the caprice of a moral monster.

Dr. McCosh fully admits the fact of development in nature. He says also, "I hold that there is nothing irreligious in development." He differs from the evolutionist only in this,—that, while he holds it to be merely a means by which God acts, to the evolutionist it is the acting of God. The theologian places God outside of matter, and ascribes all its transformations to the agency of his will either by direct power of volition or indirectly through continuous law. The evolutionist places God throughout the material universe itself, and so makes every condition and transformation, as seen by us, only a glimpse of the universal and eternal activity of God. Evolutionists may not perhaps subscribe to this statement, but logically it is their true position. Eternal development without creation necessitates the potential existence of all that has been or will be manifested in that development; and therefore, theorize as we may, the mind settles back at length upon the conviction that God *is* "all *in* all."

He becomes the atheist who worships a God made with hands, or heads,—as, for instance, the mechanic of the Bible and so-called revelation. Science becomes the true expounder of the universal God, and man's relation thereto. When an able theologian admits the fact of development as a general method of nature, it is only a question of time and mental settlement, when the Bible will be made to harmonize thoroughly with the science of evolution. Then will men follow good for goodness' sake, and not to escape future torments. Then it will matter little whether men say, "We worship the infinite soul of things," or "We worship the infinite personal universe": everywhere shall fall the benediction of confidence and trust that all is well.

ELSIE, Radical.

For the *Free Religious Index*.

SOME OF THE REASONS WHY.

The cardinal causes for the loss of the Parker Memorial Hall to the purpose for which it was erected, and which has called out such earnest protest and regret in the columns of the *Index*, can be stated in a few words,—the want of money and of the helpful presence of men and women; not the one nor the other alone, but both. It may be that a society can for some time keep up quite a respectable external appearance, if only the treasury is kept healthy; but no earnest man or woman can look upon such an institution as, in the highest sense, a prosperous one. That the Twenty-eighth Congregational Society, worshipping in the Parker Memorial Hall, has always labored under the embarrassment of which such wants

Digitized by Google

are the cause must, in the opinion of the writer, have been known to every Free Religious man and woman in Boston and vicinity. Hence, the criticism in the *Index*, concerning haste on the part of the owners in regard to the sale of the building, we think reflects unjustly upon the few who have borne the burden, which the keeping of it thus far has imposed.

Many appeals have been made (to some of which the columns of the *Index* will bear witness) to all friends of Theodore Parker and the Free Religious movement to give the influence of their presence, if in no other way, to this enterprise, felt to be so important by the few, who were struggling for its existence. The question of finance, from the beginning, has been the skeleton which has claimed a prominent seat in all its councils, pointing its bony finger to the doubtful future of the society; and, if the obsequious contribution-box has not been made a more prominent feature in the service, it is not because help was not needed; and this should go to the credit of the few who have borne the responsibilities incurred in the constant service held from week to week. This society has made the effort to maintain, not only a *free* platform, but one from which could be heard the best discourses the world affords; and it has endeavored to do it without resorting to some of the appointments which fashion demands in churches to-day. That they have furnished the best thought in their service, we think cannot be questioned: that they have failed in the support needed furnishes to the mind of the writer a palpable reflection upon the motives for church-going to-day, even among those who profess to be Liberals,—a fact which all Free Religious movers should note, when taking council for the "next step" in radical movements, and should thank this society for what they have done to develop it. The causes which depress all other religious organizations have, to great extent, been felt by this. The masses refuse the most cordial invitations to listen to preaching without money and without price; they utterly refuse to take the same vehicles in which their fathers jolted, although a smoother road and a happier termination is assured them. And only those churches to-day are comfortably filled which provide other attractions than that of preaching,—attractions, if approved of, this society has not had the means to provide. In submitting to what is deemed the inevitable, we are sure the deepest regret experienced will be by those who have been counted helpers of this enterprise to this time; and, if that name is to be erased from the building which is no longer to commemorate Theodore Parker, it certainly will remain (to those who have had an internal view of its history) a memorial of the heroic effort of a few men and women to keep alive Parker's ideas and work. For twenty-two years, they have struggled, vainly hoping that reinforcements would arrive in season to put surrender out of the question. These reinforcements, it is felt, should have been vouchsafed, and would have been given, had the outside Free Religious element felt the responsibility equally with the few, who were endeavoring to do the work which they felt was bequeathed to them by their fallen leader.

But, while this little company, this forlorn hope, with tearful eyes, leave this (to them) sacred building, which they have watched through all its stages of completion, and around which cluster so many helpful associations, and which to some has indeed been a place of spiritual refuge, they do not leave with the feeling that their effort, even thus far, has been a failure. On the contrary, they believe that their helping to keep the fire burning (however feebly) upon the altar of freethought, during two decades of the most trying years of our country's experience, is indeed to have added something for the good of this generation, —a generation marked by its struggles to emancipate itself from the limitations and traditions of the past. And, if now the finger on the almost twentieth century dial points to other methods of work than those employed thus far, these few men and women hope that their effort will, at least, be one of the milestones to indicate the world's progress hitherto. G. W. S.

For the *Free Religious Index.*

SCIENCE AND PHILOSOPHY.

I think that the article of Francis E. Abbot in the *Index* of this date, entitled "Atheism in Colleges," is an invaluable contribution to freethought, and especially to *clear* thought. But its principal value is that it is timely, was never so much needed as now and here. The greatest service which the *Index* can render to the principles which it was established to foster would be the publication of that article in ten successive issues. For then the eleventh number would rise upon a sky unclouded by Scotch metaphysics. The disappearance of this Scotch mist would reveal the important fact that there *is* a difference between philosophy and science; and, just so soon as this fact shall be recognized, all words which deplore any "antagonism" between them, and long for "reconciliation," will scud away to deepen the gloom which hangs over Scotia. I hope Mr. Abbot will continue to point out that Scotch metaphysics bears about the same relation to philosophy that their Calvinism does to religion; that philosophy is the sweets gathered from the thousand flowers of science, and that there is no necessity for any "reconciliation" of the honey with the rose.

In his next letter to the *Index*, I hope he will emphasize the fact that "a universal scientific method" is for science only, and that "the coördination of all *its* results in a universalized philosophical synthesis" is for philosophy only,—that philosophy cannot be scientific, nor science philosophical; and that he will explain what he means by that "atheism" whose advent he would deplore,—what are its dangerous elements, and why they are dangerous.

I find myself wholly unable to resist the postscript to Mr. Abbot's letter, and therefore enclose a modest contribution. W. H. BOUGHTON.

NEW YORK, Jan. 6, 1881.

PERSONAL ITEMS.

PROFESSOR E. S. MORSE is lecturing in the West, where he will remain until the middle of February.

MISS FRANCES POWER COBBE delivered to large audiences of ladies in London, last winter, four lectures on the "Duties of Woman," which have been revised and rewritten, and are soon to be issued in book form.

THE unquestioned admission of Mrs. Foster, a woman lawyer of Iowa, to the Indianapolis bar, is commented on by the papers of that city as showing the growing disposition to recognize the claims of women.

DR. JOHN DIXWELL has resigned the office of General Agent of the Massachusetts Society for Lost, Stolen, and Abused Children. The organization is to be merged in that known as the Massachusetts Society for the Prevention of Cruelty to Children.

A CARD from Mr. B. F. Underwood, now in the West, informs us that his time is as crowded as usual at this season with lecture engagements. He speaks at Iowa City, Iowa, on the 21st, 22d, and 23d inst.; at Ames, Iowa, the 25th; and at Scranton, Iowa, the 26th. He will speak at different points of that State during the remainder of the month, and begin a course of lectures at Quincy, Ill., February 4.

REV. S. J. STEWART, who was called to the Unitarian Society of Bangor about one year since, has recently been engaged as their pastor by a unanimous vote of the parish, and we learn from the *Commercial* of that city that he is this week to have a convention, to be addressed by well-known advocates of the liberal faith, among whom we see the name of M. J. Savage of this city. Mr. Stewart, like Mr. Savage, is an accession to the Unitarians from the Orthodox pulpit.

COLONEL INGERSOLL'S lecture, *What must we do to be Saved?* has been put into neat pamphlet form by the publisher of his works, C. P. Farrell, of Washington, D.C., and is for sale at the *Index* Office. It is his latest, and by many regarded the best of his lectures. There is not a dull or prosy line in it from beginning to end. It exhibits in a marked degree all his well-known characteristics, unusual animation of thought and exuberance of spirit, passages of striking eloquence, lively wit and humor, a fresh and telling way of putting things, and, even with certain qualifications, an irresistible force of argument.

MR. ARNOLD F. ZUELLING of this city delivered, in German, a lecture on "Bismarck" before the German members of the Young Men's Christian Association, on Wednesday evening, the 12th instant. He described the "Prince" as "bold, persistent, often unscrupulous, and so frank that his aims have ever been apparent, whether laboring for German unity or carrying forward his own ambitions for the chancellorship. That 'royalty is of the grace of God' is most thoroughly believed and acted upon by Bismarck. This naturally explains his opposition to the exercise of the papal pretensions on Prussian soil, and even the present Jewish agitation is in perfect harmony with this idea. Bismarck says, 'The Jews are unfit to carry out God's holy will on earth, hence they ought to be excluded from office of the State.' Bismarck is a born aristocrat, and has a contempt for the opinions and desires of the people." It would be well, it seems to us, if his humanity were equal to his piety.

MR. JOHN FISKE'S lectures on "The Historical Development of American Political Ideas," the first of which was given at the new building of the Long Island Historical Society, in Brooklyn, last night, and which will be continued on the 6th and 10th of January, are the same which were given last spring to brilliant audiences at the Royal Institution in London, and which Mr. Fiske is to give again later in the season at various places in England and on the Continent. They discuss "The Town Meeting," "The Federal Union," and "The Manifest Destiny of the English Race." Professor Huxley said to a friend last spring, after hearing the lecture on "The Federal Union," that it was the best thing he had ever heard at the Royal Institution; and the few who have listened to these lectures in this country, where they are new, describe them as the freshest and best statement of the way in which American ideas have been originated and developed that has yet been made, Mr. Fiske has been widely known as a disciple of Herbert Spencer; and, though one of the ablest graduates of Harvard during the last twenty years, has been practically excluded from his own university on account of his supposed religious position. He has been more recently recognized as the representative American agnostic, but it would be wrong to infer from this that he is not a religious man or that in any sense he takes issue with Christianity. Rather, he might be called one of our foremost religious thinkers, his chief difference from others arising from the fact that he has already met and attempted to solve the problems which present themselves to all intelligent people. He has grown rapidly in general appreciation during the last five years, and has shown singular ability in grasping and elucidating the fundamental ideas in American political history. His lectures are remarkable for their clearness of thought and for the fresh handling of what most people regard as interesting but heavy subjects. Mr. Fiske is now a regular contributor to the *North American Review* and the *Atlantic Monthly*, and has large literary undertakings on his hands, which will be pushed forward rapidly when his present lecturing tour is over. He is an easy speaker, has the fine conversational manner which was greatly admired in Dr. Tyndall, and knows better than most men how to put his learning in a nutshell.—*New York Times, January 4.*

POETRY.

For the *Free Religious Index.*

THE PARKER MEMORIAL.

Because the world has grown apace
Since Theodore Parker died,
And his bold thoughts now flow with grace
From lips that once denied,

Shall I in sorrow hang my head
And mourn a faith's decay,
Grieve that the pulpit where he led
Has lost its special sway?

Where once alone he bravely trod,
A hundred, without ban,
Now preach the fatherhood of God,
The brotherhood of man.

Though with affection's tears that blind,
We miss that tender voice,
No vain regrets shall utterance find,
Nor less our souls rejoice.

Upon no building reared by hands
Rests his immortal fame,
For Freedom over all her lands
Perpetuates his name.

Humanity can never spare
His truth's pervasive spell,
But keeps the kernel in h·r care,
And leaves the outworn shell.

AN UNREPENTANT STOCKHOLDER.

Digitized by Google

The Free Religious Index.

BOSTON, JANUARY 20, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, MRS. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, MRS. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and MRS. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25.....	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*.....	100.00
R. WILKIN, *San Buena Ventura, Cal.*.....	8.00
Miss KATE C. IRESON, *Lynn, Mass.*.....	25.00
"A FRIEND," *Lynn, Mass.*.....	10.00
W. L. FOSTER, *Hanover, Mass.*.....	4.00
"A FRIEND," *Roxbury, Mass.*.....	5.00
ROBERT DAVIS, *Lunenburg, Mass.*.....	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*.....	17.00
E. M. DAVIS, *Philadelphia, Pa.*.....	1.00
W. R. MORGAN, *New York*.....	7.00
G. WOLCOTT, *San Francisco, Cal.*.....	5.00
Miss H. E. STEVENSON, *Boston*.....	10.00
W. H. BOUGHTON, *New York*.....	10.00
GEORGE MOLNAR, *Aspen, Colorado*.....	2.00
THOMAS MATTHEWS, *New Bedford, Mass*.....	5.00
Pledges.	
F. W. CHRISTERN, *New York*, annually for 5 years...	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years...	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years..	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years....	100.00
JOHN L. WHITING, *Boston*.....	50.00
M. R. GREENSFELDER, *St. Louis, Mo.* (yearly).....	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years.....	5.00
JAMES EDDY, *Providence*, annually.....	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)...	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)...	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years....	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually).....	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years..	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

ADDITIONAL WORDS ON THE SALE OF PARKER MEMORIAL HALL.

If an editor had unlimited space and time at his command in the treatment of themes on which he is called to speak, he might be able to make so dexterous a use of modifying phrases and qualifying provisos as to prevent his being misunderstood; and thus he might be spared the pain of bringing hurt to some sensitive souls on whom he never thought to cast any reproach. But, since he must needs do his work in very finite limits, it follows that his articles are very likely to suffer misinterpretation, especially on subjects which closely touch personal feelings. This, to some extent, has been our fate in what we have hitherto written on the sale of Parker Memorial Hall. We wish, therefore, to say now that three things were so firmly assumed in our own mind in what we have said on this matter that it did not occur to us as necessary to take time or room for expressing them.

First, we think that Theodore Parker's honorable fame is safe in the keeping of the world, and that it will not be perceptibly affected by anything done or not done concerning the Hall erected to his memory. It is not a question of adding to or detracting from Parker's renown or of perpetuating his renown, but a question of doing among ourselves, and for the cause of rational religion, something in harmony with that renown.

Second, it is not the present active members of the Twenty-eighth Congregational Society, and especially those who have struggled persistently and bravely for twenty years, and against great difficulties, to keep the society alive, and have stood by it to the end, and have only struck their flag at last in honorable tears,—it is not these who must bear the main responsibility for the low estate into which the society has fallen. Our lesson and our appeal were rather for the large class of Liberals in Boston, old and new, who had left this little band to uphold the standard alone.

Third, the fact of the early dissolution of the Twenty-eighth Congregational Society—if, as seems most likely, it is to dissolve—and the fact that then all the independent religious societies that were organized by the Parker-Transcendental movement will have ceased to exist, do not prove that these societies had no mission to fulfil, or that they accomplished nothing, or that any other kind of societies could have come in their time to do their work. In truth, they and their preachers did a great work. They have educated half of the Unitarian churches and ministers up to their stand-point, and made it easy for freethinking preachers to speak their thought in many of the old pulpits, and print it in widely circulated religious journals. To note the remarkable fact that these societies have come to an end, and to comment upon this fact as bearing on the question of the kind of organization *now* demanded as the pioneer organization in religious progress, is not to impugn the judgment of any persons who formed and worked in those societies, nor to show ingratitude for the zeal, ability, and fidelity with which, often at great self-sacrifice, they did the work which was the pioneer religious work of their time. It was our hope, indeed, in what we said, to arouse something of the same noble zeal and self-sacrifice, to summon somewhat of the same ability, to the new tasks of this new time.

But, having now made these express statements of things for the most part silently assumed in what we have previously said on the subject, we must add that we cannot abate one jot nor tittle of our condemnation of the *manner* of the sale of the Parker Memorial Building. We say *manner* of the sale, because a sale under certain conditions might have been approved as expedient and wise. But the more we reflect on the way in which the Hall has been disposed of, the more amazed we are at the action. This was not an ordinary church-building, which, when no longer needed for its old uses, the proprietors are generally regarded as free to dispose of in any honorable way. This Hall was built as a special monument to the memory of Theodore Parker, and publicly dedicated to that object. As such, a large portion of the public were specially interested in it. If it be said that they did not show their interest by attending the meetings of the Twenty-eighth Congregational Society there, the reply is that there were various reasons for that without concluding that the interest did not exist. Whatever the apparent apathy, this interest at least should have been appealed to. When the offer for purchase came, and the threatened dissolution of the Twenty-eighth Congregational Society seemed to make the sale expedient, the proper course, and as it seems to us the only proper course for the proprietors, was to take that portion of the public specially interested in the building as a monument to Mr. Parker into their confidence,—to have called a meeting of his friends and admirers, laid the whole case before them, and taken counsel with them as to what must be done. And the first cause of our amazement is that they allowed the Yankee shrewdness of the would-be purchaser, in naming a short limit of time for accepting his offer, to tempt them to complete the bargain without any opportunity for such meeting or counsel.

It is very possible that the decision of such a meeting would have been that, under all the circumstances, it was wise to sell the building. But the discussions and counsels of such a meeting would doubtless have led to some united effort for transferring the memorial objects of the Hall in another direction, equally worthy of Parker and satisfactory to his friends. At least, such a meeting, with opportunity for foresight and deliberation, must surely have established certain conditions of the sale, as to a change in the name of the Hall and the removal of the memorial tablet, which have now been neglected. For, as we have now learned,—and this is the second cause of our amazement at the action of

Digitized by Google

the proprietors,—the Hall has been sold without any conditions as to the uses to which it may be put and with no proviso for discontinuing its present name. The proprietors have sold the building, with the name and fame of Theodore Parker upon it, to a single private individual, to put to such uses as he pleases. They have sold the monument, dedicated and held by them in trust to Parker's memory, to become the private property of one man, and, as such, subject to all the possible uses, neglects, and degradations to which, in the course of financial exigencies, any piece of private estate in this country may fall.

But though this action seems to us little less than an enormity and a profanation, and honestly, without the shadow of any personal interest or prejudice, we can call it nothing else, yet we know that it does not appear in this light to those who have been the main actors in it; and we question not for a moment their motives. We recognize the discouragements under which they have labored, and appreciate the good work they have done in upholding a free platform so long and so faithfully. And, whatever any of us may be obliged to think of this transaction, it is now a deed accomplished, and is beyond recall. The question now in order is, What is the best thing next to be done to give free, rational, and humanitarian religion a worthy, organized representation in Boston? Shall not the exigency of affairs bring all together in earnest counsel for the solution of this question?

THE ANTI-JEWISH MANIA IN GERMANY.

It appears that the petitioners are praying for four things: "1. To cut off, if not entirely to prevent, the immigration of foreign Jews from Eastern Europe (especially Poland and Russia); 2. To exclude the Jews from, or at least limit their number in, offices pertaining to the judiciary; 3. Strictly to preserve the character of the Christian public school; 4. To order the taking again of statistics on the Jewish population." The address accompanying this petition, it is said, "depicts in the gloomiest colors the thraldom of the German Christians under the Jewish rule." The whole German people is represented as "suffering under the dominion of this overbearing intruder." And how many Germans are there in Germany? Forty-five millions. How many Jews? One-half million. That is, ninety people, on an average, are suffering by the "overbearance" and "thraldom" of one poor Jew. If the petitioners are sincere in their expressions of alarm, they must be a set of fanatical cowards. If they are not sincere, they are despicable hypocrites. In either case, they are guilty of the basest injustice.

It may be said that it is no more dishonorable for Germany to forbid the immigration of Jews from Poland and Russia than for America to inhibit the immigration of Chinese to California. But, without at all sympathizing with the anti-Chinese spirit in this country, we think the cases are not parallel. It is true that the Jews, like the Celestials, are aliens in race and in religion; and, in each case, we believe the immigrants are the poorest of their race. But the Chinese, for the most part, who land on our Pacific coast, do not come to make our country their home, are essentially adventurers, while the Jews who are immigrating to Germany come to be her adopted children,— to identify their "lives, their fortunes, and their sacred honor" with hers. That this is so, clearly appears from the second and third sections of the petition. They are not squatters upon the soil: they are citizens, in every respect. Not only are they adopted by the State as her own children, but more,—and there is the rub,— they are getting to be her "favorite sons." This is really the chief cause of the opposition to them. The Jews are not so much hated because of their alien blood and faith as they are envied because of their preëminence in every field in which they are rivals. From the position of an oppressed and despised people, notwithstanding all the opposition to them springing from racial and religious prejudices, they are rapidly rising, by the sheer force of intellectual energy, to the most commanding positions in trade, in banking, in education, and, more unpardonable than all, in politics. From a European correspondent of the *Nation*, we learn that, of the late Ministers of State, Friedenthal was a Jew; that Friedberg, the present Minister of Justice, is a Jew; Lucius, the present Minister of Agriculture, is a descendant of a Jew; and Bitter, the Secretary of the Treasury, belongs to a Jewish family. Now, this will never do! It was bad enough to be "Jewed" by the Israelite in trade, but to add to this outrage that of his "Jewing" our schools out of their finest scholars, and "Jewing" our State out of the most honorable and lucrative offices, while the followers of Christ are obliged to go hungry, is simply intolerable. They cannot believe that Christ ever intended that his disciples should be so persecuted for their — stupidity's sake. Hence, they seek, through petitions, to protect themselves against the "thraldom" of superior and successful talent. It is thus envy and jealousy of the Jews, by the mean and bigoted and narrow-minded among Christians, quite as much as race-hatred, that lies at the bottom of this movement.

That such anti-Jewish petitions should find support from numbers of the vulgar and ultra-conservatives might be expected; but that they should originate from Berlin, and be headed by an eminent professor in the university, and publicly championed by the Emperor's chaplain and the Protestant clergy generally, as well as the Catholics, is astounding every one who looked for liberty and justice in the land of Lessing and Humboldt and Goethe. It cannot but set every thoughtful American seriously to pondering whether the day may be far distant when a similar social epidemic shall arise in our own land. A very large number of the wealthiest and most respectable citizens of New York, Chicago, St. Louis, San Francisco, and other large cities of our land, are Hebrews in blood and Jewish in faith. It is possible that ere long they may occupy the most conspicuous positions in our government. Who knows but then some of their fellow-citizens, actuated by race-hatred, religious fanaticism, and envy at their prosperity, may raise the banner of persecution here, as has been done in Germany? Of course, the day is past when Protestant clergymen, either in America or Europe, shall counsel with Martin Luther: (1) "That we should set fire to their synagogues and schools . . . for the glory of God and Christianity; (2) Burn all their houses, and lodge the people in stables like gypsies; (3) Burn all their prayer-books and Talmuds; (4) Forbid the rabbis, under pain of death, to give instruction; (5) Deny Jews the right of protection on the highways," etc. All this was two and a half centuries ago. We cannot believe that any clergymen, Protestant or Catholic, could now resort to such high-handed violence; but there are numbers of people in this country who would make our political rights dependent on a belief in "Christ and him crucified." There is now a movement in this country, which, if successful, would be a greater outrage on the liberty not only of every Jew, but upon every man whom the Church is pleased to call "infidel" or "atheist," than the wrong attempted upon the Jews in Germany.

Of course, every reader of the *Index* knows that I refer to the scheme of the party in this country that is advocating a "Christian" amendment to the United States Constitution. Their purpose is — to use their exact language — "to secure in the Constitution of the United States an acknowledgment of Almighty God as the Source of all power and authority in civil government; of the Lord Jesus Christ as the Ruler of Nations, and his Revealed Will as Supreme Authority." We who do not believe that the Lord Jesus Christ is the ruler of this nation any more than Lord Gautama Buddha or Master Confucius or Sage Socrates or any other person who has been dead eighteen hundred years, — who believe our rulers are living men elected by free men of this free country,— would be disfranchised or forced to profess a creed against which reason revolted. We may flatter ourselves that there is no danger that such an amendment shall be adopted. Perhaps so. But who would have predicted, six months ago, that such a strong anti-Jewish movement should have arisen in Germany? It would seem incredible, did we not know it to be a fact, that a movement in this country that would deprive of the rights of citizenship every man who would not bend the knee to the Christian Idol as the "Ruler of Nations" could receive the support of such men as President Seelye, of Amherst College, one of the Supreme Judges of Massachusetts, and a long list of Honorables and Reverends. What do these gentlemen mean, if not what they say, when they sign their names to a petition to disfranchise every non-Christian and freethinker? In view of what is now disgracing Germany, have we Americans not some cause of apprehension for our liberties? Whatever virtues Christianity has illustrated in the past, toleration has not been conspicuous in the list. We may not force the fight, but it may be well to sleep on our arms. "Vigilance is the price of liberty." W. H. S.

STATE SECULARIZATION.

It will be gratifying to all friends of State secularization to learn that an edition of seventy thousand copies of the Chicago *Times* of Decem ber 25, containing the address of the Provisional Secular Association, with a vigorous editorial indorsing it, was issued, and that the demand for the paper was such that the edition was exhausted and no copies could be had at the office after 12 o'clock that day.

The Chicago *Inter-Ocean*, the Cincinnati *Commercial*, and the Cleaveland *Leader* devoted two columns to the subject, approving the address and commending it to the favorable consideration of the public. A number of other leading dailies have given extracts from or called attention to the address, and indorsed it wholly or in part. These facts are given as some indication of the interest felt in the subject of State secularization. The strength of the sentiment is much greater than is generally believed, and it is steadily increasing. It is no longer confined to antichristians. It is scarcely affected by the difference or dissensions among members of the Liberal League regarding postal laws or other subjects. The reform is fast gaining favor with intelligent and fair-minded men, irrespective of religious beliefs; and its principles can hardly fail to be accepted soon as planks in the platforms of our political parties, and be ultimately incorporated into the constitutions of the States. They who desire an organization for State secularization on a basis that will limit the membership to anti-Christians, or, worse yet, to those who are in favor of repealing the postal laws against the transmission of obscene literature through the mails, have, it seems to me, but little appreciation of the strength and catholicity of this

Digitized by Google

movement or understanding of the methods by which its success is to be achieved. B. F. U.

THE Atlantic Cable last Sunday brought the following welcome announcement from Berlin: "The Crown Prince, Frederick William, speaking at the Institution of Invalids to-day, decidedly condemned the anti-Jewish movement, and said he felt especially aggrieved because the movement was invading schools and universities. He could not conceive how intellectual men could support a movement which was to be condemned for its tendencies and its aims. He hoped the movement would soon die out, for it was impossible that such an unhealthy condition of affairs should continue." We have great respect for the old Emperor's wonderful physical vigor; but we cannot help cherishing the hope that nature will allow the liberal and sensible Crown Prince, who is already well on in years, a fair chance at sovereignty.

AT last, an office has been found for General Grant, which, it is said, he will accept. He has been elected President of the Commission for the World's Fair which New York is to have in 1883. Such an office is usually anything but a sinecure; and it is to be hoped that it has not been offered him nor that he has taken it with a view of making it a sinecure. He can do hard and honorable work in it, if he will,—work, too, not unworthy of his military genius. It is a position, if he genuinely undertakes its duties, well adapted to satisfy all the mental restlessness he has shown since he left the White House, and will securely anchor him for a considerable period.

THE dignity of English law, so long as England has an established church regulated by civil law, may demand the imprisonment of Messrs. Dale and Enraght, if they will not conform to the law against their ritualistic practices. But no man ought to be imprisoned for indulgence, more or less, in ecclesiastical millinery, however foolish the indulgence may seem. The remedy is ecclesiastical disestablishment and separation of Church and State.—Later news, received since this paragraph was put in type, says that the Court of Appeals has released both the cergymen on account of a defect in the writ on which they were imprisoned.

IN our long essay this week, Mr. Wendte, of Cincinnati, presents a clear and cogent argument for the genuine American theory of separation of Church and State. A report of the discourse has been printed in one of the Cincinnati papers, but we are enabled to give it to our readers entire from Mr. Wendte's own revised notes.

SOCIAL SCIENCE AND PHILANTHROPY.

THE idea of a science of society is yet so new that there is much confusion as to what that science teaches. Many of those who are interested in social science regard it merely as a systematic effort to develop charity. Probably, the greater share of those using the name mean only this, and would not appreciate the thought of a few, who believe there is a systematic development of mankind according to discoverable laws. There certainly can be no genuine science of society, unless there is such a development and such laws. All workers in this field, however, believe that society is to be improved by application of the laws of nature to human growth. Belief in providence and in the supernatural, as interfering agents in human affairs, must have pretty nearly died out before there can be any genuine interest in this subject; and the present growing interest in social science shows how well prepared we are to apply modern thought to the affairs of life. But we have said this much only to introduce a definition which comes from the Social Science Association of Illinois, and appears in an editorial in the *Western Magazine*: "Social science seeks to discover what great natural laws affect the growth and organization of society; to trace all social effects to their true causes; to gain a knowledge of the conditions that produce health or disease in the body politic, and by the application of this knowledge to strive to make better the condition of the whole human race. The social scientists believe that these great natural and moral forces are largely within the power of man to control."

Social science is, in reality, an effort practically to apply natural law and evolution in the advancement of mankind. It applies the new religious idea of growth and helpfulness to the development of a more perfect social order. This spirit is well characterized by this writer: "Everything that relates to the social welfare and happiness of man is the special subject of interest to the social scientist. Is a pestilence abroad in the city? While some appeal directly for aid to the supernatural power, the social scientist seeks to discover the broken law that breeds the pestilence, and causes desolation and death. He examines the sewers, and labors to have sewer-gas prevented; enters the dwellings of the poor and degraded, and commands that the free air and sunshine of heaven be admitted, and they come, bringing healing on their wings. Crime is rampant in certain districts, and the religionist prays that the spirit of God may be poured out and the people converted from sin. The social scientist goes into the districts; he tears down crowded and unhealthy tenements; he establishes schools; he makes accessible the comforts and conveniences of life; he employs the laborer, and pays him honestly and fairly. Crime diminishes; the people are elevated, and the social scientist ascribes the work to the Divine Spirit much more intelligently and devoutly than the man who merely prayed. This is the science of answering our own prayers: it is the revelation of good-will toward men that is shown by the discovery that the divine laws, like countless, all-potent agencies, surround us on every hand. Among them, we live and move and have our being; and, when we would accomplish certain results, we need only to understand and lay hold upon these mighty forces, and, lo! the power to remove mountains is in our own hands."

THE growing recognition of the importance of the laws of heredity to the welfare and happiness of mankind led a number of ladies and gentlemen to organize in Boston, on the 27th of November last, an "Institute of Heredity." Its objects are set forth in the following preamble to its constitution: "Believing that many of the moral and physical diseases which afflict humanity are congenital, and are transmitted from generation to generation, through ignorance and disregard of the natural laws of descent: therefore, for the purpose of acquiring and promulgating a knowledge of these laws, and urging such obedience to them as will bring posterity into mental and physical health and right moral action, and so eradicate much of the disease, vice, and crime with which civilized society is burdened, the undersigned hereby form ourselves into an association, to be known as the *Institute of Heredity*."

Among the officers, we see the names of Mrs. Stanton, Mrs. Winslow, Mrs. Chandler, Mrs. Livermore, Mrs. Gage, and other prominent persons, that ought to be a guarantee that the society proposes to do a good and pure work. There is much need that the laws of heredity should be more thoroughly investigated, and such as are well known brought to the knowledge of the people. It would seem to us that the work which an "Institute of Heredity" should at first undertake is one almost purely of investigation. The laws of heredity are not yet established. The works yet published on the subject do little more than present cases, and indicate a few of the most obvious lines of inheritance. The whole subject is largely in that period of empirical assumption, which can give little promise until it is left behind for the period of careful investigation and ascertainment of laws. We believe the subject is one of the greatest importance and of commanding interest, and for that very reason we would not have it taken up in any other spirit than that of true science and genuine philanthropy. A meeting of the Institute was held in Wesleyan Hall, Boston, January 6.

THE humanitarian tendencies of the present time are nowhere better shown than in the charity organization societies of our larger cities. Their object is to combine all the charitable societies of a city in a systematic and common effort to prevent beggary, relieve want, and assist the needy to help themselves. The best of results have attended all these movements. What is worthy of noting is that the best friends and the worst enemies of these societies are found among the clergy. The liberal and humanitarian men of all denominations have labored with zeal in their behalf, while the sectarian majority are either indifferent or opposed. At the recent annual meeting of the Philadelphia Society for Organizing Charity, the Rev. C. G. Ames, lately the editor of the Unitarian *Christian Register*, said that "the churches must choose, as the community must choose, between paying the expenses of keeping the poor in poverty by a lazy system of so-called relief, and paying the expenses of lifting them out of poverty by a careful ministry to their real needs,—between a method which speeds them toward permanent beggary, the almshouse, or the prison, and a method which slowly leads toward self-respect, self-support, and a full membership in the human family." He wisely objected to church charity as such; and he made this very sensible and wise suggestion, which we could hope would be much more widely regarded than we have any expectation it will be: "The teachers of religion should qualify themselves by observation and study for giving instruction in the principles of intelligent charity, the causes and prevention of pauperism, and the importance of more close and friendly relations between the prosperous and the depressed. These and similar subjects should be included in the curriculum of every theological seminary." He might also have suggested, what we will hint at here, that the Radicals of the country would be better employed in such work as this than in railing at the Orthodox about the unreasonableness of their doctrines. The humanitarian spirit is confined to no one body of men and women, and is very apt to ignore sectarian lines in proportion as it is genuine and hearty. Through it, far more can be done for the advancement of a true Liberalism than in any other manner whatever. The real philanthropist and humanitarian soon loses faith in his sect and in its theology, and he thus gains in depth of human interest and in power for human good. This is as true of the Radical as of the Orthodox, and all alike need to forget the spirit of controversy in the spirit of humanity. G. W. C.

LESSONS
ON
The Origin and Growth of Christianity.

XI.

THE BROTHERHOOD OF MAN.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets."—MATT. vii., 12. (Compare *Luke vi.*, 31.)

1. The Origin of Society.

The *original condition* of men was doubtless but little removed from that of *mere animal existence*. In the *struggle for life*, each strove for *personal mastery* over his fellows. *Conflict*, *destruction*, and *war* were the rule: *peace* and *mutual helpfulness* were nowhere general.

The formation of the FAMILY was man's *first step* in his emergence out of brutehood. In the *rude family life* of primitive times, he first recognized himself as a *social being*, *owing duties to others*. From this imperfect beginning have grown *every unselfish instinct* and that wonderful CONSCIENCE, or *moral sense*, which underlies all the social relations that enter into our modern CIVILIZATION.

NOTE.—Talk about "INSTINCT." What is it? According to the philosophy of evolution, it is *"the organized accumulation of inherited experiences."*

2. The Development of the Social Impulse.

Under the early *patriarchal* constitution of society, the members of the same FAMILY, CLAN, or TRIBE, recognized certain duties of *mutual helpfulness*, while they regarded themselves as *natural enemies* of all other families or tribes, to whom, therefore, they owed *no such duties*. They strove to establish *their own supremacy*, and to secure *their own comfort*, at whatever expense of suffering or loss to those of *different kinship* or *race*. As societies *enlarged*, and *clans* and *tribes* united to form NATIONS,

Digitized by Google

the conception of the duty of *mutual helpfulness* and *moral obligation* also *broadened* and *strengthened*.

NOTE.—*Surviving race prejudices* are thus traced back to the *primitive barbaric conditions* out of which they sprung. Is it not clear that these prejudices are *inconsistent* with an *enlightened civilization?* Should we not always strive to discourage and overcome them?

3. Social Obligations among the Jews.

The HEBREWS believed themselves to be the *"chosen people"* of YAHWEH; a race *superior to all others*, destined ultimately to obtain *temporal supremacy*, and to have their superiority *recognized* by the nations of the world. (*Gen. xvii.; xxxv.*, 9–15; *Deut. xi.*, 22–25, etc.) The legend of the *conquest of* CANAAN represents that they were commanded to *"utterly destroy"* the people who dwelt there before them, and to hold no communion with them. (*Ex. xxiii.*, 27–33; *Lev. xxvi.*, 7–12; *Deut. vii.*, etc.) They were forbidden to *intermarry* with other nations. (*Ezra ix., x.; Neh. xiii.*, 23–30, etc.) We are told that in the time of JESUS *"the* JEWS *had no dealings with the* SAMARITANS"; the latter having by intermarriage become a corrupt race. (*John iv.*, 9; see also *Luke x.*, 25–37.) The "GENTILES" or *foreigners* were universally despised; and the stricter JEWS of JUDEA, in contempt, termed the native district of JESUS."GALILEE *of the Gentiles.*"

4. Jesus' Doctrine of the Brotherhood of Man.

JESUS taught that GOD was *no respecter of persons*, and that those who were *least* in this world would be *first* in the HEAVENLY KINGDOM. He taught that the *best preparation* for this coming reign of RIGHTEOUSNESS was the practical recognition NOW of the principle of *brotherhood* and *equality* among men. He set aside the *Jewish tribal exclusiveness* (*Mark vii.; Luke x.;* etc.), and declared the "GOLDEN RULE," which recognizes the right of every person to the *same considerate regard and treatment* which is claimed for *one's self.* He abrogated the old Jewish law of *"an eye for an eye, a tooth for a tooth, and a life for a life,"* and counselled the *forgiveness of enemies.* (*Matt. vi.*, 13; *v.*, 23–26, 38–42; *Luke vi.*, 38.) He even went further, and commanded LOVE for one's enemies, and *the returning of good for evil.* (*Matt. v.*, 44–47; *Luke vi.*, 27–35.) He *exemplified* his belief in human brotherhood and equality by associating chiefly with the *poor* and *despised classes*, the *"publicans and sinners."* (*Mark ii.*, 15–22; *Matt. ix.*, 10–17; *Luke v.*, 29–39.) In short, he both *preached* and *practised* the principle of "GOOD-WILL TO ALL MEN," which is hardly yet practically recognized by any considerable community of people.

NOTE A.—The "GOLDEN RULE" was a precept probably known among the *Jews* of the time of JESUS, it having been previously announced by Rabbi HILLEL. It is also found among the teachings of CONFUCIUS, the *Chinese* sage (about 500 B.C.), and elsewhere, before this period. The principle of *"overcoming evil with good"* is a precept of the BUDDHIST scriptures, and of other ancient philosophers and religious teachers.

NOTE B.—The KINGDOM OF HEAVEN taught by JESUS was simply *"a loving brotherhood of equal souls"* (*Savage*). He established *no church, no dogmatic creed* or system of *rites* and *ceremonies*, as conditions of admission to this brotherhood, but declared only *goodness, righteousness*, and *zealous service* to be essential. (*Mark xii.*, 28–34; *Matt. v.*, 1–12, 20; *Luke vi.*, 35, 44, 45.) There are some indications, however, that he outgrew the national exclusiveness peculiar to Judaism *gradually*, a mental process which would naturally be favored by his GALILEAN nativity and the *rejection of his gospel* by the JUDEAN *Jews.*

General Questions.

1. What was the *primitive social condition* of mankind? 2. How did *society* originate? 3. What is the foundation of *conscience*, or the *moral sense?* 4. Describe the social condition in *patriarchal* times? 5. How was the conception of the duty of mutual helpfulness *broadened* and *strengthened?* 6. Of what social conditions are existing race prejudices *survivals?* 7. What was the *ancient Jewish* conception of social obligations? 8. What was their attitude toward *other nations?* 9. Toward the SAMARITANS and *Gentiles* in JESUS' time? 10. What did JESUS teach concerning *human brotherhood?* 11. Can you repeat the "GOLDEN RULE"? 12. Was it *original* with JESUS? 13. How did JESUS regard the *Jewish* LAW? 14. How did he *exemplify* his doctrine of equality and brotherhood? 15. What was his conception of the KINGDOM OF HEAVEN?

To the Teacher.

Read in Savage's *Talks about Jesus* the lecture on "Jesus and the Church"; Renan's *Life of Jesus*, chapter xiv.; Clodd's *Childhood of Religion* and *Childhood of the World.* Read to the class some of the Buddhist precepts from the DHAMMAPADA. (See Müller's *Science of Religion.*)

Teachers of the *younger classes* may assign to each pupil some apt quotation from among the sayings of JESUS upon the subject treated in this paper, to be learned and recited at the Sunday's lesson, and serve as a basis for conversation.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

MAN'S MORAL NATURE. An Essay by Richard Maurice Bucke, M.D., Medical Superintendent of the Asylum for the Insane, London, Ontario. New York: G. P. Putnam's Sons. Toronto, Ont.: Willing & Williamson. 1879.

This is, in many ways, a noteworthy book. The value of a book does not consist in the fact that you can accept it all, and swallow it off-hand, like a pill. The best man for one to associate with is he whose contact stimulates, rouses, and makes alive. So that book is good that makes one think, that starts into new flow the stagnant currents of the intellectual and emotional life. Both in method and style, this book is out of the common line. The chances are that few readers will accept it all; but nevertheless its perusal will do them more good than that of many which they would accept.

It is dedicated to Walt Whitman, as the man whom the author regards as having "the most exalted moral nature" of any one he has ever known. This, at the very outset, reveals the fact that the author's standard of morals is not "conventional." This he makes clear in other parts of his book, where he shows how some of the grandest characters in all history—like Jesus and Socrates—have been condemned by the narrow, conventional measurement of their time.

In the midst of so many infallibilities in religion and morals, the exceedingly modest attitude of the author strikes us, and placates us in advance. He says in his advertisement that "no conclusion in this book is considered by its author as absolute or even certain. The book is simply a record of the way things look to him." After that, we are ready to see how "things look to him" without any preceding combativeness stirred up in us by over-certainty on his part. He tells us how these problems forced themselves upon his attention from his earliest recollection—as is true of so many of us—until at last a *thought* sprung up, which, almost in spite of him, developed into this book. "It grew of its own accord," he says; "and now, if it cannot take care of itself, it can do as plenty of other thoughts have done,—*it can die.*"

The table of contents will indicate the drift of the book. Chapter I. is named "Lines of Cleavage." Here he divides man off first from the external world, and then indicates which he considers as the natural lines of separation between the different parts and functions of his own nature.

Chapter II. is devoted to "The Moral Nature and its Limits." His fundamental divisions are into man's active nature, his intellectual nature, and his moral nature. Man's moral nature may and must manifest itself through his active nature; but yet it is distinct from it. For the same act may be good or bad according to circumstances. Morality is essentially *feeling.* Its chief functions are "love, hate, faith, fear." All good is in love and faith, all evil in hate and fear. Love and hate, faith and fear, are the great antitheses. Faith, it will be apparent, is with him not an intellectual belief, but a feeling of trust.

Chapter III., on "The Physical Basis of the Moral Nature," will be more likely to give the reader pause than any other part of the book. Here the physician shows himself. He attempts physically to locate the moral nature, and to prove that it is the chief function of "the Great Sympathetic" system of nerves. This is quite distinct from the "Cerebro-Spinal" system. He fortifies his theory not only from his medical stand-point, but from history and sociology as well. Whether one is convinced or not, his facts and reasonings are striking. We know of no reason in the nature of things why the moral nature should not be thus located as well as the intellectual. But whether or not he makes his point must be left to physiologists to decide.

In Chapter IV., he discusses the question as to whether the moral nature is "a fixed quantity," or whether it has grown. Here, he is substantially at one with all the modern writers who deal with the theme in the light of science.

Chapter V. is a history of the outlines and methods of moral development. The essence of this development he finds in the ever-increasing dominance and widening scope of love and faith or trust, and the ever-decreasing range and power of hate and fear. The great moral heroes of the world are thus the men with the greatest capacity for feeling. He finds this illustrated in reformers, in religious founders, in artists, and in social life. It is the man who feels most keenly who cares most for the welfare of men.

Chapter VI. is an "Inference" drawn from all the preceding discussion. In the first place, he infers from the history of man thus far that moral progress has not yet reached its limit, and that "it will continue in the future in substantially the same direction that it has pursued in the past." Then he goes on to show that man's active and intellectual natures have developed and advanced just in proportion as they have discovered and come into conformity with the *real facts and laws* of the universe. Modern civilization represents simply a better knowledge of the real nature of the world, and what it has always been ready to do for man. From this principle, it follows that man's *moral progress* also only represents a discovery of what was always in the nature of things. In other words, man becomes better just as fast as he learns to know and trust the universe, the laws of life, God. The decrease of hate and fear, and the increase of love and trust, have been justified. The inference is that a still farther advance in this direction will also be justified. "This then is the end, the conclusion of the whole matter: love all things, not because it is your duty to do so, but because all things are worthy of your love. Hate nothing. Fear nothing. Have absolute faith. Whoso will do this is wise: he is more than wise. *he is happy.*"

SELF-CULTURE: PHYSICAL, INTELLECTUAL, MORAL, AND SPIRITUAL. A course of lectures by James Freeman Clarke. Boston: James R. Osgood & Co. 1880.

This volume contains an introductory chapter on the training of children, and twenty-one lectures. It treats of the duty to grow, use of time, self-knowledge, use of money, methods of reading, and other educational subjects. It also has chapters on the education of the body, powers of observation, reflective powers, intuitional nature, imagination, conscience, affections, reverence, temper, courage, will, and hope. There is more sound sense and genuine wisdom in it than in any other volume known to us, devoted to this subject. Good as Blackie's book is, it does not equal this one in real value. Emile's books are not so original and comprehensive. Now and then, Mr. Clarke falls into the use of the cant phrases of religion, but he is usually so thoroughly sincere these occasional lapses may be excused. For the most part, he is thoroughly progressive. Indeed, he is far in advance of the times in his ideas about education. He condemns the common methods of education, says two dozen pages will contain all any one needs to learn of grammar, and warmly favors the natural methods of learning languages. The use of observation, the study of the sciences, the value of a manual training, he earnestly advocates. He is entirely awake to the value of physical training, the importance of sanitary education; and on these subjects he writes with both wisdom and discretion. He accepts the intuitional philosophy in the chapter on the culture of the intuitional nature; but he is no fanatic, sees the importance of the opposing methods, and strictly limits intuition by experience and reason. He has had unusually good opportunities of experience as to the value and the means of self-culture, has come in contact with some of the finest minds of our time, been himself a very diligent student, with a wide range of sympathies, and he has made an unusually valuable book. He fully comprehends his subject, and has shown a remarkably just sense of proportion in culture. He would have the whole man trained, and he gives to each faculty its due place and proportion. No better or sounder book

Digitized by Google

of counsel could be put into the hands of a studious young person.

MODERN SOCIETY. By Julia Ward Howe.

A very tempting little book of eighty-eight pages is this of Mrs. Howe's, which has just been issued by Roberts Brothers. On opening it, we find that it can be cleft in twain like a pomegranate, forty-four pages being given to the consideration of "Modern Society" and the remaining forty-four to "Changes in American Society." The first lecture is cosmopolitan, and takes us to Cairo, London, and Paris. The second floats us down the stream of American history, and gives us panoramic glimpses of Theodore Parker, Margaret Fuller, and Hawthorne.

Taken altogether, the word *excellence* is the fitting one with which to characterize these lectures. Mrs. Howe writes better than any other American woman; and this book is a new testimony to the fact. Its sentences are a condensed philosophy, poetry, history, and criticism. Her good style shows no appearance of *study*. The content of her statements is more important than their form; and what we recall is that we have been reading good things, well said. There is a philosophic optimism in her way of looking at things, which communicates a like geniality to her readers. Unlike most women who have written on similar subjects, she gives us much fact and thought, and little sentiment. Sentiment is so cheap that it can be had at a nominal price in any market: we have to search for well-assorted facts and careful inferences.

We should say that the unstated characteristics of modern society, as given in the first lecture, were heterogeneousness and inter-diffusion. England, Russia, Italy, and the United States are jumbled together at an Egyptian *table d'hôte*. The picture is very clear, in spite of the many figures which are crowded on the small canvas. The problem of society, according to this woman-thinker, is "how to use its vast resources." "What shall Europe do with the ideas? What shall America do with the people?" she asks. But she does not worry us with Cassandra-like prophecies. If we have been good observers and reasoners, we incline to believe and accept what she says. Her great regret is the omnipotence of wealth and fashion. She sees danger of contamination to native manners and morals in the spread of the European travel-epidemic. Indeed, she sees, mentions, and hints so many true and interesting social aspects that to name them would be almost to reproduce her book.

Of the second lecture, "Changes in American Society," we should say that the title might almost have read "Improvement," etc., for it is a record of a half-century's progress. She forgets to name some important defects in our present condition. A good deal of her review is occupied with the history of reforms. Philanthropy is really a product of our political institutions, but Mrs. Howe does not give them credit for it. She has some apprehensions about our religious future, and names religion as a "permanent necessity of mankind." Some of us would put a different interpretation on some conspicuous facts, but her interpretation has the present advantage of a wider acceptance.

Whether the world is really making any moral advancement is one of her matters for discussion. She takes the optimistic affirmative. A closer scientific look might show her that advance and retrogression are both local; that some communities are undergoing purification, while others are deteriorating. In America, however, on the whole, the scale dips in favor of morality. We have all the juvenile diseases of a juvenile nation, but we are keeping a strict watch over our own sanitary condition. Mrs. Howe's book is the best delineation of national characteristics which we have seen, but it is not our ideal delineation of American character. This ideal lecture, however, has not yet been written.

IN the January number of the *Popular Science Monthly*, Herbert Spencer continues both his "Development of Political Institutions," under the division "Political Integrations," and the correction of "Criticisms." As we read, we realize that Mr. Spencer is not only a philosopher, but a philologist, and an innovator among linguists. As we are not learned enough to dispute his plea of the necessity of such innovation, we accept the fact under protest. Professor Tyndall gives another section of his paper on the "Sabbath," which does not seem quite so clear-cut as the first. "Physical Education," by Felix L. Oswald, M.D., is the first of a series which is announced to run through the year. The present number gives a treatment of *Diet* and promises admirably for the series. "Domestic Motors," by Charles M. Lungren, is continued and illustrated, under the division "Steam and Hot-air Engines." The latter are regarded as failures compared with steam-motors; but the best of them, the Ericsson and Roper, are fully described with accompanying cuts. "Æsthetic Evolution in Man," by Professor Grant Allen, is the most attractive paper in the number. It abounds in facts and suggestions, and turns attention to a neglected subject. Other articles are: "Indigestion a Cause of Nervous Depression," by T. L. Brunton, M.D.; "Examination of Thermometers at Yale Observatory," by Dr. L. Waldo; and "A Japanese Typhoon," by Professor Mendenhall.

THE TWELFTH ANNUAL CO-OPERATIVE CONGRESS, HELD AT NEWCASTLE-ON-TYNE, May 17, 18, and 19, 1880.—This is a verbatim report of the proceedings of the Congress, together with tables showing the state of coöperation in Great Britain in 1879, as compared with former years. Considering the great depression of trade in that country for the last few years, the progress is quite remarkable, and is very encouraging to the friends of the movement. It is quite evident from the report that the men who are leading the movement understand the subject perfectly, and are thoroughly in earnest.

IN the January-February number of *Education*, Miss E. P. Peabody describes Froebel's idea of personality. John D. Philbrick criticises Charles Francis Adams on our present educational methods. There are two papers on deaf mutes, and several other excellent contributions. A remarkably good steel portrait of Professor Wm. T. Harris also accompanies this number.

ACADEMIC FREEDOM IN AMERICA.

In a recent lecture upon Lessing's services in behalf of the cause of toleration, Mr. Edwin D. Mead spoke as follows upon the lack of academical freedom in America:—

"Academical freedom, in the large sense in which it is understood in Germany, can scarcely be said to exist in America at all. With a few noble exceptions, which will occur at once to everybody, our colleges are under the immediate control of some little 'doxy' or under the rule of some one man, who is almost as absolute in his little world as an Indian agent in his reservation.

"It is a simple truth that here in New England, to-day, the position of a teacher of philosophy, or even of Latin, depends, in many high places, upon a virtual subscription to the Westminster Confession or the Thirty-nine Articles. If there be dissent, it must be smothered. Our colleges are full of teachers whose places are secured only by silence or deadening diplomacy. In free America there are constant endeavors to muzzle science and to smother free inquiry, which remind us in their *animus*, if happily not in their methods, of the persecutions of Bruno and Galileo. The attempt to check the teaching of Darwinism, now recognized by almost every competent authority as a theory quite established and fundamental to science, is still a thing of every day occurrence. Men of the highest character and scholarship are expelled from theological chairs for questioning traditional notions about the date and authorship of certain books of the Old Testament, matters upon which it is quite impossible for men who are not special students to have any intelligent opinion whatever. If I am not misinformed, the learned scholar recently appointed to the Hebrew professorship at Harvard had an experience of precisely this sort, being ejected from his former position for disagreeing with certain trustees about some petty question in Isaiah or something belonging to the same category, and this, too, I believe, although his general orthodoxy was not questioned. It is both a glory and good fortune to Harvard that, in the appointment of this scholar,—a Baptist, I think,—she at once protests against a narrow bigotry, and, breaking her habit of giving her theological chairs to Unitarians only, arrays herself more firmly against sectarianism in education.

"Such things as these I tell of, all of you can parallel; and whoever would take the trouble to gather statistics would make a mournful and startling exhibit. I know a young man in Boston, who, not six months ago, was refused the professorship of philosophy in one of our new Western State universities, universities professedly and by law unsectarian, simply and confessedly on the ground that he held religious opinions which were unpopular. The president of the university, himself a gentleman of culture and of liberality, who personally regretted as much as anybody the condition of things which really exists, frankly admitted the man's superior fitness for the position, but would not venture to act in opposition to the strong sectarian spirit which is so critical and so noisy in university affairs, and apointed another man.

"I know an American who has studied for the last six years in Leipzig, and lives there to-day,—a man recognized by Abbott and Lightfoot and Westcott and Scrivener as their equal in anything that pertains to New Testament textual criticism, a man to whom the Germans intrusted the editing of Tischendorf's remains, and whom Professor Luthardt declares to be without his superior in Germany as a New Testament scholar, who has been invited to lecture in the University of Berlin itself, a man moreover whose general theological views are 'orthodox,' and yet whose life has been for years, in great part, a desperate struggle for existence, no American theological school being found—thick as American theological schools are, and full as they are of half scholars—willing to accept his services. On this man's desk lies a letter from one of the most eminent professors at Andover, a man large-hearted enough, be it said, to regret to say what he had to say, expressing the belief that it would be impossible for the man to obtain a position in any orthodox American seminary. The reason given was that many things had recently combined to bring about a tightening of the reins, and that the mere fact of the man's long residence in Germany and his familiar use of the methods universally current there would operate effectually against him.

"There was never an instance of a purer, a more disinterested, and self-sacrificing devotion to science than that afforded by this scholar's life during the last six years. America will blush by and by at her treatment of such men, as she begins to blush now—rereading the fine generalities of her boasted Declarations, and seeing that they do mean something—at her treatment of the Indians. She will learn, too, by and by, that freedom means much more than a right to vote, and why it is that so many of her best young men are getting in love with Germany and England. What wonder that so many of our students, of whom the great German universities are full, come home so sorrowfully and look back over the ocean so longingly? The great Frederick, in the midst of the absolutism of a hundred years ago, could say that everywhere, above all else, society must prize the man who seeks the truth and loves it. Democratic America can applaud her college presidents when they say that they want no men, and mean to have none, in their faculties, who do not believe or profess the doctrines of the popular theology, and, turning to her cotton and her wheat, can let her scholars starve in Germany or in London attics."

A MATTER OF INTEREST TO LADIES.

About two years ago, an article which appeared in the *Index* entitled a "New Enterprise," by Mrs. C. E. Streeter, attracted the attention of many of its progressive lady readers. Having been interested in the sanitary improvements made in clothing for women and children, I find, upon examination, the new corset waist, invented by Miss Bates, whose advertisement is in the *Index* referred to in the communication of Mrs. Streeter, a perfect substitute for corsets in general. Miss Bates is a live woman of thorough business qualifications, who, like all true inventors, is constantly improving the garments she makes. All her work is done in the most thorough and artistic manner. She has also the most comfortable and easy-fitting union flannel suits in the market. We cordially commend Miss Bates' improvements in ladies' clothing to those who have a personal interest in the matter.

A. M. B.

DR. J. A. H. MURRAY, a Scotchman living in London, is at work on a dictionary which, if completed, will put American ones altogether in the shade in respect to size. It is to be about five times as big as Webster's, and is not to be finished for ten years to come.

Digitized by Google

FOREIGN.

A posthumous work by Sainte-Beuve has just been issued. It is a small *roman*, entitled *Le Clou d'Or*.

Madame Thiers, the widow of the late President of the French Republic, died on Saturday night, December 18, in her sister's arms. The deceased lady was born in 1808, and was the daughter of a rich banker in Provence. She was a woman of brilliant mind, greatly esteemed for her character, and most affectionately and helpfully devoted to her husband through all his career. Her funeral occurred in Paris the 22d ult., and was attended by a large number of persons. Among those present at the ceremonies were the ministers and principal members of the Senate and the Chamber of Deputies.

Colleges for Women in Canada.—On a paper read before the Teachers' Association, Dr. Kemp stated that there are now ten ladies' colleges in the Dominion, beside those which ladies were allowed to attend, which were not devoted to the sex exclusively. In these different colleges, not less than one thousand ladies were receiving instruction, at an expenditure in the past of about $600,000. The pupils who attended the ladies' colleges were frequently desirous of becoming teachers, and these could not spare the time or meet the expense of a long course of study such as is demanded at the universities.

The Demonstration of Women recently held in the Colston Hall, Bristol, under the presidency of Mrs. Beddoe, was a worthy successor of the previous demonstrations in Manchester and London. The great hall was crowded from floor to ceiling with women of all degrees of social rank, including a very large number of working women; and an overflow meeting was held in the Arch room, in which Mrs. Lucas presided. The meeting was addressed by Mrs. Beddoe, Miss Emily Sturge, Miss Becker, Miss Hellena Richardson, Mrs. Oliver Scatcherd, Miss Downing, Miss Le Geyt, Miss Craigen, Miss Eliza Sturge, Mrs. Alfred Osler, Miss Jenner, and Miss Meyrick. A memorial to the prime minister was adopted, and a deputation appointed to present it.—*Woman Suffrage Journal (Eng.)*.

Mr. Dale's self-imposed martyrdom is tempting his friends and admirers to use rather strong language. The Rev. H. Marriott, addressing a meeting at West Bromwich the other day, described as "idiotic, lunatical, and foolish" the decision against Mr. Dale, and declared that the lawyers and judges concerned in it were "a regular set of fools." "That abominable Public Worship Regulation Bill," he went on to say, "had come out of hell, and he could prove it. Those Low Church people wanted to teach the public that the clergy were not priests, that they had no power to give absolution after confession of sins, and that the Real Presence was not in the Sacrament; and this teaching that bill was intended to support. It was, therefore, plain that it was the Devil's work to destroy the Prayer-Book." Well done, Mr. Marriott! I know not which most to admire,—the overwhelming completeness of your syllogism or the Christian grace of your language.—*London Weekly Despatch*.

Mr. Bright and Glasgow University.—The following letter has been received by the President of the Glasgow University Liberal Club from Mr. Bright, accepting the office of Lord Rector: "Stratford-on-Avon, Nov. 22, 1880. Dear Sir,—I beg to thank you for your letter, informing me of my election to the office of Lord Rector of Glasgow University. I am much indebted to you and your friends for the high honor that has been paid me; but I cannot, I fear, reciprocate the enthusiasm of which you speak. If I am sensible of the kindness and good opinion of the students, and desire to rejoice in the success of your efforts, I am not less conscious that I have very little claim to the distinguished position in which I am placed. It is fortunate for me that the duties of the office to which you have called me, but to which I did not aspire, are light, and not immediately pressing. During its term, I shall hope to have an opportunity of presenting myself before your constituency, and of delivering the address which is expected from me. I can now only ask you, and those by whose support I have been elected, to accept my grateful thanks for the confidence they have placed in me.—I am, etc., John Bright."—*Lloyd's Weekly*.

A correspondent of the London *Despatch*, writing from Berlin, says: "It is natural the Jews should feel deeply the affront done them by a vulgar but highly influential minority. What they particularly resent is the behavior of Prince Bismarck and his ministerial subordinates. As it is probable that the present era, which in a way resembles the last few years of Frederick William IV., will go on for some time, it is only too easily understood why Jews should begin to think of imitating the example set them by their Christian countrymen in emigrating to America and other lands. Germany, in this matter, has entered upon a religious and moral revolution infinitely more serious than any of the political innovations recently achieved or begun. The confusion intervening between the disappearance of old notions and the advent of new ones is taken advantage of by wicked minds, who know no god but momentary success, to sow discord among the fermenting elements, and promote their own selfish interests in the present turbid and seething condition of society. The importance of the anti-Jewish agitation, as a symptom of the morbid and explosive state of the German mind, and of the altogether exceptional agencies at work, should attract the attention of the philosopher as well as of the statesman, historian, and diplomatist."

The London *Weekly Despatch* comments on the imprisonment of the Rev. Mr. Dale as follows: "So long as he belongs to the State Church, so long it is his bounden duty to conform his practices to the rules and ordinances of that Church, as interpreted by the constituted authorities. If he declines so to conform, and yet remains in the Church, he becomes, not a martyr for conscience' sake, but simply a commonplace breaker of the law, and is no more worthy of pity or admiration than any other criminal. The political horizon all around is lit up by the glare of burning questions. We want to know how security and peace are to be restored to the distracted fields of Ireland. We want to know how the spreading flame of war is to be extinguished in our South African Colonies. We want to know whether the war in Afghanistan is ever to be brought to a close. We want, above all things, to know if the Turk is to be coerced by Europe, or Europe to be coerced by the Turk. With such vast and dubious questions, demanding the most earnest consideration of all intelligent and public-spirited men, it is no use to demand our tears and indignation for the martyr of Holloway Prison. If he does not like martyrdom, let him extinguish his candles, and come out. The way is open to him. If, on the other hand, he does like martyrdom, why are we called upon to compassionate and admire him?"

JESTINGS.

The first animal mentioned in the Bible is a chahoss.

"Who was it that said that it is not good for man to be alone?" asked a Sunday-school teacher of his class. A bright boy answered, "Daniel, sir, when he was in the lion's den."

There are some things that are improved by long lying in bed,—for instance, the oyster. This suggests a new proverb: "Go to the bivalve, thou active man. Consider her ways, and grow fat."

If Adam had been created a boy instead of a full-grown man, he would have clubbed all the apples off from that tree before the serpent had a chance to get through the fence around the garden.

A Scotch boy interrogated his mother as follows: "Mither, wull we hae tea tae oor breakfast the morn?" "Aye, laddie, if we're spared." "An' if we're no spared, mither, will we only hae parritch, as usual?"

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

THE IMMORTAL LIFE.

By John Weiss.

12mo. 255 pp., with Heliotype Portrait of the Author.

PRICE $1.50.

What the Critics say of this Book:

Mr. Weiss is a suggestive rather than a convincing writer. He lays no foundations, and builds no structures in whose shelter men can find rest; but he takes one to points of elevation whence noble views are possible, and in quick glances opens up the mysteries of the soul and its life. The essays do not all treat directly of immortality, but they have what Arnold calls the unity of tendency. They are full of side-lights on the great problem. Mr. Weiss regarded personality as a prime and fundamental element in the structure of things, and he believed in a "personal continuance" with a steadfast faith.—*Christian Union*.

This posthumous volume on the life of man immortal proves how deep was Weiss' faith in the sublimity of man's nature. It is worthy the perusal of every one who doubts or believes the principle of eternal personal life hereafter. We bespeak for this strong work a wide welcome among thoughtful persons. The pages are full of gems that might go far to swell a book of notable quotations on life, belief, emotion, faith, work, hope, and progress.—*Boston Transcript*.

In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald*.

"The Immortal Life," by John Weiss, has for its theme "The Idea of the Hereafter," and is a brave and beautiful presentation of the topic by one who was an evolutionist. The author has a rare combination of the dainty and rugged in his style, one moment striking a pick-axe into some stony foundation, and the next planting flowers on the *débris* he has gathered. Without apparent connection, the chapters of this volume do combine to prove a strong support for the hope of "personal continuance" in the future.—*Independent Methodist (Baltimore)*.

The essays of the late John Weiss on Materialism, Development, etc., continue to excite wide discussion. His harmonizing of the principles of evolution with creation will find many followers. Even some prominent teachers of the truths of revelation accept, or at least omit to deny, that the facts and theories of an original creation and subsequent development do not conflict.—*Indianapolis Journal*.

Those who were attracted by Mr Weiss' genius when alive will find here its best representatives. Here is his mature thought, the last, best offerings of his experience, observation, and reflection. He was an evolutionist and a maintainer of immortality. He can be read with an increasing respect for human nature and a sincerer tribute to Deity.—*Boston Commonwealth*.

Mr. Weiss' great argument for a future existence is the nature of human *personality*. The argument probably will not convince persons with a strong natural tendency to disbelieve immortality; but it clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it with Mr. Weiss, and yet accept all the attested facts of recent science.—*Index (Boston)*.

We will send the book, postpaid, to any address for $1.50

LOCKWOOD, BROOKS & CO., Publishers,

381 Washington St., Boston.

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review*.

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle*.

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune*.

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript*.

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald*.

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,

3 Tremont Place, Boston, Mass.

Digitized by Google

Cornell University Library

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE BEST PAPER! TRY IT!

BEAUTIFULLY ILLUSTRATED.

36th YEAR.

The Scientific American.

THE SCIENTIFIC AMERICAN is a large, First-Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, *profusely illustrated with splendid engravings*, representing the newest Inventions and the most recent Advances in the Arts and Sciences, including New and Interesting Facts in Agriculture, Horticulture, the Home, Health, Medical Progress, Social Science, Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the Scientific American.

Terms, $3.20 per year, $1.60 half-year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

PATENTS. In connection with the **Scientific American**, Messrs. MUNN & CO. are Solicitors of American and Foreign Patents, have had thirty-five years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made in the **Scientific American** of all Inventions patented through this Agency, with the name and residence of the Patentee. By the immense circulation thus given, public attention is directed to the merits of the new patent, and sales or introduction often easily effected.

Any person who has made a new discovery or invention can ascertain, *free of charge*, whether a patent can probably be obtained by writing to MUNN & CO. We also send *free* our Hand Book about the Patent Laws, Patents, Caveats, Trade-Marks, their costs, and how procured, with hints for procuring advances on inventions. Address for the Paper, or concerning Patents,

MUNN & CO., 37 Park Row, New York.

Branch Office, cor. F and 7th Sts., Washington, D.C.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 579.
VOL. I., NEW SERIES.—NO. 31.

BOSTON, MASS., THURSDAY, JANUARY 27, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

LET us be such as help the life of the future.—*Zoroaster.*

GOD hath made of one blood all nations of men to dwell on all the face of the earth; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we live, and move, and have our being.—*Paul.*

ALL thinking beings have been made one for the other: they owe patience one toward another, for we have all one and the same nature. We are made for co peration, and to act against one another is contrary to nature. The good man remembers that every rational being is his kinsman.—*Marcus Aurelius.*

NEVER will I seek or receive private, individual salvation; never will I enter into final peace alone, but for ever and ever, and everywhere, I will live and strive for the universal redemption of every creature throughout all the worlds.—*Buddhist Liturgy.*

THE best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind.—*Abulfazi.*

THERE is nothing on earth divine beside humanity. —*Melanchthon.*

TO FOUND the future in the highest sense, Humanity must be our ever-present end and aim: through the human is it that our heaviest ills are healed.—*Goethe.*

THE Universal Religion is necessarily destined to regulate human life, whether personal, domestic, or civil, by bringing them all into their true relations to Humanity.—*Auguste Comte.*

THE world *as it is* grows somewhat dim before my eyes, but the world *that is to be* looks brighter every day.—*Harriet Martineau.*

NO PILED-UP wealth, no social station, no throne, reaches as high as that spiritual plane upon which every human being stands by virtue of his humanity. —*E. H. Chapin.*

THE great change for which the secret religiousness of the age pines, and which it is sorely straightened until it can accomplish, is the deliberate adoption into "heavenly places" of this world, its faculties and affairs, just as God has made them, and man's unfaithfulness has not yet spoiled them.—*James Martineau.*

SECULARISM holds it to be the duty of every man to reserve a portion of his means and energies for the public service, and so to cultivate and cherish his powers, mental and physical, as to have them ever ready to perform service, as efficient as possible, to the well-being of humanity. No weakness, no passion, no wavering, should be found among those who are battling for human welfare, which such errors may fatally injure. Self-control, self-culture, self-sacrifice, are all essential to those who would serve that cause, and would not bring discredit upon their comrades in that service.—*G. J. Holyoake.*

THE great faith or moving power of Free Religion is faith in man as a progressive being.—*F. E. Abbot.*

IN countless, upward-striving waves,
The moon-drawn tide-wave strives;
In thousand far-transplanted grafts,
The parent fruit survives:
So in the new-born millions
The perfect Adam lives.
—*R. W. Emerson.*

CURRENT TOPICS.

GAS and horse-cars in the streets of Jerusalem! This is among the most recent announcements of the progress of civilization.

THE Home and Foreign Missionary Society of the Roman Catholic Church, whose head-quarters are at Lyons in France, received last year for its work the sum of $1,200,000. Full three-quarters of this sum came from France.

THE churches of Auburn, Me., we learn are canvassing the city for the purpose of reaching strangers and those who do not attend public worship, and for the special object of promoting a religious interest. One worker is assigned to each district. This seems like putting the primitive command, "Go ye out into the highways and hedges, and compel them to come in," into practical execution.

THE latest defence of the "Sacred Sabbath" comes from the liquor-sellers in Washington. Because the clergymen of the city united in calling a temperance meeting on Sunday, for the special purpose of making a public protest against the liquor-saloons in the immediate vicinity of the government buildings, the saloon-keepers held a meeting and resolved, "That we denounce all such gatherings and assemblages for business or political purposes on the Sabbath day as unchristian, and as subversive of the time-honored custom among civilized people to observe the Lord's day with becoming meekness and charity." Of course, these rumsellers have such respect for the Christian Sabbath that they meekly close their shops and stop all business at midnight, or, perhaps, like the old Puritans, at sunset Saturday evening, and "observe the Lord's day" by going to church in a becoming manner with their families.

THE late Mr. N. C. Nash, of Boston, bequeathed $5,000 as a contribution to the erection of a statue of Theodore Parker. The executors of Mr. Nash's will have signified to the Boston Memorial Association that they will transfer the custody of this legacy to that Association on condition that it endeavor, by securing other contributions for the same purpose, "to erect the statue contemplated by Mr. Nash in some public place within the city of Boston." The Executive Committee of the Memorial Association have announced that they have accepted the trust, and they call upon "the public interested in the varied services and memory of Theodore Parker to aid in the object by such pecuniary contributions as may be deemed expedient." The cost of the proposed statue is estimated at $10,000 or $12,000. Henry H. Edes, Esq., Treasurer of the Memorial Association, at 87 Milk Street, Boston, will receive contributions.

THE *New Religion*, a bright liberal paper published at Norway, Me., in summarily referring to the work of the liberal churches the past year, thinks the Unitarians make the best showing. It says the Universalists have made little, if any, progress, which seems to go toward confirming what a recent writer affirmed in the Boston *Herald* in respect to the decline of the denomination. "They have lost," it states, "one of their ablest and most influential papers, *The Star in the West*, and quite a number of their ministers have sought the fellowship of other denominations. What little energy the Universalists have shown is in the struggle to maintain their educational institutions. No other denomination reports such general apathy and indifference and such feeble responses to its call for contributions. The Free Religious Association and the Liberal Leagues have made some little progress, but nothing equal to their opportunity."

WE have received two numbers of a publication called the *Exodus*, issued in this city in behalf of the interests of the colored refugees in Kansas. The *Exodus* is a campaign sheet in philanthropy. It presents in strong array the testimony of Governor St. John, Mrs. Comstock, and other equally well-informed persons, as to the urgent need of contributions for preventing bitter suffering among the colored people who are still flocking into Kansas from the South. The want is not so much among those who came a year or two years ago, and who have to large extent now become self-supporting, as among those who are just arriving. Articles of strong clothing as well as money are asked for: money to be sent to H. P. Kidder, Esq., 40 State Street, clothing to Garrison & Co., 137 Federal Street, this city. *Exodus* also gives some strong evidence of the "shot-gun rule," practised especially in Louisiana, which is driving out the negroes.

WE learn through a correspondent of the Boston *Commonwealth*, who appropriately signs himself "Shadows," that the purchase of the Parker Memorial Building by Mr. Rich, for the use of the Spiritualists, "was made by the advice and influence of Theodore Parker's spirit," and that all Parker's friends should be thankful that the building is going where it is, "for it will be in the hands of Theodore Parker more than it ever was before," and "the spirit of that great and good teacher will be consulted on matters pertaining to it." We are informed by the same authority, who assures us of his positive knowledge on this and the other points named, that "Theodore Parker has been the chairman for many years of the message department of the *Banner of Light*." As to the sale of the Hall, this announcement, of course, entirely settles the propriety of it—for some minds; but those of Mr. Parker's friends who specially appreciate his vigorous thought in his vigorous English, and have any knowledge of the page of spirit-messages printed weekly in the *Banner of Light*, can but deeply commiserate him on the unhappy fate of being put at the head of such a literary task. Let his Hall be sold, if it must, but do release Theodore Parker's soul from that purgatorial torment.

Digitized by Google

For the *Free Religious Index.*

THE SPHINX;

— OR —

THE PROBLEM OF LIFE.

BY GEORGE CHAINEY.

The fable and image of the Sphinx are without doubt an image and fable of life.

The fable represents the Sphinx as sitting by the wayside propounding her riddle to those that passed; and, if they could not answer, she slew them. At length came Œdipus, who solved the enigma. Whereupon, the Sphinx drowned herself in the sea. The African image of the Sphinx is a lioness resting at full length, with a human head of great strength and beauty, with eyes of deep and wonderful meaning, as of a soul seeking to express itself through them, dumb with otherwise inarticulate yearnings. Like this Sphinx, is not life of womanly loveliness and tenderness, the face and bosom of a goddess, but ending in claws and the body of a lioness? In each of us lie these two possibilities. Shall the womanly tenderness or the leonine cruelty get the mastery in our souls? Shall the strength of the lioness nourish the life of affection and beauty, or shall these be outlawed by the cruelty of anger and hatred? Shall our path through life be that of a goddess dispensing life and blessing, or that of a fiend meting out death and destruction? Shall the love that flames in each womanly heart be but the type of the all-conquering passion, that shall wed our souls in holiest consecration and enthusiasm to humanity, or shall the cruelty and devouring wrath of every lioness robbed of her whelps, or lurking by the wayside in search of prey, symbolize the evil that shall mark our path?

The artist who brought together in one form these two types saw clearly into the secret of life, and, though unknown, deserves our highest reverence and gratitude. So also does Thomas Carlyle, who first interpreted this hidden meaning of the enigma. In crowning the Sphinx with the love and beauty of woman, we have preached for us the old, old gospel of love,—the gospel that is older than Jesus and the Golden Rule, older than Confucius and his one word Reciprocity; older even than he who thus in this expressive way sought to reveal it; spread forever as a curtain about our couch in the blue sky; gleaming to us from all the stars, the altar-lights before the Invisible; spread upon all the heights that invite man's soul to bathe in the hush of their solitude; blooming in each flower that nestles in jewelled glory in the valleys at their feet; thrilling in each yearning of the heart, beaming from every smile of gladness, resting on the palm of each friendly grasp: intoned in every word of real human sympathy, and giving blessing in all the deeds of human helpfulness. To what sublime heights of womanly tenderness and passion, flooding earth with divinest beauty and love, man can attain unto, are seen in such souls as those of Jesus, Buddha, and Florence Nightingale. To what depths of leonine, devouring cruelty, scattering fear and ruin on every hand, man can sink, are seen in Nero and Caligula and the like. Not so much that these are exceptional figures as typical, through the prominence of their lives, of all the rest of mankind. In each soul are these possible heights and depths. We are all ready to pronounce Nero an incarnate fiend. But there are those who walk our streets to-day, among our money kings, who are probably just as cruel. No words can paint the cruelty of a man who in this world of want, of anguish, of tears, of cold and hunger, of heart struggles with destiny, thinks only of his bonds and bank-stock. To such, in time, this selfishness shall reveal itself as the enraged lioness with hooks and claws. When those things upon which they now set such store fail them, there will come an overwhelming sense of what they lost in not following this other side of their nature. In like manner there are all about us thousands who, by persistent devotion to the good of others, have brought into dominion the womanly affection that brings comfort and rest to many a weary head.

This is the divine love which all the seeking ages have striven to find enthroned in the *heavens*, when we should look for it wherever love reigns, queen of passion and of strength. In bidding you think of the shining exemplars of this principle of love in the history of the race as more accidental in their prominent place than superior, I touch one of the greatest truths of life, that stands mirrored for us in all the face of nature. In the heavens above and around us, there are, it is true, planets and stars that shine brighter than others, and seem to be more nearly related to the destiny of our earth. But every star, however faint its light may be to us, is part of the glorious universe in which our own world rolls forth as a star in its mighty orbit. Among these stars that come and go from our sight as we gaze, because of the feebleness of the ray that comes within our vision, are suns that are the centres of mightier planetary systems than that of which our own earth is a part. Yea, hidden altogether from our sight, there are doubtless more suns and systems than all that come within our ken, that are yet, by that all-pervading law of gravitation, constantly influencing and being influenced by us. So these souls that shine with the superior splendor of love are stars whose orbits of activity are nearer to our vision. But still, as distant specks on the horizon are entirely unseen by us, so there are millions equally resplendent moving in their silent orbits, who are a part of that power that is leading us along the path of light and truth into the universal spirit and beauty of love. Would you fill your place in this celestial orbit? Then learn to think how you can minister to others, and help them to escape the lioness of pain and live the life of friendship and love; for all who are great here are those that serve. To them, life has been as earnest as it is to the true mother who sits by the bedside of her offspring raving in the delirium of fever. All human life is to them eloquently pleading for help, guidance, and love. Their hearts are wedded to humanity, and all life's joys are those that spring out of the happiness of others.

There is also in this Sphinx celestial beauty, which mean celestial order and pliancy to wisdom; and there are also a darkness, a ferocity and fatality, that are infernal. Shall our lives express this divine beauty and order, or shall they reveal the blind passion and fatality that control the beast? Shall divine reason and foresight reign in our lives, or mere sensual passion? Shall we, like a divine goddess, whose sceptre brings harmony out of *chaos*, light from darkness, rule beneficently our lower nature, or shall that lower nature trample all higher claims in the dust, and blindly rush with us over the precipice of ruin? Shall life be to us beautiful and harmonious, as the life of noblest woman, or shall it lead us like the lioness through dark and almost impenetrable jungles of confusion? Notice now that this goddess is half-imprisoned: the articulate, lovely, still encased in the inarticulate, chaotic. How true is it that life is to all of us, in some part of it, such an imprisonment, such a mingling of the expressible with what cannot be spoken! The more there is in any life that can be spoken to any one, the nearer are we delivered from our prison. But the more there is that must be dumb and silent, known to none but ourselves, the more are we still imprisoned in the animal. Free thought and free speech are the measurement of the world's civilization. Sincerity and frankness constitute the highest charm of personal character. Secretiveness and hypocrisy are akin, and belong to the brute side of human nature. We inherit them from the lioness lurking in secret ambush, waiting in silence for prey. The young man and young woman who have secrets that they cannot confide to their parents; the husband or wife who has confidences apart from the other; the merchant who confesses his unbelief to a freethinker, but smiles blandly upon the church member, and talks pious cant in order to secure his custom; the minister that thinks thoughts in his study that he dares not proclaim from his pulpit,—are ruled in these things by the inarticulate lioness. Let every one who is crouching in the darkness, stealing in any way from the light of day, remember the Sphinx and its riddle. Beauty, order, and intelligence do not thus shun the light. Beware, young woman, of any lover who dreads the light, who blushes for shame when other eyes witness his attentions. Beware, young man, of going to any place that needs to be hidden from your parents or from one still dearer. In each of us is this brute nature that needs to be subdued by intelligence, beauty, and love. Live then as though the eyes of all men were resting upon you. Fear not the condemnation of God, but of man. Fear not any distant theatrical spectacular judgment-day, but rather reverence the present time, each day, as a doomsday. Consecrate life to sincerity and the pursuit of all that is true, good, and beautiful, and existence, with all its daily struggles, shall yet be as a heavenly bride. Heed not this lesson, and life shall be a thing of teeth and claws, rending and devouring with fierce pain.

Another lesson of the Sphinx is found in the fact that the head represents the masculine strength and courage beneath the softer outlines of woman. It is clothed at once with majesty and beauty. The truly noble life is only reached when we combine in it the softness and tenderness of woman with the strength and majesty of man. Man and woman are one in a nobler sense than many dream. All that is best in either is possible to both. This is the secret of a true marriage,—that the woman strive to be strong and self-reliant, and the man to be gentle and affectionate; that each worship what is noble in the other, until the two streams of their lives mingle and flow onward together, a broad and majestic stream of blended strength and beauty.

Another lesson of the Sphinx is to be found in those dumbly speaking eyes of which I have already spoken. Behind them seems to sit the imprisoned goddess, pleading mutely but eloquently with each passer-by for deliverance. So does each man's soul plead with him for full liberty from animalism. Are not the eyes the real tell-tale windows of the soul? The man or woman who is ashamed of the company he or she keeps, avoids letting you look through those windows. No deception can put a blind on these. The haggard cheeks may be painted, the wasted body hidden by the tailor's and dressmaker's art; but, if life has been degraded to base uses, the fine spiritual lustre of truth and beauty has been taken from the eyes. Here blaze the fires of love and genius. In each true soul struggling in the world for victory, there is a great ideal of divine possibility that escapes all expression in words. The soul sees it, as it were, from afar. The gaze passes beyond the present into the boundless future. The clearer truth, the larger joys, the richer love, the greater courage, the brighter hope, and nobler communion with the wise and good are there, and they in some way reflect themselves back into the soul through the eyes.

Thus, the Sphinx sits by the wayside along which we pass, propounding to each of us its riddle; for, in all this that I have endeavored to express, the Sphinx is but the type of every man's life. Thus, we all must confront the problem of life with its antagonisms and varying possibilities, and out of its enigma of complications and contradictions produce for ourselves the solution, whether it be good or bad. If we solve the problem wrong, it will slay us; but, if we are wise to discern the true meaning, the enigma shall vanish, and the light of victory shall strew our path with the flowers of truth and love.

Tell me, What is the meaning of life? Do not I hear one answer, "There are so many different theories about it, I don't know which is right; so I will stay by what my parents did, and let the priest or minister be my guide"? Stay by that, if you please, but first be sure that it is right. You will never know what it is to live until you have convictions that you know are right, and to which you can give all your heart's enthusiasm. The thousands who have no opinions of their own, who live second-hand, credulously, on the creeds of their fathers, do not live. They are mere excrescences, *fungi*. They belong to some one else, as the branch belongs to the vine. They swell the sum of existence for Jesus or Luther or Wesley, but do not live themselves. They have answered the riddle wrong, and it has slain them. All our churches are peopled with such living corpses. Having a name to live and yet dead! A creed is a great slaughter-house.

Say, what thinkest thou, then, is the meaning of thy life? Do not I hear some one answer again: "I don't care about these things. I need food and clothing. The world owes me a living, and by hook or by crook I am going to have it"? But stay. That is the method of the beast in the jungle. Living thus, you will slay conscience, crush out the joy of love and bliss of humanity, and condemn yourselves to the darkness of falsehood. You have other wants beyond those of food and raiment. There is another side to existence, that demands that even hunger shall be subject to it. Beware! Life without order, truth, obedience to the everlasting laws of nature's right and justice, will be worse than death. Say, then, what is the answer? Do not I hear one answer again: "What is life for but to be happy? I will consecrate my life to joy and gladness. I will sing and dance and sport with the good things of the world, as the butterfly dances in the sunlight"? But stop again.

Digitized by Google

Happiness is desirable. It is in one sense the only good. But there is a right and a wrong way to seek it. You are not a butterfly, and cannot live its way and be happy. There is no happiness for man or woman that is not based on self-respect. Your life has its law, like that of the butterfly; and you shall never quaff its delicious nectar of joy until you have found out its laws, and obeyed them. True greatness of soul is more often a sublime sadness than a happiness. Tears and laughter flow forth together from the perfect life. Tragedy and comedy mingle in the heart of nature. He who finds out what life is, what its wondrous possibilities are, weeps that so many fail to learn its meaning. Joy is but the blossom of existence. You must care for the root and stem before its beauty and perfume come to reward your pains.

Say then, yet again, What is the answer to the riddle? Does not some one say, "To me, life means the saving of my soul from hell"? Wait, and let us look at that. Who told you that you had a soul to save? And, if you have, how do you know that is your business? Is it not a base fear that fills your eyes, instead of love of truth and right? Suppose there is such a heaven and hell as you claim. Then a soul that is deserving of going to hell, were it not for the pains of another soul, is too mean and small to be happy anywhere. It is the very dregs of selfishness that leads you to respond to such a degrading estimate of life. This idea that a man's business here is to save his soul is the teaching of the most fanatical and ignorant sectaries. Think of one's gaze being forever turned inward upon himself in dissection of the condition of his soul, saying, as he turns it over and over, like a baker a piece of dough, what are his feelings and motives in life,—am I right or am I wrong? shall I be saved or shall I be damned? Why, such a one is damned already. I know of no worse damnation than that which this kind of people are in. They suffer the perpetual torment of fear. They are condemned to the darkness of ignorance and stupidity. They are cursed with blindness to the fair beauty of the earth. They have never tasted the high joy of forgetting self in the universal good. Their view *of life* is so narrow and limited that they cannot see an inch beyond themselves, but sit silent and sad, gazing, like a Hindoo devotee, forever at their own navel. Some of this kind of people actually think themselves saints, when they are so befouled with their own selfishness that the very lust of the most degraded, who sin in good earnest and in self-forgetfulness, would wash them comparatively clean.

In all these and many other different ways, thousands answer this riddle wrong. Why? Because they are not in earnest. They have simply idly guessed at the answer, like children at play with riddles. In this fable of the Sphinx, there were many who answered wrong, but only one who answered right. Each one who lives must solve it for himself alone. There are no substitutions nor vicarious sacrifices in the innermost nature of things. There is no royal road to wisdom. Each one must climb its rugged steeps, heeding not the temptation to slumber in idle ease in the valley of ignorance or of pious humility. On the summit, many clad in immortal glory bid us be of good courage. Because they have won the height of fame, so also may we

> "Join the ch ir invisible
> Of those immortal dead who live again
> In minds made better by their presence: live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For mi erable aims that end with self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence u ge man's search
> To vaster issues."

How shall we do this? First, by being in earnest. Whoever confronts life with a bold and a stout heart, to make the best that can be made of it, is at once at the heart of the secret. All the failures are with those who are either cowardly or careless. The kingdom of life still suffereth violence, and the violent take it by force. None but the brave who dare to take the citadel by storm triumph here. Without earnestness and courageous daring, life is a living death. With it, it is glorious and worth all things. Robert G. Ingersoll solved this riddle, when he said, "Give me the storm and tempest of thought and action rather than the dead calm of ignorance and faith. Banish me from Eden, when you will not first let me eat of the fruit of the tree of knowledge." To the fearful and cowardly, life is an unending riddle and mystery. But to the brave heart who stops not to look for the broad and easy path when the way of duty is steep and narrow, the path lies straight before him. The moment one fronts life with courage, he sees straight through all the miserable shams, tricks, and delusions with which silly men and women deceive themselves and others. He sees at once that he has nothing whatever to do with all these fine-spun theories, theologies, and creeds about the unknowable. And, so leaving them to the blind leaders of the blind, he says: "My life to me is a present duty. What truth is in me, that will I obey. What right is before me, that will I do." In finding that he himself is a law unto himself, greater than all gods, churches, or creeds, he finds the truth that makes him free. As Matthew Arnold sings,—

> "With j y the stars perform their shining,
> And the sea its long moonèd silver roll;
> For self poised they live, nor pine with noting
> All he fever of some differing soul:
> Bounded by themselves and unregardful
> In what state God's other works may be,
> In their own tasks all their powers pouring,
> These attain the mighty life you see.
> O air-born voice, long since severely clear,
> A cry like thine in mine own heart I hear:
> Resolve to be thyself, and know that he
> Who finds himself loses his misery."

Then be to the best thou knowest ever true. So shalt thou find thy duty, solve the riddle, answer the Sphinx, and lose all thy misery. No more wondering which is true of all the conflicting theories of religion. No more dulness and sleepiness in the performance of life's duties and worship. Your prayers will be to love, to think, to act. Our religion is our present conviction and opportunity, concerning which we have no doubt whatever.

No more putting first as our great concern the *means* of existence. The eternal right and truth is for us before all things. No more misery for fear we shall not be happy. No more miserable, anxious, inward self-dissection, trying to find out the condition of our own souls, like a morbid dyspeptic forever talking about his own stomach, but a healthy, vigorous activity of soul, doing with our might whatever our hands find to do, little caring what becomes of us, so that we but get something done that shall

> "Make undying music in the world
> Breathing as beauteous order, that controls
> With growing sway the growing life of man."

The salvation of my soul, if I have one to be saved, is none of my business. But the life that now is shall be saved. Men and women about me, subject to hunger, cold, neglect, sickness, death, need all the thought and love I can give them. So to live is heaven. So to live is peace and joy. When all the mummeries, tricks, and machine-worship now called religion are swept away, along with all other refuges of lies, and men, looking earnestly into the solemn, dumbly eloquent, and majestically beautiful face of life, shall see that its meaning is to work in truth whatsoever we find to do, the Sphinx shall be no more; for this, To be to the best thou knowest ever true, is all the creed, religion, or God.

For the *Free Religious Index.*

THE REFORMED EPISCOPAL CHURCH.

BY CREDENS.

In a note in the *Index* of November 11, you speak of independency in Chicago, and at the same time suggest that Messrs. Cheney, Swing, and Thomas might unite and form an Independent Church. With regard to the last two of these, such a union is possible. But a union of these two with the first one is an utter impossibility. Your note falls into the common mistake about the Reformed Episcopal Church. Bishop Cummings, of Kentucky, seceded from the Protestant Episcopal Church, not because it was not liberal enough, but because it was *too* liberal with respect to forms. That is to say, it did not restrict its priests to the precise ceremonies and dress current among what are commonly called Low Churches, but allowed the use of forms and garments which have a High Church or ritualistic significance. Dr. Cheney (now bishop) seceded from the Protestant Episcopal Church on almost the same ground. He was however forced to it by the action of Bishop Whitehouse. The manly stand of these gentlemen, and their choice of hardship, rather than submit to any thing which they believed wrong, has given an incorrect impression in regard to their religious views. Since these also stand as representatives of the Reformed Episcopal Church, the same mistake is current about its doctrinal position. The Reformed Episcopal Church is a reaction from Broad Church doctrines no less than from High Church ceremonies.

One stepping into a Reformed Episcopal Church during a Sunday morning service, unless he were well informed on the subject, would not distinguish any difference between the service read and that of the Protestant Episcopal Church. If, however, he were trained in the Protestant Episcopal Church service, he would miss in that of the Reformed Episcopal Church the word "priest," and also the "absolution" pronounced by the priest in the service of the former. If he were to take the Prayer-Book of the Reformed Episcopal Church home, he would find that the lessons for the day were different from those of the Protestant Episcopal Church. He would notice several like changes.

Turning to the first pages of the Prayer-Book of the Reformed Episcopal Church, he would find this declaration: "This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." Now this is apt to mislead, and seems to indicate a freedom from the control of the bishops: whereas, the fact is that the Protestant Episcopal Church does not hold more tenaciously to the Episcopacy than does the Reformed Episcopal Church. In the one case, we have bishops who claim to be in apostolic succession and a third *order*, while in the other (the Reformed Episcopal Church) we have bishops who claim to have apostolic succession, if any one has (and this is with the Reformed Episcopal Church no unimportant matter), and who are distinct in *office* from the presbyters. Now, to the non-Episcopalian, there is no difference here, and in fact it must to all be only a difference in words. In a word, so "very ancient and desirable" is this "church polity" that the Reformed Episcopal Church is just as likely to give up the Episcopacy as is the Protestant Episcopal Church; but not one whit more so.

When we come to the ceremonial part of the worship of the Reformed Episcopal Church, we find no more freedom in fact than in the old Episcopal Church. In the "Declaration of Principles," it is true the Reformed Episcopal Church declares that its Liturgy "shall not be imperative": nevertheless, in the churches it is imperative, and the canons of the Church make it obligatory that the morning service shall "invariably" be used. In the dress used by the minister during service there is no difference between that and the dress of the minister in the Protestant Episcopal Church. There may be a Reformed Episcopal Society, which is an exception; but this is the rule. Indeed, it is a noteworthy fact in the Reformed Church that, while the bishops claim to be only presbyters, they officiate when acting as bishops in robes the exact same as those of the bishops of the old Church. It is only a question of time when we will have a pronounced high churchmanship in the Reformed Episcopal Church, if indeed it is not there already.

We have little time to discuss the doctrines of the Reformed Episcopal Church. Too often it has been imagined that it is progressive in doctrine. It is the very opposite of this. If in ritual it is a protest against High Church ceremonies, in doctrine it is a sincere and earnest protest against the liberal drift of thought in our time. In doctrine, it almost out-Calvins Calvin. It is true that here and there a "liberal" man may be found in this Church, but the great number are Calvinists. A reference to the "course of study" prescribed for those entering its ministry or to "the Catechism" will plainly show this. In the "course of study," the bluest lights of Presbyterianism brightly shine. They are the stars of the first magnitude. In "the Catechism," we have almost a reproduction of the Westminster. It opens with the standard: "Question 1. What is the chief end of man? Answer. To glorify God, and enjoy him forever." We have the "three persons in the Godhead"; we have "the fall," which is "into one of sin and misery"; we have this "guilt of Adam's first sin" passing upon "all mankind," which makes us all "liable . . . to death itself and to the pains of hell forever"; we have Jesus, "the second person in the adorable Trinity," who "was and continueth to be God and man, in two distinct natures and one person, forever." In the same Catechism, we have the baldest kind of substitu-

Digitized by Google

tion: Jesus offers "up himself a sacrifice to satisfy divine justice and to reconcile us to God." The resurrection of Jesus, as taught by this Church, is a resurrection indeed; for it consists of his flesh and bones; and the devil is most personal. The word "Reformed" does not mean a reform to meet the wants of the day, but the word draws all its significance from the fact that the promoters of this Church desire to *return* to the church of the English Reformers of the time of Edward VI. It holds about the same relation to the Protestant Episcopal Church that the Old Catholics do to the Church of Rome.

"THE LESSON OF IT"—ANOTHER VIEW.

I have just read the editorial comments on the sale of the Parker Memorial building in this week's *Index*. There are points in the article with which I cannot agree; though it would be difficult to put my objections, or even to discover where to begin. Discussing the present attitude of many of *my* friends in these verbal interpretations and supposed substitutions of new issues for old ones would be unsatisfactory work; and I have neither time nor inclination for going into questions about the meaning of terms and the facts of local and personal history. "Radicalism" has seemed to me for some time to be drifting into the track of Jeremy Bentham and Stuart Mill; and both publicly and privately I have made my foolishly inadequate protests in behalf of what seems to me a higher and freer continuity of evolution. But doubtless it is even harder to *explain one's self* clearly in the present muddle of phraseology than to get a hearing or to convince one's neighbors. All I am disposed to do at this moment is to say personally, upon the first impulse from reading these comments on the progress of radical thought, that I do not comprehend the distinction drawn between societies such as mine at Lynn (1852-1870), which you call "Christian Congregational," "Transcendental Rationalist," of the "mongrel" species, etc., and the new societies based, or to be based, on "Free Religion." My own society, for one, never took the Christian name, nor any other, save that of an Independent Congregation. The term "Free Church" had reference, not to ecclesiastical relations, but to the free-seat system merely. I do not know that the Florence, Providence, or other "Free Religious" societies are anything else than this, except as having some kind of a verbal creed in the shape of those general liberties and purposes which we could very well do without formulating, putting our faith into our well-understood preaching and doing. I have spoken to most of the newer societies, and have found no such difference from the older as is now claimed to exist. They do not seem to me to be practically more cooperative or less individualist, except as being more numerous than their predecessors. They, too, will probably soon find, as some of them have already found, the necessity, as organized religious bodies, of *personal centres*, if they are to last even as long as one or two of the older free churches. They still adhere to inherited times and seasons of meeting, and even to Sunday-schools. All of which is well enough, nor should I be disposed to adduce it as proof of mongrel breed. But clearly the lines of continuity are not broken, even in their case, and are not likely to be.

So far, by the way, as "individualism" is concerned, there will always be differences among workers for the same substantial ends. It is hardly worth while to launch a crusade against "individualism," of which (as I understand the use of that word by our apostles of organization) there is none too much in our public or our private spheres. I am very far from denying the uses of organizations; but I am quite as far from regarding them as our chief reliance, or as the best channels for the highest forms of thought or conduct.

Quite as hard is it for me to follow our friend Abbot in his movement against "Transcendentalism," which Frothingham, Chadwick, and the *Index* writers generally have seconded. They seem to have identified this method of thought with Theodore Parker's opinions, or other particular phases of it, without much regard to its philosophical foundations or capabilities. These, I think, run a great ways beyond Mr. Parker or the present school of radicals, who suppose themselves to have escaped them. Probably none of us non-Christian evolutionists will be able to consign them to the past.

Personally, I am not conscious of having grown less radical or progressive, as regards religious ideas and institutions. The fact is altogether the other way. But, through all its manifest development into broader meanings and applications, the old Transcendental *rationale of thought* holds its own, for me, undisturbed. I can see in it neither supernaturalism, nor any other effete or damaged dogma, with which many are now confounding it. Nor could I have been, for instance, less thoroughly non-Christian in my belief than I now am, at the time of writing the essays on the "Worship of Jesus" and the "Foreclosure of Spiritual Unity" (printed long ago), with many others of like tenor, for the old Free Church of Lynn. Of course, these personal references will be understood to grow naturally out of the allusions to the position of our early free churches in the article now before me. So you will pardon the plentiful sprinkling of the *ego*.

In sum, I regard the danger of free radical thought from the intensely social and aggregative tendencies of the time, especially in America, to be that of ceasing to be a leader, and drifting into the popular phraseology; emptying terms of their historic and spiritual values, and finding a *point d'appui* in the general mind by apparent acceptance of its fixed prejudices, which ought rather to be removed. Having ridiculed Transcendentalism in its day, and now gathering no little contempt for purely individual and personal power, except in things desirable for material ends, very ill-informed multitudes are beginning to say of the radical, "Well, now he confesses that we were right." Obviously, I am not here speaking of intention on the part of leaders whose views of Transcendentalism are of course honest, and may perhaps be truer than mine, but of one practical result of their method. The truth will work itself clear from all our confusion. There are many names, the Christian, for instance, long dear to the wise and good, that we have surely forsaken forever. But let us the more firmly hold to the true currency of philosophical and spiritual thought, till we get it recognized and honored at its real value.

This is written, as I said, upon the spur. I hope it does not sound brusque. We cannot be far apart in faith and aim. I wish only to say that the new Mill and Spencer school of religious radicals have, in my judgment, mixed up terms and meanings a good deal, and that I cannot altogether accept their sweeping definitions and rejections.

Cordially yours, SAMUEL JOHNSON.

NORTH ANDOVER, Jan. 8, 1881.

For the Free Religious Index.

THE "MONDAY LECTURESHIP."

The sixth of the Monday Lectures was given on the 10th inst., by Dr. Howard Crosby, Chancellor of the University of New York. His subject as announced was "A Calm View of the Temperance Question." If we judge by the agitation of the total abstinence pool, the effect of the lecture was anything but calm. For once in the history of the "lectureship," it may be truly said that something was *done*. This time came among them a man who evidently is aware that he is alive, and that this is a busy, practical world, and that society needs vital words upon vital subjects, come what may to theological dogmas.

The lecturer spent no part of his time tickling the bald heads of "eminent divines" with artful prelude of sophistical damnation issued in the name of God against heresy. He was full of his subject; and from beginning to end he treated his audience to a feast of reason and a flow of soul that they will not soon forget.

It would be impossible to give the excellence of the lecture without giving it entire, but a fair conception of it may perhaps be conveyed to the reader.

The speaker said there were two questions involved: first, "Will the plan of total abstinence be adopted?" secondly, "Ought it to be adopted?" The first question he considered *prudential;* the second, *moral.*

As a matter of prudence, whatever plan is acted upon for the promotion of temperance should be, first of all, practicable. He said:—

Reform lies in the domain of the expedient. It seeks to make society better; and, if it cannot raise society to the highest level, it will r ise it as high as it can. It will not prefer to let society wallow, bec use it cannot place it in an ideal Utopia. The most religious and conscientious man will be glad to see men leave off strife and discord, even if they do not act from the highest motives or attain to the heights of a genuine charity. His conscience will not be injured by their improved condition, however much he would like to see them still more enlightened....

He believed that great harm had been done to the genuine cause of temperance by a violent perversion of the word itself. It has been made synonymous with total abstinence, and everything but the fanaticism of that party was denounced as intemperance.

The word "temperance" has been stolen by the total abstinence party, and they are sailing under a false flag. Scriptures also are distorted to their use, and made to deceive all who accept them as the word of God. No chemist or chemical scholar would risk his reputation on the assertion that there ever was an unfermented wine in existence. No candid reader can doubt that the wine referred to in the Bible was intoxicating, and that Jesus drank intoxicating wine, if he drank any.

To meet this fatal blow to the total abstinence system in the minds of those who take the Bible as their guide, the advocates of the cause have invented a theory that is magnificent in its daring. It is no less than the division of the word "wine" by a Solomonian sword, so that the good and the bad shall each have a piece of it. Whenever wine is spoken of severely in Scripture, then it is fermented wine; and whenever it is spoken of in praise, or used by our Lord and his apostles, then it is unfermented wine. And if you ask these sages why they so divide the wine,—on what grounds they base this theory,—they bravely answer that our Saviour could not have drunk intoxicating wine, and God's word never could have praised such, and, *therefore*, their theory. They start with the begging of the whole question, and then on this thin air they build their castle.

The public will not submit to intimidation, and total abstinence has been urged by a system of denunciation worthy of the spirit of the Inquisition.

The world is apt to think that such conduct indicates a cause that cannot be sustained by reason, and the reaction is likely to be excessive. It is exactly that reaction which is now making the cause of rum and ruin *more* successful than ever. Men in their revolt from tyranny rush into licentious extremes; and however honest the tyranny may have been, or however true the cause it supported, it has only itself to blame for the harm it does.

In considering the moral phase of his subject, the lecturer said that independent thought had been so mobbed down by fanaticism that one who took the ground that total abstinence is immoral must expose himself to the assaults of slanderers. The press and the pulpit have both been "bulldozed" to a considerable extent by many "whose fanaticism despises argument and brooks no opposition." But he had no apology to make:—

In this address, I take no apologetic position. I carry the war into Africa. I have no contest with men, but with false principles. I assert that the total abstinence system is false in its philosophy, contrary to revealed religion, and harmful to the interests of our country. I charge upon this system the growth of drunkenness in our land, and a general demoralization among religious communities

The first moral error of the system is that it insists upon treating all as if they were drunkards. Because alcohol is bad for the drunkard, no one shall drink, is the argument. To this, he replies:—

Are the sick to be the norm of the well? Is the matter of diet to be regulated by the needs of the drunkard? Why not, then, by the needs of the dyspeptic? Ah! but (say they) it is to save you from *becoming* a drunkard. Well, is the logic anyway improved by this explanation? You would put me on a sick regimen to keep me from becoming sick! Because total abstinence is absolutely necessary to a drunkard's recovery, you would make it necessary to one who is not a drunkard.

The second moral error is the assumption that moderate drinking leads to drunkenness. This was characterized by the lecturer as an "atrocious dogma" that had become an *axiom* with the fanatics. They have put the moderate drinker in the place of the drunkard, and held him up to condemnation and scorn. "The drunkard is pitied and coddled, while the moderate drinker is scourged." This is a "moral jugglery" that is full of harm to the community, because it perverts judgment and throws moral distinctions into chaos. It is a Jesuitical trick intended to mislead the public by confusing their minds as to the real object of temperance.

A third moral error is lack of discrimination between things that differ. Every drink is condemned that contains alcohol, and the condemnation is equally true of all drinks:—

This assault upon common knowledge is a blunder that has the proportions of a crime. To say that certain drinks that are wholesome and beneficial are the same as certain

Digitized by Google

drinks that are pernicious and destructive is a moral outrage which the whole community should indignantly repel.

The lecturer said that a fourth moral error of the total abstinence system was their assertion that all drinks containing alcohol were poison. He cites eminent authority to show that alcohol in small quantities is often beneficial, and that the wholesale denunciation of it in every form as a deadly poison to the human system is a false assumption.

A fifth moral objection was against the straight-jacket method of total abstinence. Instead of allowing one's individuality freedom to grow in strength, it was wrapped in the bands of a pledge which takes away from him his right to act according to his own conscience. The true reform must be made in the life. The pledge is merely an action on the surface.

The lecturer recommended in place of the total abstinence system one that should make a practical recognition of the difference between excess and moderation. It must be a manly system. The true principle of temperance must not be degraded by hocus-pocus of ribbons and child's play. He would exclude distilled liquors as common beverage, and regulate the use of vinous and malt liquors both by State and social means. He would limit the number of licensed sellers, put them under heavy bonds, and make it easy to gather evidence against violators of the law. He thinks that on a basis like this all temperate men and women could and would work in harmony for the cure of the evil of drunkenness.

The wild radicalism of the teetotallers is just what the rum-sellers and their advocates enjoy. They know that this absurd extravagance disintegrates the army of order and renders it powerless; that, so long as temperance is made to mean "total abstinence from everything that can intoxicate,' the great multitude of order-loving men will shrink from joining any temperance movement, and hence these wholesale destroyers of the race can go on in their nefarious work with impunity Now, what is needed is the *union* of all good men who desire to stop the fearful drunkenness of the land, with its attendant crimes and misery. That union never can be effected on the principles of the total abstinence propaganda. But it can be effected on the principles of truth and common-sense, and they who prevent this union by their tenacious adherence to a false and fanatical system are responsible before God and man for the spreading curse."

The lecture was delivered to the largest audience of the season at this course of lectures, and created an intense interest. The war *was* carried into Africa, and the Africans are already on the war-path.

The chairman of the committee in charge of the Monday lectures has already published a letter, in the *Traveller* of January 13, in which he disclaims all part in and sympathy with the lecture by Dr. Crosby. He says, "It is grateful to be able to say to the credit of the Christian and temperance sentiment of our city that the views evidently met with almost no sympathy from the audience." So much the worse for Christianity and the "temperance sentiment," say I. It is only one more proof that theology has no sympathy with the living present, and that, living in the vast graveyard of its own dead dogmas, it would compel mankind to chain itself to a corpse and worship a ghost of departed horrors.

All hail, brave Crosby! ELSIE, Radical.

A LETTER TO MR. B. F. UNDERWOOD.

FRACKVILLE, PA., Dec. 28, 1880.

Dear Sir,—You and I are not personally acquainted. Yet I am quite familiar with you through your writings. I have all your debates and tracts, and I read an article in the *Index* from your pen now and then. This is my apology for addressing you; and I hope that this familiarity with your writings and debates is sufficient to justify me to submit the following to your notice:—

In a certain place, the name of which I shall not mention now, there is a debating society.

The subjects in this society, so far, have not been on religious topics, but purely secular. The members of the society find great difficulty in fixing the proper scope, or the premises that the negative should take in the debates.

The two words *Affirmative* and *Negative* are well understood. The former means *to build up*, and the latter *to tear down*,—construction and destruction.

But the question arises, How extensive is the ground which the negative can claim? Some insist that the negative has the right to raise all the points that can be found unfavorable to the affirmative, even points which the affirmative speakers do not touch. One gentleman of this opinion expressed himself in this manner:—

"We will suppose that any given subject will admit of five points for argument, but, owing to inability or something else, the affirmative dwell on three points only. The negative then might take the floor, and refute one or two of these points, and leave the other one or two untouched, and that they then have a perfect liberty to raise the two points untouched by the affirmative, and to claim for these the same force in the debate as for any point that was given to them by the affirmative."

There are other members who think that the negative have no right to traverse any ground or touch any point that is not given to them by the affirmative, and that all the efforts the negative may make outside of this should fall to the ground, ineffectual. But they claim that the negative can affirm as well as deny, but that their affirmation must have a direct bearing against the points of the affirmative.

One of the gentlemen of this class expresses himself in this manner: "We will suppose that a prisoner before a court is charged with committing murder in a certain place at a certain hour. He would, if he could, defend himself by proving that he was in another place at that time.

"It is evident that he *affirms* here, but it is equally evident that his affirmation is no more nor less than to refute the charge against him. Therefore, although he affirms, he is still on the negative side."

Now, sir, I think that I have made myself understood. You, probably, will see further than I myself can express.

I beg of you to pay attention to this request, and give light on the question.

ONE OF THE MEMBERS.

PERSONAL ITEMS.

REV. DR. CROSBY, in his recent Monday lecture on Temperance, seems to have touched the minor key.

PROF. HUXLEY has been appointed inspector-general of the British fisheries, to succeed Francis T. Buckland.

MRS. JESSIE FREMONT has organized classes in history among the grown-up sons and daughters of poor settlers in Arizona.

IT is announced that Mrs. Carter, wife of Dr. Carter of Erie, Ohio, a sister of Colonel R. G. Ingersoll, died of apoplexy a few days since.

PROF. MAX MUELLER will give us this month a fresh handful of *Chips from a German Workshop*. They are good "chips" to feed the fires of thought.

THE Rev. G. W. Cutter, of Buffalo, preached a sermon Sunday, January 9th, at his church in that city on "The German Persecution of the Jews." The discourse was printed in full in the Buffalo Express.

PROF. JOHN FISKE, of Cambridge, is said to be writing an article for the *North American Review*, in which, it is said, he will dissect the teachings of Rev. Joseph Cook, and find a very small basis of scientific truth.

MRS. VAN COTT, the Evangelist, has stopped preaching, and gone into the patent medicine business. It is to be hoped that her remedies are an improvement on those she has been accustomed to dispense for spiritual ailments.

MR. GEORGE CHAINEY, late pastor of the Unitarian church of Evansville, Ind., is to lecture on "The Clergy" at the Music Hall in this city, Sunday evening, February 6. Mr. Chainey is glowingly commended by Colonel Ingersoll.

A SCHOOL friend of George Eliot says that, while Marian Evans was the plainest-looking girl and the poorest in the aristocratic Edinburgh school, she was universally respected as intellectually their superior. The school-girl of sixteen was of a sensitive and retiring disposition, and far before her companions as a writer of prose and verse as well as in her various studies.

THE will of the late Professor Watson of the university of Wisconsin, giving nearly all his money to a scientific society, and leaving his mother but $150 a year, is severely criticised by a brother at Sioux Falls, Dak., who says that their mother supported the professor by daily labor while he was studying at the Ann Arbor (Mich.) University, and now has nothing but her son's bequest for her support. If the above is true, it looks like an instance of less heart than brains.

MR. C. P. LATHROP'S paper on "Literary and Social Boston," in *Harper's*, has accomplished one desirable object for young authors at least,—that of getting it talked about. It is true that some of the comments that have appeared have been neither amiable nor complimentary. It would seem as though those who are offended at Mr. Lathrop's count of the stars in the Boston galaxy sustain so remote and doubtful a relation to it that they have litle cause for offence; while those who have such cause, if there are any, have too much good sense to let any one know they entertain such feelings.

IT would seem as though, if a preacher were particularly bright and promising in the Orthodox Church, he is pretty sure to become sooner or later affected with heresy. The Rev. Mr. Pearson, who has just resigned the pulpit which he has filled very successfully in Somerville, Mass., for the last nine years, on account of his loss of faith in the doctrine of the deity of Christ, and other tenets of the church over which he has been settled, is noted for his thoughtful and scholarly characteristics. In a letter of resignation, of admirable frankness and spirit, submitted to his congregation at the close of the morning service, Sunday, the 16th inst., he says: "I hope it may not be deemed presumptuous in me, friends, since I have been so long your pastor, to express the hope that many of you may come, sooner or later, to stand upon the same ground with myself. If so, it will but be in accord with that spirit of candor and intelligence which has perceptibly changed the whole character of preaching during the last generation, converted thousands of individuals to a more discerning faith, and brought scores of churches—notably, as Budington tells us, the transplanted church of 'Robinson in Plymouth, Higginson in Salem, John Cotton in Boston—to a system of belief different from that in which they were baptized, and for which they were nurtured by their pious founders.' "

POETRY.

For the *Free Religious Index*.

KAISERSAAL.

Noiseless, without a hammer-stroke, or sound
Of plane or chisel, shall its turrets rise.
No trace of busy workman there be found;
No dust of toil that lies

Upon its silent floor, its soundless wall;
No mortal foot shall cross its threshold fair.
No lawn shall flower, no garden-bird shall call
Its mate through songful air.

No Eastern windows shall be widely flung
To catch the potent pulses of the day.
No feast be spread, no massive gate be swung
For guest who comes that way.

No storm shall beat, no lightning terror glance
Along its roof, no flame nor hurricane,
No earthquake shock, no flood of fate or chance,
Shall prove its bastions vain.

Where shall we seek this viewless dome which flings
Far-reaching, bodiless shadow over all?
In hearts of men who worship kingliest kings
Is the true Kaisersaal!

Forever sceptred, robed, and crowned, they reign,—
The men who cast their gauntlets to the world;
Who met the scorner's scorn with high disdain,
And back his slanders hurled.

The fearless ones who struck, with words of fire,
The shackles from the Ethiop's tortured limb,
And the fair halls of Truth, and Truth's desire,
Set widely free to him.

The men who die, a little child to save,
Battling with billows or the wreathing flame;
Who seek, in willing martyrdom, a grave;
Who fall, and leave no name!

Such hero-kings must dwell in Kaisersaal.
Such vibrant deeds the rolling world shall sway,
When powers and principalities shall fall,
And thrones have had their day. H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, JANUARY 27, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX: namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal.*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
"A FRIEND," *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass.*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*	17.00
E. M. DAVIS, *Philadelphia, Pa.*	1.00
W. R. MORGAN, *New York.*	7.00
G. WOLCOTT, *San Francisco, Cal.*	5.00
Miss H. E. STEVENSON, *Boston.*	10.00
W. H. BOUGHTON, *New York.*	10.00
GEORGE MOLNAR, *Aspen, Colorado.*	2.00
T. H. MATTHEWS, *New Bedford, Mass.*	5.00
A. A. KNIGHT, *Malden, Mass.* (10th assessment)	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

MR. JOHNSON'S LETTER.

We give glad welcome to Mr. Samuel Johnson's letter, printed in another column of our present issue, in which he traverses some opinions of ours expressed in the article of January 6, on "The Lesson of It." Even if it were more difficult to justify those opinions than we believe it is, we should yet be happy to have given them utterance, if only thereby to have called forth Mr. Johnson's view. No person living is, we believe, more entitled to speak of the meaning of the Transcendental movement, especially as applied to religious problems, than Mr. Johnson. The special studies, experience, and work of his life have given him exceptional qualifications as a witness in its behalf. Hence, whatever he says of it is worthy of the utmost consideration. He counts himself an adherent of the Transcendental philosophy, yet does not give of it any narrow interpretation. In its religious applications, he has shown no special desire, not so much, it may be added, as did Theodore Parker, to identify it with any interpretation of Christianity. We do not think that he has been accustomed to say, certainly not in his later years, that Christianity, even as defined by the essential teachings of Jesus, is synonymous with absolute religion. During his very able and useful ministry of seventeen years in the "Free Church" at Lynn, he stood, we believe, throughout on the ground of "universal religion," recognizing none of the special religions as final and absolute. What Mr. Johnson has to say, therefore, of the Transcendental movement, and of its relations both backward to Christianity and forward to the Free Religious movement, deserves exceptional attention and study.

The chief point of objection which Mr. Johnson makes against the article he criticises is that he sees no such break in the continuity of institutions between Christianity and Free Religion as that which we pronounced to be necessary; nor does he think that such a break is consistent with the doctrine of evolution. Of course, in the primary forces of social evolution there is no such thing as an *absolute* break. The human race, at least, continues one. A break in the continuity of institutions is always relative,—a thing of more or less. When the "more" predominates, as in the separation of the American colonies from Great Britain and the exchange of monarchy for a republic, we have no difficulty in seeing the break, and we call it *revolution*. Nevertheless, there are underlying forces of evolution not broken even there. The American people did not and could not begin their national existence as if they were an absolutely new stock that had been created outright on the spot. It is a break of this kind which, as it seems to us, must necessarily come between Christianity and Free Religion, or—perhaps a more apposite illustration—like that which occurred in the institutions of religion when paganism in the Roman Empire gave place to Christianity. There is, in our opinion, quite as much difference to-day between the popular beliefs—nay, the essential faith—of Christianity and what is getting recognition as Free Religion as there was between Christianity and the old pagan beliefs. And it strikes us as only rational to suppose that this new phase of religious thought will not be satisfied with the old forms of Christian institution. If it can use them at all, it can only be just as Christianity used some of the pagan forms, by a most radical and even revolutionary transformation of them.

That we do not see as yet a break of this kind, do not see the difference of institutions on the two sides of the line, is a matter of course; for the break in institutions has not yet to any great extent actually occurred. We can only see tendencies toward, or just the beginnings of, the break. And only by tracing the drift of these as accurately as we can, and keeping the essential aim of the Free Religious movement in mind, can we catch a glimpse of the future of Free Religious institutions.

We shall return to this point in some later article. We regret that Mr. Johnson did not give his explanation of the fact that all the religious organizations growing out of the Transcendental movement have ceased to exist. We shall be more than willing to allow him room for this or any other point in the discussion of this vitally interesting problem.

A DIFFERENCE IN MENTAL ATMOSPHERES.

The *Independent* appears to have taxed its mental energies pretty heavily, in its issue of January 6, to make a show of wit and irony over the recent account in the *Index* of the Sunday-school of the Rev. Mr. Chadwick's church of Brooklyn, by a correspondent of that city. But it does not strike us that the effort is likely to be regarded, even by the partial readers of the journal referred to, as an eminent success, unless they are more easily satisfied with such performances than we had supposed, which is not improbable. Of course, Orthodoxy is not very promising soil for such products. Moreover, we suspect the subject did not prove a fortunate one. Still, we would advise our contemporary not to be discouraged, if it has ambition in the line of its late attempt, as seems evident. One can never tell what may come of feeble beginnings. Who knows but that there may be a budding humorist on the editorial staff of the *Independent*! Strange and unsuspected things happen in the sphere of psychological phenomena.

The *Independent* cannot see anything *beautiful* in the exercises of the Brooklyn Sunday-school, which is not wholly to be wondered at, in view of the religious conceptions which it represents as a champion of the orthodox faith and which influence its mental perceptions. It is to be presumed that if those exercises laid more emphasis upon the doctrines of the theological system from which many have escaped with much pain and suffering, and that tend to throw a dismal shadow over the natural exuberance of the spirit of childhood, they

Digitized by Google

would be, in its eyes, more beautiful. People's tastes differ so. The absence of the supernatural is pronounced a lamentable deficiency in the exercises under consideration. On the other hand, we cannot but think that the skill and courage shown in this particular is their special excellence. It seems to us time that the instructors of youth should forego, for a period at least, teaching on the strength of antiquated texts and traditions their unsustained and airy imaginations for positive knowledge. If there is any relation in life that calls for a straightforward sincerity in dealing with others, it is in our intercourse with children. Now, in view of the fact that the tendency of advancing knowledge is to eliminate more and more the supernatural from human belief, the supernatural certainly as postulated in creeds, and to show its untenableness, there is no well-informed mind, conversant with modern knowledge and possessed of a quick conscience in respect to its relation to children, that will not hesitate to make supernaturalism a prominent part of its positive teaching to them; assured that otherwise it may be but imposing unverified and unverifiable hypotheses upon their trusting minds, which at a later day they may see to have no real basis to rest upon, and which may also prove a serious impediment to the vigorous and free development of their intelligence and character.

More especially will the force of this be recognized in regard to the typical teacher, with more zeal than knowledge, into whose hands the children of Sunday-schools are doomed to fall. Surely, the universe, with its infinite sights and sounds, order, beauty, and inspiration, with its impressive and varied lessons of life and experience, the joyous innocence, trust, and fresh susceptibilities of childhood, the wondrous disclosures of ever-developing science and knowledge, is not so destitute of significance or resources wherewith to instruct and quicken the human spirit that resort must be made to the ill-supported alternative of supernaturalism for enlightenment as to the nobility and meaning of our existence upon this planet.

If it be otherwise, then is our lot hapless indeed: all the more so, if there is nothing better left us to this end than what Orthodoxy offers.

Of course, it is to be remembered that the school of theology from which the *Independent* sprang, and to which, under a certain amount of indefiniteness and non-committalism, it still clings, counts all these things of little value.

According to the fundamental principles of its creed, all nature and human life are out of joint, and there can be no order or beauty anywhere but through supernatural aid and influence. Our critic pities the children in the Brooklyn Sunday-school; but it seems to us, if there are those upon whom its commiseration should be expended, it is those whom cruel fortune has doomed to be educated under the ideas of the system to which the *Independent* adheres, or which it has never yet shown sufficient independence to repudiate. Especially is this true, if we may trust the report a few days since, of a speech of a no less eminent Sunday-school worker than William E. Dodge, a superintendent for thirty years in New York, that Sunday-schools, as at present conducted, are in great danger of driving children away from the church instead of drawing them to it.

As one who has long dwelt in a dark place cannot readily appreciate the bright sunshine or clear sky when he beholds them, so we conclude the *Independent*'s inability to recognize the superiority of the radical Sunday-school to the orthodox one is due to a difference of mental atmosphere.

It has been so long inured to the murky sky, the sulphurous fumes, and tangled logic of dogma and tradition, that even amid their retiring shreds and mists it has not yet recovered the power to perceive the brightness and beauty of more rational methods and conceptions. The light is too strong for its eyeballs. D. H. C.

Mr. Howell Cobb, of Georgia, who was President Buchanan's Secretary of the Treasury, and a representative Southerner at Washington in the *ante bellum* days, has learned something by the war. He writes to the *Christian Union*, of the Future of the Negro in the South, in a spirit of justice and humanity, which, if carried into practice, is all that could be asked. He admits and maintains that upon the white people of the South rests the obligation to "liberate the negro from the thraldom of ignorance, and to elevate his moral character"; that there should be a friendly coöperation between the whites and the blacks by which the latter may permanently secure "all their political and industrial rights as equal citizens," learn "the discharge of their civil duties," and "grow as speedily as practicable, mentally, morally, and politically, to true manhood." This is all very well, and betokens progress. Nor have we any reason to doubt Mr. Cobb's personal sincerity. But through his article runs the thread of the proviso that all this will be done *if* the South is only let alone by the North, which reminds us rather unpleasantly of the old claim that the South would have gradually adopted emancipation, if it had not been for the rise of the abolition movement in the North. The truth is, the North emancipated the negro, and put the ballot in his hands; and not until the South has shown itself more in earnest than it has thus far to protect the negro in these rights can the North withdraw its interest in his welfare, or cease to use all legitimate moral and political means for holding the South to a fair treatment of him.

We still continue our offer of the *Index* for one year for $10 to any one who will send with that sum the address of four new subscribers. An old subscriber who recently responds to this offer, renewing his own subscription at the usual rate and sending four new ones, adds: "This is my contribution to the support of the *Index*, the earnest advocate of freethought and pure morality. May it never want a friend." If only a quarter of our subscribers were to do likewise, each adding four new names permanently to our list, the *Index* would be above beggary, and its future secure.

Let the Universalists count it an honor rather than a shame that they have no missionary for the conversion of the "heathen." The *Universalist Review* is trying to make them believe that it is a cause of reproach that they are behind other Christian denominations in this respect. But, if they will only expend the same zeal in efforts to redeem worse than "heathen" populations at home, posterity will not only pardon, but praise their neglect of the foreign missionary field.

The Irish agitation is not to be wholly for nought. The Irish people are going to get at least partial justice and corresponding relief from their burdens through Gladstone's administration; that is, if Parliament sustains the Premier, as it, without much doubt, will do.

The writer of the articles on the "Monday Lectureship" must be understood as speaking for himself, and not for the *Index* as a whole or editorially. Especially in his enthusiastic indorsement of Dr. Crosby on the Temperance problem should we dissent from him.

OUR LIBRARY.

VI. American Novelists.

In a book about Iceland there is said to be a chapter headed "Snakes," and containing only these words, "There are no snakes in Iceland." And it is characteristic of our novelists that none of them bring forward views so advanced as those of the British and French writers I have mentioned. We have no George Sand or Mrs. Linton, as we have no Swinburne. The reason probably is that the churches are so much stronger here than in Europe. I mean not merely more popular, but better endowed with such culture, tolerance, and philanthropy as Freethinkers treat with respect in any company. Orthodoxy, therefore, is not indignantly denounced, as in many British novels, but is calmly criticised with due allowance for every redeeming trait.

The author who has done the best work in this field is Dr. Holmes. His main aim, both in *Elsie Venner* and in *The Guardian Angel*, is to picture New England life, and advocate high culture united to manly vigor; but he incidentally does full justice to the popular theology. Elsie's own pastor is an example of the weakness into which Unitarianism has been brought by its tendency to compromise; but good, old Dr. Honeywood shows us the most harmless, though not the most consistent side of Orthodoxy. We should like to hear his sermon "On the Obligations of an Infinite Creator to a Finite Creature"; though we pity the people who need to be told that "a man with a crooked spine will never be called to account for not walking straight," or that a good father would not "put into a child's hands the title-deeds to all its future possessions and a bunch of matches." Better still is the physician, with his argument that the selfishness of little children is necessary for self-preservation, and that the range of responsibility is limited by hereditary moral tendencies, diseases, and defects of organization. "We are constantly seeing weakness where you see depravity," he tells the clergyman.

This novel was originally called *The Professor's Story*, and is in harmony with all he says at his Breakfast-table: for instance, that he does not know Truth is such an invalid that she can only take the air in a close carriage with a gentleman in a black coat on the box; and that the Church, in teaching total depravity, talks like a medical society who should assert that "All men's teeth are naturally in a state of total decay, and therefore no man can bite until every one of them is extracted, and a new set inserted according to the principles of dentistry adopted by this society."

One of the early chapters of *The Guardian Angel* shows the wickedness of a common practice legitimately based on this theory, and still advocated in newspapers and orthodox books,—that of trying to break a child's will at the first sign of disobedience. Neither the plot nor the setting of this story is as artistic as those of *Elsie Venner*, but the handling of Orthodoxy is masterly.

Myrtle Hazard flings down her hymn-book, and declares that she will not hear her aunt sing such words as the boys say in the streets. Byles Gridley says in his *Thoughts on the Universe*, "Protestantism means none of your business; but it is afraid of its own logic." The old doctor lays in an extra stock of valerian and assafœtida whenever there is a young minister 'round, for there's plenty of religious raving that is nothing but hysterics. And the Rev. Joseph Bellamy Stoker has his three sermons on the future in store for the great bulk of his fellow-townsmen, known as the sweating sermon, the fainting sermon, and the convulsion-fit sermon, from their various effects

Digitized by Google

his habit of forking pretty much all the world but himself and his lot into the bad place with the devil's pitchfork, and then toasting his own cheese with it; and his practice of preaching cruel sermons in his pulpit, cold-blooded enough to freeze any mother's heart, if nature did not tell her he lied, and then smoothing it all over with the first good-looking young woman he can get to listen to him.

The Autocrat and *The Poet at the Breakfast-Table* I need not quote, though they have much to say worth quoting.

A somewhat humbler type of rural pietism is vividly though coarsely pictured by Whitcher and Eggleston. The latter's experience as "a callow circuit-preacher" enables him, in *The End of the World*, to show not only the ignorant extravagance of the Second Adventists, but all the narrow bigotry of the Methodists. These latter refuse to let their Cynthy Ann marry shrewd, honest Jones because he is a New Light, or Arian, and insist on his joining her church. But this he flatly refuses to do, telling her he is sure she is "too good a Christian to ask me to change for any such reason, knowin' I wouldn't be fit for you, if I did." He keeps looking for "a man that's got common-sense enough to salt his religion with"; and at last the presiding elder tells the local preacher, "It's my opinion that any member of your class would do better to marry a good, faithful, honest New Light than marry a hickory Methodist."

Whitcher's *Widow Bedott Papers* are full of such animated caricatures of the country sewing-circles, donation parties, and similar religious institutions, that the book has been dramatized with some success.

A more partial picture of our village Orthodoxy is given by Mitchell in *Dr. Johns*. The hero is a Connecticut minister's son, endowed with such high spirits, keen intellect, and religious enthusiasm that he is alternately attracted to his father's cold, hard creed, and repelled by it; and it is only after many wanderings that he dies at last in the shadow of the cross. There are good sketches of the deacon, who is always making bargains; of Aunt Eliza, "the impersonation of all good severities"; and of Parson Brunnem, that "heavy-minded, right-meaning man, utterly inaccessible to all the graces; a man to whom life was only a serious spiritual toil, and all human joy a vanity to be spurned, counting the fatigue of his hearers an oblation to spiritual truth, and staggering through life with a great burden of theologies on his back."

Another extreme type, the fashionable Episcopalian, with its fondness for show, dress, and flirtation, can scarcely be better sketched than it is in the chapter of Curtis' *Potiphar Papers*, appropriately headed "Our New Livery."

In the early chapters of Mrs. Stowe's *Nina Gordon*, first published under the title of *Dred*, the frivolity, self-indulgence, and laziness, which often call themselves religion, are exposed with a vigor which may have been one cause of this book's comparative unpopularity. The vivacious little heroine makes a particularly good point, when she answers the charge that she spends too much time on dress in this dying world with: "Why, Aunt Nesbit, yesterday you spent just two whole hours in thinking whether you should turn the breadths of your black silk dress upside down or downside up, and this was a dying world all the time. Now, I don't see that it is any better to think of black silk than it is of pink."

The great wickedness of upholding slavery because the Bible did is denounced with just severity in this book, and also in *Uncle Tom's Cabin*. How good use could be made of the Scriptures as weapons on the other side, we see in her *Minister's Wooing*, which is full of pictures of the religious life of New England just after the Revolutionary War. Mary Scudder is so stanch a Calvinist that she clings all the closer to her creed, when her lover is thought to have died unconverted, and his mother is made almost insane by despair, since she sees in his fate that of almost all mankind, except a mere remnant. Such sorrow only drives the gentle Mary up to such a height of mysticism that she insists on her obligation to fulfil her promise to marry her pastor, though she knows that her heart belongs to her young lover, who returns just before the marriage day, but has to plead in vain, until the doctor himself refuses to suffer such a martyrdom to false ideas of duty as religionists have usually been eager to sanction.

One of the most original passages is the heart-broken mother's saying: "I have thought of giving up the Bible itself. But what do I gain? Do I not see the same difficulty in Nature? I see everywhere a being whose main ends seem to be beneficent, but whose good purposes are worked out at a terrible expense of suffering. I see unflinching good order, general good-will, but no sympathy, no mercy. Storms, earthquakes, volcanoes, sickness, death, go on without regarding us. The doctor's dreadful system is, I confess, much like the laws of Nature, about what one might expect from them."

I have omitted her fear that this state of suffering may be eternal. Otherwise, her complaint is full of truth which disturbed Parker, and is said, at the time of the Lisbon earthquake to have driven Goethe almost into atheism.

A still darker view of the system we have nearly outgrown forms the background to Judd's *Margaret*, a book richly worthy of Darley's graceful illustrations. The girl herself is simply charming in her enthusiasm for our New England scenery, her superiority to the narrow Orthodoxy which makes her for a time dislike the very name of Jesus, her visions of his tenderness toward the children and the childlike, her constant striving after truth and goodness, and her grand schemes of philanthropy in later life. That so refined and gifted a child could spring up amid the coarseness, ignorance, and vice of her early home, is rather hard to believe, even when we know her parentage. Still we can each of us say, as Lowell does in his *Fable for Critics*:—

> "'Tis enough that I look
> On the author of *Margaret*, the first Yankee book,
> With the *soul* of Down East in't and things further East,
> As far as the threshold of morning, at least,
> Where awaits the fair dawn of the simple and true,
> Of the day that comes slowly to make all things new."

Our ablest novelist has brought in the gloom of early Puritanism for the background of his *Scarlet Letter*, and has also shown us in two of his *Twice Told Tales*, "The Maypole of Merrymount" and "The Gentle Boy," how terrible were the asceticism and intolerance which drove our forefathers to flee hither from the mirth of merry England and the freedom in worship of Holland. But Hawthorne has no keener sarcasm than he darts at Transcendentalism in his *Celestial Railroad* and *Blithedale Romance*. Miss Alcott, too, has shown us how this philosophy sows its "Wild Oats." Both these writers have also done us good service by giving places of honor to heroes and heroines with purely secular views of life. The same may be said of Bret Harte, Howells, and Henry James, Jr., the last indeed going so far as to make the interest of the *Europeans* centre in "an innocent Sabbath-breaker," who says frankly: "I don't care for the great questions. They are much beyond me."

But for the American novel which shall fully set forth our views we have still to look. How long need we look in vain?

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

Manifesto of the Brazilian Anti-Slavery Society.

The title of this paper will surprise some of its readers, as the reception of the "manifesto" did the writer. Probably we are not alone in having supposed that, ten years back, the work of emancipation was accomplished in Brazil, or so heartily and successfully undertaken that its speedy accomplishment was assured, and the organization of an Anti-slavery Society at this late day mistimed and useless. Admirers of Whittier will remember his poem, written at an earlier date, even when the Brazilian Government first proposed the liberation of the slaves, in which he eulogizes the Emperor for the undertaking (and, certainly, for both his private and his public efforts for emancipation, Dom Pedro II. deserved the eulogy), and in which he declares so confidently:—

> "Yet a few days (God make them less), and slaves
> Shall shame thy pride no more."

For the idea thus entertained and expressed there was given sufficient cause. The manifesto itself says that the act subsequently passed, having been "announced as the law of emancipation, gave rise to the belief, outside of the country, that Brazil had courageously liberated the million and a half of slaves which she still possessed."

But it seems that this belief went beyond the real fact. The original proposition for emancipation, laid by the Council of State before the Brazilian Parliament, was published in the *Diario* for April 9, 1867. It was probably instigated by the Emperor, who, some time previous, had introduced experimental emancipation on his own palace plantation. The proposal was for a prospective and conditional emancipation. All slavery should cease in the year 1900. The owners of slaves then held should be indemnified by the government. All children born after the passage and promulgation of the act should be free; but those educated in the house of their parents' master should serve the latter till they became twenty-one years of age. A court of emancipation should be established in each town, to enforce the act. A fixed amount should be set aside to provide for the indemnification, and an appropriation should be made for the annual purchase of a certain number. Such was the first proposition. Final legislative action was not had until Sept. 28, 1871, and then a modified bill was passed. This simply decreed that after that date no one should be born a slave in Brazil. It included the twenty-one years' servitude of the children of slaves educated in the house of the master, "thus giving slavery three-quarters of a century in which to disappear in the midst of the most terrible complications." Meanwhile, the power of the master over his slaves was in no measure limited or modified; and his property in them was guaranteed until the extinction of the last. All this was evidently, at the best, but the simplest beginning of the work of emancipation, only the promise of a possible something in the future rather than any present realization. An attempt seems to have been made, during the last summer, to expedite the work by some more effective and radical legislative action. The precise nature of the proposed action does not appear. But evidently it met with a disheartening failure. Either the Chamber of Deputies deliberately voted down the measure, or, as seems to be intimated, utterly refused it a hearing and dismissed the subject without discussion. This action, which took place on the 30th of August last, is regarded as deferring emancipation, tightening the chains of the slave, and giving him no hope but death.

Since that time, some of the earnest lovers of "freedom for the slave and for the country" have come together and organized the society whose name and appeal stand at the head of this article. Holding all shades of opinion as to the time and method of abolishing slavery, but agreeing in the purpose of abolition, they propose a full and free discussion of the subject before the people. They seek to arouse, unite, and direct public sentiment to the reversion of the recent action of the Parliament,—the reintroduction, consideration, and solution of the problem of slavery. Their avowed purpose, says the Rio *News*, is the "limitation of Brazilian slavery within some definite period, the acceleration of emancipation, and the amelioration of the present status of the slave." They begin their work with the issue of the manifesto, addressed "to the country," pub-

Digitized by Google

lished in English and French, and extensively circulated. In this, they recognize the fact that from the first introduction of Africans into Brazil, three hundred years ago, slavery has been made the cornerstone of nationality, and has become so interwoven with the national life that, in the belief of many, the nation could not exist without it. Yet the idea of emancipation has never ceased to be cherished, especially since the attainment of national independence. Coincident with that event, a scheme of gradual emancipation was drawn up to give completeness to the national work. The "abolition tradition" has continued, and found occasional expression in individual efforts down to the initiated reform by the government in 1867, and the imperfect result reached in 1871; that action, even, being practically nullified through the resistance of the slaveholders and of a sympathetic or timid public sentiment. The address then portrays, in clear and unqualified language, the personal suffering and degradation and the corrupting social influence of slavery. It appeals to the Emperor to crown his long reign with the glory of emancipation. It calls upon the parties—conservative, liberal, republican—to withdraw their support from an institution banished by the whole world beside. It urges upon the rising generation the relinquishment of the idea of property in man and the advocacy of free and honorable labor. Finally, it places before the slave-holders the alternative of joint amicable effort with the State for an early emancipation of the slave, which may carry with it an equitable compensation to the master; or, by delay and opposition, provoking a final enforced liberation of the former without any compensating provision for the latter. Furthermore, it reminds them of the fact that the mass of the slave population is illegally held, having been introduced or being the offspring of those introduced into the country in violation of the law of 1831, prohibiting such importation.

The address is temperate, but earnest. Its spirit is patriotic, anxious to give Brazil a worthier place among the countries of the world. It claims to act in the interest of her progress, her credit, her moral and national unity. The society issuing it proposes to call a congress of abolitionists in August next, and to publish an abolition paper at an early day. We hope to hear further from the movement; wishing it speedy and complete success, and that Whittier's closing words for their country may be verified,

"One by one, he fiends of ancient wrong
Go out and leave thee free."

F. H.

Mechanical Invention as a Civilizer.

A VERY suggestive lecture was recently given before the Lowell Institute of this city, by C. C. Coffin, on "Machinery and Modern Civilization." He defined civilization as the sum of our attainments in the use of materials and forces for the promotion of our physical, mental, and moral well-being. He especially treated of the growth of mechanical invention, and the great changes it has made in our modern life. He showed that almost every invention has been opposed on economic grounds, and how great the benefit, even to the laborer thrown for the moment out of employment, which has resulted from the introduction of labor-saving machinery. The *Advertiser* thus reports his account of the times when hand labor was common in all industries:—

The flagstone fireplace with no chimney, the rough table, the rush-strewn floor, the backless benches, the wooden plates, the horn spoons, and the absence of forks, were all mentioned as characteristics of the castles of the old barons. The homes of the poor were devoid of everything we esteem necessary for comfort. Life was mere drudgery, especially for women who were obliged to ply the spindle. Nowhere is there evidence of a spinning-wheel, till one was made in England in the age of Elizabeth. The first machine invented in England for improving the manufacture of textile fabrics was the stocking-frame, invented by William Lee in 1589. In 1555, the Bishop of Ely saw a sawmill in France, an invention unknown in England, where all sawing was done by hand. It is not a very long time since ship-planks were sawed by hand in Medford and East Boston. The bishop wrote a description of the mill; but it was a century before a mill was built in England, and then it was by a Dutch mechanic, who was obliged to take it down in consequence of the opposition of the pit-sawyers. Not till 1767 was the second sawmill built in England, and then it was demolished by a mob of sawyers, who said that it was taking the bread out of their mouths. At that time, hundreds of sawmills were in operation in this country. Not till the fourteenth century were windmills known. With the exception of a few mills driven by wind and water, for sawing and grinding, the human race, down to within a hundred years, was doomed to physical toil.

The vast development of mechanical invention, the almost marvellous increase in the use of machinery, and the growth of commerce, introduce new and most perplexing elements into the study of social science. We can see that in some directions they are working great changes in the life of mankind, while they promise to become the greatest of the civilizing agents of the immediate future. What their outcome will be, we cannot tell with definiteness. All these elements of our civilization are of such recent growth we have not as yet the data on which to base conjectures of the future. This indicates one of the difficulties under which social science labors as a science, and which must separate it from all the other sciences,—that man, as a social being, constantly advances to new and unexpected results. How has this element of machinery changed the conditions of civilization! The problem of labor, also, is one of vast proportions; and the results which its solution will bring none can as yet predict. But social science alone promises to furnish the answer to many a question which concerns the interests of man as a denizen of this world.

G. W. C.

FROM OUR REGULAR CORRESPONDENT.

WASHINGTON, D.C., Jan. 18, 1881.

No name fitter than that of "Lincoln" could be found for the hall in which to hold a memorial service in honor of Lucretia Mott. I sat on the platform this morning and looked over a crowded auditorium, and in the mingling parterre of faces picked out some noble and many notable ones. The strong feminine face, a little severe too in its force, of Mrs. Hayes, was quite marked. By her sat the wife of Bishop Simpson, "the old man eloquent" of the Methodist Church, showing a face of placid yet forceful beauty, the calm repose of ripened old age crowning it as a very mother in Israel. A short distance off, I saw the white-haired head, still fresh and young-looking, of General Birney, whose father's name was once an oriflamme to those politicians who loved liberty. The platform was both a picture and a poem: Mrs. Stanton, with her noble face and head, wreathed with its silver hair, reading in a voice still clear and mellow, though weakening a little into the piping treble of advancing years, exquisite words of eulogy, reminiscent of struggle and strife, of endeavor and work; Frederick Douglass, with his massive head and features that, like a cameo cut in onyx, stood out antique in mould from its strong frame of gray hair and close grizzly beard. Nobody can think of Douglas as the vulgar think of the negro. It is only as a man whose life embraced by genius and in tropical fervor had deepened and glowed until the skin deepened into bronze. On the other side were Robert Purvis, with skin kissed by the sun of his ancestral life into warm beauty, one of the most courtly and debonair gentlemen of his age; and Susan B. Anthony, with strong-lined face, simple in its directness, but losing yearly the severity which struggle can but bring. There is no public person I know who mellows so exquisitely as Susan. All around the platform, with its portrait of the wondrous woman who always bore her testimony in feminine sweetness, but without fear, faltering, or favor, in behalf of "truth for authority,"—her face, looking out from the dead gray of the photograph, still spoke in that lovely steadfastness of spiritual insight and harmony which has made her character and life a type of intellectual and moral beauty, a "thing of joy forever,"—around the platform were such faces as Phœbe Cozzens, May Wright Sewell, Ellen Sheldon, and others. Close by me sat one whose head and face recall the Duycinck portrait of Shakspeare, a former United States Senator; and next to him were the bearded features, still young in their outlook, in despite of fifty years of work and of sharp and sorrowing strife, of one who was of that band of correspondents that, in the early flush of manhood, with pen and rifle, with brain and courage, fought for freedom against slavery, and, in doing so, roused the North, and shaped the nation through their bold chronicling of the Free Struggle in Kansas. As my eye took in these and other faces, and my brain absorbed what was said and recalled, memory, weird master of life, brought back in wondrous outline the massive and dramatic purport of the past struggle which these voices and forms embody and enforce.

Just think of it! A review and eulogy of Lucretia Mott, by Elizabeth Cady Stanton, in the Hall of Lincoln, within sight of Arlington and its thirty thousand graves, with the vitalizing presence and voices of Frederick Douglass and Susan B. Anthony and Robert Purviss to make living links with the past, and then these others coming to the front, or already there! The vivacious speech of Phœbe Cozzens, the keen wit of Mrs. Sewell, the approving presence of the President's wife, with the hundreds of listening and approving faces that made up the pictures,—it was indeed an *ensemble* that conveyed in its details the grandest characteristics of American history. I think civilization, if it could have been embodied in one listening face, would have smiled in rapt benediction upon the gathering.

The annual meetings of the Woman Suffrage Associations are the principal stirrers of this pool. Washington, which probably contains, in a nebulous state, a larger amount of liberal thought and of personality influenced by it than any city except Boston within the United States, has in reality not a single organized effort to express such liberal thought and culture. The suffragists do stir the pool, do arouse some discussion, and break the monotony of political discussion and administrative polity. But that is all. There is not a single social centre around which has crystallized any visible and forceful expression of Free Religious activity. The Unitarian Society has become fashionable in its new environment, and cares as much as the "church for gentlemen," as I once heard the fashionable Episcopal Church called, to have its pews labelled by stencil-plates with names that bear the prefix of "Honorable." I saw that of the Nazarene glow in simple grandeur above these pews. Becoming fashionable, I fear its influence is becoming perfunctionary in character. At any rate, I find no obvious objective activity resulting from it.

There is nothing in the legislative field or that of broader politics as yet to need comment or special criticism. There is a change going on in the South. Material forces are fructifying in spiritual entities as they should always do, if genuine products of an industrial civilization. Napoleon once said of an army that it travelled on its commissariat. We may as well recognize the fact that civilization does the same. So the South is slowly passing from restoration, reconstruction, and reaction, into a regenerative epoch; and the first clear evidence, as is very natural, comes in the political field. Parties are breaking up, and the solid South breaks too. Was it Lydia Maria Child who once said, "God used instruments whom she would not touch with a ten-foot pole"? In the matter referred to, Chalmers of Mississippi is of more importance and perhaps more useful even than Bruce. Alvin Stewart is recorded to have once prayed in an anti-slavery meeting that the sinners and swearers might be brought to a realization of the evils of slavery, for he was sure that then the saints and the churches would follow. When the sinners are urgent for an enlargement of free schools, and demand an increase of educational opportunities for the "niggah" in particular, and "down South" in general, there is cause for rejoicing. Such is now the fact. It is to be hailed as a new proof of the value of free principles.

THINON.

RELIGIOUS CULTURE OF THE YOUNG.

Practical Suggestions for Teachers and Parents.

The articles in the two numbers of the *Index* for December 30 and January 13 have treated the question of the religious education of the young very broadly and philosophically, so that it remains for me rather to assume the principles which they have laid down, and to come a little nearer, if possible, to the actual work which we should aim to accomplish. Unquestionably, there is a critical, if not a destructive, work to be done in regard to the old methods of religious training. But has not this work been too negative and sweeping? Do we not now need rather a reproductive criticism, which shall see what was good in the teachings of the Church and the Sunday-school, and insure the survival of the best in it, rather than a protest which shall destroy good and bad together?

It is not at all strange that radicals have felt that it was such an unspeakable blessing to be freed from the incubus of Calvinistic theology which rested upon

Digitized by Google

them and their fathers that they have thought they had done enough for their children in bringing them up in the fresh air and sunshine, and letting natural religion have a fair chance for growth and life.

But, even on this side, there is still careful and good work to be done for the child. The old theology still exists and is active, and, with all our care, our children are liable to be exposed to influences which are skilfully managed so as to impress sensitive natures and lively imaginations. We ought to know what its real dangers are, and how to guard children from them.

Read in Judge Sewall's Diary the account of the sufferings which his daughter went through in her religious struggles, and see how powerless her noble father and excellent mother were to point out the true meaning of this mental torture. Ask any liberal physician to give his experience of the results of the religious excitements in producing not only immediate, but hereditary nervous disease, and enough will be given to show the importance of guarding children against such influences, not only by shutting them off from false teaching, but by giving them inward strength and faith which will render such doctrines as powerless over their minds as the superstitions of Greece or Rome.

We need a great deal of work in this direction which shall be preparatory, and assist the parent or teacher to know what the needs of the young soul really are.

But this is only prevention against evil from without: it is not really furnishing the young mind with the spiritual nourishment it needs and craves. This critical work needs to be done to help the teacher; but the teacher's direct influence upon the child should be rather affirmative than negative, and should help to develop his own nature rather than to impose limitations upon it.

Without attempting a thorough analysis of the religious sentiment, let us see what it is which we ought to aim at securing to the child by religious teaching. We want to give him a habit of mind which shall keep constantly in view great, universal principles, and wide relations to humanity instead of narrow, selfish considerations. As the child's first lesson in physical life is to become related to his surroundings, learning that he is not alone in the universe, but by sight and touch and hearing is connected with all around him, so his spiritual sense is to put him into relation with all other spirits and with the Universal Spirit. Goethe expresses this in his well-known and most suggestive statement of the "Three Reverences." With the more active consciousness of self, and the sense of self-reliance, must also be developed the dependence upon the higher powers, the mutual dependence of human beings upon each other, and even the dependence upon matter in its lower forms. But the child cannot receive this directly as science and philosophy, but must learn it through the medium of symbolism, through poetry and sentiment.

The observation and study of nature is a great means of religious teaching to a child. Nature is, as Goethe says, the garment by which God is seen; but this study must not be the mere analysis of nature, which is a needful step in science, but it must always keep the part in relation to the whole which, is the function of religion. It is only later in life that we would dissect the animal to see its exact type and form; but we would teach the child to love the bee and the butterfly, the cat and the squirrel, by a sympathetic observation of their lives and habits, and by so doing help him to recognize the order, beauty, and happiness of the universe.

Then we wish to form a spirit within the child which shall give him strength and comfort in the trials of life. Can we not all look back and see how much of this strength we gain from the experiences of lofty souls who have lived before us, the expression of whose thought and experience makes the sacred literatures of the world? How much of this is expressed in hymns which have become dear and familiar to us! When tempted to murmur at some trial laid upon us, do we not brace ourselves with that noble verse,—

"Must I be carried to the skies
On flowery beds of ease?"

Or, in loneliness and sadness, do we not love to hum the sweet lines of the psalmist, "The Lord is my shepherd"? What a help is there in that single expression, "the valley of the shadow of death"!

Do we not owe it to our children to give to them these helps and soothing ministrations? But just as much are we bound to guard them against "There is a river filled with blood," or that selfish verse,

"I was not born as thousands are
Where God was never known."

We must teach children in fables and parables, for so only can they receive spiritual food, even as they cannot make their daily bread of nitrogen and carbon; but we must remember Plato's caution, "to guard those who teach fables to the children," lest they give poisoned confectionery instead of honey distilled from fragrant flowers. Then, we must in the same broad, living way strengthen the moral nature, make the conscience healthy and vigorous, and the will firm, and yet an obedient servant, and not an arbitrary master.

A twofold work must be done in morals,—by the transcendental method, which appeals to the inward feeling of right, and by the utilitarian standard, which shows the justification of the inward law in its effects upon the well-being of humanity.

Both of these methods are religious, the one relating us to the centre,—to the inward feeling, to the spiritual motive,—and the other connecting us with the whole circle of life and humanity, and involving every question of individual and social ethics.

All these influences should help toward that spirit of love which is the name for a true relation to all that has being,—a love which is one with wisdom and justice, but is also warm and tender. Thus broadly sketched, the extent of the work is evident; but we can only hope to give hints and suggestions of detail and practical methods at first. We invite communication, criticism, and coöperation in it, both in fitting teachers and parents for their work and directly influencing children themselves.

The great means of instruction must be the fresh and pleasing presentation of old truths in the form of narrative and poetry, drawing from actual lives as far as possible. The child says, "I like a true story"; and, much as the fictitious tale of courage may stir the blood, the knowledge of the actual existence of the hero brings the lesson home to us. E. D. C.

BOOK NOTICES.

NOTE.— *It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HISTORY OF EGYPT. By Clara Erskine Clement. Boston: D. Lothrop & Co.

We have already had occasion to refer to the series of compendiums of history to which this volume belongs, in course of publication by the enterprising house whose name appears above. They possess in some particulars a unique character. Bound in handsome covers, profusely and fittingly illustrated, with beautiful paper and printing, they are not only exceedingly creditable specimens of book-making, but valuable contributions to the diffusion of popular knowledge in respect to the countries of wonder and antiquity to which they are devoted. The author of the present volume has already won for herself a place in successful authorship by *A Handbook of Legendary and Mythological Art*, and other works which she has given to the public of like research and scholarship. In tracing the course of the history of Egypt, she writes under the influence of an enlivened interest in its records through the fresh impressions of a preparatory sojourn and study among its remains as they appear to-day. The result is a succinct and graphic outline of this ancient civilization extended to the present time, that affords a convenient manual of reference and an excellent groundwork, alike for young and old, for more exhaustive reading in its direction in the future.

THE HEAD OF A MEDUSA. By George Fleming, author of *Kismet* and *Mirage*. Boston: Roberts Brothers.

The author of this story has given so much pleasure by her two previous novels *Kismet* and *Mirage* that she might very properly have come before the public wearing no disguise, especially as in her case the secret of her identity has been no secret from the first, while other writers of the "No Name Series" travel *incognito* even to this day. Putting off her anonymous mask, she now puts on a pseudonymous one, "George Fleming," the name of a character in *Kismet*. The pseudonym is one that will not require many stories of the power of the present one to make it highly honorable. It is deservedly so already. For *The Head of a Medusa* is a very beautiful, powerful story. It is finely conceived, and it is admirably and consistently developed. The style is equal to the conception and development. There are passages of remarkable force and striking beauty. Very seldom, almost never, is there a false note. A critic has declared the author of the book to be a mixture of Henry James, Jr., and of Ouida. But of Henry James, Jr., there is very little even in the character, Mr. Clifford Dix, who is supposed to represent him because "his books are impartially international," and he says that Boston is the literary junk-shop of Europe. The resemblance to Ouida consists in the intensity of the book, but the intensity is not Ouida's kind. The story is of one who "woke too late to find how bare the rock, how desolate, on which she had cast her precious freight." A profound idealist, she marries a man who is wholly different from her ideal conception of his character. For all its power and beauty, the book is an exceedingly painful one to read. It is one of a large class of pessimistic novels,—novels, that is, that depict the tragic side of life, and especially the tragic side of marriage. That two of the many characters in the book are happily married is a great relief.

THE February *Atlantic* contains its usual amount of good reading matter. Among the most important articles is one from Henry Hull, in which, after enumerating some of the various lines of trade and business that have experienced a marked revival in the past year, he says that the American shipping interest is the only one of importance that has not been benefited. In a commendatory article on "German Co-operative Credit-Unions," Richard T. Ely says: "The tendency of our times is to conduct all business on a large scale, and crush out the 'small man.'... The credit-unions aim at preserving the independent existence of as many of the poorer classes as possible." The success of the unions are proof that they supply an existing need. The first was started less than thirty years ago. In 1878 there were 1,841 of them in existence. In an interesting article, John Fiske begins an answer to his question "Who are the Aryans?" He says, "Whence those people originally came it would be idle to inquire, but we may fairly conclude that they first attained to something like world-historic importance in the highlands of Central Asia, somewhere about the sources of the Oxus and the Jaxartes." The name is derived from the occupation of the people, that of cultivators of the soil, and indicated a class of land-owners, who in time came to attribute to themselves a superiority to the tribes who were subjected to their rule and made to serve them. These people have spread widely over the world, and comprehend "the most dominant races known to history, Greeks and Romans, Slavs and Teutons, with the highly composite English." He thinks it not unlikely that in time "men of English speech will by and by have seized upon every part of the earth's surface not already covered by a well-established civilization, and will have converted them all into Aryan countries." Mr. Fiske closes his article with a hint that something more may be forthcoming as an exposition of the prehistoric culture of this lordly Aryan race to which we all belong. Other articles are Perley Poore's "Reminiscences of Washington," R. G. White's "In London Again," Wm. M. Rossetti's "Wives of the Poets,"—La Fontaine, Molière, Racine, Lessing, and Heine.

FOREIGN.

A NUMBER of land meetings have been prohibited in Ireland.

THE usual sermon to children in Westminster Abbey on Innocents' Day was preached by Dean Stanley to a large congregation.

AN anonymous donor, "A. B. C.," has given to the National Society for Promoting the Education of the Poor in the Principles of the Established Church the sum of £2,000.

A TERRIBLE accident occurred on Christmas day at the village of Saillagot, in Tarn et Garonne. The roof of the church fell in during vespers, and seven persons were killed and fifty severely injured.

THE tomb of Immanuel Kant at Königsberg will soon be decorated in a worthy manner. Upon a suitable pedestal, a marble bust of the great philosopher

Digitized by Google

will be placed. The bust is the work of Prof. Siemering.

A COMMEMORATIVE tablet was recently placed at Besançon, on the house in which Victor Hugo was born. Victor Hugo, though unable to bear the excitement and fatigue of attending, sent a letter of thanks; and the proceedings were very enthusiastic.

MRS. O'BRIEN writes from Roserville, Ventnor, Isle of Wight, on Christmas eve: "In my garden here, I have in full bloom four different kinds of roses, veronicas of every shade, double stocks, French marguerites, cyclamens, scarlet geraniums, primroses, and violets in profusion."

AFTER a two days' trial, twelve persons have been condemned at Brussels to various terms of imprisonment, ranging from six years to one year, on charges arising out of the traffic in English girls for immoral purposes. Eight of the accused were men, and four women. As the case concerned English girls chiefly, an English solicitor watched the proceedings on behalf of the English Government.

THE Socialists are, it is reported, being attacked with great energy by the authorities in South Germany. It is feared that large and powerful secret societies with Socialist tendencies exist there. In Mayence, the house of a Socialist leader, Herr Leyendecker, has been thoroughly searched by the police; and many treasonable papers are said to have been discovered. A workmen's club or institution has been dissolved by the police in Mayence, and Frankfort is threatened with a state of siege.

A GREEK "MANIFESTO."– The following is from a document sent by "The Republican Greek Committee of 1880" to some of the resident Greeks of London: "To arms, Greeks! You who are heirs to the heroes of Marathon and Thermopylæ, arise as one man against not only the strangers who are without our gates, but also against those who are within. Greece for the Greeks; and no longer to be ruled by foreign nominees, subsidized by Russia, England, and France. Away with the Othos and Georges, and invoke the shade of those Greek patriots who in our time have died for Greek independence. Let us show to the world that we are worthy descendants of those who gave liberty, science, and intellectual culture to the world two thousand years ago. Arise, then, as one man, not only for Thessalia and Epirus, but also for every inch of Greek soil yet within the murderous grasp of the Ottoman. Be Europe with or against us, it matters not; for the aurora of universal freedom begins to dawn upon the world."

GARIBALDI'S letter to the *Secolo* calls attention in his usual style to one of the greatest evils attendant upon the system of universal military service. Of all the emigrants landing in New York, it is declared that "the most deformed, rickety, dirty, wretched, and thievish are the Italians." Too true, says Garibaldi, and why? Because the Royal Cuirassiers, the Royal Carabinieri, the soldiers of all arms, the gendarmes, the police and the monks, must all be picked men. The flower of the population being thus doomed to compulsory or voluntary celibacy, "what remains to propagate the Italian race? The narrow-chested, the rickety, the scrofulous, the deformed, the lame, and all that sort of people." Garibaldi only repeats the warning which Haeckel years ago addressed to the rulers of Germany, when he told them that the principle of universal military service might strengthen a nation for a time, but it insured its ultimate degeneracy by practically decreeing "the survival of the unfittest."—*Pall Mall Budget.*

THE anti-Jewish agitation in Prussia continues. Early on New Year's morning, the Unter den Linden and other streets were made the scenes of most unseemly violence. Large crowds of riotous merry-makers, mainly students, gathered before the chief café of the town, much frequented by the Jews, smashed the windows, and mobbed all the Jews whom they met. The police were comparatively helpless. Another café was invaded, and emptied of its Jewish customers. Large and stormy public meetings continue to be held. A large students' meeting took place on Monday to discuss the best means of extending the agitation. Deputations from the universities of Göttingen, Leipzig, Kiel, Rostock, and Halle were present. Fourteen hundred Berlin students, ten hundred and twenty-two Leipzig students, and numerous others, have already signed the anti-Jewish petition to Prince Bismarck. The agitator, Dr. Henrici, has been dismissed by the authorities from his post as schoolmaster.

A DISPUTE about burial-fees has led to some disgraceful scenes in Brightside churchyard, Sheffield. On Friday, January 7, a Mr. Fenn, who is a member of the Congregational chapel there, went to bury an infant child; but was met by a demand from the sexton for seven shillings as fees. This Mr. Fenn refused to pay, and the gates of the churchyard were then closed against him. After some altercation, he and two friends gained admission, when they found the sexton and his son filling up the grave. A trial of strength then took place, one party seeking to reopen it, and the others throwing back the earth as fast as it was cast out. Ultimately, the professional grave-diggers gained the mastery; and the parties retired, failing to gain an interview with the vicar, although he was seen looking through the vestry window. On Saturday, the struggle was renewed, Mr. Fenn going to the church-yard accompanied by several hundred persons. Some men proceeded to reopen the grave in which a child had been buried on the previous day. The sexton and his son tried to prevent this, when the crowd pushed them into the grave. After they were got out, the people held them back while the funeral service was conducted by a Congregational minister. The report adds that a collection was then made to provide for Fenn's expenses. From first to last, it is a scandalous story, which reflects discredit upon all concerned. The question of fees ought to be settled in some other way than by a pitched battle over an open grave, and a minister of any denomination should be ashamed of conducting a religious service commenced in such a manner.—*Lloyd's Weekly.*

JESTINGS.

A CONNECTICUT four-year-old, spying the gray hairs on her mother's head, said, "O mamma, you've got a lot of basting-thread in your hair."

THE people of Jamaica turned from the wreck of their homes, destroyed by the late high wind, and demanded of Boreas, "What d'you make a cyclone blow for now?" And Boreas answered with a whisper low, "By ginger, I don't know."

A BOY who had been engaged in a fight was reproved by his aunt, who told him he ought always to wait till the other boy "pitched upon him." "Well," exclaimed the little Cæsar, "but, if I wait for the other boy to begin, I'm afraid there won't be any fight."

A RURAL schoolmaster, coming out of the schoolhouse after the instructions in geography yesterday, said to the young schoolmistress who accompanied him, "Why do you preserve such a frigid aspect toward me, Sarah?" "Because I want torrid myself of you," was the temperate retort.

A GALVESTON poet came into the sanctum hurriedly, with a copy of the *News* in his hand, and going up to the editor remarked: "I did not notice my little poem on the 'Golden Tints of Expiring Autumn.' I suppose it was crowded out." "No: it was crowded in." "I don't see it." "Look in the waste basket. That's where it was crowded in."—*Galveston News.*

SECRETARY EVARTS tells an anecdote about John Marshall, who, when a fellow-passenger in a stage-coach exclaimed, "We are near the birthplace of Patrick Henry: how could he fail to be an orator when born amid this grand scenery?" replied, "Young man, this scenery has been here ever since Patrick Henry was born; but there have not been any more Patrick Henrys."

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

THE IMMORTAL LIFE.

By John Weiss.

12mo. 255 pp., with Heliotype Portrait of the Author.

PRICE $1.50.

What the Critics say of this Book:

Mr. Weiss is a suggestive rather than a convincing writer. He lays no foundations, and builds no structures in whose shelter men can find rest; but he takes one to points of elevation whence noble views are possible, and in quick glances opens up the mysteries of the soul and its life. The essays do not all treat directly of immortality, but they have what Arnold calls the unity of tendency. They are full of side-lights on the great problem. Mr. Weiss regarded personality as a prime and fundamental element in the structure of things, and he believed in a "personal continuance" with a steadfast faith.—*Christian Union.*

This posthumous volume on the life of man immortal proves how deep was Weiss' faith in the sublimity of man's nature. It is worthy the perusal of every one who doubts or believes the principle of eternal personal life hereafter. We bespeak for this strong work a wide welcome among thoughtful persons. The pages are full of gems that might go far to swell a book of notable quotations on life, belief, emotion, faith, work, hope, and progress.—*Boston Transcript.*

In this age of scepticism, when almost everybody doubts and insists upon proof, this work cannot fail to be a great help to those whose visions are clouded by fears that the grave ends all, and that there is no spiritual existence beyond the dark valley.—*Boston Herald.*

"The Immortal Life," by John Weiss, has for its theme "The Idea of the Hereafter," and is a brave and beautiful presentation of the topic by one who was an evolutionist. The author has a rare combination of the dainty and rugged in his style, one moment striking a pick-axe into some stony foundation, and the next planting flowers on the *débris* he has gathered. Without apparent connection, the chapters of this volume do combine to prove a strong support for the hope of "personal continuance" in the future.—*Independent Methodist (Baltimore).*

The essays of the late John Weiss on Materialism, Development, etc., continue to excite wide discussion. His harmonizing of the principles of evolution with creation will find many followers. Even some prominent teachers of the truths of revelation accept, or at least omit to deny, that the facts and theories of an original creation and subsequent development do not conflict.—*Indianapolis Journal.*

Those who were attracted by Mr Weiss' genius when alive will find here its best representatives. Here is his mature thought, the last, best offerings of his experience, observation, and reflection. He was an evolutionist and a maintainer of immortality. He can be read with an increasing respect for human nature and a sincerer tribute to Deity.—*Boston Commonwealth.*

Mr. Weiss' great argument for a future existence is the nature of human *personality*. The argument probably will not convince persons with a strong natural tendency to disbelieve immortality; but it clearly proves that science has not yet, as many persons apprehend and some claim, given a negative decision on the old question of immortal life. The old faith still stands; and people may hold it with Mr. Weiss, and yet accept all the attested facts of recent science.—*Index (Boston).*

We will send the book, postpaid, to any address for $1.50

LOCKWOOD, BROOKS & CO., Publishers,

381 Washington St., Boston.

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,

3 Tremont Place, Boston, Mass.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . .	10c.	per line.
" 13 " 25 " . . .	8c.	" "
" 26 " 51 " . . .	6c.	" "
" 52 " . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

L. PRANG & CO.'S

Valentines for 1881.

Our assortment of Valentines this year is larger and more elegant than ever before, and the sentiments contained in the verses are as healthy and free from the usual silly sickliness as the designs are artistic.

They are mostly adorned with rich silk fringe and tassels, and some contain satin printing.

Particular attention is called to an assortment of VERY HANDSOME VALENTINES for CHILDREN.

L. PRANG & CO., Publishers,
BOSTON.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress St., Boston.
GEO. W. PARK. GEO. F. PIPER.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sanbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

Suitable for Knitting Stocking, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 580.
VOL. I., NEW SERIES.—NO. 32.

BOSTON, MASS., THURSDAY, FEBRUARY 3, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

I AM that which has been, which is, which will be; and no one has yet lifted the veil that covers me.—*Egyptian.*

THOU, Lord, art one with Supreme Wisdom and with the lower wisdom. All knowledge is thy form. Thou art hidden, indescribable, without name, inconceivable. Thou art smaller than the smallest, and greater than the greatest. Seeming many, thou art one. All things are in thee, unknown, all-knowing.—*Hindu.*

THE reason which can be reasoned is not the Eternal Reason. The name which can be named is not the Eternal Name.—*Chinese.*

TOUCHING the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.—*Hebrew.*

O THE depth of the riches, and of the wisdom, and of the knowledge of God! How unsearchable are his purposes, and his ways past finding out! For who hath known the mind of the Lord? or who hath been made his counseller? or who first gave to him, and *shall* receive a return? From him, and through him, and to him are all things.—*Christian.*

WITH God are the keys of the secret things. No vision taketh him in; but he taketh in all vision.—*Mohammedan.*

I KNOW by myself how incomprehensible God is, seeing I cannot comprehend the parts of my own being.—*St. Bernard.*

GOD is the light which, never seen itself, makes all things visible, and clothes itself in colors. Thine eye feels not its ray, but thy heart feels its warmth.—*Richter.*

WE, too, would say God, if the moment we said God you would not pretend that you know all about him.—*Matthew Arnold.*

WE stand here at the limits of our knowledge: we gaze into an abyss we can fathom no further. But this much at least is certain,—that the personal image which meets our gaze there is but a reflection of the wondering spectator himself. If we always bore this in mind, there would be as little objection to the expression "God" as to that of the rising and the setting of the sun, where we are all the time quite conscious of the actual circumstances. . . . At any rate, that on which we feel ourselves entirely dependent is by no means merely a rude power to which we bow in mute resignation, but is at the same time both order and law, reason and goodness, to which we surrender ourselves in loving trust.—*Strauss.*

WE cannot think far in any direction without coming upon that which is more than all our knowledge, something that is and must be in itself unknown, not because it is uncertain, but because it is far too real for our superficial faculties. We cannot mark phenomena without thinking of substance. We cannot admire the ordered system of the universe without aspiring in imagination to law above law, until at the topmost height one inconceivable stream of force springs into a myriad channels of harmonious action. We cannot feel the world's heart beat in the ceaseless energy of living things without adoring an all-pervading Life. Yet substance, law, power, and life are only names of the unutterable; the last murmurs upon the lip when different paths of knowledge open on those measureless contemplations which command the worship of silence.—*Picton.*

CURRENT TOPICS.

IF, as reported, President Porter of Yale College has ever said that "Juniors in college frequently are evolutionists, but Seniors usually get over it," it only proves that even wise college Presidents can make very foolish remarks.

BY a recent decision of the Supreme Court of Wisconsin, a debt contracted on Sunday is not valid and cannot be collected, even though the debtor should afterward promise to pay it,—which, even if good law, is not good morality.

THE Bulletin Committee of the Associated Charities in Boston recommend to citizens to carry the tickets of the Society in their pockets, ready to be handed to street-beggars. By presenting these tickets at the office of "the Charities," those really deserving help will be cared for.

THE American Tract Society has issued a biography of Jesus, printed in Hebrew, for missionary work among the Jews. It is written by Alexander Meyrowitz, LL.D. Though closely following the story in the New Testament, it is not a literal translation. The parables are put into the form of Hebrew verse.

ONE of our contributors recently, in a book notice, related the incident of a barber who, while using the shears, startled him with some question about Arnold's *Light of Asia*, which the man of tonsorial art was reading. But a subscriber sends word that he has a barber who is ahead of the *Light of Asia* man,—one who broke out the other day with the inquiry whether he had read Haeckel's last work on the Evolution of Man; and our subscriber had to confess that the barber was ahead of him.

THE American Library Association promises an occasion of exceptional interest for its fourth general meeting, which is to be held in Washington next week. The Convention will occupy three entire days, and will include addresses from some of the most distinguished educators and persons engaged in library work in the country. We notice that the Convention is to be honored with a reception by President Hayes, and other courtesies of the capital will doubtless be extended to the members of this most important Association.

ROMAN CATHOLIC Bishop McQuaid, of Western New York, appears to have a foreboding that church property will be taxed in this country before very long. In a recent letter to his diocese, he refers to the matter as a threatening evil which the Church may have to meet; and he advises the parishes under his care to free themselves as speedily as possible from any debts they may be burdened with, so that, when the evil day of "church taxation" comes, they may be in a better condition to bear the new burden without the danger of losing any of their property.

REV. DR. MALLALIEU made the prayer in Tremont Temple previous to Wendell Phillips' reply to Chancellor Crosby's address on Temperance, and is reported to have prayed fervently that a baptism of common-sense might descend on "that Rip Van Winkle of the Temperance Reform," who spoke there two weeks before. Such a "prayer," it may be safely said, helped neither the temperance cause nor the cause of religion. If Dr. Mallalieu was burning with a caustic criticism of Chancellor Crosby, which that audience needed to hear, he should have been allowed a few minutes for speaking directly to it, manfashion, with his eyes open.

IT looks as if an attempt were to be made to prove that George Eliot recanted her sceptical opinions in the last year of her life. Her marriage with Mr. Cross was in a conservative church, and according to the ordinary Episcopal form. A Unitarian clergyman officiated at her burial, and no Comtist spoke. And now it seems that the book she last read was the *Imitation of Christ*, since a copy of it was found near her empty chair after her death. A correspondent of the Philadelphia *Presbyterian*, who speaks of this fact, adds, "It is supposed she was not so decided a Positivist as she was said to be."(!) Here, evidently, are all the elements working toward the claim that she died "a good Christian."

A FRIEND thinks that the Reverend Ritualist Knox-Little, whose opinions of woman, expressed in a Philadelphia lecture, are receiving the deserved castigations of the press, must have derived his views from the now disappearing barbarism of Japan; for Miss Bird, in her *Unbeaten Tracks in Japan*, reports a code there on the position of women closely resembling the ritualist preacher's,—namely, "the wife has no lord and master but her husband, therefore she must do his bidding and not repine. The rule which women must observe is obedience. . . . The wife must obey the husband in all that he orders her to do; and, when he is angry, she must not resist, but obey. All women shall think their husbands to be heaven, so they must not resist their husbands, and incur the punishment of heaven. Women shall always keep to their duty, rise early and work till late at night. She must not sleep during the day, and must not neglect her weaving, sewing, and spinning, and must not drink too much tea or wine. During festivals, she must first visit her husband's relatives in preference to her own, and, except her husband allow her, she shall not go out or give gifts to any one. The minds of women generally are as dark as night, and are more stupid than men. Women are stupid, therefore they must be humble and obedient to their husbands. In all stations of life, the wife must stand behind her husband. Though she may have done good deeds, she must not be vain of them. Though it be said she is bad, she shall not resist: she will continue to improve herself; and, when she comports herself wisely the intimacy between herself and her husband will be a happy one." On the whole we think this a little better than the Knox-Little code.

Digitized by Google

For the *Free Religious Index.*

WORDS.

An Essay read before the Milton Club of Brooklyn, N.Y.

BY W. H. BOUGHTON.

"There is nothing more common," says Voltaire, "than to read and to converse to no purpose. In history, in morals, in law, in physic, and in divinity, be careful of equivocal terms." One of the ancients wrote a book to prove that there was no word which did not convey an ambiguous and uncertain meaning; and, if we possessed this lost work, it would probably furnish a curious commentary upon our dictionaries of synonymes. Whenever the same word is associated by the parties with different ideas, they may converse or controverse until the crack of doom. This, with a little obstinacy and some agility in shifting his ground, makes the fortune of an opponent. While one party is worried in disentangling a meaning, and the other is winding and unwinding about him with another, a word of the kind we have mentioned, carelessly or perversely slipped into an argument, may prolong it for a century or two. Vaugelas, who passed his life in the study of words, would not allow that the *sense* was to determine the meaning of words; "for," says he, "it is the business of words to explain the sense." Kant for a long while discovered in this way a facility of arguing without end. Throw out a word capable of fifty senses, and you raise fifty parties. Should some friend of peace enable the fifty to repose on one sense, that innocent word would lie in forgetfulness in the dictionary. Plato and Aristotle probably agreed much better than the opposite parties which they raised up imagined. Their difference was in the manner of expression rather than in the points discussed. The Nominalists and the Realists, who once filled the world with their brawls, and who from irregular words came to regular blows, could never comprehend their alternate nonsense,—whether, in employing general terms, words or names only are used, or whether there is in nature anything corresponding to what we mean by a general idea. The Nominalists only denied what no one in his senses would affirm, and the Realists only contended for what no one in his senses would deny. Do we flatter ourselves that the logomachies of the Nominalists and the Realists terminated with these scolding schoolmen? Leibnitz confused his philosophy by the terms *sufficient reason* (probably meaning *cause*). Even Locke, who has himself so admirably noticed "the abuse of words," has been charged with using vague and indefinite ones. He has sometimes employed the words *reflection, mind,* and *spirit* in so indefinite a way that they have confused his philosophy. Even the eagle eye of Newton grew dim in the obscurity of the language of Locke. We are astonished to discover that two such intellects should not comprehend the same ideas; for Newton wrote to Locke, "I beg your pardon for representing that you struck at the root of morality in a principle laid down in your book of Ideas, and that I took you for a Hobbist."

The removal of a solitary word may permit the light to shine upon a whole body of philosophy. "If we had called the *infinite* the *indefinite*," says Condillac, "by this small change of a word, we should have avoided the error of imagining that we have a positive [experiential] idea of infinity, from whence so many false reasonings have been carried on, not only by metaphysicians, but even by geometricians."

At the Council of Basle, for the convenience of the disputants, John de Secubia drew up a treatise of undeclined words, chiefly to determine the signification of the particles *from, by, but,* and *except,* which it seems were perpetually occasioning fresh disputes among the Hussites and the Bohemians.

In jurisprudence, much confusion has occurred in the uses of the term *rights,* yet the social union and human happiness are involved in the precision of the expression. In politics, great evils have resulted from abstract terms to which no ideas are affixed,—such as the equality of man, the sovereignty of the people, loyalty, reform, public opinion, liberty, and other abstract terms, which have excited the hatred or the ridicule of the vulgar.

Abstract ideas as *sounds* have been used as watchwords. And, as Locke says, "wisdom, glory, grace, etc., are words frequent enough in every man's mouth," but think of their embarrassment if asked to define them.

Referring to the mutability of the meaning of words, let us instance *tyrant, parasite,* and *sophist,* originally honorable distinctions, *apology, impertinent, indifferent, extravagant,* etc. Think of the confusion of ideas which has resulted from the *common-sense* of the Scotch metaphysicians. Think of the astonishment of the frugal Epicurus, if he could know that his word *pleasure,* intended by him merely to soften Stoic austerity, had been associated with his own name, and that *Epicurean* means gluttonous. Imagine him reading the line, "The fattest hog in Epicurus' sty."

A misnomer confuses all argument. Think of *rents, riches,* and *value.* Before entering upon a discussion with the metaphysician, let us first settle what he means by the nature of ideas,—with the politician, his notion of liberty and equality; with the theologian, what he considers orthodox; with the political economist, what he considers to be value and rent. By this means, we may avoid that perpetually recurring laxity or vagueness of words, which makes every writer or speaker complain of his predecessor, and attempt, sometimes not in the best temper, to define and to settle the signification of what the witty South calls "those rabble-charming words which carry so much wild fire wrapped up in them."

So far, I have taken largely and sometimes literally from the elder Disraeli; and, although this text is a long one, I think we may materially condense it, and conclude that it is impossible to say *words* to a half-dozen men and be certain that they all understand you alike. With "Words," then, for a text, let us indulge in a few reflections.

I.

Confusion of words leads to confusion of ideas; and this leads inevitably to want of sympathy with the earnest thoughts of others. Numerous illustrations of this fact, as related to the thoughtful opinions of intelligent people, will occur to every one. And a ludicrous instance of it, as related to absurd people, is furnished by the significant fact that, at the marriage of Caddy Jellyby, everybody had a philanthropic mission, but nobody with a mission cared a straw for anybody else's mission.

II.

We are told that the progress of science and scientific knowledge have revolutionized the modern world; and we hear no end of praise of the scientific method. This word, "science," is in a very nebulous condition. Not long ago, a paper was read before a large audience, entitled "The Scientific Test of Immortality." But there are no scientific tests of immortality; for, if there are, then by which of the sciences shall immortality be tested? Surely not by the methods of the only science which is purely abstract, not mathematically: it is hardly a question of quantitative soul. Surely not by the methods of any of the concrete sciences,—not, for instance, biologically, not sociologically, not chemically, and not psychologically. It cannot be treated psychologically any more than it can be treated astronomically. In a word, such subjects cannot be treated scientifically. It behooves us, then, to ascertain what science is. Let us try our hand at defining it.

Science is the unification of such *superior* knowledge as is conditioned *proximately* by experience; and is thus distinguished from so much of *philosophy* as consists in the unification of such *supreme* knowledge as is conditioned *ultimately* by experience. Science includes knowledge, but all knowledge is not science. Science is that superior kind of knowledge which has been generalized (and not merely particularized), systematized (and not merely arranged), and, above all, verified (and not merely assumed or preconceived).

III.

Notwithstanding the wrangles, the refinements, the pomposity, the arrogance, the intolerance, the choplogic, and the jargon of the scholastics, the theologians, and the metaphysicians, and notwithstanding the hasty generalizations, the crudities, and the speculations of even such minds as Plato and Aristotle, the charms of speculative thought are the most enduring attractions which the ages have left us. These charms are ever new. The witchery of the dreamer, the theorist, the idealist in all ages,—in a word, the men of ideas, however warped or however grotesque, are the names which live. No one who shall ever hear of Darwin can forget my Lord Monboddo. The glory of the military conquests of Greece and Rome have long since ceased to dazzle. Why? Because the dominant idea back of them was territorial acquisition. The Grecian statuary—and in a word, Grecian Art—have back of them no force which can propel them into the future, simply because they reached perfection. But there is a future for the Porch and the Groves of the Academy; for the ideas underlying these have by no means attained their majority: there is plenty of room for growth.

In other words, man will never cease to speculate, to be impatient of mystery, to reach out after the unknown. And, in order that he may intelligently strive for the gratification of this irrepressible longing of his soul, it would seem to be of the first importance that his means should be adapted to his ends; and, first and foremost of all his means, his implements and tools are words,—words which shall be definite enough to point to the idea seeking expression, and to no other, and elastic enough to expand as the idea expands. It is the failure of thinkers to agree upon fitting words to express abstract ideas which impedes progress in the direction of the highest ideals and reduces to a babel that which might be a sublime philosophy. Every science has its technical language, and this is one of the conditions of its progress; but a technical language for philosophy seems to be ignored even by philosophers, and the result is that each inquirer into the highest realms of thought invents a dialect and nomenclature of his own, to the bewilderment of his fellows and the confusion of ideas, his own first of all. For want of words, science is confounded with philosophy, philosophy is confounded with metaphysics and mental gymnastics, and all of them are left undefined.

Now, we have already defined science with scientific precision; and it will readily be seen that such necessary precision, necessary for science, is the very thing which prevents its employment in the efforts of the mind to attain that supreme knowledge which transcends the superior knowledge of science. What name, then, shall we give to that method by which we may reach supreme knowledge? Shall it be philosophy, or shall it be metaphysics or mental science or psychology or words? Such as share my preference for philosophy will also share my desire to know what that word means. Let us try to define it. Philosophy is the unification of the highest generalizations of the sciences. These are the factors of philosophy; the keys in the organ, which, awakened by an unskilful hand, send out a discordant blast, but at the touch of a Spencer swell forth the music of the spheres. Nor is the emotional alone involved. Involved is a good word; for the products of philosophy appeal first to the judgment, and are not accepted by the judgment unless the emotional is involved. Such as shall take the trouble to get a clear mental image of what philosophy is will never confound it with much that goes under the name of metaphysics; and these will never be misled by the flippant talk which we so often hear to the effect that we have nothing to do with abstractions in this life, because by the laws and conditions of thought we are confined to concrete matters. They will challenge such expressions as idealists, impractical dreamer, mere theorist, etc.; for they will not be long in finding out that philosophic subjects are of universal interest, that abstract treatment of philosophic subjects is abstract in form only, that such subjects must be abstractly formulated in order that they may be complete, in order that an idea of a subject as a whole may take possession of the mind, and, to this end, that such whole may be formulated in an expression of such widest generality as shall be inclusive of all its concrete aspects.

The efforts to limit our lives and our thoughts to the here and the now will fail, as they have always failed; and, in order that we may intelligently guide our thoughts in the reasonable quest of the higher and the better, we must so far recognize the eternal fitness of things that we shall understand and understandingly use the terms which we employ.

MAX MUKLLER has stirred up the endless dispute of thirty years ago over the proper Chinese synonyme for "God" by rendering "Ti" and "Shang-ti" by "God" in his new edition of Confucius. The fact appears to be that while the significance of these words, meaning "emperor" and "supreme emperor on high," fall far short of the idea conveyed by God, they come as near it as any Chinese word, unless, as has been done by some of the missionaries, a new word is invented.

Digitized by Google

For the *Free Religious Index.*

ENGLISH AFFAIRS LITERARY AND POLITICAL.

The request which the Editor has done me the honor to make to me, that I would contribute an article to the *Index*, or make some report to it once a month, gave me more pleasure than will appear from my delay in fulfilling the promise I at once made to do so. Some articles which I undertook to write for an English paper, and of which advance proofs are supplied to the New York *Tribune*, entitled "Among the Americans," have occupied more time than I foresaw, although I do no more than tell the story of pleasant days in the United States as I told it at my own fireside on my return.

Now the New Year has come, which is regarded as the season of new resolutions, it has occurred to me to endeavor to act upon the old one I had made of writing you. The close of the past year had a sad interest imparted to it by the death of George Eliot. What was said of her when she produced her famous novel of tragical times in Italian life—namely, "that she drew Savonarola with all the strength of a man, Romola with all the tenderness of a woman"—indicated the supreme quality of genius which she possesses. Capacity of this kind is only united in a writer of a high order of power. George Eliot, like George Sand, took the name of a man, because she chose to show that women could write with that dispassionate strength and understanding which men alone were supposed to possess. But George Eliot, like Miss Martineau, was a perfectly womanly woman, and alike in mind and manners was free from any affectation of mannishness, always keeping pure the conscious graces of her own sex. In the opinion of great judges, like Professor Huxley, George Sand had a stronger grasp of the felicities of fiction in the facts of life than George Eliot. George Eliot pleaded magnificently for social freedom and toleration; while, as we all know, George Sand made a more intrepid and outspoken vindication thereof. Cervantes, Shakespeare, Walter Scott, George Sand, and George Eliot stand as five peerless names in the department of literature in which they worked. Most of the writers of fiction see the persons whom they introduce into their works. George Eliot saw their minds just as clearly, and identified them by their qualities, as though they were disembodied; and every reader knew them evermore. She had the dramatic imagination of Bunyan.

We would, had it been a matter of choice, have buried one of a genius so bright and humorous on a day of sunshine; but Wednesday, December 29, the day of her interment, was an evil-minded day, all mud and mist and rain, which, however, did not prevent a crowd of probably five hundred persons from assembling round her grave, among whom were some of the most eminent thinkers of England. She was laid in the lower portion of Highgate Cemetery, and, by choice, in unconsecrated ground. It was intended to bury her in the grave of George Henry Lewes, but a new grave adjoining his was finally chosen. There is no instance of two other persons being associated in life, so eminent in diversity of capacity as George Henry Lewes and George Eliot. Personally she was comely rather than beautiful, and her manner of conversation very sweet and dignified. In later years, age had given her quite a commanding and queenly look. When Garibaldi was last in England, we gave him what you call a "grand reception" at the Crystal Palace, where probably thirty thousand persons were present. George Eliot asked me to come and sit on the dais by her side, and tell her all about "the General," as we familiarly call Garibaldi, with whom I had often had personal and official communication. She understood, I need not say, the art of asking questions. George Henry Lewes, whom I first knew in the days when I was associated with the *Leader* newspaper (in which I wrote the "Ion" letters to which Mr. Wendell Phillips replied in the *Melodeon*), was the most intrepid thinker of that day, and to him I owed my first public association with men of letters. Herbert Spencer, Thornton Hunt (a man of wonderful intellectual courage), W. J. Linton, and others, were the principal writers upon it. It was then I first knew George Eliot. Three or four years ago, I travelled into Kent with Mr. Lewes. He induced the station-master to delay the train a few minutes that I might go down into the vale below, to speak with George Eliot, who had driven down to meet him. I had never seen her look so well. That was the last time I saw her. The day before I sailed for America, I received a letter from her, in which she spoke of a passage in my *History of Coöperation*, describing the "ruins of education of New Lanark," which she said had to her mind "a tragic impressiveness." In the same work, I had quoted some lines from the opening of her poem of *Jubal*, to which I had put the name of William Morris, the author of the *Earthly Paradise*. Having made a quotation from Morris in the same work, I had not noticed the error, being blind when the proofs went to the press. She said in a very pleasant way that Mr. Morris might not be gratified by having lines of hers imputed to him. It was a modest way of putting it. Mr. Morris would probably think the error a compliment.

At the burial of George Eliot, the Rev. Dr. Sadler, Unitarian minister, read a selected portion of the Burial Service over the body, and made a short oration, very gracefully expressed, on her character and writings. She used herself often to attend with Mr. Lewes the little Comtist Chapel, not far from the Foundling Hospital, where Dr. Congreve ministers. He and Mr. Frederic Harrison were at the burial; and it was expected one of them would have spoken, as there is much of Comtist political philosophy in George Eliot's writings. Three of the sons of Mr. Lewes were also present, and Mr. Herbert Spencer, Professor Huxley, Professor Tyndall, Edward F. S. Piggott (our examiner of plays), General Sir Garnet Wolseley, Mr. Browning the poet, Mr. Woolner, R.A., Mr. J. Knowles, editor of the *Nineteenth Century*, Mr. Moncure D. Conway, Sir Charles Dilke, M.P., Mr. Grant Duff, M.P., Lady Colville, Mr. Godfrey Turner, and other friends of the lost writer.

As the new year has now set down its feet on the great plain of time, perhaps I ought to make a brief summary of what in English eyes is the great gain of the past twelve months. The year 1880 has been one of those which Lord Macaulay would so well have described, showing in what an extraordinary way the political tenacity of the English people was proven. Some years ago, they placed in power a political party alien to all the hopes and interests which had been cherished by the nation for forty years. It had become the political conclusion of ordinary political philosophers that English nature had entirely changed, that the policy of democratic progress had been abandoned, that the diplomatic pursuits of peace had become ignoble in British eyes, and that the heart of the nation was turned in the direction of imperialism and aggressive war. It was commonly believed that social progress and industrial economy had come to be regarded as effeminating pursuits. The eloquence of our great tribunes of liberalism was thought to have lost all its inspiration. Mr. Gladstone's mighty orations were considered as wasted upon the desert air. Yet all the while the nation was the same as it had been before. Imperialism played its foreign and fantastic tricks among us. All at once the English people reasserted themselves. No visible sign of their action had gone before, which attracted the attention of ordinary observers. Yet in a day they swept away the disturbing, costly, and perilous rulers, whom they had suffered to reign over them, and 1880 gave us a Parliament of great promise, the like of which England has never known. Public affairs have been committed to Mr. Gladstone's sagacious and honest hands. The country has a majority of representatives more to its mind than any one expected to see for years to come; and, though Irish questions are more troublesome than they have hitherto been, they have been met with a dignity and forbearance formerly impossible, and real redress will certainly be accorded the Irish people, and afterward will follow similar redress for English evils. The real difficulty with the government is the English landlords, who seek to prevent redress in Ireland from fear that similar measures of redress will be demanded in England. This may be so, since improvement has stronger wings to fly with than heretofore.

As I conclude this communication, the *Index* for December 16 arrives, in which I see an article signed by Mr. Towne, which must have been written without that knowledge of English ecclesiastical facts known to most of us. In it, it is stated that "Mr. Stopford Brooke has allowed the long hypocrisy of his understood position to cease." The writer adds: "I do not for a moment say that this hypocrisy has prevented in the least Mr. Brooke manifesting, in many large and noble ways, entire honesty of mind and heart." The latter part of this sentence does not atone for the first. There cannot be "entire honesty of mind and heart," if he has been maintaining in the most solemn way "a long hypocrisy." In another sentence, it is said, "Mr. Brooke has gone on mouthing the name of Jesus." As one who has long known Mr. Brooke, and who has heard some of his noble and sincere sermons, I must say that this language is of the nature of an outrage. As a friend of Mr. Brooke, and as one who has long held his name in honor, I could not write to you after reading the words I have quoted, without assuring you that Mr. Towne is entirely mistaken. What views Mr. Brooke ought to hold, in Mr. Towne's opinion, is quite another question. But there can be no question that Mr. Brooke has always held what he has professed to hold. There is no ecclesiastic in any English pulpit who has given more conspicuous proofs of intellectual sincerity and religious courage than the Rev. Stopford Brooke.

GEORGE JACOB HOLYOAKE.

ESSEX STREET, TEMPLE, LONDON, Jan. 4.

For the *Free Religious Index.*

THE PULPIT IN A FALSE POSITION.

Thank you for your article on "Pulpit Ethics." Our remarks on "Insincerity in the Pulpit" were not intended to apologize for ministerial dishonesty. If there is any virtue which we profoundly reverence and before which we take off our shoes, and our hat too, it is upright and downright fair dealing with our own souls and our fellow-men. And, if there is any enormous evil which we see in the churches as they are, it is the crushing out of this spirit of fair dealing in thousands of ministers, who in everything else are good and true men.

In what we said, therefore, we aimed simply to present the facts as they appeared to us. We admit that men who teach others should be brave and strong, and rise above the power of temptation. But neither history nor observation proves that clerical human nature is exempt from the common weakness of our lot. And for years our conviction has been gaining more and more strength that the position of a *regularly hired* minister of any religious society whatever is essentially a *false position*. We are not opposed, however, to preaching. We believe in holding up before men the highest ideals of human life, of pressing home to the heart and conscience the truths which will quicken and inspire. We recognize in the past the vast power of the pulpit for good. We believe that millions to-day are made stronger and better by it. And if the pulpit rested on a basis purely moral, recognizing *human* relations as first and foremost, it could exist perhaps without compromising the individual. But as the pulpit stands to-day, requiring conformity to usages and creeds which a dead past originated, requiring silence when plain speech would give serious offence, dependent upon heterogeneous elements,—radicals, conservatives, democrats, republicans, ignorant and intelligent,—in such a position, how can a man stand squarely on his own feet, look his congregation straight in the eye, and say out fearlessly all that he thinks and feels,—say out indeed all that is in his heart,—pray if he wants to pray or let it alone, read or not read Jewish scriptures as he may wish, deal out the truth whoever it hits or wounds,—lawyers, politicians, merchants, frivolous women or mean and shallow men,—how can he do this, and keep his congregation and get his salary?

The constantly recurring trials for heresy among Methodists, Congregationalists, and Presbyterians; the bitter intellectual struggles through which ministers are daily passing; the vigilant eye which congregations and ecclesiastical bodies keep upon the words of men who give the slightest indication of manliness and independence; the decreasing estimate in which ministers are generally held by thoughtful people; the suspicion that they tell but half the truth,—are all indications to our mind that the position of the pulpit is a false one. Are we right or wrong in this view? Personally, we like ministers. It is one of our greatest pleasures to associate with them. They are grand good fellows. And yet, when we look at all the conditions of their position, at their dependence, at the stern demands of *usage*, at the stern demands of *creed*, at the stern demands of political and social morality, and at the demands of caprice, taste, and ignorance which they must satisfy, we cannot but feel that their position is a false one.

And yet, if we are asked what we will substitute for the Church and the pulpit, we are unable to answer

Digitized by Google

the question. We can see the efficiency which organization lends to any form of action for the good of men; and yet, when we think what might have been the condition of religious thought, and all thought to-day, had the human mind been free, we sometimes question whether far more evil than good has not been the result of church organizations and a hired, dependent ministry.

But would not society have gone to destruction without such a ministry? Has the pulpit then, we ask, taught the world, as a primary lesson, that the love of truth is one of the noblest virtues of the human mind? Has it made the pursuit of truth as truth one of the first duties of men and women? Is the world indebted to the pulpit for its deliverance from superstition, for its magnificent attainments in science, for its spirit of tolerance, or for the moralities of its literature, commerce, and politics?

Human nature has been greater than the preacher, and it has done more to reform the Church than the Church has ever done to reform the world.

The fly on the wheel, however, magnifies his importance. The carriage would stop but for his potent help. And if the morals of society were all surface phenomena, if they rested upon mere assent to the authority of written words, then perhaps the pulpit might claim that it is the mighty conservator of morals and savior of society.

But has morality such a superficial basis? Can all the physical phenomena of the universe be traced to the very heart of its molecules; and is that which is purest and divinest, last and best, is that all on the surface, and so uncertain, so fleeting, that pulpits only can save it from perishing? Is it not true that, in spite of pulpit influence, science is awakening throughout the world a reverence for truth, and a rectitude of mind to which theology is an absolute stranger? And why? Seek in the human soul for an answer. Doubt the human soul and you are the worst of sceptics. Out of it has come all that is true, all that is pure and beautiful and good in the past or in the present. And will the soil become poor, if you mow down the surface crop? Do you annihilate a force, when you change its direction? For ourselves, we have boundless confidence in *soul force*. It is as much a part of the universe as the law of gravitation. It is equally indestructible, and the operation of this force for truth and good is just as certain as the operation of any law of nature.

All this emphasis, then, which is placed on this or that *ism*, on this or that institution, as indispensable to the world's morality and the world's salvation, we utterly distrust. Biology reveals the significant fact that nature cephalizes, grows headward; and society reveals the fact that our higher life tends toward the heart and conscience. The golden rule is no accident. Moral laws and morality are not ephemeral, at the mercy of conservatives or radicals. Extinguish the sun, then you can silence the conscience.

R. H.

For the *Free Religious Index*.

A MONUMENT TO SHELLEY.

A paragraph is in circulation to the effect that a monument is to be erected on the Italian coast, near the Gulf of Spezzia, on the spot where the remains of Shelley were burned in 1822, commemorative of the poet. Students of Oxford, from which University he was expelled for atheism, are moving in the matter. This paragraph reminds one of the fact that Shelley, so far as his opinions were concerned, would not have been the alien in the England of to-day which he was in his own time; namely, in the early part of this century. We read of the tidal wave of atheism which is sweeping over England, and which is soon to overflow this country. In his attitude toward the Deity of history, tradition, and orthodoxy, Shelley was an atheist; for he felt that the universe was living and vital throughout, and not a dead mechanism merely, which was made once on a time and set in motion by an external power. He did not believe in a creation, but in an ever-existent, a dateless cosmos, pervaded, upheld, and animated by a Power for which there is no name, and which cannot be expressed in terms of beings like ourselves. That was the head and front of Shelley's atheism. It was a protest against the crude, barbarous, anthropomorphic conceptions of the past.

The sublimest thinkers who have ever lived have been of Shelley's religion, among others the gentle and profound Spinoza. The word that describes the belief of such men as Shelley is Pantheism. To a nature so lofty and unselfish as that of Shelley, the old-fashioned creeds, with their arbitrary, despotic, vindictive Deity, open to the same appeals from his worshippers as are mortal tyrants, and with their bribery of a heaven of insipid adulation and bliss and their bugbear of eternal torment, were inexpressibly revolting. To Shelley, the phenomena of the sensible world were pregnant with the divinest inspiration. His fine organization was a lyre, as it were, which constantly vibrated to every touch of nature in all its impulses and moods. His poetry was a ceaseless hymn and oblation to the beauty and sublimity of the sensible world. In Switzerland and Italy, he was steeped, as it were, in that sublimity and beauty. The religion of Shelley, then, is the religion of the chief scientists of to-day. It was the religion of Humboldt. The God of Shelley is the *spiritus intus*, or the animating principle of the ever-living, unbeginning, unending universe. His Deity was never quiescent or sunk in inertia. Eternal Space was always full of circling stars and constellations, was always throbbing with light and life. Shelley saw God in all natural phenomena, and thought of him, in the sublime language of Picton, as "the splendor of all things gathered into unity and expanded into infinite totality." In his wonderful juvenile poem, entitled "Queen Mab," he says, "There is no God!" But in a note he explains himself thus: "This negation must be understood solely to affect a *Creative* Deity. The hypothesis of a pervading spirit coeternal with the universe remains unshaken."

What peace and content would the science and thought and brightening prospects of humanity of to-day have brought to the spirit of Shelley! How would he have rejoiced at the great events of the last quarter of a century in both hemispheres. The unspeakable beauty of nature and the splendid possibilities of human life, rightly lived, according to the dictates of the sense of justice, truth, and beauty, which is innate in the soul, made Shelley regard the fleetingness and evanescence of our lives with inexpressible sadness and regret. He mourned that death was "the law of this so lovely world"! He sighed that nought with us may endure but mutability. Shelley was the John the Baptist, the forerunner of current freethought and free religion. In the sublime Hebrew phrase, he was literally "one sent"; while the majority of poets are merely melodious versifiers and more or less successful literary men, Shelley was an august prophet and vates. There is no dilettanteism in his verses. His poetry is throughout religious; that is, it is instinct with the spirit of awe which is awakened by the constant contemplation of the mystery and splendor of the universe. His "Hymn to Intellectual Beauty" is a pantheistic psalm:—

"The awful shadow of some unseen Power
Floats, though unseen, among us; visiting
This various world with as inconstant wing
As summer winds, that creep from flower to flower;
Like moonbeams that behind some piny mountain shower,
It visits with inconstant glance
Each human heart and countenance;
Like hues and harmonies of evening,
Like clouds in starlight widely spread,
Like memory of music fled,
Like aught, that for its grace may be
Dear, and yet dearer for its mystery."

Morally as well as mentally, Shelley belonged to the highest order of men. A brother poet, with whom his name is now associated, but who was his inferior in every respect, said that the world did not know how mild, how tolerant, how good he was. But I am writing in an age which requires no vindication of Shelley. He was one of the martyrs of liberty, whose name a more and more liberal posterity will not let die.

B. W. B.

For the *Free Religious Index*.

THE "MONDAY LECTURESHIP."

The seventh Monday lecture was given by Rev. Geo. R. Crooks, D.D., of Drew Theological Seminary, the subject being "Old and New Theologies."

The lecturer began by saying, "The signs of a demand for a new theology are so many that he who runs may read them." But he did not mean that; for he was particular to say that there is no disposition "to abandon Scripture," and that "Scripture is the sole standard of appeal in matters of faith," *i.e.*, in matters of theology.

Just as long as the "Scripture" is held to be a "revelation" of the will of God, and to be his infallible word, just so long will it be impossible to have a "new theology." There may be endless modifications of old theology, but the mark of the mythology of the Bible will be over and through it all. And that Dr. Crooks means this is seen by his statement that, "though we admit that theology is progressive, it does not follow that we are ready to forsake old faiths."

He makes another wild statement in saying: "All theology is progressive. It has advanced from delicate germs to its present stately growth." Theology is by its very nature conservative. It stands upon a supernatural basis, sustained by a supposed revelation of the will of God, to doubt which is to be condemned to eternal woe. As the human mind has expanded its capacities to think, people have grown away from theology, and the latter has been modified to save its life. Looking at the various systems, we can see that modifications have been improvements; and in this sense theology may be said to show progress, but not to have made it. The "delicate germs" have not been theological, but moral or mental or both. Theology was fixed and asphyxied and morally dead, when Jesus made his brave protest against it. It was so unprogressive that it crucified him. Then, in his name, after several centuries, theology, having been bathed and rebathed and soaked in blood of contending factions, in the name of God, crystallized itself in the shadow of the Roman armies, the same old rock of ages under a new name. The moss and slime of immorality gathered over it again; and here and there, now and then, a brave man, Jesus-like, protested against, and was burned at the stake or murdered in the dungeon, until finally the mental and moral agitation of the ages produced Luther, who made his protest at a time when there were friends enough to carry him through in safety. But here, again, a moral initiative is slowly transformed into a theological structure, which still houses the myths of revelation. Everywhere, theology comes in, not to push, but to retard progress. A moral protest is accompanied by mental activity that leads its friends away from myth and superstition. "Revelation" becomes shaky, and theology steps in to arrest mental development. What a "delicate germ" John Calvin was! And how divinely he nurtured the progressive soul of poor Servetus, whose only crime was that of being true to his own mind! In later times, Wesley was a moral protest; but his followers built a theological sarcophagus around him. Still later, Channing was another and grander protest; and he, too, has been cabined, cribbed, and confined in the tomb of theology.

But day by day, year by year, for many generations there have been forces at work that theology has been growing more and more powerless to control, the forces of the human mind. As long as all learning was confined to the makers of theology, it was no very difficult matter to control mankind; for, where it grew rebellious, a little murdering in the name of God had a very quieting effect. But at length thought projected itself upon types, humanity began to catch glimpses of a new meaning in life. Knowledge began to totter from chair to chair, from house to house, from country to country, from land to land. It filled the world with new inspiration and life. It stood in deadly peril at the hands of theology everywhere, but it stood up with the fearless front of a power that had a divine purpose to

"Grow from more to more."

In all the annals of all the worlds, what grander epic than the story of the growth of the life and power of thought and of mind! Age after age, its way was marked with fire and sword, wielded in the name of God by the makers of theology. Its pathway is yet lined with the opposing forces of the same old power, but it is impotent to kill. Slander and libel are its only weapons now; and one day it will be found that they, too, have disappeared.

In the long, absolute reign of theology, the world of mind stood shrouded in the deep night of primal ignorance. Then supernaturalism thrust itself upon men from out the darkness on every hand. Then devils threatened and gods menaced and goblins grinned and ghosts gibbered all around, and the world waked and slept and walked and toiled in one long, unrelieved life of fear. But, as knowledge grew, the light and strength of its life rolled back the night of ignorance; and truth began to draw lines of distinction between supernatural and natural. Then began the conflict between theology and reason. Step by step, knowledge pushed her boundary lines further

Digitized by Google

and further out, reclaiming or redeeming the miasmatic territory of superstition. As she enlarged her domain and won victory after victory, theology was forced to accept the situation, and adapt itself to the environments or die. It was the grand law of God, or the grand God of the material and mental universe, evolving the destiny of humanity. As this splendid development has proceeded, theology has proved its cunning by accepting conditions that it could not destroy, and then, after the fact, claiming the credit of making them. Steadily, knowledge has kept its onward and upward way, until it has become clear to the world that the supernatural must go. Step by step, theology has been driven forward, until at last it stands, old and young, Catholic and Protestant, Trinitarian and Unitarian, with its forces massing and combining for a final struggle, upon the shores of the vast continent of mental freedom. It stands, as in its infancy, upon the dogma of a written will of God, full, complete, and infallible. Be the struggle long or short, in the end it must, like the exorcised demons of the ancient story, go overboard, and leave this dear old world to be the home of a free and enlightened humanity, that will find God, not on far throne of fabled "world beyond," but deep-throbbing in the heart of the eternal Now.

In this contest, the gain is all on the side of development. Little by little, theology may be modified and adapted to modern thought and life, up to the point of a denial and rejection of the supernatural. Beyond that, it cannot go, without tearing up its foundation-stones. While there are "millions in it," that will not be done. Up to that point, however, it will come in time; and there it will remain. Unitarianism, perhaps, marks the ultimate modification of theology. To that, they may all come. But beyond that is the ever-broadening field of Rationalism, in which knowledge of the laws of the universe and the God of science becomes the source of an intelligent faith and a devout reverence, that shall fill the world of man with the blessing of a nobler, purer, sweeter religion than has ever yet been known.

Therefore, when Dr. Crooks objects to the results of evolution in the domain of thought, because of *their* antagonism to supernaturalism, because "they substitute the knowledge of law for the consciousness of redemption," and because they "carry us to the polar zone of thought, and leave us there 'to starve in ice,'" I can only see in his attitude the old theological prejudice against progressive thought. It is the old cry that came up against Unitarianism and Universalism, "They are too cold!" When the mind had taken up new positions in advance of them, they grew warmer; and the latest heresy it was that chilled the marrow of the faithful. If it were true that the scientific view of the universe and man's relation to it is too cold, one might retort that the theological view is altogether too hot! And the one objection would balance the other, with the preference in favor of the former, by so much as it is pleasanter to freeze to death than to be roasted alive.

But the doctor's objection is an imaginary one. Nowhere in the whole world of man could Dr. Crooks find more tender, true, and loving hearts, more devout reverence for the sublimity and grandeur of nature, more chaste and beautiful lives, than among those who, by their devout, sincere, and thorough study, have made this very condition of thought to which he objects. He complains that this system of thought and belief is so cold that it "can never dry a tear, never heal a heartache, never ease the consciousness of sin that we carry with us, never relieve the sense of guilt." If this were true, it would be because the new religion had lifted humanity to a plane of mental, moral, and spiritual development where tears should cease to flow and hearts forget to ache, and where the burden of "guilt," the hoary curse of total depravity, should fall from the shoulders of humanity as it straightened itself under the vigor and inspiration of the new life that must flow in upon us through the consciousness that we each and all are portions of the destiny of God himself,—a thought so grand and ennobling in itself that sin and sorrow die and disappear before it.

A last objection of the lecturer was that the new religion of modern times is too much given to "culture," which, he says, is "a gospel of selfishness." "The goal of culture is self-developed perfection: the goal of religion is the outgrowing of our imperfection through the vigor of one greater than we are imparted to us. The spirit of culture is independence: the spirit of religion is dependence." That is to say, Dr. Crooks, of Drew Theological Seminary, condemns the spirit that actuates men and women to improve, to elevate, to ennoble, to perfect themselves as devilish, and commends the laziness that would lie on its back, hugging its total depravity, sleeping in its consciousness of "guilt," waiting for a Redeemer to stretch his hand from the skies and lift it, in all its unworthiness, to the side of infinite perfection, as divine! There is not in all the world a more utterly selfish thing than the life of the average orthodox Christian, who serves the devil of his greed six days out of seven, and gives one day in the week ostensibly to the service of his theology, for the purpose of insuring unto himself a supposed life of eternal bliss beyond the grave. Nor can there be a belief more fatal to human progress than the theological doctrine, so dear to Dr. Crooks' heart, that eternal life and human happiness depend upon an unquestioning surrender of the human mind to the idea that faith in Christ will lift the believer to heaven, while faith in knowledge, the present God in the human soul, will drop him to hell. The present hope of the world is enhanced by the deepening conviction that the beggarly scheme of redemption by faith alone, through the atoning blood of the Lamb, is being slowly but surely displaced by the nobler religion of development.

ELSIE, Radical.

THE BIRTHDAY OF KRISHNA.

To Jean Story :—

In the *Free Religious Index* of December 30, in an article by you on "Christmas," in naming the gods claimed to have been born on the 25th of December, Khrishna (that is, Krishna) is included. A careful search of all available Sanskrit literature and of the works of the principal Orientalists giving information thereupon, an examination of Vaidic, Epic, and Puránic writers, and of the writings of Max Müller, Weber, Wilson, Colebrooke, Cowell, Monier Williams, Lassen, Burnouf, Ritter, Robson, Whitney, Tiele, Coxe, Muir, S. Johnson, Haug, Lorinsee, Hall, etc., fails to reveal the slightest trace of any such date having been, in India, assigned to the birthday of the eighth avatára of Vishnu. On the contrary, wherever reference is made in Sanskrit literature to Krishna's birth, as in the Hari-vansa-parvan (or supplement to the great epic of India, the Mahá-Bhárata), the latter part of the Brahma-Purána, the tenth book of the Bhágavata-Purána, and the fifth book of the Vishnu-Purána, quite a different season of the year is named as his natal day. I would therefore inquire from what source was derived the statement that he was born December 25th?

I have a strong suspicion that the idea may have been derived from Kersey Graves' *Sixteen Crucified Saviours*, a book whose almost every page teems with blunders, misstatements, and falsities, largely borrowed from that equally misleading and wildly extravagant production, Godfrey Higgins' *Anacalypsis*. Will you please indicate the source of your information, so the matter may be traced, and the truth be manifest?

WM. EMMETTE COLEMAN.

PRESIDIO OF SAN FRANCISCO, CAL.

PERSONAL ITEMS.

W. H. SPENCER, of Haverhill, Mass., will address next Sunday the East Dennis (Mass.) Sunday Lecture Association.

GEO. H. ELLIS, 141 Franklin Street, is to issue in a few days a volume of Essays by Frances Power Cobbe, entitled *The Duties of Women*.

MR. F. A. HINCKLEY will give the introductory lecture in a course of Sunday evening lectures at Malden, Mass., arranged by the Free Religious Association, next Sunday.

TIME is bearing Mr. Whittier along in the seventies. He has just passed in a quiet way, at his home in Danvers, Mass., his seventy-third birthday. A new volume of his poems will shortly be published.

HERBERT SPENCER has contradicted the report that he had to do with the early education of George Eliot. His friendship with her, he says, did not commence until several years after her translation of Strauss' *Life of Jesus*.

IT is reported that Colonel Ingersoll has purchased the mansion and grounds occupied by the Americus Club during the golden days of the Tweed *régime* at Greenwich, Conn., and will transform it into a magnificent summer residence.

MR. EDWIN D. MEAD, who has resided for a long time in London and in the English universities, and who is well known as a student of English history and politics, delivered a very interesting and thoughtful lecture upon "The British Parliament" on Tuesday evening, January 25, at Union Hall in this city.

THE Caledonia Club of Boston celebrated the one hundred and twenty-second anniversary of Robert Burns' birth, Tuesday evening, January 25, with a concert, supper, and ball. Letters of regret were read from Governor Long, Mayor Prince, H. W. Longfellow, Oliver Wendell Holmes, Ralph Waldo Emerson, John G. Whittier, and others. Colonel T. W. Higginson made a speech in behalf of the Governor.

LUCRETIA MOTT'S birthday was remembered in Philadelphia Monday evening, January 18, a large number of persons assembling and recounting their impressions of her noble character, and narrating little anecdotes concerning her. Rev. C. G. Ames related how once, after he had made an address in public, she criticised adversely some of his statements or views. Kindly Mr. Mott said to him, "If she thinks thee wrong, thee better think it all over again."

MR. C. D. B. MILLS, one of the most honored representatives of the cause of reform and free religion in the country, and devoted and efficient laborers for many years in its interest, has been passing a few days in Boston, where a cordial welcome always awaits him. On Sunday last, he addressed a deeply interested audience, at the Parker Memorial in this city, on "How may the Mind apprehend God," and in the evening delivered a thoughtful and eloquent lecture at Revere, Mass., on "The Promise of Science for Humanity," the opening one in a course of lectures at that place, under the auspices of the Free Religious Association.

THE most touching legend in Mr. Edwin Arnold's *Light of Asia* is the parable of Kisa Gotami and her dead child. Competent scholars had said that the poem was a faithful presentation of the legendary life and teachings of Buddha; but there was at first much unanswered inquiry as to the source of the above legend, and some credited it to Mr. Arnold's own powers of invention. A young Sanskrit scholar, Mr. J. H. Thomson, at the university at Kiel, has found the original legend in the MS. of Buddhaghosha, in the library at Copenhagen. His translation and notes obtained for him the degree of Doctor of Philosophy. [Somebody has evidently got things mixed in the above little story, which we find in some of our exchanges. The legend of Kisagotami is given in Buddhaghosha's Parables as translated from the Burmese by Captain T. Rogers, R.E., and printed in London in 1870; while *The Light of Asia* did not appear till 1879.—ED.]

POETRY.

For the *Free Religious Index*.

THE DAWN.

How clear and how near to the youth
Shines the light in the spring-time;
Nearer it seems to him now,
Easier the way to its place,
Than when as a wanderer weary
He stands but a step from its splendor.
For the mountain looks near to the mountain;
And life begins on the summit,
But descends through the valley
Ere regains it another as high.
Joyful he sees it,
And onward eagerly presses,
Yet ever behind him,
Hovering, unseen, airily,
The God, who, to precipitate man,
Measures the way for his soul,
Seizes his radiant curls
As they stream through the wind of the night,
Turns him, doubtful, to right and to left,
Dooms him to trial and tears,
But leaves him, far off, in the distance,
The old, inextinguishable, beautiful light.

JOHN ALBEE.

Digitized by Google

The Free Religious Index.

BOSTON, FEBRUARY 3, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal.*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
"A FRIEND," *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass.*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*	17.00
E. M. DAVIS, *Philadelphia, Pa.*	1.00
W. R. MORGAN, *New York*	7.00
G. WOLCOTT, *San Francisco, Cal.*	5.00
Miss H. E. STEVENSON, *Boston*	10.00
W. H. BOUGHTON, *New York*	10.00
GEORGE MOLNAR, *Aspen, Colorado*	2.00
T. H. MATTHEWS, *New Bedford, Mass.*	5.00
A. A. KNIGHT, *Malden, Mass.* (10th assessment)	10.00
Hon. GEO. HOADLEY, *Cincinnati, O.* (10th assess't)	20.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
Hon. S. E. SEWALL, *Boston*	10.00
Mrs. SARAH L. RUSSELL, *Boston* (for extra copies)	7.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jellaway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

OF course, the *Index* offers a free parliament to those who take a different view of the sale of Parker Memorial Hall from what we have taken, as does Mrs. Cheney in our present number. As yet, however, we have not seen nor heard any arguments that have changed our own opinion of the matter, as we stated it in our last article, two weeks ago. And, if we do not continue the discussion on our part, it is only because there is now no practical object to be gained by it. With the fine tribute Mrs. Cheney pays to the Twenty-eighth Congregational Society for the successful accomplishment of the particular work which it really came into existence to do, we entirely agree, and have tried to say the same; but from her, as one of the attendants on Theodore Parker's ministry for many years, it comes with more force and with the flavor of a personal sentiment of gratitude.

APROPOS of the welcome communication of "R. H." in another column, we wish merely to say that it has often seemed to us that ministers would have less trouble in keeping their independence in the pulpit, if they would only assume their freedom, go ahead, speak out their minds, and make no fuss about it. Ministers are too apt to assume that their societies are going to antagonize their liberty, and so put themselves at the outset into a belligerent attitude; and then belligerent rights are apt to be declared on the other side, too. Of course there are churches that will not listen to anything more modern than the flood, or at least Ananias and Sapphira's lie. Of these, of course, liberty in the pulpit is not to be looked for. But, again, there are a good many societies, some of them called orthodox, too, that like pluck and courage and independence in their minister, even if they do not agree with what he says; and, if he exercises his freedom as a matter of course, as if nothing else were to be done or expected, they are very likely to sustain him in it. In other words, as Horace Greeley used to say of specie payments, "The way to resume is to resume," so, and with more force, "The way for a minister to get independence is to be independent."

WE hear of excellent things occurring in Professor Adler's Society in New York. The annual meeting of the society on Tuesday evening of last week, we learn, was one of unusual cheer and encouragement even in its hitherto prosperous experience. Its free kindergarten, industrial school, district nursing, and other activities, were reported to be in a very satisfactory condition. A year ago, the society leased a building at a convenient point of the city for these purposes, and as a centre of its operations. But such has been the increasing scope and character of its work that it has been becoming more and more evident that this addition to the facilities for carrying it on could not meet the growing demands of the society for any considerable time. It has been seen that there was already need of a larger and better adapted building for the objects indicated than the one at present in use. At the annual meeting above referred to, eighteen thousand dollars were raised for building purposes. It is proposed to build a school-house four stories in height (five floors). This will answer also for the home of the district nurses, an office for Professor Adler committee rooms, a large hall for annual meetings and receptions, and as a place where members of the society can call every day, and see each other. In other words, it is to be a society house, owned and to be used for the society, but principally for the school, kindergarten, workingman's school, ethical classes, etc. The Board of Trustees was appointed, a committee to call on the other members who were not present, and raise the requisite amount, fifty thousand dollars. Only about one-tenth of the male members were present, and this is doing exceedingly well for a beginning. The rest is expected to be raised soon. Great enthusiasm prevailed among those who were present.

THE annual meeting of the Massachusetts Woman Suffrage Association last week appears to have been a very satisfactory occasion in all respects. The convention was held in Meionaon Hall, one of the smaller halls of this city, capable of holding probably about four hundred persons, and was well filled at each session. It began on Thursday evening, and included four sessions, closing Friday evening. Among the speakers were a large proportion of the best-known advocates of the cause in New England, with some acquisitions less familiar to the platform. The report of the Executive Committee, which was presented by Mrs. Lucy Stone, stated that Oregon and Wisconsin have granted school suffrage, Vermont and New York have also taken action, and other States have the matter under consideration. It was maintained that school suffrage had not yet had a fair chance to be tested, owing to the restrictions under which it is exercised. The good word of Gov. Long in behalf of the movement, in his recent message, was appreciatively referred to. A petition to the Massachusetts legislature was submitted and adopted, urging that the act granting school suffrage to women be amended; that, in towns, women be allowed to vote upon all matters relating to schools as well as on the school committee; that the poll-tax for women be reduced to one dollar, and that the officials instruct women that they are not called upon to give account of all their property, but only such as is subject to taxation; and also that the last day of registration for women should be October 4 instead of September 15. Among the resolutions passed was the following:—

Resolved, That in the death of Lydia Maria Child, of Lucretia Mott, and of Nathaniel White, the cause of woman suffrage has sustained heavy and grievous loss; that the memory of these saints of progress and reform deserves to be cherished and handed down by us to our children for lasting and grateful remembrance

Although the difficulties attendant upon the progress of the movement were duly recognized, a cheerful and hopeful spirit in respect to its future

Digitized by Google

prevailed. There is but little doubt that woman's suffrage is destined to become incorporated into our civil system. But we must be prepared to wait for the result, and it is probable that it is better to wait rather than force it too rapidly.

HELPFUL AND HARMFUL DOUBT.

If the old religion looked upon and shunned doubt as the whisperings of the evil one, has not the new gospel gone to the other extreme, courting and glorifying doubt overmuch? We may believe with Mr. Buckle that all intellectual progress is accompanied with a degree of preliminary doubt; but it by no means follows, because progress is attended with doubt, that all doubt is attended with progress. If it be certain that one will never inquire into the truth of his convictions until he first begins to doubt their truth, and so eliminate possible error, it is also certain that one will never act earnestly upon his convictions until he ceases to doubt, and fully and firmly believes them to be true and good. The habit of doubting is like a two-edged sword: it cuts both ways. The thrust which cleaves error is in danger of piercing the very heart of truth, too, and leaving Faith and Hope dead. We are fully persuaded that, so far as the individual is concerned, there is not only doubt which blesses, but doubt which curses, because it paralyzes effort, and leads to moral, if not mental, degradation. As the mathematician cannot doubt the axioms of his science and solve his problems, so do we believe there are certain moral laws, certain religious principles, as true for us as the axioms of mathematics, which if one doubts so as to disobey, the color begins to fade from the cheek, the light from the eye, the hope from the heart, the joy from the life. When standing in presence of some terrible temptation, he who doubts is in danger, "who hesitates is lost." If I dare to doubt the law of universal gravitation and fling my weak body in defiance against it, it will crush my life; but just as surely, if I doubt the supreme authority of these "voices," so still and small within my soul, and dare to disobey their promptings toward the good, the beautiful, and true, I shall, sooner or later, feel, as it were, the hand of the Invisible descending in rebukings upon my wayward heart. Break that law within? Thou canst not break it, O man! In that struggle, it is the poor heart that always breaks at last. It seems to matter very little what theory of the genesis of morals one accepts. The truth is, there is a certain ideal moral law to which we owe allegiance and must adjust our lives, or find ourselves out of harmony with the universe. Happy for us if we can count the experience and judgment of the ages as of some value, nor think that our little selves can tip the scales against the world. But, if the experience of others can teach us nothing, our own experience shall teach us that the moral law, which we may well name the "Higher Law," is Lord and King.

Looking at the subject more from the standpoint of religion, one may say that certain kinds of doubt here are not only depressing to the spirits, but dangerous to morals. Of course, we know that one may doubt this or that particular idea of God,—the Jehovah of the Jews, the Allah of the Moslems, the idea of God cherished, perhaps, by most Christians,—God as "Spirit" overruling all, or God as the "Power not ourselves that makes for righteousness,"—one may doubt all these ideas of God, and, we think, be morally safe. But, if one does not have some supreme thought, which, like a perpetual Presence, binds his reverence and consecration; if, when doubt has demolished the old shrines, it leaves us in the midst of ashes and ruins, gives nought but broken idols, points out no ideal rising like a spirit above the wreck of forms, reveals no vision of what one may love, *ought* to love, hope for, struggle for in this world,—then we say that such doubt is a curse to man; for it tends to reduce life's activities to a selfish game of grab for material pleasures, and makes life not worth the living. That there is doubt which plunges some men into moral and spiritual atheism, an atheism compared with which intellectual scepticism is harmless, can hardly be questioned by one who walks with his eyes open nowadays. From such doubt as this, our country has most to fear. Better, a thousand times better, is that "faith," though it be saturated with superstition, which bows down before the son of the carpenter as the incarnate God, and, feebly as it may, tries to realize his spirit and virtues in its life, and obey his precepts as the infallible word of the Most High, than this doubt that palsies all faith in the redeeming power of the individual, that saps the life out of all enthusiasm for ideal aims, and, while itself mousing for material things, blindly trusts that the new god, "Evolution," will some way save the world from ignorance, selfishness, and sin. There is, of course, a "faith" that is an empty name, a hollow profession, a cheap passport to heaven through the merits of another. This kind of faith the world can dispense with, and there is much of it in the old religion; but there is also a faith that is a genuine gift of heaven, that baptizes with high resolves, that kindles enthusiasm for humanity, and consecrates the affections and the will to the highest and best. Any doubt that stabs this divine spirit is crucifying the world's Saviour; for it is this spirit, under one name or another, that is the animating spirit of all reform, the mainspring of all progress. It was said of Clarkson, the English abolitionist, that "never was there a man who discharged more completely the duty of *hoping*. As soon as he was satisfied that any measure *ought* to succeed, it was not possible to convince him that it *could not* succeed." The same might be said of our own Garrison. Their creed was,—

> "For right is right, since God is God;
> And right the day must win.
> To *doubt* would be disloyalty,
> To falter would be sin."

They did not doubt that right would win, and they won. So may we win, if doubt do not paralyze our hope and faith. W. H. S.

PARKER MEMORIAL HALL
—AND—
The Twenty-Eighth Congregational Society.

I cannot but regret many of the severe expressions used in regard to the late sale of the Parker Memorial Building. I do not see that any "dishonor" has been cast upon our great teacher, Theodore Parker. A fund was raised for a memorial to him; but it was not sufficient to pay for the building which it was desired to raise, not as an ornamental monument, but as a place in which many good things might be accomplished. There was ample opportunity for offerings to this fund at the time. The trustees thought themselves justified in mortgaging the building, in the belief and hope that, by the growth of the city, its halls and stores would be so much in demand as to make it a remunerative investment. This was a financial mistake, but who has not made such mistakes since 1873? Instead of rising in value, the estate has depreciated. It has been perfectly well known for years that such was the condition of things,—that the trustees with great difficulty paid the interest, and that the Twenty-eighth Congregational Society, for whose use the hall was originally designed, have been yearly in danger of disbanding from want of support. They would probably have done so this spring, even if the building had not been sold.

Under these circumstances, the trustees thought it better to accept a *bona fide* offer for the building at a fair price than to incur the risks and unpleasantness of an auction sale. By the original terms of agreement, they can do nothing with the money but return to each of the original subscribers his proportion of the proceeds.

Here is a handsome sum of money, once given to the cause of Progress as represented by Theodore Parker. Is it not possible to present to these proprietors some object so important and so beneficial that they will be willing to rededicate it to the same cause in a new form? I believe that Theodore Parker would have felt a deep interest in a weekly journal devoted to the interests of Free Religion, and that he would have greatly wished to place it on such a basis that it could become scholarly and able as well as free and truthful. Such a paper I think the *Free Religious Index*, under its present editorship, may become, if it is furnished with adequate means; and I therefore sincerely hope that the subscribers to the Parker Memorial Fund will consider the propriety of turning their money into this channel. But they have an unquestionable right to do as seems to them best, and they are men whom we have full reason to trust to use it in any way which seems to them best fitted to carry on the great interests of humanity and progress.

And let me say one word about the so-called failure of the Twenty-eighth Congregational Society. We are sorry to see anything which we have enjoyed and loved, still more anything which has been a means of spiritual and moral life and growth to us, given up. As Mme. de Staël says, "There is a sadness in doing anything for the last time." But it is a universal law that all things must pass away. Often, the best are the shortest-lived. The question is, Have they lived and done their work? The Twenty-eighth Congregational Society has done its work, and accomplished it perhaps more fully than any other organization of our day, not excepting the American Anti-Slavery Society. Organized to "give Theodore Parker a hearing in Boston," it not only gave him a hearing, but its members have lived to see his name honored by the very classes who refused him hearing and his principles generally accepted by the very denomination which cast him out.

Much of the work he attempted to do — such as the moral work for prisoners and drunkards, for the perishing classes—still needs to be done; but other hands are taking it up, and the Society have not seen how they could do it better as a separate organization than by uniting with their fellow-citizens. Old members have clung to the social reunion in the religious service on Sunday morning, but they have gradually lessened, and it has not appeared that the Society could offer anything which had the same charm for the younger people. Let them form their own ties, and be free to express themselves in their own way. So with a sigh of regret, as when we see the day fade away, though we know that another is coming, or as we watch out the last minutes of the Old Year, though we are ready to welcome the New with shouts of joy, or as we lay an aged and beloved friend to sleep in the sure hope of resurrection, shall I bid farewell to the Twenty-eighth Congregational Society, profoundly thankful for all it has been to me and all it has done for the world, and confident that new agencies will arise to meet the needs of the new time. May all engaged in them be as faithful and true to right and progress as the Twenty-eighth Congregational Society has been! E. D. C.

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

In September last, an International Convention of Instructors of the Deaf and Dumb was held in Milan. It very strangely favored the abandonment of the use of signs in teaching the deaf, and advocated the use of the lips in speech. It seems that the "pure speech method" is now adopted very largely in Europe, and that it is fast superseding all other methods. The sign method in this conference had only four advocates out of one hundred and sixty-four instructors present. In *Education* for January-February are two articles about this conference. In one, Dr. Gallaudet, of the National Deaf-Mute College, Washington, criticises the conference as of a partisan nature, and advocates the use of both the lip and sign methods. The other is by Miss Susannah E. Hale, of London, who writes with great enthusiasm in favor of the conclusions of the conference. The president of the conference, Abbé Farra, who is connected with the Italian Bureau of Instruction, and a prominent deaf-mute educator, said in his address: "Signs must be altogether abjured, though a few simple gestures may be allowed when the little child is first introduced to school life. In the schoolroom begins the redemption of the deaf-mute. He is waiting to be made into a man. Let him be taught to move his lips in speech, not his hands in signs. Of all movements for the expression of ideas, those of the lips are most perfect. Speech is addressed to the intellect, while gestures speak coarsely to the senses." By an almost unanimous vote, the conference declared "that the oral method ought to be preferred to that of signs for the education and instruction of the deaf and dumb."

The first annual report of the Associated Charities of Boston contains the address of Robert Treat Paine, Jr., given at the annual meeting. This organization has for its object the registration of pauperism and its *prevention*. It first of all seeks to ascertain for all benevolent persons and organizations the actual condition and needs of those applying for aid. It is "a clearing-house of relief. It gathers in by daily, weekly, or monthly returns, all reports of relief, and also all facts as to the condition, needs, and abilities of all members of the family; posts all this on cards, kept in alphabetical order in boxes, like the cards of a library." This registration is of the greatest value. Without it, the true work of charity in a large city can never be accomplished, which is the suppression of imposture, and self-help for all the worthy. Mr. Paine says that a judicious visitor to the poor will, "in a surprising proportion of cases, discern means to help a family into independence." To help the poor to help themselves is the main idea of this new method of dealing with pauperism. Those interested in this new method of charity, the chief principle of which can be applied anywhere, would do well to secure this report. We suppose it can be had by addressing Mr. Paine, the president, at 16 Pemberton Square, Boston, or at the Charity Building, Chardon Street.

In *Fraser's Magazine*, Dr. W. B. Richardson writes with great enthusiasm of woman as a sanitary reformer. He points out what the housewife might do to preserve the health of her family, and how important it is that she should have a competent knowledge of all the conditions and principles of health. The great importance of this knowledge he illustrates by saying that, "if woman only knew what foods were requisite to feed the bony framework while the living body is in the course of growth, and if she would act upon her knowledge, there would be hardly one deformed child left in the land in two or three generations." Woman should also know about the body and its functions, and how to keep it in health: she should know the sanitary conditions of a healthful house. Doubtless, it will be a long time before very many women will turn their attention to this kind of knowledge, but its need and its importance have already been fully enough demonstrated. Much of sickness and death can be prevented by compliance with the simple laws of health. Most diseases are preventable. Thousands of lives might each year be saved by sound living. Here is a work not only for women, but for the radical believer. It is an affirmative, a constructive work. It is a work of teaching mankind obedience to the laws of the universe. It will result in much of happiness to the world. The sting of death will be taken away when none die but of old age. The world's sorrows will be how much assuaged when unnecessary sickness and lassitude and deformity are prevented! Here is a work which may be undertaken with the zeal and devotion of the old religious devotees, and the desire to save the world from its pains and sorrows may become a true consecration. The true radical will enter upon this work of teaching the new way of life with an enthusiasm which will make him a real regenerator of human nature.

A theory of society rests fundamentally on a theory of the universe, and the causes of human development will be interpreted according to the philosophy one accepts. The idealist believes that great men are the inciting causes, while the positivist finds them in the "environment." The first theory has been accepted by Carlyle, Cousin, and Emerson. The best interpreters of the other are Comte, Buckle, and Spencer. This old subject of controversy has been brought again into notice by two articles in recent numbers of the *Atlantic Monthly*. In October, William James appeared with an essay on "Great Men, Great Thoughts, and the Environment," in which he maintains that great men are the real initiators of human progress. In the January number, John Fiske replies to Mr. James, under the title of "Sociology and Hero-worship," and defends the theory that the environment is the leading incentive to development. It may at once be noted in regard to these articles that they do not defend the extreme position on either side, but each writer concedes much to the opposing theory. James does not go the length of Carlyle in favor of great men, nor does Fiske follow Buckle in attributing all progress to the influence of the material universe. James maintains that the student of sociology must accept geniuses as data, as Darwin accepts his spontaneous variations, and that society becomes modified "in an entirely original and peculiar way" by the great man it adopts. He says the mutations of society are in main due directly or indirectly to the acts or the example of individuals whose genius is of such a nature as to be assimilative by it. The other main influence is the great man's social environment, which accepts or rejects him. The great man is produced by physiological forces, which are as yet entirely unknown as to their method of action. Mr. James says that the social, political, geographical, and to a great extent anthropological conditions have just as much and just as little to do with the development of the great man as the condition of the crater of Vesuvius has to do with the flickering of the gas by which he writes. In his reply, Mr. Fiske defends Spencer, and shows that he recognizes the influence of individuals in the growth of society, and says that the great movements in human history, as the early career of Mohammedanism, require a psychological and not a physical explanation. He points out the fact that sociology is concerned with institutions rather than with individuals, and with those broad and general movements in society which seem to spring out of some fundamental cause. In this discussion, we believe there is quite as much truth on one side as on the other, and that both the environment and the genius are fundamental to the progress of mankind. The causes of development in part spring from the relations of man to the universe, and in part from those subtle psychological causes which no thinker—certainly not Herbert Spencer—has as yet adequately interpreted. Such men as Spencer and Fiske are quite right in saying there is an order and method in human history, but they lay rather too much stress on the purely material conditions of that progress. On the other hand, such men as James fail to perceive how great the effect upon man, which arises from the invariable order of nature, and from the surrounding conditions favorable to civilization. This problem is not merely theoretical and speculative, for it has much to do with our efforts for the improvement of mankind. It is evident that, unless there is a method and order in the progress of the race, nothing can be done to ameliorate and improve it; and we must fall back on "conversion," or some inward revelation. Yet James and Fiske agree in this,—that there is a science of society, and that society can be systematically improved.

G. W. C.

Senator Bruce, says the Vicksburg *Herald*, is unobtrusive, and has more influence in his own party than any colored man in it. He will retire from the United States Senate with the hearty good wishes of men of both races in his own State, and the kind words of the Southern press.

FROM OUR REGULAR CORRESPONDENT.

Notes of Progress in Science, Literature, and Art in the West.

Having been in attendance upon the annual meeting of the "Wisconsin Academy of Sciences, Arts, and Letters," held in the capitol building at Madison the present week, my thought, quite naturally, turns to the subject I have chosen, on which to string a few epistolary notes.

The prosperity of a city or State is indicated by the attention which intellectual efforts and pursuits receive. The degrees of culture in a community mark the successive stages of the struggle for existence, from the privations of pioneer life to the satisfying results of secured competence.

Thirty years' residence in Wisconsin has given me an opportunity to trace the growth, not only of its villages and cities, but of the intelligence and culture of its inhabitants. Life in the Far West, as Wisconsin was known twenty years ago, meant deprivation of many of the comforts and most of the luxuries of an advanced civilization, that are so grateful and even necessary to the physical well-being. It meant also deprivation of an intellectual regimen, equally grateful and necessary to the mental well-being.

The fine arts, science, and literature have each been represented in occasional expressions of originality and genius; but the lack of encouragement that such talent and also various educational efforts have received has arisen simply from the fact that they appeared in the too early stages of the material development of the State. Wealth and leisure are essential factors in the promotion of literature and the fine arts; and these have come to us slowly, meeting continually the obstructive elements consequent upon recent civilization. Many of these hindrances have now been overcome. At this beginning of a new year, we find our newspaper press heralding an era of prosperity eclipsing all past experience in the West. It is gratifying to be able to substantiate the statements of the press concerning that invariable index, which points toward intellectual culture as proof of prosperity. Throughout the West there are seen significant evidences of progress in the various departments of science, art, and literature. There is a wholesome interest manifest in all educational efforts in these directions. Twenty years ago, we depended for our mental pabulum upon such few books as we could afford; upon magazine literature, which was very limited in scope, as compared with that of the present; upon the local press, which has steadily and vastly improved in all directions since then; and upon occasional lectures given on our Western platforms by shining lights of literature, who hailed from the hallowed ground of Concord, Cambridge, and other cultured regions in the vicinity of Boston.

The West owes a special debt of gratitude to the men and women who traversed the lecture field in those days. Their lectures were the feasts that refreshed the hungry intellect of the work-a-day people, who must needs delve in very practical ways for bread and butter to sustain the physical nature rather than in the lore of the ages for mental nourishment.

That the lecture field is no longer fruitful, financially or otherwise, in the West, is due to the fact that our needs for intellectual food are amply supplied in other ways. Railways have networked even the remote regions of the North-west with the best of Eastern culture; and the teeming press scatters its productions of every kind, to meet every intellectual refinement in every town and city.

Beside this, there are in nearly every town or village various associations, societies, and clubs, whose objects are mutual assistance in the pursuit of science, arts, and literature. The scope and effort of such organizations are well set forth in the columns of *Unity*, the publication edited in Chicago by J. Ll. Jones, W. C. Gannett, H. M. Simmons, and other well-known liberal preachers. One department of *Unity* is devoted to this phase of social helpfulness and intellectual coöperation represented by various literary and educational clubs. This department contains a directory with a list of such clubs, their names, localities, etc., with suggestive hints of methods of study. The outline and programme of work in many of the Western clubs indicate thorough and well-concentrated efforts, ranging from the fine arts to social science and they are proving sources of incalculable

Digitized by Google

benefit to individuals and to communities. The growth of these clubs is at present rapid. It would be hardly possible to name all there are in Milwaukee alone. Their studies include the lighter literature, combined with elocutionary effort, and also the deeper researches of scientific pursuit, with education in music and other fine arts.

We have, for instance, the "Progress Club," which was instituted for social benefits, and includes music, the drama, and rhetorical and elocutionary exercises. This club has now one of the finest and most commodious halls in the West, and is flourishing and useful in its way. On the other extreme, we have a "Popular Science Society," which has steadily held its own way for the past four years, increasing in numbers and usefulness year by year. As its name indicates, this society presents to the public, by means of lectures, social science, sanitation, hygiene, and kindred topics that are of vital importance to the physical and ethical well-being of the community. These lectures are of a popular and intelligible character, such as can be received and applied by the average man or woman who cannot compass the time for individual reading and research on these all-important subjects. This society is officered by both ladies and gentlemen, and ladies of known ability in any specialty are welcomed to its platform. The meetings are held in the parlors of the Plankinton House; and the lectures are followed by discussion of a free and informal character, of the nature of a parlor conversation. Papers of rare value have been contributed to this society, and it can be noted as one of the most effective organizations for the promotion of an advanced type of intellectual culture.

The "Fortnightly Club" is an older and more conservative organization. It is a picked society with a membership limited to sixty gentlemen, who meet for mutual pleasure and profit, and read papers, followed by discussion upon any and every topic, not excepting theology. It is radical in the free expression of opinion, but conservative in the rigid exclusion of women from membership. This club has latterly been courteous enough to extend to ladies an invitation to attend the meetings, listen to the papers, and join, if they please, in the discussion. This courtesy *is*, however, regarded in the light of the old-time chivalry by the ladies of Milwaukee, and not as a recognition of their ability or of the rank they now take in science, art, and literature. Therefore, they do not respond to the gallant invitation of the club very generally or very cordially.

Our city is indebted to the German element for the promotion of a high order of music. The German musical society for twenty-five years or over has presented finely executed classical music to the public, and has met with appreciation and proved an educator in the community.

Art has received a notable impulse through various educationary efforts. An art and science class, under the direction of Prof. Farrar of the Milwaukee College, has studied with much zeal and satisfactory results. Prof. James Macalister, superintendent of public schools, during the two years he was out of this office, gave courses of lectures upon art, that were of a popular character and well received, stimulating a study of fine arts among the ladies of Milwaukee. This introductory work has been supplemented by a course of art instruction that is acknowledged to be of the highest order existing in this country. Mrs. C. D. Adsit of this city entered upon the third year of her work with classes numbering one hundred and fifty ladies. The curriculum of study is comprehensive, the appliances for the illustration of lectures complete, and the results are of the most satisfactory nature, tending to correct the china and pottery craze and familiarize students with the highest works of art, and thoroughly imbue them with a knowledge of the history of the origin and development of art and an appreciation of beautiful, artistic forms.

While we may not approve of the devotion of women wholly to art, when such vital and urgent issues are pressing from all sides, inviting their efforts in social and sanitary reform, still, art pursued as under Mrs. Adsit's instruction has an elevating and refining influence upon the mind and character of a large number of women, whom it rescues from the dominion of trivial and selfish enjoyments. And it may create an appetite for study, that, growing by what it feeds upon, may afterward hunger for stronger intellectual sustenance.

The Academy of Sciences, Arts, and Letters, was organized in the year 1870. Its general objects are to encourage investigation and disseminate correct views in the various departments of science, literature, and the arts. Among its specific objects are the following: "researches and investigations in the various departments of the material, metaphysical, ethical, ethnological, and social sciences"; "the advancement of the useful arts through the application of science and by the encouragement of original invention."

The Academy at its eleventh annual meeting, just held, finds its affairs in a flourishing condition financially; and it is steadily gaining in membership and usefulness. The ablest men in science, art, and literature in the State are brought together in these meetings; and the proceedings, as published, contain valuable contributions in their several departments. Occasionally there are held, beside the annual meeting at the capital, summer migratory meetings. At one of these summer meetings held in Milwaukee, a number of ladies were elected members, "the society acting," as was said by the President, Dr. Hoy, "on the broad principle that science and letters have neither country, color, nor sex. The straight-jacket of superstition and bigotry no longer cramps and cripples investigation in any department of knowledge."

The breadth of this organization is typical of the spirit of the West. Although we are in the early stages of intellectual culture, there is here a soil rich and prolific. Nature has been most generous to us; and the expanse of prairie, forest, and lake, will influence the culture as well as the religion of the West. Where there is plenty of room for liberty of thought and freedom of expression, the truest culture will obtain. It will not be cramped nor lop-sided. The beginnings of our growth indicate the comprehensiveness of the ultimate Western culture. The steps of progress in sciences, arts, and letters, have the steady ring of health; and each cycle is rounded out by a fulness that covers the possibilities of the true end of education, "complete living." B.

MILWAUKEE, January, 1881.

LESSONS
ON
The Origin and Growth of Christianity.

XII.

SOCIETY AND GOVERNMENT.

"And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him."—MARK *xii.*, 17. (Compare *Matt. xxii.*, 21; *Luke xx.*, 25.)

1. The Primitive Community.

One of the *earliest indications* of man's progress out of *brutehood* and *barbarism* was his recognition, in some degree, of the rights of his fellow-men to the *possession of* PROPERTY. *"Might makes right"* was the aboriginal law. Originally, man retained *by force* whatever he could *seize* and *hold*. In the early *nomadic period*, he roved from place to place, claiming *no permanent right to the soil*, and recognizing no such right in others.

As FAMILIES *united* to form CLANS and TRIBES, and *husbandry* succeeded the *pastoral* or *nomadic* condition, habitations became *more permanent*, and men began to claim the right to *property in land*. This was first vested in the FAMILY, and afterward in the TRIBE or NATION; the earliest form of established society thus constituting a sort of COMMUNITY, of which the *patriarch*, *chief*, or *king* was the recognized *autocratic ruler*. This *primitive communistic phase* of society preceded all recognition of *individual rights*.

2. The Jewish Theocracy.

The *earliest* PATRIARCHAL form of government among the *Jews* was succeeded by a THEOCRACY. Under the *priestly dispensation*, YAHWEH was recognized as the *supreme lawgiver* and *king*. (*Ex. xxxvii.–xl.; Ps. x.*, 16; *xxiv.*, 7–10; *xlvii.*, 7; *Isa. xxxiii.*, 22; *xliii.*, 15; *Jer. x.*, 10; *xlvi.*, 18, etc.) The *priests* and *earthly rulers* were merely his *agents* or *ministers*, whose duty it was to see that his will was executed, and to *subordinate their desires* to his. (*Ps. xlv.*, 4 ff.).

As in the *origin* of religion, under the PATRIARCHAL system, *Government* and *Religion* were *united;* but the *temporal power* was now conceived as emanating *directly from* GOD *himself*, and the *priesthood*, as his representatives, exercised *much of the authority* formerly possessed by the PATRIARCH, or father of the family. (*Lev. i.*, 5, ff.; compare *Gen. viii.*, 20, 21; *I. Sam. vii.*, 9; *II. Sam. xxiv.*, 25; *I. Kings xviii.*, 36–38, etc.)

NOTE A.—THEOCRACY: *"The state governed by the immediate direction of* GOD." Out of this conception of GOD as the *only rightful ruler*, and of the *church* or *priesthood* as his *ministers* or *agents*, grew the dogma of *"the divine right of kings,"* against which our PURITAN ancestors successfully protested. What is your opinion of this dogma? What CHRISTIAN *churches* hold it to-day? Is not a THEOCRACY necessarily *intolerant?* Is government of *divine* or *human* origin? Is there any *sanctity* in *law* or *official station*, apart from the *inherent justice* and *equity* of the law and its administrators? Ought we to *obey* a law which violates *individual rights: e.g.*, the Fugitive Slave Law? Ought people in official station to be regarded as the *rulers* or the *servants* of the people? What do you think of the idea of *"Popular Sovereignty"?* Have the *majority* any better right to oppress an *individual* than a *single tyrant* or *king?*

NOTE B.—The *Kingdom* of SAUL, DAVID, and SOLOMON, and their successors in JUDAH and ISRAEL, midway between the *patriarchal system* and the *priestly Theocracy*, was essentially theocratic. The *king* was regarded as YAHWEH'S *"anointed" servant* or *chief*. The period of *priestly supremacy* came *later*, after the captivity.

3. The Ideal Society of Jesus.

The KINGDOM OF HEAVEN, taught by JESUS, was to be a *perfect Communistic Theocracy*, with GOD, the "HEAVENLY FATHER," as *King*, ruling by the *"higher law"* of LOVE in the *hearts* of his children and subjects. The *Jewish* "LAW" was indeed to be *fulfilled* (*Matt. v.*, 17–20); but its *complete fulfilment* would substitute the *voluntary homage* and *obedience of the heart* for the *formal observance of the letter*. (*Mark vii.*, 1, 23; *xii.*, 28–33; *Matt. vi.*, 1–5, 16–18; *vii.*, 12, 21; *xv.*, 7–9, 10–20; *xxii.*, 34–40.)

JESUS appears to have counselled his followers to *prepare* for this coming KINGDOM by adopting a *different mode of life* from that of the surrounding society, *free from pretence* and *formality;* thus forming an *ideal Community*, devoted solely to preparation for the future life of blessedness. (*Mark viii.*, 34–37; *x.*, 28–31; *Matt. vi.*, 33; *x.*, etc.)

4. Jesus' Attitude toward the Existing Society.

Unlike JUDAS OF GALILEE and the party of the ZEALOTS (*Kanaim*), JESUS appears to have counselled *no resistance* to the Roman Government, but *passive obedience* and *submission* until the coming of the HEAVENLY KINGDOM. (See the Lesson's text, also *Matt. xxvi.*, 52; and references in Lesson viii., sect. 3.)

Unlike JOHN THE BAPTIST and his disciples and the ESSENES, he did not *separate* himself from the masses of the people or adopt the habits of an *ascetic*. (*Mark ii.*, 18–20; *Matt. ix.*, 14–17; *Luke vii.*, 33, 34.) He *mingled freely* with *all classes*, wherever he was welcomed, and endeavored thus to enlist their *sympathy* and lead them to accept his gospel of REPENTANCE and RIGHTEOUSNESS. (*Mark ii.*, 16, 17; *Matt. ix.*, 9–13; *Luke v.*, 27–32; *vii.*, 36–50; *xiv.*, 7–24.)

NOTE.—COMPETITION, COMMUNISM, CO-OPERATION: *define them.* What part have these *different social ideals* played in the civilization of the world? Which method characterized the *earliest* and *most barbarous* state of society? By what was it *next succeeded?* Which enters most largely into *our modern social* and *business life?* Upon what principle do you think the *ideal society of the future* will rest? Does COMMUNISM, even when *democratic* in its organization, sufficiently respect the *individual?* What do you think of CO-OPERATION as a remedy for the evils and contentions incident to our present *competitive systems?*

Talk about LAND MONOPOLY, and AGRARIANISM. Has man a *natural right* to monopolize more land than he can personally *occupy* and *cultivate?* Does the *soil*, like *light* and *air*, belong to *all people in common?* Has GOVERNMENT a right to *interfere* in order to prevent land mo-

Digitized by Google

nopoly? What do you know about the recent disturbances in IRELAND?

General Questions.

1. How did the idea of *property* originate? 2. Did the *first men* possess property in land? 3. Was land first owned by *individuals*, or by *communities*? 4. How was the *primitive community* organized? 5. What form of government succeeded the *patriarchal community* among the JEWS? 6. Describe the *Jewish* THEOCRACY. 7. What was JESUS' ideal of a *perfect society*? 8. What did he counsel his followers to do? 9. What was his attitude toward *existing government*? 10. Why did he counsel submission to the ROMAN power? 11. Wherein did he differ from JOHN THE BAPTIST and his disciples? 12. Was JESUS an *ascetic*?

To the Teacher.

For an interesting account of the *primitive community*, read "*Early Social Life*" and "*The Village Community*" (chapters vi., vii.), in Keary's *Dawn of History*; also Spencer's *Sociology*. For account of early CHRISTIAN communities, read Milman's *History of Christianity*, Book II., chapter iv.

Read also *Bible for Learners*, Vol. III., chapters x., xi., xii.; Mill's *Essay on Liberty*, Henry George's *Progress and Poverty*, and Clodd's *Childhood of the World*.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

BOOK NOTICES.

NOTE.— *It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

UNBEATEN TRACKS IN JAPAN. An account of travels upon horseback in the interior, including visits to the aborigines of Yezo and the shrines of Nikkô and Isé. By Isabella L. Bird, author of *A Lady's Travels in the Rocky Mountains*, etc. New York: G. P. Putnam's Sons. 1880.

Many books have been written on Japan, and some of them have been profoundly interesting and instructive. But Miss Bird has written a book from which the value and the charm of other books makes no deduction. This is partly because she had the wit to make "unbeaten tracks" her aim in travelling and her subject in writing. But it is also because she brings to her task a gift for seeing things through her own eyes, and a skill for recording them in plain and simple fashion. Her book would have been attractive, if she had only gone over the old paths. It is much more attractive now that it covers so much ground unvisited before by people taking notes. The women of our generation have worn with ample grace the mantle which fell from the shoulders of Harriet Martineau. Her *Eastern Life* was one of the first successful books of travel written by a woman. Our recent literature blossoms thick with women's books of travel, and no better have been written than the best of them. Miss Bird's will rank with these. This book is her third important venture. She brought to the travels upon which it is based a power of observation trained by her journey through the Rocky Mountains and *Six Months in the Sandwich Islands*.

In the spring of 1878, she was obliged to leave home in order to recruit her health by means which had proved serviceable before. The attractions of Japan for her were less those of its climate than of its novelty for a European. She found the climate worse than she anticipated, exceptionally rainy even for Japan at the season of her travels. She found the country less provocative of rapture than of study, but to her study it yielded up a larger return than she anticipated.

She does not pretend to have written "a book upon Japan," but only an account of her own travels and certain conclusions based on these. Those new to the subject would do well to read some succinct account of the Empire, its geography and history, before reading her volumes. From Nikkô northwards, her journey was altogether off the beaten track. Here she came in contact with the Japanese as yet unaffected by European influences. She saw them at short range in their habitual occupations, skilful to make allowance for the refractions of her various media of information; and, having checked her notes as far as possible by those of other careful observers, she can be trusted as a faithful informant in regard to everything that came within her range of observation. The aggregate of her journeys was fourteen hundred miles. A few hundred of these were in Yezo, the most northern of the four principal islands (thirty-eight hundred is the accepted number of them all), the remainder were in Nippon. If the reader is disposed to think that here was no adequate basis of observation when we consider that the area of the Empire is one hundred and forty-seven thousand square miles (against two hundred and sixty-five thousand of the old-time estimates), and that the population is thirty-four million, it must be remembered that beyond the range of European and American influence the life of the Japanese is exceedingly homogeneous. The book is written in the form of letters to a sister, who has not survived to see their publication. The letters are supplemented by an admirable chapter on Japanese public affairs. In this chapter, we have a generous estimate of what has been accomplished by the government in its endeavor to introduce a new political and social and commercial order into the life of the nation. Without being blind to incidental dangers and defects, Miss Bird is confident that a good work has been already accomplished, and that it will go on. The charges of superficiality and imitativeness she repels with warmth and with apparent justice. Herself an earnest Christian woman, with a predilection for primitive Christianity, and a dislike amounting almost to contempt for the nominal Christianity of the present time, she is by no means hopeful in regard to the spread of Christianity in Japan, and her statistics more than confirm her gravest fears. And still she bates no jot of insistence that the Christians of Europe and America ought to do a hundred times as much as they are doing for the propagation of their faith. She notes the fact that Christianity is insinuating itself *as a life* more rapidly than *as a creed*. It is permissible to doubt whether the Christianity which is thus spreading is of the New Testament type. Scepticism and materialism seem to her the greatest obstacles, and "English philosophy" she imagines tends to bite-in these defects, and still further retard the spread of Christianity. The Japanese mind, of the more cultivated order, shows a remarkable ability for assimilating the philosophy of Darwin and Huxley, Spencer and Mill.

One of the most interesting episodes of Miss Bird's travels was her encounter with an English-speaking Buddhist dignitary of the highest rank. He was a man of quite remarkable intelligence, a member of the Monto sect, the Protestant Buddhists of Japan, founded by Shinran in 1262. This sect protest against celibacy, penance, monasteries, nunneries, fasting, pilgrimages, and the reading of the Scriptures in an unknown tongue. Holding that the family is the source and example of purity, Shinran married a wealthy lady of Kiyôto, and founded a married priesthood. The Monto sect is not one of the largest Buddhist sects of Japan, but it is one of the most powerful; and it is full of life and energy, bending itself with equal earnestness to reform Buddhism and to oppose Christianity. It is erecting new college buildings in Kiyôto at the present time, splendidly equipped. With Akamatz, a priest of this sect, Miss Bird had a long and interesting conversation. Strangely enough, considering our common views of Buddhism, he insisted on immortality as an essential feature of Buddhism; and yet he contemplated immortality with horror as a series of transmigrations, the escape from which is Nirvana, "absence of ideas and of the consciousness of the absence of ideas." He was strongly opposed to the "English philosophy," dreading it for Japan much more than Christianity. His views concerning the tendencies of religious thought in England were very similar to those of Mr. Mallock.

Miss Bird has many a good word for Buddhism in the course of her letters. Its tenderness for man and beast appealed to her very powerfully. Of the Japanese women, she gives a favorable account, not of their personal appearance, but of their gentleness and kindliness. Evidently, in Japanese marriage, the man and the woman are one, as in English law; and that one is the man. The affection of parents for their children she found remarkable for its purity and sweetness. The children are marvels of obedience. They never cry! But they are solemn-looking little creatures, seeming prematurely old. Japan is not remarkable for "Oriental magnificence," but Miss Bird found some interiors that were exquisitely beautiful. On the other hand, among the poorer classes she found a maximum of dirt. She found the love of flowers to be a beautiful trait of the Japanese, and their skill in arranging much greater than that of the English florists.

Within the limits of our notice, it is quite impossible to give any adequate idea of the contents of Miss Bird's two large volumes. We can assure our readers that, if they will go directly to these, they will experience much of the pleasure which Miss Bird had upon her journey without any of its inconvenience.

LIFE OF WILLIAM BLAKE. With Selections from his Poems and other Writings. Illustrated from Blake's own Works. By Alexander Gilchrist. A new and enlarged edition, with additional Letters and a Memoir of the Author. 2 vols., 8vo. $15.00. London: Macmillan & Co. 1880.

Those of us who knew Mrs. Gilchrist during her recent visit to this country will be glad to see that she has just published a second edition of a book, which is not only an artistic and a literary treasure, but a monument of wifely love. Only eight chapters of the thirty-nine were in print when her husband died in 1861, but the widow carried on the work and brought out the first edition in 1863. She has now inserted thirty-four letters from Blake to Hayley, Cowper's biographer, and several other epistles hitherto unpublished, and also added an essay by Smetham, first published in the London *Quarterly Review*, a charming memoir of her husband by herself, and a number of new illustrations, including several taken from *Scribner*, a Hamlet on his knees before the ghost, views of Blake's cottage, work-room, and death-room, two new portraits by him of his wife, his own portrait by Phillips. The whole number now amounts to a hundred, and among them are new photographs of what the *Encyclopædia Britannica* calls his "splendid series" of twenty-one designs, entitled Inventions to the Book of Job. "The grandeur of the theme is duly reflected in the simple and sublime images of the artist's design, and in the presence of those plates we are made to feel the power of the artist over the expressional resources of human form, as well as his sympathy with the imaginative significance of his subject," adds this high authority, which also says that some of Blake's early poems "deserve to take rank with the best things of the kind in our literature." Much of Blake's work, both in art and in letters, is too fantastic and mystical for general favor; but his independence and originality certainly deserve to be recognized by us, as they have been by Mrs. Jameson, Swinburne, and Charles Towle, the last of whom looked on him "as one of the most extraordinary persons of the age." No one can doubt this who remembers the poem beginning

> "Tiger! Tiger! burning bright
> In the forests of the night,"

or this called "Orthodoxy":—

> "Nought loves another as itself,
> Nor venerates another so;
> Nor is it possible to thought
> A greater than itself to know.
>
> "And, Father, how can I love you
> Or any of my brothers more?
> I love you like the little bird
> That picks up crumbs around the door.
>
> "The priest sat by and heard the child:
> In trembling zeal, he seized his hair,
> He led him by his little coat,
> And all admired the priestly care.
>
> "And standing on the altar high,
> 'Lo, what a fiend is here!' said he,
> 'One who sets reason up for judge
> Of our most holy Mystery.'
>
> "The weeping child could not be heard,
> The weeping parents wept in vain,
> They stripped him to his little shirt
> And bound him in an iron chain,
>
> "And burned him in a holy place,
> Where many had been burned before.
> The weeping parents wept in vain:
> Are such things done on Albion's shore?"

WE have to acknowledge the reception of the December number of the *Revue de Belgique*. Its leading article is "The Last Presidential Election and Electoral Customs of the United States," by Count Goblet D'Alviella. The essay rehearses our political frailties in a spirit of mild criticism. The proceedings of the convention which nominated Garfield are faithfully delineated, and General Arthur's shortcomings are made known without reserve. There is something amusing, as well as humiliating, in reading in a foreign periodical and in a strange language the enumeration of misdemeanors in our great public officers. However assiduous foreign journals may be in this re-

Digitized by Google

spect, they cannot equal our own press in the dissemination of like information. The *Revue* has also a society story for Christmas, translated from the German by Marguerite Van de Wiele, an article by Max Sulzberger entitled "Anti-Judaism in Germany." It is a vigorous attempt to overthrow prejudice against the entrance of Jews into every department of State, education, and art. Camille Lemonnier continues a story entitled "Thérèse Monique"; and Adolphe Prins discusses the subject of "Crime in the Light of Modern Science." The latter paper objects to the materialistic method of accounting for crime entirely by heredity and kindred causes.

FOREIGN.

THE University of Berlin has now more than four thousand students, the largest number ever yet reached by any German University.

THE trial of Parnell and the other land leaguers for rebellious utterances, which has been in progress at Dublin, terminated in a disagreement of the jury.

THE French Government is to establish in Egypt a school of Egyptology which will be directed by M. Maspen, now professor of Egyptology in the College of France. This creation will be the third school established abroad at the expense of the French Budget. The two others are one at Rome and the other at Athens.

MR. GLADSTONE has received a deputation of electors of Midlothian, at whose request the right honorable gentleman promised to present to Parliament a petition in favor of the bill for legalizing marriage with a deceased wife's sister. Owing to the pressure of Irish affairs, however, the Premier was unable to make any definite pledges in regard to legislation for either England or Scotland.

PRISONERS for deb in Scotland were the first to feel the benefit of the Acts of Parliament which came into force with the new year. Directly after the clock struck twelve on Friday night, they were all liberated, under the bill promoted by Dr. Cameron. A crowd had assembled at the gates of Glasgow prison; and as twenty-five men and two women came forth, carrying with them their beds and bedding, they were greeted with cheers.

THE rejoicings occasioned by the visit of the King and Queen of Italy to Palermo were somewhat checked by a serious accident which occurred there on Monday, December 10. Through the pressure of a throng of people who were ascending the staircase to the gallery in the church of St. Catherine, the balustrade gave way, and a number of persons were precipitated to the floor of the church. No one was killed; but fifteen persons were injured, some very seriously.

THE *Intransigeant*, a Paris paper, recently published three important letters, emanating, it is alleged, from the Russian revolutionary committee and addressed to Rochefort, Karl Marx, and Leon Hartmann. The committee asserts that the nihilists are fighting for the sovereignty of the Russian people. It invites the moral cooperation of Rochefort, and appeals to Europe and America for funds to enable it to carry on the struggle. The letter to Hartmann authorizes that active firebrand to open permanent agencies both in Europe and America for receiving subscriptions.

MR. BRIGHT, in reply to a letter forwarded by the Lord Provost of Aberdeen, asking him if, in the event of his attendance at Balmoral as Minister to the Queen, he would accept the freedom of the city, has written that he does not expect to be in the north this year, and that he, therefore, cannot accept the honor proposed to be conferred upon him. A deputation of Rochdale anti-vaccinators waited upon Mr. Bright with reference to the arrest of a factory operative named Robert Tweedale, who was lodged in jail for the non-payment of a fine of £1 and costs, which was inflicted upon him in consequence of his not having had his child vaccinated. The man, who was out of work, lived just opposite Mr. Bright's house. Mr. Bright expressed his regret at the occurrence, and his disapproval of harsh measures being enforced against those who had conscientious objections to vaccination.

THE Berlin Municipal Council are determined to leave no doubt of their sympathies in the Jewish question. Beside reëlecting a Jew, Dr. Strassmann, to be their president by a majority of ninety-seven out of one hundred and twenty, they have embodied in their congratulatory address to the Emperor on the occasion of the New Year an allusion which is quite unmistakable: "With our beloved Imperial Lord," so run the words, "we recognize that only in the harmonious co peration of all the elements of that national life which ought to rise superior to the distinctions of creed, the warfare of opinion, and the mere outward opposition of chance circumstances, can the goal be reached which includes the welfare of individuals in the welfare of the whole." The Emperor's reply, which reechoes this hope in slightly modified language, is under the circumstances all that could be wished, and rather more than might have been expected.

A DEPUTATION of members of Parliament and representatives of the municipal and other governing bodies of Manchester and Salford on Thursday, December 13, waited upon the Home Secretary to urge the necessity of legislation relative to the treatment of juvenile offenders. Sir W. Harcourt, in reply, congratulated the deputation on the good work they had in hand, and assured them of his desire to bring in a measure at the earliest possible period. He concurred with one of the members that pauperism and crime should always be kept distinct, and that criminal children should therefore not be sent to workhouses. In any legislation which might take place on the subject, he said it was desirable that the responsibility of the parent should be kept in view. While not desiring to express any distinct opinion on the question of sending them to schools, he did not think that previous imprisonment in the case of young children under twelve could be advantageous.

JESTINGS.

A SEEDY-LOOKING man applied to a Galveston candidate for ten dollars. He said a few friends of the candidate wanted to make preparation already to celebrate his election. "But suppose I am defeated?" "Well, then, we can use the money in celebrating your not being elected. We are not particular as long as we celebrate."—*Galveston News.*

A WESTERN subscriber sends us the following, as a veritable incident in one of the ward schools of his city. The teacher was dilating to a class (under what branch of study does not appear) on the grand influence Moody and Sankey were having. "Who else is there that draws such crowds?" he asked. "Colonel Ingersoll," was the dampening reply of a young radical in the class.

A GOOD story was told some years ago of a Galveston colored congregation, whose pastor had bucked off the Sunday-school funds at monte. He was duly tried, and the verdict was: "De Rev. Amindab Bledso am acquitted ob de sin ob gamblin', pervided he pays de money back by next Sunday night. In de mean time, de members ob dis congregashun is warned again playin' keards wid Brudder Bledso."

HE opened the door cautiously, and poking his head in, in a suggestive sort of way, as if there were more to follow, inquired, "Is this the editorial rinktum?" "The what, my friend?" "Is this the rinktum, sinktum, sanctum, or some such place, where the editors live?" "This is the editorial room,—yes, sir. Come in." "No, I guess I won't come in. I wanted to see what a rinktum was like, that's all. Looks like our garret, only wuss. Good-day."

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	2.00
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson: India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

MUSIC HALL.

SUNDAY EVENING, FEB. 6, 1881.

Lecture by

Rev. GEORGE CHAINEY,

Ex-Methodist and Ex-Unitarian Minister.

Subject: "THE CLERGY."

Col. ROBERT G. INGERSOLL says:—

"Mr. Chainey is one of the best thinkers in this country. He has a wonderful command of language, is full of imagery, comparison, antithesis, logic, and beauty. He feels what he says with his whole heart and perceives it with his entire brain. He is perfectly honest, and for that very reason is intellectually keen. Downright honesty in such a man is genius. He gives a true transcript of his mind, and gives it with great power. He is well acquainted with the church, knows all the ways of the theologian, and understands the inside of the whited sepulchre of superstition. His lecture on 'The Clergy' ought to be delivered in every pulpit of the United States."

Admission 50 cts. Seats can be reserved at Box Office without extra charge.

Doors open at 7; lecture at 8.

New England Managers please send open dates to D. C. REDPATH, Boston.

L. PRANG & CO.'S

Valentines for 1881.

Our assortment of Valentines this year is larger and more elegant than ever before, and the sentiments contained in the verses are as healthy and free from the usual silly sickliness as the designs are artistic.

They are mostly adorned with rich silk fringe and tassels, and some contain satin printing.

Particular attention is called to an assortment of VERY HANDSOME VALENTINES for CHILDREN.

L. PRANG & CO., Publishers,
BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times**, by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God**, by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible**, by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism**, by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass

New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index*. C. BATES,
129 Tremont Street, Boston.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color*, *smoothness*, and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." — LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 581.
VOL. I., NEW SERIES.—NO. 33.

BOSTON, MASS., THURSDAY, FEBRUARY 10, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

GLORIOUS is the fruit of good labors; and the root of wisdom shall never fall away.—*Hebrew.*

VIRTUE has no need of penances, nor a pure heart of washing in the Ganges, nor a true man of human protection, nor magnanimity of any ornament, nor the wise any treasure but wisdom. He who has given himself to virtue, and felt the joy of obedience to duty, will give up life, but not his purpose.—*Hindu.*

THOUGHTFUL heed is the way of immortality, indolence of death. Attack vigorously what is to be done: a careless pilgrim only scatters the dust of his passions more widely. Master thyself: so mayst thou teach others and easily tame them, after having tamed thyself; for self is hardest to tame.—*Buddhist.*

DEVOUT men are the title and inscription of the Book of the Law. They are the demonstration of all the truths, the solution of all the mysteries. Their outward life bears us to the path of obedience, their hidden life wins us to self-denial. They began their career before the ages, and they work for eternity.—*Arabic.*

WHOMSOEVER you choose to obey as a master, his bondsmen ye are, whether of sin whose fruit is death, or of obedience whose fruit is righteousness.—*Christian.*

THE lower world is subject to the sway of the upper world. . . . There is a band who know and do good, without practising austerities, and who investigate the real nature of things by the guidance of reason.—*Persian.*

THE sovereign good of man is a mind that subjects all things to itself, and is itself subject to nothing. Such a man's pleasures are modest and reserved, and it may be a question whether he goes to heaven or heaven comes to him.—*Seneca.*

BOETHIUS saith, "It is of sin that we do not love that which is best." What is in truth the noblest and best of all things should be also the dearest of all things, and that for no other cause than that it is the noblest and best.—*Theologia Germanica.*

THE situation that has not its duty, its ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy ideal. Work it out therefore, and, working, believe, live, be free.—*Carlyle.*

IN the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amid the confused noises of time. Through discords of sin and sorrow, pain and wrong, it rises in deathless melody, whose notes of wailing are hereafter to be changed to those of triumph, as they blend with the Great Harmony of a reconciled universe.—*J. G. Whittier.*

IT is the business of a merely animal existence to sleep and feed. It is the privilege and glory of man that he may rise to Alpine heights of knowledge, higher and yet higher, at each ascent gaining a wider prospect of truth, and entering thereby into a clearer and better appreciation of the undying beauty of a virtuous life.—*Henry C. Pedder.*

HAVE good-will
To all that lives, letting unkindness die,
And greed and wrath; so that your lives be made
Like soft airs passing by.
—*Edwin Arnold.*

CURRENT TOPICS.

THERE is an attempt being made at Jerusalem to find the tomb of Herod the Great. Perhaps, when it is found, an attempt will be made to reconstruct his history. A good deal may be said in favor of King Herod. His memory, at least, ought to be washed of the blood of all those innocents.

THE last number of the *Irish World*, published in New York, bristles all over with rhetorical bayonets against the English Government. Its London correspondent says, for one thing: "The time has come at last for justifiably putting out upon the high seas a couple or three Irish-American 'Alabamas.' And the means are in the hands of the Irishmen of the United States."

GOOD things out of Nazareth. It is announced that "through the efforts of Dr. Keane, the Roman Catholic bishop of Richmond, Va., nearly every Catholic liquor-dealer in that city has signed a pledge not to sell on Sunday. Father Andran, of Jeffersonville, Ind., who recently took a bold stand in favor of the education of colored children in the parochial schools of the Catholic Church, has also begun a vigorous war in the interest of total abstinence."

THE *Independent* assumes that Dr. Sadler, who officiated at George Eliot's funeral, was a representative of the Agnostics in England, and hence wonders how he could have said what he did on immortality, and used otherwise so much theistic and Christian phraseology. But Dr. Sadler is a Unitarian preacher; and the wonder is why he alone should have been summoned to speak and the Agnostics, who were present in force as friends, should all have been silent.

THE Ladies' Union, of East Dennis, Mass., recently gave a festival for the benefit of the Sunday Lecture Association of that place, which brought them for this object the sum of $170. The Lecture Association, according to its articles of agreement, is a union of "citizens of East Dennis and vicinity," desirous of "the advantages of associate effort for our advancement in truth and goodness, and for the promotion of general intelligence, good morals, and liberal sentiments."

ACCORDING to a correspondent of the *Independent*, Rev. C. F. Thwing, the average number of readers who availed themselves of the privilege of the open Reading-room on Sunday in the Boston Public Library in the year 1879–80 was five hundred and thirty-seven. "The readers are mainly men; and, judging from their appearance, those whose daily work would forbid their use of the reading-room on other days, except perhaps in the evening." The same writer says that the number of Sunday visitors at the Boston Museum of Fine Arts (which has been large from the time of the first Sunday opening) has of late greatly increased, "approaching on certain Sundays to no less than four thousand." The visitors on Sunday embrace people of every social standing, though the large majority are from "the masses."

THE British House of Commons has virtually declared Ireland in a state of revolution by adopting revolutionary measures to put an end to the disorder. The Coercion Bill suspends the writ of *habeas corpus*, and puts other extraordinary powers in the hands of the administration. And, in order to get a chance to pass the bill, the House by a large majority vote, embracing the Tories as well as Gladstone's followers, has taken away the old parliamentary right of unlimited discussion, whereby the home rulers seemed determined to obstruct all legislation in the matter. It is a pity that the Land Reform Bill, which is promised as the real remedy for the Irish troubles, could not have been introduced at the same time with the Coercion Bill. That the latter bill is necessary, however, seems evident from the fact that such a stanch, political reformer and uncompromising friend of the people as John Bright has given his adhesion to it.

THOMAS CARLYLE is dead. Last Saturday morning at his home in Chelsea, London, his longings for the end were answered. For eighty-five years, his Scotch robustness of body had served his fervid spirit. By his death, the most heroic force in English literature for the last hundred years is extinguished. He was a master of English speech, yet a master whom it was fatal for any disciple to attempt to imitate. He followed no rules of language, but made his own by his incomparable genius. His style was like the man,—rugged, virile, yet picturesque and poetic in its strength. He wrote poems in prose. And his life has been a poem,—a poem tragic in its intensity of sentiment, though having few of the outward elements of tragedy; for externally his years were singularly placid, and his activities confined to a narrow circle in space. The tragic element was all inward, in his own nature and in his views of human society. A hero-worshipper, he was himself a hero. And against all the shams, insincerities, hypocrisies, and smooth pretences of society, whether in church or parlor or State, he took the heroic attitude of indignant and scornful rebuke. In his philosophy, he was an extreme *individualist*, and carried his theory unflinchingly to its consistent conclusions. He had no faith in the masses of mankind, no faith in the average judgment of a community as a safe basis of government. He believed only in individuals. Hence, he pronounced clearly and vigorously, against the whole tendency of his time, for a strong government by the few ablest men. Yet his practical influence has not been on the side of pessimistic despair, but a stimulus to the noblest endeavors for ameliorating human conditions, and for the "everlasting yea" of righteousness as the only law of individual and national survival. And his private life, as upright and downright in robust honesty, as pure and sincere and honorable as his public literary work, enforced the same lesson. In both his private and public career, he was a moral censor; and as such has been among England's and the world's greatest benefactors.

Digitized by Google

Protest of Chinese Bishops and Missionaries

Against the Translation of "The Sacred Books of the East,"

WITH MAX MUELLER'S REPLY.

[From the London *Times*.]

The Bishop of Victoria has sent the following letter, signed by more than twenty of the Protestant missionaries in China, to Professor Max Müller, as editor of *The Sacred Books of the East*:—

"SHANGHAI, CHINA, June 25, 1880.

"*Sir*,—We, the undersigned missionaries laboring among the Chinese, have had brought under our notice the volume on the Chinese religion which forms one of the series you are editing under the general title of *The Sacred Books of the East*.

"We fully agree with your prefatory statement,—'that much of the value and utility of the series must depend on the absence of any color borrowed from theory or prejudice,' and we therefore deplore the fact that in the important volume alluded to there has been, as we conceive, a forgetfulness of the principle laid down at the outset. We refer to the meaning which throughout this book has been attached to the term 'Shang-ti,' so frequently found in the Chinese classics.

"You can be no stranger to the fact that a controversy has long existed among Chinese scholars as to who or what is meant by the term or title 'Shang-ti.' Some hold that it designates the God of the Christian Scriptures, while others feel themselves utterly unable to accept it in any such sense. Whatever may be the rights of this question, the controversy is a great fact, and ought not to be ignored. It arose, as is well known, among the early Roman Catholic missionaries in China; and a like contention exists at the present day among the different Protestant missionaries. It cannot be said that there has been any lack of scholarship in the discussion of this question. Both views have been well represented from time to time, first among Roman Catholic missionaries, and latterly among Protestant missionaries, by men whose Chinese as well as general scholarship is undoubted. We need but mention the names of the early Jesuit missionaries, Matteo Ricci on one side, and Longobardi on the other, and the Protestant missionaries, Dr. Medhurst, Dr. Legge, Dr. Edkins, and Dr. Chalmers on one side, and Bishop Boone, Dr. Bridgman, and Dr. Williams on the other. To the last three should be added, though of the Greek Church, the distinguished name of the late Archimandrite Palladius, so well known as one of the most profound Chinese scholars.

"Considering, then, that the question has been agitated among all classes of Christian missionaries for nearly three hundred years, our complaint is that in a book containing a translation of the Chinese classics intended for English readers, and brought out with your *imprimatur*, the term 'Shang-ti' has been not translated, as it might have been, by such a phrase as 'Supreme Ruler' or 'Supreme Emperor,' or 'Ruler (or Emperor) on high,' or transferred, as has been done indeed in some passages of the same book, with the term 'Ti,' in either of which cases no fault could have been found, but interpreted as the God of revelation,—the view which the eminent translator, Dr. Legge, so strenuously advocated while in China as a missionary. That is, he sets forth his own private view by substituting 'God' for 'Shang-ti' wherever it occurs in the classics; whereas, this interpretation of the term has been denied by persons as thoroughly qualified as himself to form a judgment on the subject. His reaffirmation of his reasons for this view in the addition to the preface made in the present volume does not make his interpretation of 'Shang-ti' any the less a serious departure from the principle laid down in your preface.

"Morever, this is not merely a literary, it is a missionary question. Many who have read or will read the book exercise a strong influence from England and other countries, directly or indirectly, on Christian missions in China; and it is exceedingly important that their minds should be kept free from prejudice on one side or the other, seeing they have no means of examining or determining upon the question for themselves. Such a book as Dr. Legge's is to them, so long as the controversy is undecided, simply misleading.

"We respectfully urge that, in editing it, the balance between the two parties in a difficult and still open contention should have been held with a steady hand, and express our regret that the book referred to, though brought out with the statement of so admirable a principle, of avoidance of all coloring, is nevertheless of a distinctly partisan character, inasmuch as by its interpretation of 'Shang-ti' it is the exponent of the view of a very small number even of those who prefer to use 'Shang-ti' to make known the true God to the Chinese; for, of those who use the term, very few agree with Dr. Legge in the opinion that 'Shang-ti' of the Chinese classics is the same as 'Jehovah' of the Christian Scriptures.

"It is on this account that we venture to address you. Were you less enlightened and liberal than you are, we might conclude by asking you to pardon us for addressing you; but we do not do so, as we are assured that your fearless and uncompromising love of truth will induce you to hail with satisfaction any suggestion which may remove from a volume with your name on the title-page the faintest trace of one-sidedness.

"We have the honor to be, sir, your faithful and obedient servants,

"Thos. M'Clatchie, M.A., Canon of Hongkong and Shanghai, 1844; Matthew L. Yates, D.D., 1847; Edward C. Lord, M.A., D.D., 1847; Frederick F. Gough, M.A., 1850; A. P. Happer, D.D., 1844; R. Nelson, D.D., 1851; J. S. Burdon, Bishop of Victoria, Hongkong, 1853; John L. Nevins, D.D., 1854; T. P. Crawford, D.D., 1852; H. Blodget, D.D., 1854; Samuel I. J. Schereschewsky (Missionary Bishop of the American Episcopal Church, Shanghai), 1859; Elliot H. Thompson, 1859; Charles Henry Butcher, D.D., Dean of Shanghai, 1864; Wm. J. Boone, M.A., 1869; Hunter Corbett, M.A., 1863; Chas. R. Mills, M.A., 1857; John Wherry, M.A., 1864; James Bates, 1867; L. D. Chapin, 1863; Chauncey Goodrich, 1865; C. A. Stanley, 1862; J. A. Leyenberger, 1866; Henry V. Noyes, 1866.

"To Professor Max Müller, M.A."

Professor Max Müller has returned the following answer:—

"*Gentlemen*,—I have taken some time to consider what answer I should return to the letter which you addressed to me as editor of *The Sacred Books of the East*, and in which you complain that, in the translation of the Shu-king and Shih-king, by Professor Legge, the names Ti and Shang-ti should have been rendered by 'God.' You call my attention to the controversy which has been carried on for three hundred years, and is still kept up to the present day among the missionaries in China, as to what is the nearest equivalent to be found in the Chinese language for expressing God. You remind me that Ti and Shang-ti were rejected by papal authority, and have been accepted among Protestant missionaries by one party only, and you remark that even those who, in rendering the Scriptures into Chinese, are willing, in the absence of a better name, to accept Ti or Shang-ti for God, would shrink from translating these terms by God when they occur in the writings of Confucius. As Professor Legge, during his long stay in China, has been one of the most strenuous defenders of the name Shang-ti as the best rendering of God in Chinese, you complain that he should have taken advantage of his position, as one of my fellow-workers in the translation of *The Sacred Books of the East*, and have translated Shang-ti, whenever it occurs in the Shu-king and Shih-king, by God, expressing, at the same time, his conviction that 'the Ti and Shang-ti of the Chinese classics is God, our God, the true God.' You also blame me, as editor of *The Sacred Books of the East*, for not having held with a steady hand the balance between the two parties in a difficult and still open contention, particularly as I had promised that these translations, offered to the public under the auspices of the University of Oxford, should be complete, trustworthy, and readable; and you call on me to repair the injustice which has been done to those who differ from Dr. Legge in his views on the true meaning of the words Ti and Shang-ti.

"Allow me to state, in reply to your letter, that, so far as the so-called 'Term Question' is concerned, I had, nearly thirty years ago (*Edinburgh Review*, October, 1852), expressed my conviction that it would be impossible to find in Chinese a more adequate rendering of God than Shang-ti. On that point, therefore, I could hardly claim now to be an impartial judge.

"But this, as you yourselves admit, is not really the question which concerns the translator or the editor of *The Sacred Books of the East*. The question on which, with the assistance of my learned friend, Dr. Legge, I was called upon to form an opinion when examining his translation of the Shu-king and Shih-king, forming the third volume of my series, was whether Ti and Shang-ti, when they occur in Chinese, should be rendered in English by God. On this point, I readily admit, it is by no means easy to give a decisive answer. In fact, I can well understand why many missionaries in China should have hesitated to identify the Shang-ti of the Confucians with the God they come to preach; and all I can do is to try to explain to you why, in spite of all objections, I myself agree with Dr. Legge in accepting Shang-ti, when it occurs in the ancient Scriptures of the Chinese, as a name intended for the true God.

"There are, perhaps, passages in the sacred texts of the Chinese in which Shang-ti is spoken of in what we should call mythological language,—language, in our opinion, inapplicable to the Supreme Ruler of the Universe. But does it follow, therefore, that the Chinese, when they formed the name of Shang-ti, did not mean the true God, or that the best among them had never had any idea of the true God? You know far better than I do that there must be in the prayers and creeds of all religions a compromise between the language of the wise and the foolish, the old and the young, and that the sacred texts of no nation, not even of those of Jews and Christians, are entirely free from childlike, helpless, poetical, and what are called mythological expressions. There is, perhaps, no better name for God than Father, and there are few religions in which that name has not been used; yet, in order to render that name applicable to God, we must take out of it almost everything it implies in ordinary usage. Our own word God was borrowed by our ancestors from heathen temples; and the names for God used by the Romanic nations come from *deus*, Sanskrit *deva*, which *deva* is a mere derivation of *div*, the sky.

"And, if we are not to translate Shang-ti by God, what are we to do? You would not say that the Chinese alone, of all nations on earth, had never any word for God at all; for you yourselves say that they deified the sky, and how could people deify the sky or anything else without possessing an idea and a word for deity?

"You suggest that either the name Shang-ti should have been left untranslated, or that it should have been rendered by Supreme Ruler. If the first expedient had been adopted, all readers unacquainted with Chinese would have taken Shang-ti for a proper name, such as Jupiter; while Dr. Legge, whose Chinese scholarship you do not call in question, states that it 'never became with the people a proper name like the Zeus of the Greeks.' (Preface, p. xxv.) If, on the contrary, Shang-ti had been rendered by Supreme Ruler, as was done by Medhurst, or by *le Seigneur* and *le Souverain Maitre*, as was done by Gaubil, would these expressions have evoked in the minds of European readers any conception different from that of God, the true God?

"How could missionaries in China, if they are willing to translate Shang-ti by Supreme Ruler, continue to represent Him as a false God, or, at all events, as not quite true? Are there any who still believe in the actual existence of false gods, or of gods not quite true? Do they believe that Bel or Jupiter or Varuna or Shang-ti were so many individual beings existing by the side of Jehovah? They were, if you like, false or, at least, imperfect names of God, but never the names of false or imperfect gods.

"I have tried to show in all my writings on language, mythology, and religion, and more especially in my Hibbert lecture 'On the Origin and Growth of Religion, as illustrated by the Religions of India,' how we ought to read in the manifold names of the Deity, preserved to us in the ancient languages of the world, the gradual growth of human thought and human language in their endeavor to find better and better names for what after all admits of no name. What an ancient Christian martyr said, *ὁ θεὸς ὄνομα οὐκ ἔχει*, 'God has no name,' is true, in one sense; but, from an historical point of view, we should, I think, be equally right if we called God *πολλῶν ὀνομάτων μορφὴ μία*, 'of many names the one person.'

"Some of these names may seem to us very objectionable, but not all; and I confess I could never help admiring the bold language of an ancient Sanskrit poet who introduces Bhagavat, his own supreme God, saying, 'Even those who worship idols worship me.'

"If we are so hard on the Chinese, and tell them

Digitized by Google

that their word Shang-ti cannot be used as the name of the true God, because it is used synonymously with Thian, which means the sky, what shall we say when they point to such verses in the New Testament as Luke xv., 21, 'I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son'? And, if we are offended by every anthropomorphic expression in the sacred writings of non-Christian races, how is it that we can bear so well with the language of the Old Testament, in reading of 'the Lord God walking in the garden in the cool of the day'? Do the words of Dante,

> 'Per questo la Scrittura condescende
> A vostra facultate, e piedi e mano
> Attribuisce a Dio, et altro intende,'

apply to our Scriptures only? Should we not apply them even in a far more generous spirit to the scriptures of the Chinese, the Hindoos, the Persians, the Mohammedans? It was, I need hardly tell you, one of the chief objects for which I undertook the publication of *The Sacred Books of the East*, to show, as St. Augustine said, that there is no religion without some truth in it, and particularly to make missionaries see that, hidden beneath a fearful amount of rubbish, and worse than rubbish, there are grains of gold to be found in every book that has once been called sacred by human lips. Nothing, I confess, has rejoiced me so much as when I heard the other day an excellent missionary tell me, 'You have shown us that the heathen religions are not the work of the devil; and you have taught us to look first of all for what the heathen religions share with us in common, and to make that the foundation of our labor.' Surely, the name for God in Chinese, or in any other language, unless it is simply intolerable, should be treated by missionaries with the greatest reverence. Let them slowly and gently cut down the rank growth of mythology that has choked so many of the names of God; but let them be careful lest, in tearing up the roots, they kill the stem on which alone their new grafts can live and thrive. Let them follow, in fact, in the footsteps of the boldest and greatest missionary the world has ever seen, who at Athens did not break the altar of the unknown God, but said, 'Whom ye ignorantly worship, him declare I unto you.'

"These are, in a few words, the reasons which made me not only approve of Professor Legge's translation of 'Shang-ti,' when it occurs in the Shu-king and Shih-king, by 'God,' but sincerely rejoice at it. Nor do I think that, in adopting the course we thought right to adopt, either he or I took an unfair advantage of those who, on conscientious grounds, differ from us. If this translation of 'Shang-ti' by 'God' had been inserted in *The Sacred Books of the East*, without any warning to the reader, I should plead guilty for myself; and I could well understand in that case the remonstrances of those who all their lives have been opposing Dr. Legge in his views on Chinese religion. But when there is in the preface, from page twenty-three to twenty-nine, a clear explanation of the reasons which induced Dr. Legge to render 'Shang-ti' by 'God,' when the translations of that name proposed by other Chinese scholars are clearly set forth and examined, and when the translator is prepared to take upon himself the full responsibility of that rendering which he personally considers the only true one, surely there is no solid foundation for the charge of *mala fides*, either against Dr. Legge or against myself. I need hardly say therefore, in conclusion, that it would be a great satisfaction to myself, and, I have no doubt, to Dr. Legge also, if after having read my explanations, and the pamphlet which Dr. Legge has addressed to me ('Letter to Professor F. Max Müller, chiefly on the translation into English of the Chinese terms Ti and Shang-ti,' by James Legge, Professor of the Chinese Language in the University of Oxford, Trübner, 1880), and which by this time has no doubt reached you, you should think it right to withdraw the charges which you have brought against us.

"I have the honor to be, gentlemen, your obedient servant, F. Max Mueller."

Oxford, Dec. 10, 1880.

"The first time I ever knew Emerson," says Mr. Tyndall, as reported in the "Radical Club" volume, "was when, years ago, a young man, I picked up in a stall a copy of his *Nature*. I read it with such delight, and I have never ceased to read it; and, if any one can be said to have given *the* impulse to my mind, it is Emerson. Whatever I have done the world owes to him."

For the *Free Religious Index*.

THE SCHOOLMASTER vs. THE PRIEST.

A French writer says the schoolmaster means a republic and the priest royalty. That is a correct statement of the case, so far as France is concerned. Beyond a doubt, France is under bonds to secularize education on pain of a constant danger of relapse into monarchy or Cæsarism. France was one of the great European countries in which the Reformation was finally rejected, and as a consequence her people remained illiterate and priest-led. Edmond Scherer, in an article on the French Republic and the Catholic Church says: "The weight of an unsolved question seems to lie on those European States, which three centuries ago shut themselves up against spiritual emancipation. They have to break off in their turn with theocracy, and to disengage themselves from the trammels of a dead tradition. The nineteenth century will complete the work of the sixteenth, and the nations which are unable to accomplish that revolution will fall into the rear of civilization." It looks now as though Spain was to remain unrevolutionized, and to sink more and more into barbaric impotence and moral and mental imbecility, despite the influence of her single great modern man, Castelar. But, as for France, the schoolmaster is evidently going to win as against the priest. It has been a long struggle, that of freedom in France against the firm of King, Priest & Co.,—a struggle of almost a hundred years; and the end is not yet. The old French revolutionists were logical, but too violent. No inveterate institution can be uprooted in an instant. Popular intelligence and free government cannot exist in a country which is under the influence of a priesthood. That is what the old French revolutionists instinctively felt, and the sequel in France has proved that they were right. The English and American press, from the stand-point of countries not under priestly control, censured the suppression of the religious orders, who claimed to be Heaven-appointed teachers of the youth of France. The censure was unfair and without ground to stand upon. "How," asks Edmond Scherer, "could a country like France, having its democratic institutions to protect and its rank to keep in the competition of free and progressive nations,—how could it, without giving up its civilization, its dignity, its power, leave the education of its youth to the care of men whose educational principles are made up of fanaticism, sanctimoniousness, and self-abasement, of bitterness and hollowness, tending with express purpose to the destruction of all self-reliance and manliness, accounting as sin all that we hold as chief virtues,—the right and duty of private judgment, the liberty of creed, the toleration of error, the questioning of authority, the resistance to arbitrary power?" Systems of State education have hitherto been restricted to Protestant communities, but such systems are going to prevail in all countries which keep abreast of current civilization. The prerogative of self-government, which will soon be exercised by all civilized people, requires that education and intelligence be universally diffused. This fact is everywhere becoming transparent as noonday. The masses of mankind are taking a new departure, are succeeding to duties and responsibilities hitherto discharged for them by kings and aristocracies. As for this country, or that part of it which has always been a free, republican community, it has been the land of the schoolmaster and "schoolmarm" from the start. Its school-districts have been its most important political divisions, the very seminaries or seed-grounds of popular intelligence and popular liberty, which have moved *pari passu*, as the inseparable correlates of each other. Those who have the temerity to assail our American common-school system will find that they are smiting the bed-rock of our institutions, whether they be laymen or priests. Flippant essayists, anxious for notoriety, have selected it as a conspicuous topic for the exercise and display of their hypercritical ability. But, beyond getting themselves talked about a little, they have achieved nothing. As for parochial schools, they can no more run a successful opposition to the common school than could old-fashioned stage-coaches against railroad trains. The schoolmaster is going to maintain his wonted supremacy in this country against all comers; and, as for the American "schoolmarm," her usefulness is generally supplemented by a personal charm, that makes her secure in her great office, for great it is. In fact, the schoolmaster and schoolmistress are the living columns and caryatides of our republic. Edmond About, writing in defence of the movement against clerical teaching in France, before the law had been enforced against the Jesuits, said: "It is in the name of liberty that people now seek to shield the implacable enemies of every French liberty from an application of the law. It is because we are living under a republic that the Jesuits, after having striven hard to strangle it, crave permission to inoculate the rising generation with their hatred of it; and they get people to plead their cause (in England and this country) in articles every line of which is rank with hatred of the republic."

B. W. B.

For the *Free Religious Index*:

THE "MONDAY LECTURESHIP."

The eighth in the course of Monday lectures was given by Rev. Samuel W. Dike, of Royalton, Vermont. The subject was "Facts as to Divorce in New England."

The lecturer gave many statistics in connection with his subject, from which the following is summarized. In Maine, 478 divorces were granted in the year 1878; in New Hampshire, 241; in Vermont, 197; in Massachusetts, 600; in Connecticut, 401; in Rhode Island, 196: total, 2,113. The ratio of divorces, in proportion to the population, is said to be larger than it was in France at the time of the Revolution.

In four of these New England States, the Catholic marriages were 27 per cent. of the whole. There being but few or no divorces among them, the ratio of divorces to marriages among the Protestants in Massachusetts was 1 to 15; in Vermont, 1 to 13; in Rhode Island, 1 to 9; and in Connecticut, less than 1 to 8.

Of the Western States, the lecturer could not speak with fulness, as statistics had not been gathered to any considerable extent there. But he said Chicago is not so bad as Hartford and New Haven, the ratio in Chicago being 1 to 12. In St. Louis, 430 divorce cases were tried in 1879, and 205 divorces were granted there in 1880. In Ohio, the ratio had been as 1 to 25 for many years, but is now 1 to 18. The worst portion of the West is the "Western Reserve" in Ohio, a country settled by New England people, mainly from Connecticut. There, the ratio of divorces to marriages in 1878 was 1 to 11. The farming communities also showed a worse status than the cities. In Ashtabula County the ratio was 1 to 8, and in Lake County 1 to 7. The birth-rate was found to be lowest where the divorce rate is highest.

In connection with the increase of divorce in Massachusetts, the lecturer gave statistics of that State, as reported by its Bureau of Statistics, showing that, in the last twenty years, population has increased 50 per cent.; while the highest increase of marriage was 32 per cent., and in 1879 it was only 11 per cent. over 1860. All crime has increased two-fifths as fast as the population. Singling out "fornication and lewdness" as having a more immediate connection with his subject, he shows that for the entire State—

> Each of these two offences of a licentious nature has steadily increased in each quinquennial period of the twenty years since 1860, until convictions for every one of them, with a solitary exception, have more than doubled in twenty years, while convictions for that one have risen from 16 to 28. The totals are, for each five years: 1860-1864, 719; 1865-1869, 851; 1870-1874, 1,164; 1875-1879, 1,972. Note the per cent. of increase from period to period, -18½, 37, 70. While, then, crime generally has increased 20.4 per cent., the population 50 per cent., this class of crime has increased 174 per cent., or eight times as fast as crime in general, and more than three faster than the population, and with accelerating rate.

To this he adds the farther statistical fact that the number of illegitimate children born in Massachusetts in the same period of time has increased from 8 in 1,000 to 17 in 1,000, and that the increase has been greatest in the last six years. As far as he has been able to examine into the matter, he finds that the same thing is true of other States.

Beside consulting statistics, he wrote over one hundred letters to judges, attorney-generals, police officers, many practising physicians, and a "few clergymen," requesting the results of their observations. From the responses, he gathered seventy-five letters suitable for classification. They cover one hundred towns and cities, and give the opinions of a large number of people who were consulted in their preparation. The result of his investigation in this direction he gives as follows:—

> In three-fourths of the localities reporting on this point, licentiousness is said to be increasing. In nearly

Digitized by Google

as many the destruction of unborn life goes on as fast, or faster, than ever. Physicians are very emphatic on this point, and many speak with great indignation of the wicked practices of some church members. In one-half the places, licentiousness and drinking are found together; while one-quarter report more licentious than intemperate persons in their communities. Nearly all find the increase among the native population, while several call attention to the recent increase among people of foreign birth, and especially their descendants in the second generation. Some alarming things are said by a few of the mischiefs wrought in shops, and especially by commercial travellers. Very few report an improved public conscience, or stricter punishment of vice and its crimes, while on no point do I find so near an approach to unanimity as in the opinion that the public conscience is dormant, and that these offences are punished less frequently than formerly.

Mr. Dike does not say that divorce is the cause of licentiousness, but he thinks he has shown that the two evils are increasing together. Of the "second object of marriage, the giving of offspring to the world," he says that the Massachusetts family fell from an average of 4.69 in 1865 to 4.60 in 1875. The ratio of annual marriages to the population "has fallen in twenty years from a higher figure than reported in any European country to the level of Austria, and lower than in any country except Sweden." He considers the birth rate of the native New England stock far lower than that of any country in Europe. And he intimates that there are "certain losses of the maternal functions well known to physicians, which are considered by them as exceedingly significant." Altogether, he thinks the outlook for the future is not very encouraging, and that Castle Garden and the South—that is, foreigners and negroes—will control the country.

As to who are divorced, he says "nearly all divorces occur outside of our Christian congregations, and generally among people noted neither for intelligence nor virtue." He thinks that divorce is "one form of social disease appearing in a highly-bred people like those of the New England type," and is the result perhaps of overbreeding. I infer from his last two opinions above quoted that there are not many "highly-bred people" in "our Christian congregations" where there are so few divorces. He thinks divorce is a New England idea, and is found most prevalent among New England people. It is significant, he thinks, that in the last twenty years divorce and separation have doubled in New England, in England and Wales, France and Belgium.

This is, indeed, significant, and points perhaps to something that Mr. Dike has not yet discovered. But his lecture had many good points, and is well-deserving of a careful perusal. Our civilization can boast of nothing superior to the true home as it is found under the monogamic system of marriage. And society should ponder well this fatal increase of peril to its existence that is creeping in with licentiousness and drunkenness. These are among the chief causes of the increase of divorce, in my opinion. And these in turn are the inevitable result of the wild life of excitement into which the people of Western Europe and the New World have been born for many generations. Our civilization, fine as it is, is very one-sided. The leading motive in life has been avarice. Intellect has been developed in the interest of avarice, in the main. Selfishness has held the reins. Add to this the fact that, while intellectual development has made immense advances, moral culture has been held in abeyance by the fatal bigotry of the theological fraternity; that is, has been subjected to the domination of dogmas that intellect has outgrown. The consequence has been that the masses in the last two or three generations have lost their faith in "morals," so called. They have made up their minds that the theological doctrine of the universe is false, and that they are running no risks of future punishment in doing as they please. Follow this thought out, and you will come to just such an immoral condition of society as Mr. Dike deplores to-day. And all of us who have the well-being of our race at heart must deplore it with him. But his Church will not change things. It must be done by a power nearer the throne of knowledge and law. I wish I had more room to continue. Will the Monday Lecture Committee give me one of their hours? ELSIE, Radical.

For the *Free Religious Index.*

REMINISCENCE.

The papers report the death, on Jan. 17, in Washington, of Peter P. Pitchlyn, delegate from the Choctaw nation, aged seventy-five. He had been brought in contact with every President of the United States since the administration of President Jackson, with business pertaining to his people.

This name recalls to my mind a correspondence in the *Independent* of Dec. 6, 1860, and subsequent numbers, respecting a murder committed by a Choctaw woman, Mrs. Harkins, said to be a daughter of P. P. Pitchlyn, and undoubtedly member of a church under the pastoral care of Rev. Cyrus Byington, then a missionary of the American Board of Commissioners for Foreign Missions. The husband of Mrs. Harkins had been killed by one of her slaves. He, being tortured to extort confession, declared that Lucy, another of the slaves of Mrs. Harkins (and a member of the same church with her), was his instigator. She also was tortured, and then, notwithstanding her denial of the charge, was burned alive with the body of the actual murderer, who had escaped this fate by drowning himself. This took place on the first *Sunday* of January, 1859; but it was so effectually "kept dark" by the *pastor* of the church, and the other members of the Choctaw Mission, that the public had no knowledge of it until late in 1860, when attention was called to it by Rev. S. C. Bartlett, of Chicago, who made persistent but unavailing efforts to have the perpetrator of these horrors called to account, at least by the mission church, which ranked her as a Christian, if not by the civil authority. The missionary *pastor*, after keeping silence for a long time, wrote a letter refusing information or explanation; and Rev. Selah B. Treat, Secretary of the Board, wrote for that body that "we received no information respecting the burning of slaves in the Choctaw nation while the Choctaw Mission was connected with the Board." Mr. Bartlett, however, received an anonymous letter from some one sympathizing with the slave-holding members of the mission church, which gave the following suggestion as to the quiescence in this matter, not only of the minister and the church, but of the civil authority: "It should be borne in mind that the national authorities would not molest a Pitchlyn, their standing in the nation being such that to hold them amenable to law would require as much courage in the Territory as it would now [1861] for a native of South Carolina to arrest J. Davis for treason."

It is no doubt true, as Mr. Treat says, writing Oct. 27, 1860, that Rev. Mr. Byington made no report to the American Board of the burning alive of one of his church members by another, and the continuance of that other in "good and regular standing." These are not the matters selected for publication in the *Missionary Herald*. It is, however, a curious coincidence that the Board's Prudential Committee say, in their remarks immediately preceding their vote recording the discontinuance of the Choctaw Mission (Annual Report for 1859), "They have felt themselves greatly embarrassed by facts and considerations which they cannot properly submit to the public eye." How they got rid of their embarrassments, the readers of the *Missionary Herald* were never informed; but, shortly after the slave-burning, the Board accepted the resignation of their missionary Byington, and recommended him as a faithful Christian minister to the Presbyterian Board of Missions, whose service he immediately entered. C. K. W.

THE "FREE CHURCHES" AND TRANSCENDENTALISM.

My dear Mr. Potter:—

We appear to be entirely in accord as to the necessity of substantial historical continuity between Christianity and "Free Religion." Only I should put more emphasis on the *primary and philosophical* meaning of this fact than you do, even while you assent to it. But the question raised in your notice of my letter is not the one which I suggested. I declared my inability to see why a religious society formed as mine was at Lynn, about thirty years since, should deserve titles indicating a merely half-way acceptance of freedom in religion, any more than the later societies which have proceeded, or are yet to proceed, from a certain positive organized movement under this name. While fairly granting my claims as to my own society, you seem to intimate that we may differ somewhat as to the permanence of Christian institutions. This can hardly be left on my part without explanation. What I believe is not only that Christianity as an institutional religion is destined to be wholly transformed into the better way of Universal Religion, but that it has already been so transformed, in the instances of independent congregations, both present and past, all of whom have alike made use of such inherited forms as they found susceptible of freedom and growth. The fact of a religious "revolution" is not in question. My point is whether, as many seem to assume, this "revolution," or evolution, be it of longer or shorter duration, was opened, or takes its main step of advance, in certain free organizations of very recent date; or whether, on the other hand, these last societies stand under precisely the same conditions of unbroken continuity as the earlier, especially as regards the use of such means as have not yet *lost* their uses for free minds. I choose the latter alternative, and am confident that we shall here too be in accord. The difference therefore can only be one of *emphasis*, as between those who are seeking substantially the same ends: yours, I think, resting more on the present importance of definite forms of organization, mine on that of the growth of a true philosophy of thought and belief in the individual mind.

When you ask, further, how I explain the fact that the older churches "growing out of the Transcendental movement" have come to an end, I must answer somewhat more at length. Leaving aside the obvious element of personal and local circumstances, I would say then, first, that I know of *no* religious societies, whether old or new, distinctively founded on this "movement," by which of course we mean the Transcendental Idea. Speaking for my own, I define it simply as a union of independent men and women for untrammelled inquiry and advancement, moral, social, and spiritual. I do not understand that any new basis of religious union has been substituted for this in later radical work. If this is Transcendental,—and I think it has at least a good deal to do with that and every other true way,—then both past and present unions of the kind fall alike within that noble category of thought. But their distinctive basis is not in fact Transcendentalism, nor any other philosophy of mind.

As I understand the Transcendental Idea, it is not the ground of special religious organizations: it is the *rationale of mental movement*, the self-affirmation of mind concerning its own necessary forms and processes, as the organic methods of all sane-thinking, the fundamental conditions of all experience. It considers mind, in its essential functions, as the *active* (not passive) internal force, to which all empirical phenomena appeal, and by which they are liftedasve themselves into ideas and laws. It not only accepts every fact of experimental science, allows every form of honest doubt concerning the contents of its own ideal forms, and hails all progressive reconstruction of beliefs: it is *itself* the necessary ground, the inevitable condition of every such fresh experience. Of course, it is possible to confound it with a spurious and eccentric individualism; with the crude notion of "innate ideas" ready formed and incapable of change; with a supposed special faculty, supernatural or natural, of absolute and final vision. It is possible to give the term "intuition" in this way a limited meaning, wholly unwarranted by true Transcendental principles or methods. It is easy to deny (as much recent physical research tends to do) everything but phenomenal detail and sweeping trains of sensations, experiences without an experiencer; to reject the necessity of mental foundations and conditions, cosmical or individual, infinite or finite, altogether. It is quite possible, in other words, to be *unconscious* of the conditions of human thought, because one is absorbed in its external objects only; just as one who should think only of the things he sees, not at all of how he sees them, might come to deny that he has eyes in his own head. Of the consequences, ethical, social, spiritual, of such negations, or of the results which follow on their opposites, there is no call to speak here.* On the other hand, Transcendentalism, if we must use the term, is the recognition, more or less clearly, of the primal conditions of thought and experience aforesaid. It is therefore an error to confound it with a special school or a special movement, or to give it no higher than a local or temporary function. Yet this is the treatment which it seems to be now receiving at "radical" hands.

My *first* answer then to the question just stated is that, as no religious society can be found distinctively based upon the Transcendental Idea, so no such body either is now, or is likely to be, based on the positive denial of that idea; and so we have here no data for

* The writer has endeavored to present these in an extended article on Transcendentalism, printed in *The Radical Review* (*not* the *Radical*), edited by Mr. Tucker, in the year 1877.

Digitized by Google

explaining comparative longevities. The *second* is that it remains to be seen how many of the new societies, or of those yet to be formed on similar foundations, will live as long as Theodore Parker's society, or even as my own; or what Transcendentalists may not have to do with future ones.

But, after all, these data would settle nothing on the main question. I should deny that the truth of an idea is to be judged from the duration of special organizations which may come and go under its name. Why should not the principle *require* frequent disintegrations and reconstructions, even under new titles, while remaining in itself unchanged? I used to tell my hearers (if I may be forgiven for another self-reference) that my purpose was to help them as individuals toward becoming each a church to himself; and that, in all needful combination for moral or spiritual ends, we were bound to drop every organized method or form as soon as we outgrew its uses. A very simple truism, we might say; but it seems to be as important as ever not to leave it out of view, in testing ideas by the temporary institutions that may flow from them. There is, then, no way in which I can draw the line of demarcation proposed between those free churches that have come to an end and those that still exist or are forming. Whatever theological or philosophical differences there may be among them, the self-conscious Transcendental Idea is not in their history, to be shut off to one or the other side of a given period of time. There was fully as much difference between the older societies in this respect as there can now be between any of the new ones and that which has perhaps just ended its long historic career by the unfortunate sale of the Parker Memorial Building. It was purely a matter of individual advancement on the stages of progress, and so it will remain.

Your recognition of what I attempted to do in the earlier day is in accordance with your perfect liberality and candor. I thank you for holding me worthy to represent the Transcendental philosophy, though pretending to no such fitness as you so generously award me. No new statement that I could make on that subject would convey my views more clearly than those already made by me in various forms, and without much impression, so far as I can judge, on the present phase of the radical mind.

Cordially yours, SAMUEL JOHNSON.

PERSONAL ITEMS.

WENDELL PHILLIPS and General Butler address a meeting for the expression of sympathy with Ireland in its present troubles at Faneuil Hall this week.

MR. DENTON J. SNIDER, author of *The System of Shakespeare's Dramas* and *Delphic Days*, is preparing a volume on Greece, embodying the results of a long sojourn in that country.

A JURY has decided that John Dick, of Warsaw, N.Y., had a right to sit in his pew in the German Lutheran church with his feet elevated upon the back of the seat in front of him.

JOHN RUSKIN is not a believer in popular suffrage. In a letter written from Venice in 1870, he said, "So far from wishing to give votes to women, I would fain take them away from most men."

MR. GEO. CHAINEY'S lecture at the Music Hall last Sunday attracted a good audience, and was in all respects considered a success by those present. We are unable to give a farther report of it in this issue.

THE second lecture in the course of lectures under the auspices of the Free Religious Association at Revere was given by Mrs. Anna Garlin Spencer, last Sunday evening. Mrs. Spencer's subject was "Roman Catholicism and Free Religion." She will repeat this lecture in the course at Malden next Sunday evening.

ALEXANDER AGASSIZ, Curator of the Museum of Natural History at Cambridge, Mass., is described as a bright, intelligent, busy man, easily approached, something more than a man of science, abounding in liveliness, interested in all that interests humanity, but too much occupied with special work ever to be idle.

REV. W. J. MILLS, at a prayer-meeting in Reading, Penn., for editors and newspaper publishers, remarked that it was a rare thing to hear prayers offered for the press, and yet he did not know anything that needed God's blessing so much. The editors of the *Index* sympathize with this sentiment, and meekly trust they were not forgotten on the occasion.

GOV. LONG wants to take conscience as his only standard in the temperance movement. One great trouble with the world is that too many people have done the same thing. The following of the promptings of a conscience, uncontrolled by reason, has been the cause of an untold amount of folly, misery, and crime. One of the most recent instances was the murder of a little girl at Pocasset in the name of conscience.

REV. DR. ORVILLE DEWEY says of Ole Bull: "He was a man of high thinking and of a profoundly religious nature, which did not take a precisely Christian form, either our own or any other. I remember that once, when I was representing to him the duty of forgiveness and love of enemies, enforcing it by the sayings of Jesus, he cried out, 'But if I love my enemies, what then shall I do for my friends?'"

WHEN Theodore Parker preached at the Music Hall, writes the Boston correspondent of the Hingham *Journal*, he made one Sunday morning a remarkably touching prayer. In it, he depicted with graphic power the situation of a person afflicted with some cherished sin which he found himself powerless to resist. "That's just my case!" shouted out an emphatic voice in the gallery, to the surprise of everybody but the imperturbable speaker.

PROF. F. W. NEWMAN, speaking of vaccination, says: "I have seen an infant miserably perishing from erysipelas induced by the surgeon's puncture, and the mother wasted by watching day and night over the babe's agonies." Regarding a law making vaccination compulsory, he affirms: "As an Englishman and a man of common-sense, I deplore and denounce this tyrannical, this usurping law. To forbid perfect health, as the law does, I hold to be beyond the legitimate power of any legislature."

THE colored republicans of Nashville, Tenn., have appointed a delegation to urge the claims of John M. Langston upon General Garfield to a place in his cabinet. If Mr. Langston has qualifications that entitle him to preëminent consideration for the position sought, we sincerely hope he may obtain it, but simply for these reasons, and not because he happens to be a colored person, which is as foolish as to rest his claim on the fact that he is taller or shorter than another competitor.

A GENTLEMAN tells of meeting the Rev. E. E. Hale one day in a horse-car, when he had with him a volume upon heredity. "A very fascinating subject," Mr. Hale remarked, after glancing at the title. "I remember getting into a discussion upon it with Emerson once. I had been reading a good deal in that line at the time, and was full of it; and I recollect that he closed the talk by saying impressively, 'And yet, in spite of all deductions of the laws of heredity, there is only one Weimar.'"

DR. McCOSH of Princeton thinks that Prof. Dana, Principal Dawson, and Prof. Guyot are better qualified than any others to represent science at the present day. This looks a little like the theological bias. All the persons mentioned are counted, from something they have said or written at some time, on the orthodox side of the conflict between science and theology. It is quite likely that those who are as competent to judge of the matter as Dr. McCosh would give a different opinion upon this point.

THIRTY distinguished citizens of Shelbyville, Ind., clergymen, physicians, lawyers, the mayor, and postmaster of the city, made the following proclamation of their opinion concerning a distinguished Jewess: "*To whom it may concern:* We, the undersigned, without hesitation or reservation, do hereby most cordially recommend Miss Carrie Levinson, of Shelby County, as a well-educated, thoroughly qualified, worthy and suitable person for the position of State Librarian, and it is our desire that our Legislature shall elevate her to that position."

GEORGE ELIOT'S work, says the *Pall Mall Gazette*, sprung from the reality and depth of her interest in human life. It was this noble concern in the strangely woven destinies of men and women, in the irony of character, in the tragi-comedy of circumstance, which gave to her conversation a nobility and impressiveness which will remain among the cherished memories of all who enjoyed it. The glow of the eye, the melodious earnestness of the voice, the sympathy of accord added a charm of their own. The beneficence of her spirit was untainted by any element of the sentimental. From that, she was preserved both by a vigorous and alert sense of humor and still more by a reasoned knowledge of the chain of inexorable forces which make human beings and human life what they are.

MR. BRONSON MURRAY, one of the best representatives of Spiritualism in the country, and a regular attendant of the lectures of Prof. Adler in New York, writes as follows to the *Religio-Philosophical Journal* concerning some criticism upon the Professor which has been made in that paper: "Men in Adler's position have laid down certain rules of reasoning from established facts within their knowledge. From these facts, as admitted by them, they reason. Whatever they cannot reach by reasoning from those facts, they characterize as irrational. To them it is so. Spiritualism and its phenomena are not included in the list of their acknowledged facts. Therefore, to them there is no proof of immortality, and to them and by them it may well be said to be an irrational idea. Take away spirit phenomena as a basis, and what evidence which can be called rational proof has the world ever had of immortality? None whatever. The deluded Christian hugs to his soul a tradition of 1880 years ago. He rests his conviction of immortality upon the reputed say-so of a Jew, born about that time, and of his asserted resurrection as handed down in print, through translations from and through several languages. Is that rational proof? Clearly not. Prof. Adler is doing a good work, far better than any Spiritualist of my acquaintance. Not an hour of the day or night, free from his personal necessities, but is used for a practical good to the human race, and most disinterestedly. That he has not given to spiritual phenomena an exhaustive examination is not discreditable to him. In the absence of a conviction based upon such investigation, he may well call immortality an irrational idea. Who by mere process of reason ever did demonstrate it? No one!"

THE GRAVE OF CARLYLE.—"There," said the sexton, while moving along, as he pointed out a flagstone bearing two names, one of which was but a few years old, "there is Mrs. Carlyle's grave." "The wife of Thomas Carlyle?" I inquired. "Ay," he said, "ay, ay. And Mr. Carlyle comes here from London now and then to see the grave. He is a gaunt, shaggy, weird kind of old man, looking very old the last time he was here." "He is eighty-six now," said I. "Ay," he repeated, "eighty-six, and comes here to this grave all the way from London." I told the sexton that Carlyle was a great man, the greatest man of the age in books, and that his name was known all over the world; but the sexton thought there were other great men lying near at hand, though I told him their fame did not reach beyond the graveyard, and brought him back to talk of Carlyle. "Mr. Carlyle himself," said the grave-digger, "is to be brought here to be buried with his wife, ay. He comes here lonesome and alone, when he visits the wife's grave. His niece keeps him company to the gate; but he leaves her there, and she stays there for him. The last time he was here, I got a sight of him, and he was bowed down under his white hairs; and he took his way up by that ruined wall of the old cathedral, and round there and in here by the gateway, and he tottered up here to this spot." Softly spake the grave-digger, and paused. Softer still, in the broad dialect of the Lothians, he proceeded: "And he stood here awhile in the grass, and then he kneeled down and stayed on his knees at the grave; then he bent over, and I saw him kiss the ground,—ay, he kissed it again and again, and he kept kneeling, and it was a long time before he rose and tottered out of the cathedral, and wandered through the graveyard to the gate, where his niece stood waiting for him."

POETRY.

For the *Free Religious Index.*

FAME AND OBSCURITY.

Let not the mighty, proud ones on the peak
Call their poor scorn down to the vale below:
'Tis not the victim only who is weak,
The Samsons build oft on a coward's blow.

Grand are not they all, who have sought and risen.
The valley's oak doth shame the pine above;
The summit's not e'er free, the plain a prison;
And some who climb, below have left their love.

HORACE L. TRAUBEL.

Digitized by Google

The Free Religious Index.

BOSTON, FEBRUARY 10, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal.*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
"A FRIEND," *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass.*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*	17.00
E. M. DAVIS, *Philadelphia, Pa.*	1.00
W. R. MORGAN, *New York.*	7.00
G. WOLCOTT, *San Francisco, Cal.*	5.00
Miss H. E. STEVENSON, *Boston*	10.00
W. H. BOUGHTON, *New York*	10.00
GEORGE MOLNAR, *Aspen, Colorado*	2.00
T. H. MATTHEWS, *New Bedford, Mass.*	5.00
A. A. KNIGHT, *Malden, Mass.* (10th assessment)	10.00
Hon. GEO. HOADLEY, *Cincinnati, O.* (10th assess't)	20.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
Hon. S. E. SEWALL, *Boston*	10.00
Mrs. SARAH L. RUSSELL, *Boston* (for extra copies)	7.00
Dr. D. AYRES, *Brooklyn, N. Y.*	100.00
Pledges.	
F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

WILL FREE RELIGION CREATE A CHURCH?

For brevity, we put the question in this form. And yet, before it can be intelligently answered, we must explain what is meant in it by the word "church." For, if it were to be asked whether what is called "Free Religion" is likely to produce an institution of the character of the Christian Church, only of different name, we should at once answer in the negative. But, if the question be whether "Free Religion" is likely to produce an institution *corresponding* to the Christian Church, —that is, some specific form of organization standing to the essential thought and aim of "Free Religion" in the same relation that the Christian Church stands to the essential thought and aim of Christianity,—we should want time to think about it. It is with this latter meaning that we put the question.

In this shape, we believe that not a few liberal thinkers are at present earnestly revolving the question in their own minds,—thinkers who no longer feel themselves at home amid the associations and forms or in the spiritual atmosphere of the old Church, and who yet believe that the Church, with all its faults, has served to keep alive sentiments and aspirations that the world will not safely let die, and who are asking whether on the basis of perfect freedom of thought, and in entire accordance with rational and scientific methods of thought and action, some institution will not spring up which shall do for these sentiments and aspirations in the modern world what the Church has done or attempted and failed to do hitherto. These persons feel, perhaps, that they have faculties and tastes for working in such an institution. They may have fitted themselves for service in the old Church, and yet cannot get acclimated there. They want more freedom, more naturalness. They long for opportunity to do a similar kind of work, but on a different basis, with different methods and aims. And, hence, they are searching the spiritual tendencies and tides of the time for answer to their question, with no little of personal anxiety, because in the answer may be involved the fulfilment of their own personal hopes, the problem of their own personal career.

It would doubtless, in the present state of things, savor of presumption to affirm positively that such an institution is to spring up, and on ground entirely outside of the existing systems of religion. There may be tendencies from which we may infer, with more or less of probability, the coming of such an organic expression of freethought in religion. But the well-evolved facts are as yet too few to furnish basis for a positive assurance of opinion. There is one thing, however, which may be said with certainty: freethought in religion is transforming the existing systems of religious institutions, so far as it gets access to them; and we may say, therefore, that this is one way in which free rational thought is creating the Church of the Future; it is doing it by re-creating the Church of the Past. It is investing old forms of institution with new meanings and putting them to new practical uses. This kind of transformation of the outward organism of religion has always gone on under the influence of advancing thought. Even when one faith has displaced another, no inconsiderable part of the institutions and forms of the old faith have been adopted into the new, and put to the service of new ideas and purposes. And, at the present day, it is evident that, at least in the Protestant churches of Christendom, the creeds are being quite rapidly transformed in the direction of more liberal ideas, and also that the churches pay much more attention than formerly to works of practical humanity. A similar change is in progress in the religion of Judaism, and also to some extent in Mohammedanism and religions further East: all the religions that come into contact with the rational thought of the day are feeling more or less the effect of it.

And an argument of no little strength may be framed to show that this is the only way in which rational thought in religion is likely to create *the* Church of the Future. It may be urged that religious liberalism, outside of the churches, has hitherto shown no capacity to create institutions of its own,—that its mission has been to make over and gradually liberalize the Church itself; that, further, such powerful and enduring institutions as the Church have their roots in sentiments rather than in reason, and that what reason does is to clarify and elevate the sentiments and emancipate them from superstitions, but that it cannot take their place as a creative force; and, still further, that the people who must be looked for to sustain and do the work of the coming Liberal Church of humanity are not people in whom the rational or critical faculty is chiefly dominant, but those in whom, however active their thought, the sentiments are at least equally active: and this latter class of people, it is claimed—the class in whom the religious sentiments are efficient motives of conduct—are rather in the churches than outside of them. For these reasons, it may be argued, rationalistic thought that has gone outside of the churches is not likely to create any religious institutions of its own, but will only by its reflex action reform and adapt to modern ideas the religious institutions already existing. And there are persons in full sympathy with modern rationalistic thought, who, whether they believe or not that this is the *only* way for creating the rational Church of the Future, can yet themselves work more effectively in the midst of existing institutions than outside of them. So long as their opinions are in no way compromised, and they can maintain their mental independence and keep a clear conscience, by all means let them stay there and do their work. But let them beware of the subtle temptations to mental and moral compromise incident to their position.

But it is not our belief that this is the only way

Digitized by Google

in which liberal thought is to discharge its responsibility for the coming institutions of religion. There is a great multitude of people who, under the influence of modern rationalistic thought, have broken utterly away from all existing religious institutions, and can no longer find satisfaction in them either mentally or morally,—people to whom any of the ordinary forms of religious "worship" suggest no idea but one of superstition, for whose ear the singing of hymns of praise and thanksgiving to a personal Deity has no meaning, and to whom, as we once heard a most scholarly and philanthropic gentleman say, the prayer is "an offence." There are, doubtless, a good many blatant, crude, narrow-minded, coarse-grained, and rough-mannered people of this way of thinking; and so there are people of this type in the churches. But there are also a good many cultivated, keenly intelligent, benevolent, and every way excellent people, who are of this way of thinking. And this class appears to be increasing every year. They are a class for whom the existing Church even in its most liberal form answers no need; and yet they are interested, or might easily become so, in all questions and activities that pertain to the well-being of mankind. Has not this class of people something to contribute toward the creation of institutions that are to take the place of the Church in the community,—something direct and positive beside their indirect and critical influence?

Certain signs, we think, begin to be manifest that this question not only ought to be, but will be, answered in the affirmative. There are indications that this class of people are becoming weary of the stage of mere discussion and criticism; that they are outgrowing the merely negative position; that they are feeling after something positive and constructive, something upon which they can themselves live and work, and which they can offer for sustenance and guidance to their children. Negations are good in their way and for their purpose, but they are not food either for the mind or the heart; and, unless the negation lead to an affirmation larger and stronger than that which it denies, it might as well have never been made. What the "Society for Ethical Culture" (to take an example from a great city) is doing in New York, what the Free Congregational Society of Florence, Mass., is doing in a country village, indicate, perhaps, in a tentative way the form of organization which the Liberalism that is outside of existing religious institutions may take for its constructive work. Certainly, here are two very suggestive examples that may be most profitably studied by any of this class of Liberals who are thinking of organization.

There is one thing which will doubtless be avoided. This type of Liberalism, having broken wholly both with the essential faith and with the institutions of the old forms of religion, will not commit the error of shaping the new forms after the pattern of the old. It will develop forms naturally shaped by its own idea.

The old forms of religious service in Christianity, for instance, are based on two prominent ideas of which they assume the truth: first, the worship of a personal Deity, who, as sovereign, is pleased with the adoration and gratitude of his people, and who hears and answers their prayers; second, the salvation of his people from threatened destruction through certain means which religion has revealed, and the Church specially preserves and furnishes to each generation. However much these two ideas may be transformed and concealed under a liberal interpretation of theology, they nevertheless exist as the vital origin and root of every form of religious service in a Christian Church,—worship of a personal God, and salvation of the soul or personal reward to the soul from this act of worship. But the central thought, the essential belief of this advanced type of Liberalism, contravenes both of these two ideas; and, hence, it cannot logically or with any vital power adopt any form of service founded upon them. What, then, does it put in the place of these ideas? In place of the conception of worship, it puts the *Pursuit of the Moral Ideal;* and, in place of the salvation or personal benefit of the individual soul from worship, it puts the *Promotion of the Welfare of Humanity.* And the forms of institution which it will adopt, keeping consistently on its own ground, must be based on these ideas. When these two conceptions shall have become practical, living enthusiasms, then will Liberalism become creative, and do its full part toward erecting the coming Church.

COMMENTS ON MR. JOHNSON'S LETTER.

Mr. Johnson responds to our invitation, and gives a second letter, which we gladly print in our present issue. There are two or three points in it on which it seems necessary for us to speak, in order to keep clear our own position.

Mr. Johnson says that he knows of "no religious societies, whether old or new, distinctively founded on this movement, by which of course we mean the Transcendental Idea." To this phrase, "of course," we should have to demur. *We* do not know any societies founded distinctively and expressly on the "Transcendental Idea," nor have we so maintained. That Idea is a philosophical one, which is generally assumed to have originated with Kant. But the Transcendental "*movement*," of which we have been speaking, was that fresh awakening and activity of the "Idea" which came in New England with the importation of German literature and philosophy fifty years ago. This "movement" was complex. One direction that it took was the application of the "Idea" to religious questions, both speculative and practical. This phase of the movement, especially, greatly agitated Unitarianism; and of this phase Theodore Parker was the most conspicuous representative. We have always supposed therefore, and must still believe, that the religious societies in question, which, like Parker's, were in the main offshoots from Unitarianism, were one of the results of this agitation. If they did not thus have their origin in the Transcendental "*movement*," whence and why did they come?

Again, Mr. Johnson sees no essential difference between these older societies that have passed away and the new ones that may be forming. This is a point not easy to meet, because the new societies are as yet so few and so incompletely formed. They are yet inchoate. But what the difference may be would perhaps become evident to one accustomed to Theodore Parker's Sunday service, who should now go on a Sunday morning to hear Felix Adler in Chickering Hall, New York. At the Music Hall, in Mr. Parker's day, one used to hear the singing of hymns addressed to a personal God, prayer to a personal God, the reading of Scripture (though not for its authority), and a benediction; in short, the usual form of a Christian Congregational service. (And with the other societies the form was about the same.) At Chickering Hall, with Mr. Adler on the platform, one would hear no singing of hymns, but only music that might be called secular, though of a high order and of an elevating moral character; no prayer nor any of the modern substitutes for it; no reading of Scriptures nor benediction. Yet we venture to say that what he would hear would make upon him so deep an impression, would so stir him to pure aspirings and noble consecrations, that he would have no hesitation in calling it religious. He would remember, too, that Mr. Parker's society, *as a society*, did almost nothing in practical philanthropy, though its members *as individuals* may have been, and many certainly were, alive to all good works. But he would find Mr. Adler's society making organized activity for educational and philanthropic objects a central feature of its existence. So much for difference in form.

It is true, as Mr. Johnson says, that it remains to be seen how many of the new societies that may be formed will last so long as these older ones. How long they will last will depend on their ability to create needed *institutions* as well as to nourish and circulate ideas, and on the *elasticity* of the institutions in order that they may be adapted to human wants for a considerable period of time. And here is the real point of difference, probably, between those of Mr. Johnson's way of thinking and those of us who think that Liberalism needs, and possibly may now create, some more efficient form of organization. When Mr. Johnson says that he used to tell his society that his "purpose was to help them as individuals toward becoming each a church to himself," he indicates, we think, what was the central "idea" of the transcendental philosophy as applied to religion, and discloses the controlling spirit and purpose of these older religious societies, whether or not they distinctively recognized it in their statements of organization. And the purpose has been so successfully accomplished that each individual member, apparently, has become a church to himself, and the organizations have gone. That may have been a very good work to accomplish. We think it was in its time a needed work. But now the question comes, Have not these churches of one member — this atomic Liberalism that is outside of all ecclesiastical organizations, and has fully secured and may be trusted to preserve its rights of individual freedom —some obligations toward society which can only be discharged by social combination? If this question be answered in the affirmative, then we admit the burden is upon those who so answer to present the mode of combination. This may not yet be wholly possible. But we think it may be safely said that the directive purpose of the organization which shall meet this new demand will not be to make each individual a church to himself, but, without interfering with the mental liberty of individuals, to bind individuals into a strong, mutually sustaining brotherhood, for strengthening the highest sanctities of morality and actively ameliorating the conditions of human existence.

Mr. S. B. Weston, a graduate of the Harvard Divinity School in 1879, has been for nearly a year and a half the minister of the Second Congregational Society (Unitarian) in Leicester, Mass. Mr. Weston is in full sympathy with the ideas and aims represented by the Free Religious Association, and has been perfectly frank in the expression of his views; and the society with only one or two exceptions appear to have been entirely satisfied with his position in this respect. But the society is a small one; and the financial support of the minister is derived in part from a fund which was bequeathed by a former member toward the support of a preacher, "so long as he shall faithfully preach those broad and generous views of God which are known by the name Unitarian." The trustees of this fund, after certain sermons of Mr. Weston given last spring, thought that he did not meet this condition of the will. The society thought that he did. The matter at one time was near being brought into the State courts. But finally both parties agreed to submit it to a committee of representative Unitarians and abide by their decision. This committee have acted, and have just given their judg-

Digitized by Google

ment—unanimously, as we understand—in favor of the trustees' withholding from the society the income of the fund; that is, that Mr. Weston does not "faithfully preach those broad and generous views of God which are known as Unitarian." We shall give next week a more complete account of this new and interesting case of defining and bounding Unitarianism.

THE "Howell Cobb" of Georgia, who has been writing letters to the New York *Christian Union* on the Negro question, is *not* the Howell Cobb who was Buchanan's Secretary of the Treasury, as by a slip of memory we blundered two weeks ago into saying. A Georgia subscriber recalls to our mind that the latter dropped dead in a New York hotel several years ago. Nor do we suppose it is even the ghost of the ex-Secretary who has written the letters.

MR. GEORGE CHAINEY will deliver a lecture at Paine Hall, next Sunday afternoon, at 2.30 P.M., upon "Our Work as Liberals," with the view toward regular Sunday meetings in the interest of Liberalism at that place. This subject will be considered at the close of Mr. Chainey's lecture next Sunday.

SCIENCE AND RELIGION.

A REMARKABLE application of the principle of evolution seems to be nearing the point of confirmation. In 1867, Sir Benjamin Brodie, in a lecture on "Ideal Chemistry," made a suggestion which we condense as follows: "We may conceive that in remote time, or in remote space, there did exist formerly, or do exist now, certain simpler forms of matter than we find on the surface of our globe. We may conceive that in remote ages the temperature of matter was much higher than it is now, and that these other things then existed in the state of perfect gases, uncombined. We may then conceive that the temperature began to fall, and these things to combine with one another and to enter into new forms of existence, appropriate to the circumstances in which they were placed. We may further conceive that, as the temperature went on falling, certain forms of matter became more permanent and more stable, to the exclusion of other forms. We have evidence on the surface of our globe of the permanence of certain forms of matter to the exclusion of others. We may conceive of this process of the lowering of the temperatures going on, so that these substances, when once formed, could never be decomposed. You would then have something of the present system of things." These suppositions did not meet with a very cordial reception. Perhaps they were a little too "ideal" for the regular worker in chemistry. But, for several years past, Mr. Lockyer has been urging them with the accompaniment of strong evidence; and some recent evidence from spectroscopic observations seems to be conclusive of their essential correctness. Professor Armstrong, in a communication to *Nature*, believes that we have distinct proof of a progressive development of the chemical elements, and that it will be within the power of the physicist of the future to build up a theory of elemental evolution not inferior in interest to the doctrine of organic evolution. We doubt if Darwin himself, twenty-two years ago, so much as dreamed of such a thing as the "natural selection" of the chemical elements.

IN a recent lecture before the Zoölogical Society of London, "On the Application of the Laws of Evolution to the Arrangement of the Vertebrata, and more particularly of the Mammalia," Professor Huxley mentioned some significant facts with regard to the Equidæ, and then said: "With regard to the interpretation of these facts, two hypotheses, and only two, appear to be imaginable. The one assumes that these successive forms of equine animals have come into existence independently of one another: the other assumes that they are the result of the gradual modification undergone by the successive members of a continuous line of ancestry. As I am not aware that any zoölogist maintains the first hypothesis, I do not feel called upon to discuss it." Professor Huxley must be acquainted with the opinions of the leading zoölogists of every country in the world, and we may safely assume therefore that the great army of zoölogists of to-day contains not a single man of ability who is a recognized defender of the old hypothesis of special creation. We call attention to this fact for the purpose of remarking that clergymen were once representatives of the best cultivation of their day, but that a vast majority of them in this country are to-day proclaiming their belief in a theology which is altogether inconsistent with the universally accepted principles of a most important science.

WHEN the Jesuits first visited China, the resemblances between their own religious rites and those of the Buddhists filled them with astonishment; and they were able to conceive of only two possible explanations of the wonderful similarity: one, that the Buddhist rites were perpetuations of some of the teachings of St. Thomas, who was supposed to have visited China during his missionary travels; the other, that the devil had designedly furnished the Buddhist priests with a travesty of the sacred rites of Christianity. The story of the Jesuits' perplexity came unsummoned to our minds recently, as we turned the pages of the "Middle Kingdom" of Williams, and found a prayer of the Emperor of China, in which he respectfully requested "Imperial Heaven" to send more rain to the neighborhood of Peking, because he (the emperor) had redressed those wrongs of his subjects which had obliged "Imperial Heaven" to afflict the land with drought. When we first read this very Christian prayer for rain, expressed in absurd Chinese phraseology, we might have been driven into a perplexity like that of the Jesuits, had we not felt sure that no one but the devil could possibly have produced so complete a burlesque upon the philosophy of the prayers for rain in some of our own liturgies; in that, for instance, now used by the Unitarians of King's Chapel, in Boston. A prominent member of this chapel remarked in our hearing, recently, that he always skipped that particular prayer. We suggest that he print the Chinese emperor's prayer as a tract for circulation among his fellow-worshippers. If he will do so, we venture to predict that his minister will soon be left to read that prayer alone. Can there be a more perfect theological anachronism than a modern Unitarian prayer for rain? We are willing to offer a Chinese chromo for the most successful answer to this inquiry. R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

Hot Coffee as a Missionary Agent.

A New York *Tribune* reporter, several weeks since, gave an interesting account of a very practical kind of missionary work on Sunday among the poorest people in the lower streets of New York city. Omitting a portion of his introductory matter, we reprint his story here: —

Walking down South Street, just opposite the Roosevelt Street Ferry, in front of a big warehouse, the reporter saw a large crowd assembled around a fine-looking, portly man with silvery hair, who was earnestly addressing them. The audience was of the humblest class,—out at the knees and elbows, with battered hats and worn-out shoes. There were women as well as men in the crowd, and not a few little children were among the grown people. All kept excellent order. Some, who came apparently with the intention of interrupting or insulting the speaker, soon hushed their voices, dropped their profane banterings, and became quiet listeners. The man had power over the crowd, and he knew it, and exercised it. The sermon he preached was one to encourage men who are at the bottom. The simple, tenderly spoken words were such as were adapted to raise the poor listener above himself; to excite in him an ambition to better his condition; to be somebody; to drop his vices and put virtues in their place; to stop despairing and begin to hope; to cease quarrelling with one another, and to cultivate kindness, forbearance, and charity instead.

But the meeting was not all sermon. A handsome little wagon was brought up, with a tall coffee-urn and a large hamper of bread. Men from the crowd were selected by the speaker to fill and pass around cups of steaming, hot coffee and slices of the fresh, light bread. There were twelve coffee cups and saucers, which were filled and emptied again and again, until the supply of both coffee and bread was exhausted. It was a sight worth seeing when the poverty-pinched crowd drew up about the urn and wagon of bread. Some of the people ate voraciously, as if they were almost starving: others came up timidly, as if half-ashamed to accept the charity; but all were encouraged by the preacher in a blunt, homely way to go up and be helped and make themselves at home, and the result was that the people went forward freely and accepted the bounty in the kindly spirit in which it was offered.

When the preacher moved away to the Fulton Ferry to go home, the crowd followed him affectionately. He spoke to many of the people, and shook them by the hand, asking them how they were succeeding at their work, how the wife and children were now, showing a warm interest in each poor creature's affairs. To some, he gave money; to others, advice. There were a number of requests for assistance. Some of them were answered. One man asked for a few cents to buy something to eat. "No: I can't give you any money,—your breath smells of whiskey,—but I will buy you something to eat." But the man seemed to forget his "starving condition," and slunk away out of sight in the crowd.

The reporter asked the practical preacher if he would explain his system of work, how it began, how long it had been going on, and how it was supported. "Certainly, I will be glad to tell you all about our 'idea.' My name is John W. Keunion, and I have been engaged in this work for five years. In fact, to-day is the fifth anniversary of the day I began this sort of thing. I started it originally, by assisting the Rev. Dr. Remington, of Brooklyn, in holding several meetings for the benefit of the poor people. Soon, however, I began holding meetings of my own, and added the idea of distributing food to the poor people I came in contact with. I have held meetings in various parts of the city: for instance, at No. 15 State Street, Castle Garden, Tompkins Square, Jackson Square, at Water and Dover Streets, there opposite the Roosevelt Ferry, and at other places in the city. I shall stay, however, where you saw me to-day during the winter. I have been assisted often by clergymen of various churches, mostly by Episcopal clergymen. I am a member of the Episcopal Church myself."

"And how are these meetings supported? Who pays for the coffee and bread?"

"A few prominent gentlemen in New York, who do not wish their names made public, are supplying the money; and I am glad to do the work. A number of Episcopal clergymen are among my patrons, and they take a great deal of interest in the work. Each Sunday, we give away ten gallons of coffee and thirty pounds of bread: that makes about one hundred and twenty cups of coffee and enough bread to give some with each cup. We employ no servants, but the people themselves distribute the things and wash the cups. Our urn and cart are kept in the Union Ferry house by kind permission of the company. We have had our coffee-urn and hamper for three weeks. Before that, we used to furnish the people with soup and bread from some restaurant near by; but with our new system we can do a great deal more for the money we spend, satisfy more people, and satisfy them better.

"And now I'll tell you how I came to adopt this idea of preaching to and feeding the people at the same time. I believe in a practical demonstration of

Digitized by Google

the glorious gospel, and I renounce the idea of preaching to empty stomachs,—talking to men about 'the bread of heaven' and 'the water of life,' while they need physical sustenance, bodily bread,—before they are in condition to accept spiritual food. A mistake is often made, too, I think, in asking men to give up drinking strong liquors and in persecuting them to make them do it, and at the same time offering them no stimulating substitute. We cannot compel men to be temperate or sober or total abstainers by any force: no reformatory can release the unfortunate drunkard from his thirst; but by kindness, persuasion, and material aid, we may often win his affection, so that he will listen to us respectfully, and after a while may be led to take our advice and struggle against his destroying appetite.

"The coffee-cart idea has been grandly systematized in England among temperance organizations there of a true, honorable, and practical character, by societies of the Church of England, and by people benevolently inclined. It is doing splendid work there, too.

"The people we aim to reach are those beyond the reach of the churches,—the ragged, the dirty, the outcasts; those who would never enter a church of their own accord, and who would not be asked to enter in all their rags and filth. My congregation includes every member of suffering humanity who will come: worthy and unworthy alike, all will be welcome to a cup of our coffee and some of our bread; and I try to say a few kindly words to them which they are also welcome to, if they will take them, but they can do as they please about that. I never condemn any of the people before me, or tell them that they are ignorant and lazy and shiftless, and are to blame for their low condition. I do not believe in that. I only try to encourage them, to get them to begin to develop their own manhood. I never preach denunciation; and I say more about heaven than hell, and more about the brightness of life than its shadows.

"And as to the results,—well, many of these people come to me for advice, and I try to advise them conscientiously. I have obtained situations for many of them, who have since proven themselves worthy of the trust reposed in them. I really want to do the people good. That is my life-work. I am made happy by every good result that comes, happier than I can tell you. No one knows what can be done among the poor in the way of leading them upward and giving their lives a purpose until he tries this missionary work. And would to God many more would try it!"

THERE seems to be considerable certainty of another strike at Fall River on an extensive scale. The weavers' union, under the heading "Let Justice be Done," has issued the following call for a meeting next Friday night: "*Fellow-workers*,—It is our duty to attend, as the business of the meeting is far too important to be acted upon by a few members. Let every one be present, and let us have a full and free discussion of all measures submitted to the meeting. It is time that some positive action is taken to obtain an advance of wages. There is not at present in the hands of the manufacturers a stock of goods equal to two weeks' production. The price it is selling at is one that gives a good profit. The mills are now paying exorbitant dividends; and it is but just that, as we have had more than our share of the hard times, we shall have a share in the present prosperity. Let every operative prepare to demand his rights, and an advance from the present starvation rates of wages. We hope that it may be obtained peacefully, but obtain it we must. Per order of committee. (Signed) J. H. STAFFORD, Secretary."

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, Jan. 15, 1881.

The Ponchatoula *Gazette*, Robert Benefield, editor, has published several articles denunciatory of the repudiation policy of the Catholic Bishop Leroy of the diocese of New Orleans. It asserts the claims of his creditors in Tangipahoa parish alone amount to $3000, and urges the Bishop to give up the idea of going to Europe next summer, retrench his superfluous expenses, and pay the honest citizens of Tangipahoa. It calls upon the *Morning Star*, leading Catholic journal of the diocese, to "join with us in denouncing reverend scourges who, relying on their sacred office, would bring scalding tears to the eyes and sorrow and distress into the hearths and hearts of so many too confiding families, who, having escaped the ravages of war and failure of banks, saved a little, and loaned that little (their all) to these degenerate sons of the Church because of the Church."

It would appear from this that Archbishop Purcell is not alone in the repudiation policy, and his church is profiting by the dishonesty of its servant in Louisiana.

The introduction of Spanish and Portuguese peasants to labor on the plantations is well under way. Between three hundred and four hundred have been imported, and have given satisfaction to employers to date. A Methodist, in a communication to the *Christian Advocate* of this city, calls attention to the fact that about one-half of the white population of Louisiana comes from the Latin races, speak a foreign tongue, and are devoted to the dogmas of the Roman Catholic Church. The Acadians, he says, have never emerged from the customs and habits of their class in France, and are as thriftless as their forefathers. They rarely aspire above subordinate positions in business, and are faithful propagandists of Romanism. Comparing their condition with the more robust Anglo-Saxon immigrants of the Great West, the correspondent deplores "the movement now going on to colonize among us pauper classes of these effete (Latin) races." While as free religionists and hopeful republicans, we may not share in the gloomy apprehensions of this orthodox brother, it cannot be denied that the rapid accession to Roman Catholic numbers will probably have an important bearing on the public school system, by increasing the number of its antagonists.

The fact that over one-half of the whites of Louisiana are Roman Catholics accounts, in a great measure, for the almost complete annihilation of the public school system, and the singular apathy of the press and people on the subject. The Constitutional Convention of 1879 first abolished the office of State Superintendent of public education, but subsequently reconsidered that action, giving to the occupant a nominal salary and power for supervision, which renders it ineffective as a stimulating agency. A very earnest State Superintendent was defeated for reëlection; and a president of a country college, who has not ceased the duties of that position, was chosen his successor. The one mill State tax, if all collected, would yield only twenty-five cents per annum for each child of school age; and, owing to constitutional limitation of the rate of taxation, local authorities can do but little in the way of supplementing this with special levies. In addition, the poll-tax was designed to go to the school treasurers of the parishes in which collected, and a stringent law made the poll-tax a perpetual lien on property; yet tax-collectors have generally disregarded this legislative act, and the schools have been closed in many parishes for want of funds, and teachers have gone unpaid for months. To conciliate half a dozen negro politicians, as an evening daily well says, $10,000 a year is appropriated from the depleted State fund for a so-called colored university, "leaving the teachers of common schools of both races without pay and in indigence." A few public-spirited journals have made proper appeals; but, as there is no remedy save by constitutional amendment for this condition of affairs, the outlook is not promising. E. B.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HISTORY OF THE CHRISTIAN RELIGION TO A.D. 200. By C. B. Waite, A.M. Published. Chicago: C. V. Waite & Co.

The above is heralded in the publisher's notice as "one of the most important books of the present century, . . . the result of years of laborious investigation in a field which has heretofore been passed over very lightly." The author, C. B. Waite, of Chicago, is an able and a prominent lawyer, who for the past four years has spent the greater portion of his time in Washington, where, aided by the opportunities afforded in the National Library, he has pursued the studies which have led to the writing and publication of his remarkable work. Mr. Waite set about his task from the stand-point of neither the believer nor unbeliever, and impelled only by the healthy and intelligent curiosity of one accustomed to weigh evidence for himself. His book, which has been aptly characterized a "lawyer's brief," is a model of clear, concise statement. Seldom is it one reads a book so uncompromisingly honest, and withal so modest in its general tone. The reader's attention is not obtruded upon either by the author or his opinions, but constantly directed to the subject under consideration, and the sources of information and authority which he draws from. With its admirable arrangement of chapter headings, including dates, subjects, etc., and the accompanying list of Christian writers chronologically arranged, together with its copious notes and references, it is likely to become one of the most valuable reference books we have on this subject; though we cannot but wish the general index were a trifle more complete, and regret as we wonder at the absence of names like Kuenen and his associate authors among the references.

Mr. Waite's theories of the New Testament canon and the doctrines it contains correspond so closely to those set forth in Kuenen's *Religion of Israel* and *The Bible for Learners* that they offer nothing novel or startling to one informed in the latest results of German Biblical criticism; but its great merit lies in the fact that it offers no mere *say-so* of its own for the reader's unquestioned acceptance, but substantiates every proposition with numerous citations from the works of dead and living authors, whom, thus directed, we may consult for ourselves.

The first two centuries of the Christian era are divided into six periods, concerning which we will make brief mention in due order. The first is "the Apostolic age," from 30 to 80 A.D. The subject here treated is "The Lost Gospels" of Paul and Peter, and the oracles or sayings of Christ attributed to Matthew. Mr. Waite concurs with Ewald on the authenticity of the early Pauline gospel. Of the gospel of Peter and the oracles, much less is known,—so little, in fact, that their existence is almost purely legendary; yet they or the traditions concerning them were without doubt the germs of the Gospels of Mark and Matthew, as Paul's was the germ of Luke's. Neither of these contained any reference whatever to the miraculous birth, the miracles, or the resurrection of Christ. Paul believed in the spiritual resurrection, and the bestowal of miraculous powers by the risen Christ through the Holy Spirit; but there is nothing to show that he had ever heard of Jesus as a miracle-worker.

The second period is that of "the Apostolic Fathers," 80 to 120 A.D., none of whose writings evince any knowledge of these doctrines or of the canonical Gospels. The remainder of the history of this period is taken up with an account of the lost Gospels, which affords much curious and instructive reading, but which we have not space to linger over. An account follows of the age of miracles, in which a complete history is given of Apollonius of Tyana, Simon Magus, and the miracles of the fathers of the Church. Here, and in the history of the New Testament miracles, we may see in what a very natural and human manner the belief in miracles arises.

The third period is that of the three apocryphal Gospels, the Protevangelian, the Gospel of the Infancy, and the Acts of Pilate. Here we have reached the most interesting and important part of the work. After relating at some length the history of these Gospels, careful comparisons are instituted between them and the present canonical writings of the New Testament, showing a startling similarity between the rejected manuscripts and the present authoritative version. Copious extracts are also given from the story of Krishna, and the Persian legend respecting the Zoroastrian prophecies of the magi and the star. The conclusion reached is that the doctrine of Christ's birth, the visit of the adoring shepherds and the wise men of the East, was the result of slow accretion and interpolation from both native and foreign sources. The author pauses to take note of the adverse criticism which this view has already given rise to, and to reply to his objectors on the way.

The fourth period, 143 to 170 A.D., is further entitled "Forty Years of Christian Writers." Here, the law of accretion is again illustrated; and several pages are devoted to a comparison of the Gospels of Marcion and Luke. Carefully estimating the new words and additional verses in Luke, the "strength of the argument" is as two hundred and thirty to one that Marcion was written first. The changes made are in accord with the spirit of the age; and these methods of accretion and interpolation, however blameworthy, are neither wholly unnatural nor difficult to understand, especially in an age when people depended so much upon oral tradition, and

Digitized by Google

every third and fourth man believed himself an inspired teacher. In this review of the early Christian writers, we are confronted with the remarkable fact that no one of them makes any mention of the present version of the Christian Scriptures, or of the evangelists as the authors of Gospels.

The fifth period, from 170 to 185 A.D., is characterized as that of "The Four Canonical Gospels." External and internal evidence agree in the testimony that these Gospels were not known before 170 A.D. No manuscripts are now in existence dating further back than the fourth century, and no evidence exists of any autograph manuscript ever having been known. We have the testimony of Origen that the canonical Gospels were selected from a mass of other writings. The evidence furnished in the study of the Gospels in a group show that "as a history the Gospels are fragmentary, incoherent, and far from harmonious." With regard to the origin of the synoptics, the author thinks Eichhorn's theory of a single document, made use of by the three gospellers, a reasonable one, as it recognizes the working of the law of accretion. Schleiermacher's view that Luke's was the principal Gospel, the author coincides with, believing the proper order to be Luke, Mark, John, Matthew. Concerning the character of the Gospels, Mr. Waite quotes approvingly from Mr. Sunderland's little book, *What is the Bible?* where he speaks of them as "the work of editors, . . . compilations, mosaics."

The sixth and last period is from 185 to 200 A.D. Short accounts are given of the writers of this period, and the rise of the Catholic Church. At this time, "the four Gospels and the Acts of the Apostles, with most of the other New Testament writings, were coming into circulation." Summing up his work, the author says that, owing to the dearth of material, and the credulity, superstition, and ignorance of these writers upon whom we must depend for information, only "the framework of the orthodox religion of the second century" can be constructed. "The complete and living form of Christianity is wanting."

In the appendix, Mr. Waite records his dissent from the conclusions of those critics who doubt the historical identity of the man Jesus, and mentions Paul, Josephus, and Tacitus as reliable witnesses in this matter. Paul's Epistles are "utterly unexplainable and incomprehensible" on any other basis. Josephus speaks of "the brother of Jesus who was called Christ," in a passage believed to be entirely authentic; and Tacitus mentions the death of Christus by Pontius Pilate in the reign of Tiberius. Mr. Waite is no destructionist, and he lays no iconoclastic hand on the vital truths of religion, nor even upon the essential principles of Christianity. His studies seem to have brought him to about the same view of the Bible as that held by the large mass of liberal Christians. He has been content to prove the incredibility of the main tenets of modern orthodoxy, without going into the deeper questions respecting the nature and mission of Christianity as one among others of the world's great systems of religious faith.

STUDIES IN SONG. By Algernon Charles Swinburne. New York: R. Worthington. 1880. $1.75.

This book is dedicated to Mrs. Lynn Linton, the author of *Joshua Davidson*. The longest of the fourteen poems is written in memory of Walter Savage Landor, and is full of notices of his works. Particularly charming are the description of sea-weed in "Off Shore," and the poem on a child, entitled "Six Years Old." The series of pictures of Nero called "The Emperor's Progress," the eulogium on Mazzini, and the "Translation of the Grand Chorus of Birds in Aristophanes" are also not to be overlooked. It is rather curious that a writer whose style is usually somewhat profuse and florid, though always very musical, should show such poverty of titles as to publish a series of books called *Songs before Sunrise*, *Songs of the Spring Tide*, *Songs and Ballads*, *Studies in Song*, *Essays and Studies*, and *A Study of Shakespeare*. It is so difficult to distinguish these books that we may now call attention to the fact that his most radical poems are in the two first volumes mentioned, and his keenest literary criticism is in the two last. No one else has written of Shakespeare with such originality and at the same time such eloquence, as no one has enshrined so advanced ideas about religion in such melodious poetry.

THE *Popular Science Monthly* for February has a full line of the appropriate scientific merchandise. Herbert Spencer's papers on Political Institutions are continued in a fourth section, entitled "Political Differentiation." He carries his massive system of induction into the explanation of the origin of such social distinctions as those between the sexes, slaves, and masters, military and agricultural classes, and nobles and freemen. E. B. Tylor's "Origin of the Plough and Wheel-Carriage," with its simple illustrations, is a most attractive paper. The common plough is traced back to the sharp-pointed stick of primitive tribes, and upward through its modifications by Mexicans and Egyptians, to something of its modern perfection. F. L. Oswald gives another paper on "Physical Education," in which he talks of diet in a somewhat dictatorial tone, reminding one of a cheap lecture from an itinerant physician. Eliza A. Youman's illustrated article calls attention to Darwin's new work on the "Movements of Plants." We can almost follow in it the loops, curves, triangles, and ellipses which these wonderful little organisms describe in their growth. Lester F. Ward's "Evolution of the Chemical Elements" gives some of the recent philosophical speculations of chemists. According to these, we may regard all elements and combinations as varying conditions of one primeval substance. Charles M. Lungren writes again of "Domestic Motors," S. P. Thompson of the "Optical Illusions of Motion," and Professor Carhart of "Atmospheric Electricity."

THE boys and girls who impatiently wait the arrival of *Wide-Awake* are not likely to open the number of the current month with any loss of their usual delight. The frontispiece, "The Roman Boy's Spoils," shows fine artistic conception and touch, and, with its accompanying poem, possesses a suggestiveness that is calculated to put the boys of to-day in sympathy with those of the old classic time. There is also a profusion of choice and pleasing pictures scattered through the number, illustrating in a striking way the queer fancies and charming stories in prose and rhyme which it contains, that are sure to entertain the mind of childhood. Among the names of well-known contributors occur those of Edward Everett Hale, Mrs. A. M. Diaz, Clara Doty Bates, Arthur Gilman, Margaret J. Preston, and others of equal favor with the readers of this exquisite little magazine, even if less famous. In addition to the prizes already offered by the publishers for stories written by the subscribers to *Wide-Awake*, they have added as a regular feature a series of three prizes in each issue to those who succeed in entangling its tangles of enigmas and puzzles. They also offer four prizes for the best specimens of white and black drawings. The present number also contains "A Lullaby" (a song for little girls to sing to their dolls), words and music by Louis C. Elson. *Babyland* is a no less happy adaptation to a younger class of children. The price is but fifty cents a year, and, with its little bits of stories, amusing verses, and captivating pictures, is sure to gladden any household it enters.

FOREIGN.

M. CIPRIANI, an Italian Socialist, who was arrested for creating a disturbance at the Saint-Lazare Station on the day when Louise Michel arrived from London, has been expelled from France. The decree of expulsion was suspended to allow of his undergoing a term of inprisonment previous to his departure. He has left Paris for Geneva.

AN attempt has been made to burn Crail parish church. The guilty person, having collected the Bibles into a heap, set fire to them, so as to kindle the pews. The attempt, however, failed; the only damage done being the burning of some leaves of the Bibles and the charring of the panels of the seats. This church was built in the reign of David I., and is intimately connected with the spread of the Reformation in Scotland.

THE attachment of the Irish peasant to the soil appears to be limited to the soil of his native country. According to some official returns published by a contemporary the other morning, out of every thousand Irish immigrants in the United States only eighty, or less than ten per cent., betake themselves to agriculture. The remaining nine hundred and twenty settle in great cities, the factory towns, and the mining districts. Hence, of the seven million Catholics of America, an overwhelming majority is to be found not on the land, but in the urban districts. These figures, which are probably approximately correct, seem to indicate that the land hunger of the Celt is due rather to the lack of other means of earning his bread than to any preference for agriculture.—*Pall Mall Budget*.

A LETTER written partly in red and partly in black ink, and "embellished" with skulls, cross-bones, and coffin, has been received by Superintendent Wilcox, of the Birmingham police force. It reads as follows: "Blood. William Wilcox, you had better put police on the track. Mr. Bradlaugh will by some unknown hand be put to death. The fire in hell is wriggling about in its great frenzy to burn his wicked body to ashes. . . . If he does not repent soon, it will be too late. Many bullets are being moulded to penetrate the head of the detestable atheist. This is from one who knows you. The hand which wields this will have no part in the plot against that damnable Bradlaugh, but you be on the alert. You shall see what you shall see. When I saw you, it was in Sheffield. Blood—Death. Yours, RICHARD J. S."

THE trial at Kolapore of the twenty-seven persons charged with "levying war against the Empress" is being continued before the political officer. According to the evidence, some of the Brahmins implicated were to work certain charms in the temples, and, upon orders given by the leaders, a body of men were to attack the Europeans while attending service in the church. The plans of the ringleaders were a strange medley,—sensible in some respects, but curiously foolish in many of the details. They had arranged to cut the telegraph wires, and to protect from loot some buried treasure which the Brahmins expected to find by means of their charms. A man was obtained to personate the deposed Rajah on his alleged return from exile. As the incantations to find the buried treasure failed, dacoities were substituted in order to raise money. An accident twice averted a massacre of Europeans. There is no leader of mark engaged in the affair.

THE OATH QUESTION.—Again has the practice of taking oaths before witnesses are allowed to testify in our courts come up for discussion. In the Magistrates' Court in Wellington, a plaintiff was objected to as a witness, as he was said to be an "atheist." The other side retorted that the defendant was also an unbeliever. The magistrate said he thought people should be allowed to testify as they pleased. A reference was made to our Evidence Amendment Act, which permits any one who cannot or will not be sworn to declare instead. Ultimately, however, the plaintiff said he was not an atheist, though the defendant's conduct had almost made him one; and he took the oath. Now, why all this swearing? Is there one person in fifty that the taking of an oath prevents from stating what is untrue? We doubt it. The present penalty of perjury is a far better deterrent from false swearing than the probable future punishment for a false oath. Really, it is time oaths were abolished. They are a record of an unenlightened and superstitious age.—*The Echo, Otago, New Zealand.*

THE hearing of the charge against Mrs. Susan Wills Fletcher, Spiritualist, of obtaining by fraud a quantity of jewelry and other property from Mrs. Hart-Davis, was resumed at Bow Street on Tuesday. The prosecutrix gave evidence at considerable length of many interviews with the prisoner and her husband, at which pretended messages were given her from her dead mother. The substance of these messages was written down at the time by the prosecutrix, and was read in court. The prosecutrix said she left her husband, and went to live with Mr. and Mrs. Fletcher. They were to make a triad, "Sister Bertie" representing Work, "Brother Willie" Wisdom, and she Love. This was to be a trinity of harmony. In consequence of the messages she received through the Fletchers, she gave up to them jewelry of the value of between £3,000 and £4,000, her mother's wardrobe, valued at about £6,000, and made a will and executed a deed of gift in their favor. She afterwards went with the Fletchers to America, where they tried to shake her off. The case was adjourned till January 7, the prisoners being admitted to bail.—*Pall Mall Budget, December* 24.

A SPECIAL meeting of the Commission of the Free Church Assembly, consisting of all members of the last Assembly, was lately held at Edinburgh to consider the articles by Professor Robertson Smith published since the judgment of the last Assembly on the professor. A strong whip had been issued by both parties, and there was a large attendance. A report was submitted by a committee, to whom the case had been referred, which asserted that the whole tendency of Professor Smith's articles was to throw the Old Testament history into confusion, and at least to weaken.

Digitized by Google

if not to destroy, the very foundation on which New Testament doctrine is built. The committee accordingly recommend the Commission to take steps for making it evident that the Free Church cannot sanction this kind of teaching, and for urging the General Assembly to declare to her people and to other churches that she cannot sanction the ideas suggested by it. The minority of the committee dissented from the finding, chiefly on the ground that there had been avowedly no attempt to make sure of the true meaning of what Professor Smith said, but only to report the supposed natural effect of the statements on ordinary readers. Professor Smith having been heard in his defence, in the course of which he protested against the irregularity of the present proceedings, a long discussion took place, and ultimately it was agreed by 270 to 202 to approve the report of the committee, and to "instruct Professor Smith to abstain from teaching his class during the ensuing session, leaving the whole question as to his status and position in the Free Church to the determination of the General Assembly."

MR. BRADLAUGH AND M. LAISANT.—Mr. Bradlaugh has received a challenge to fight from M. Laisant, a French Deputy, whom he has mortally offended. The cartel was formally presented to the honorable member for Northampton through MM. Pelletan and Guillot. These gentlemen desired Mr. Bradlaugh to appoint seconds, and to indicate where he was to be found. "What 'twas all about" it is hardly necessary to inquire. In such matters, the merits of the case count for almost nothing. It is the incidents, and not the *casus belli*, that are important. M. Laisant for some reason, or want of reason, is pleased to stigmatize Mr. Bradlaugh as a "false democrat" and "a Prussian spy." These be hard words, but the member for Northampton is accustomed to hard words,—nay, he seems to thrive on them. Names, however opprobrious, break no bones. Still, considering the efforts that Mr. Bradlaugh made to help the Republic in her hour of need, the personal risks he ran, and the hearty thanks tendered him by the Tours Government for his disinterested exertions, it does seem a little gratuitous on the part of M. Laisant to indulge in such strong language. If our stalwart compatriot had been named the "Rev. Charles Bradlaugh," that would have been about as appropriate as to call him a "Prussian spy." Howbeit, the fiery Deputy is ready to make good his words at the sword's point; but Mr. Bradlaugh is not. Replying to MM. Pelletan and Guillot, he simply declined to have anything to do with them. His quarrel was with M. Laisant, and M. Laisant would find him at such and such a hotel in Paris whenever it suited his (Mr. Bradlaugh's) convenience to be there. Let the Deputy molest the honorable member, and the honorable member would probably select as a suitable weapon of defence the toe of his boot. This was what Mr. Bradlaugh doubtless meant, though he did not say it in so many words. And no rational being can doubt that he was right. The laws of honor, as understood on this side of the Channel, did not require that he should "go out" with M. Laisant, or any other Continental fire-eater. Duelling is a barbarous anachronism which has survived too long in France, and it is to be hoped that Mr. Bradlaugh's rational treatment of M. Laisant will do something to abate the nuisance.—*Weekly Despatch.*

JESTINGS.

A COUNTER-IRRITANT is described as a woman who is forever shopping and never finds anything she wants.

THE *Shroud* is the cheerful name of a newspaper devoted to the undertaking interest. It is full of grave remarks.

"HE'S an honest young man," said the saloon-keeper, with an approving smile: "he sold his vote to pay his whiskey bill."

TEACHER: "Peter, you are such a bad boy that you are not fit to sit in the company of good boys on the bench. Come up here and sit by me, sir."

SOMETHING in Boston displeased Brother Sankey. He says, "The Bostonians have a great deal better opinion of themselves than the Lord has of them."

THE Austin (Nev.) *Herald* says: "We are sorely in need of a preacher, but we don't want any cheap trash. We want a good, muscular Christian, who can snatch sinners by the scruff of the neck, and drag them howling up the plane of righteousness; one who will not drink more than he can hold, and will not copy after Beecher further than to steal his sermons. Such a man will get a right smart lay-out here. If he can play the fiddle for the regular weekly dance, it will augment his salary somewhat."

"PRISONER at the bar," said the judge to the man on trial for murder, "is there anything you wish to say before sentence is passed upon you?" "Judge," replied the prisoner, solemnly, "judge, there has been altogether too much said already. I knew all along somebody would get hurt, if these people didn't keep their mouths shut. It might as well be me, perhaps, as anybody else. Drive on, judge, and give us as little sentiment as you can get along on. I can stand hanging, but I hate gush!"

SWEET CONSCIOUSNESS OF DUTY PERFORMED.—The other day, over at the Alamenda baths, a timid and retiring-looking man waited until the superintendent was disengaged, and then said to him: "I do hate to give you any trouble, but have you a long stick or pole of any kind you could lend me?" "No, sir: I told you so ten minutes ago," snapped the over-driven official. "So you did," replied the man; "but I thought I'd just ask once more. I guess I've done my duty in the matter. Don't you think so?" "What matter? What on earth are you talking about?" "Why, you see, my mother-in-law dived off down there at the deep end about half an hour ago, and as she hadn't come up yet I thought I'd like to tell my wife that I had sorter jabbed round on the bottom for her awhile anyway; but, if I can't, why, I suppose I can't, that's all." And pensively writing her address on a tag, to be tied to the old lady when she came up, the conscientious man walked thoughtfully away.—*San Francisco Post.*

SIDNEY H. MORSE

will accept invitations to speak Sundays on the following and other subjects:—

"Possible Freedom."
"Emancipations."
"Aspiration."
"Mind: Universal and Particular."
"Non-Partisan Views of the Bible."
"Contributions of Christianity."
"Labor's Reward."
"Ireland's Claim for Recognition."
"John Brown and George L. Stearns: Their Side of the Anti-Slavery Movement."
"Inside History of Anti-Slavery."
"The Private and the Public Judgment."
"Two Successes."
"Art."
"Loyalty."
"Peace."

Address **SIDNEY H. MORSE, 12 West Street, Boston.**

DISCOURSES
BY
Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?
Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday, School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

JUST PUBLISHED:
INGERSOLL'S NEW LECTURE,
What must we do to be Saved?
PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

POPULAR BOOKS
Sent by mail postpaid at
PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson: India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

The Faith of Reason.
A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.
By John W. Chadwick,
Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address
THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

Digitized by Google

Cornell University F

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

L. PRANG & CO.'S

Valentines for 1881.

Our assortment of Valentines this year is larger and more elegant than ever before, and the sentiments contained in the verses are as healthy and free from the usual silly sickliness as the designs are artistic.

They are mostly adorned with rich silk fringe and tassels, and some contain satin printing.

Particular attention is called to an assortment of VERY HANDSOME VALENTINES for CHILDREN.

L. PRANG & CO., Publishers,

BOSTON.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

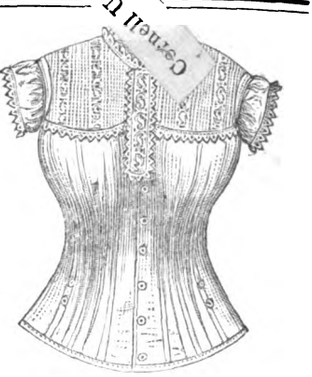
No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.



New Styles in Dress Reform Corsets.

A NEW CORSET WAIST.

Union Underflannel Suits and Infants' Wardrobes

Made to order.

Send for circular and price-list. Mention the *Index.* C. BATES,
129 Tremont Street, Boston.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of *the Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 582.
VOL. I., NEW SERIES.—NO. 34.

BOSTON, MASS., THURSDAY, FEBRUARY 17, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

A MAN is devout when his mind is regulated within himself, and he is exempt from lust and every inordinate desire. He delighteth in his own soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which the mind moveth not from its principles; which having obtained, he respecteth no other acquisition so great as it. It is to be obtained by resolution, by the man who knoweth his own mind. Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace. Endued with this devotion, and looking on all things alike, he beholdeth the supreme soul in all things and all things in the supreme soul.—*Hindu.*

I KNOW that one must watch incessantly over himself; that Heaven has an intelligence which nothing escapes, and that its decrees are without appeal. I know that it regards all things; that it enters into all; that it is present incessantly to all. Heaven penetrates to the depth of all hearts, as daybreak illumines the darkest room. We should strive to reflect its light, as two instruments in full accord respond to one another.—*Chinese.*

FREEDOM and slavery are merely names of virtue and vice; and both these are matters of will. But neither of them belongs to things in which will has no share. But Fortune is accustomed to dispose at her pleasure of the body, and those things relating to the body, in which will has no share. For no one is a slave whose will is free. Fortune is an evil chain to the body, and vice to the soul. For he whose body is unbound and whose soul is chained is a slave. On the contrary, he whose body is chained, and his soul unbound, is free.—*Epictetus.*

THOUGH our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.—*Paul.*

THE unconquerable thirst for knowledge, for wide views, for a comprehension of the Order and Beauty of creation as a whole,—this it is that has driven them [naturalists] into solitudes and deserts, and compelled them to bend every energy, at cost of utmost sacrifice, to the work of interpreting the secrets of nature. Truth! Truth has been the Divinity they have worshipped. The great men of science, so far from caring for the body, have cheerfully worn it out in daily and nightly study, have condemned it to exposure, fatigue, suffering, coarse raiment and scanty fare, and have died in poverty, that the soul might live in the light of Truth. How many such glorious martyrs have left their record in the history of science!—*Wm. Ellery Channing.*

ONCE in our lives we all have to choose. More or less we have all felt once the same emotions. We have not always been what the professions make of us. Nature made us men, and she surrenders not her children without a struggle. . . . The soul of man is not a thing which comes and goes, is builded and decays like the elemental frame in which it is set to dwell, but a very living force, a very energy of God's organic Will, which rules and moulds this universe. —*J. A. Froude.*

CURRENT TOPICS.

THE gifts of Mrs. Valeria G. Stone, of Malden, Mass., to various educational, religious, and charitable institutions have reached the sum of $1,793,292; and this, it is announced, is the limit, Mrs. Stone having reserved from her estate only enough to allow her an adequate personal income for the remainder of her life. The gifts have all gone to institutions that are more or less Evangelical.

IT is said that the American Bible Society cannot print the revised version of the New Testament without violating its constitution, which declares that the Society shall print according to the edition of 1611, without any changes whatever. The revised version is now expected to arrive from England any day; and the orthodox religious journals generally appear to be preparing the way for a favorable reception of it, especially those of liberal proclivities.

THE meeting of sympathy for Ireland last Friday at Faneuil Hall drew an immense audience. The occasion was one of great enthusiasm. Mayor Prince presided, and stirring and eloquent speeches were delivered by him, Wendell Phillips, General Butler, Rev. Dr. Miner, and others. A series of strong resolutions were submitted by John Boyle O'Reilly, editor of the Boston *Pilot*, and cordial letters read from Governor Long, Colonel Higginson, Speaker Noyes, and others.

WE noticed, at the time of the Chicago Conference for forming a new association for secularization of the State, that Colonel Ingersoll was not present, though his name headed the call for the meeting. It now transpires that he does not have full sympathy with the movement, and has withdrawn from it; or, rather, as the *Religio-Philosophical Journal* announces, he "has informed the committee on correspondence that the use of his name in the formation of the Association was against his protest." The committee on correspondence were not informed, it is said, of this protest until after they had issued their address, which was printed in the Chicago *Times* Christmas day. Now, an explanation is in order from the committee who sent out the call for the Conference. The *Religio-Philosophical Journal* says that "Colonel Ingersoll bases his withdrawal on the desire to be untrammelled by organizations and to stand alone, his experience with a previous organization not having been satisfactory." The *Journal* then philosophizes very resignedly on his departure, arguing that as Mr. Ingersoll's special mission is to destroy the Church, while the Secularization Society is hoping to draw to its membership many members of the churches with the single purpose of separating Church and State, it may be better for the movement that he should not be prominently connected with it. The argument may be good; but, nevertheless, we do not expect to see many church members flocking in to take his place.

IN announcing the catastrophe of the falling-in of the roof of the New York Central Railroad dépôt at Buffalo, the head-lines of some of the dailies had it, "Passengers miraculously saved!" In looking down the column for the kind of miracle, it proved to be of a very natural sort. "The Eastern express, filled with passengers, which had been standing on the track that was buried under the ruins, had been gone only five minutes." But, of course, it had not been sent out by spiritual warning ahead of its time. "Another express due from the West *about that time* was several hours late." Kept back by a special Providence? No, by the heavy snow,—the same snow that caused the roof to fall. "There were unusually few people in the dépôt at the time." Supernaturally told to stay away? No, again: there being no trains about to come in or to go out, except one small one of not much account, there was nothing to call the people to that portion of the building. But perhaps it may be thought that Divine Providence timed the fall of the roof just at that moment when there were so few people on the spot to be crushed. If so, then the same power, it would seem, might have made the miracle a complete and well-rounded one, and have somehow saved the few helpless passengers that had, unwarned, taken their seats in the single train there "of not much account," as well as the two or three officials of the road that were caught under the falling mass. On the whole, the evidence for a "miraculous escape" is not strong. It looks as if the crash came just at the moment when the burdened roof became too heavy for the physical supports that were meant, but were inadequate, to uphold it, and that no spiritual power had retarded or hastened that inevitable moment one instant. Had that moment arrived when the Eastern express with "its mass of living freight" was waiting on the track, the crash would have come all the same, only the catastrophe have been a hundred times more awful. And we trust that the telegraphic announcement of a "miracle," and the entirely accidental fact that few persons were killed compared with the number that might have been horribly mangled and crushed to death a few minutes earlier, will not have the effect to prevent a rigid responsibility for the disaster being placed upon the railroad company. Engineering science is competent to build a roof equal to sustaining any weight of snow that will fall in the latitude of the New York Central Railroad. It was known, moreover, that this roof had been weakened by the removal of some of its supports where a junction had been made with a new portion of the dépôt. To allow even the possibility, therefore, of such an accident, is an act of criminal negligence,—especially on the part of such a powerful and experienced corporation as the New York Central,—and the act should be indicted as such.

Digitized by Google

For the *Free Religious Index.*

ELEMENTS OF HEROISM.

A Discourse delivered before the First Congregational Society, New Bedford.

BY WM. J. POTTER.

In this time, which, compared with previous eras since the beginning of modern civilization, may well be called an age of luxury, is it possible that the heroic quality of character should find so much room for development as in former periods of history? This question presents my subject to-day.

On first thought, the question is most likely to be answered in the negative. There is a general feeling that luxury in itself is enervating, and that heroism can only exist amid conditions of life that are narrow and rough, and where the obstacles to be encountered are many. And this feeling rests on a large generalization of experience, as well as on the natural conclusion of reason in regard to the things best calculated to produce that strength of character which may be called heroic. The story of Hannibal's soldiers, strong and victorious while contending with the hardships of a march over the Alps, but weakened to the condition of defeat by the luxury of their winter quarters in the rich city of Capua, not only points the moral of many a lesson in virtue, but has many forms of illustration in actual life. Emerson truly says in his fine essay on Heroism, which young people especially cannot read too often: "The heroic soul does not sell its justice and its nobleness. It does not ask to dine nicely and to sleep warm. The essence of greatness is the perception that virtue is enough. Poverty is its ornament. It does not need plenty, and can very well abide its loss." And again: "Every heroic act measures itself by its contempt of some external good. . . . Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. . . . Its jest is the littleness of common life. That false prudence which dotes on health and wealth is the butt and merriment of heroism." And in accordance with these sentiments, which are felt to be grounded in truth, it is queried whether our age, so full of external good, can offer such a field for heroic character as was offered in ancient times.

Look at it mentally, it is said. How scholars and intellectual men once had to toil and contrive and endure for the sake of their achievements,—in the days when printing was unknown, and all books were laboriously executed in manuscript, and the scholar that wanted one had to copy it by hand or pay for the copying, and of libraries there were few and only in the most favored cities, and schools were rare, and knowledge circulated but slowly, and the acquisition of it was, indeed, a tedious and toilsome ascent! And, even for a long period after the art of printing came, it was an expensive art, and a book was a costly luxury which a scholar could rarely secure except by purchase, and could rarely purchase except by privation and self-sacrifice in other directions. And compare that time with the present, when the press is teeming with books of all kinds, and the cry of many people has become that they are drugs rather than luxuries, and the public library makes them accessible to a whole community, and the school is brought into the neighborhood of every family, and the newspaper makes knowledge the common property of all.

Or look at the same question in its moral and social aspects. In the olden time, when society was in close contact with barbarism, heroic behavior in the defence of one's rights, or of virtue, or of woman, was a necessity. The chivalrous soul was never wanting opportunity for chivalrous deed. But, as society has become civilized and refined, it seems as if life had become prosaic too; and, except on the frontier where it still touches the primitive simplicity of the savage, it is complained that it offers little room for the moral knight-errantry that, though out of date, is still attractive to the heroic quality that is native to the youthful heart.

Or look at religion. The time was when to take the Christian name was to confess one's self an alien to the State and an outcast from society. It was to brave every form of opposition and malice and persecution. It was to face the dungeon, the rack, the stake, or the living martyrdom of the world's aversion and contempt. It was to bear the odium of the most unpopular cause, to put on the badge of infamy, and to court a contest with fashion and custom which called forth all the inner strength of the heroic character. Or, later, when some new view of Christianity appeared; when Protestantism came and was hunted down by Romanism with force; when Puritanism and Independency came, and were driven across the ocean in exile to these inhospitable shores,—then again were times that called for and created the heroic blood. But see Christianity, Catholic and Protestant alike, to-day as it exists among us at least, and what opportunity for heroism does the confession of it offer? Compare our Pilgrim Fathers landing on Plymouth rock in the bleak December, to face a winter in a strange wilderness three thousand miles from home and friends, and to contend with a savage foe for possession of the soil, and actually facing disease and starvation and death, before they could found their little colony in behalf of religious freedom,—compare this picture with the descendants of these Pilgrims in their costly and luxuriant churches all over the country in peaceable possession of their religion to-day, or meeting on the 22d of December in elegant banqueting-halls, with all the different viands of all seasons and climes before them, and all the comforts around them that civilization has invented, to celebrate by speech their forefathers' deeds. The two pictures show us the whole vast distance and difference between a religious belief which, from its very conditions, *enforces* heroic conduct and a religious belief which, from having become the accepted and popular custom, rather stands in the way of heroism than elicits it. When religion appeals to and demands the heroic in man, as it so often has done in human history, then it gains a right to the application of Emerson's phrase, "the luxury of a religion that does not degrade." But, when religion has won to itself possession of the wealth and luxuries of this world, then it is in danger of sinking to their level; and its enervating influences may have to be resisted in order that the genuinely heroic elements of character may not be smothered in the very abundance of the successes which they have achieved, as Hannibal's army was ruined by the ease and indulgence which its heroic and laborious conquests had made possible.

Yet we are not, from these comparisons, to leap to the conclusion that the days of heroism are past, or that this quality of behavior is necessarily dependent on certain social conditions which the very progress of civilization is abolishing. I suspect that every age has rather looked back to some previous epoch for its standard of heroic conduct than taken for it any contemporary measure. No age is precisely the hero to itself as it is to its posterity. For, first, it is one of the qualities of the most genuine heroism that the people who really are doing its deeds have little thought that they are doing them; and, second, the deeds and characters that made some past age so grand are the main things that are remembered, and are crowded together in the perspective of the years between them and us, so that they fill the entire range of vision, while the many things that were very ordinary and prosaic, corresponding exactly with the ordinary and prosaic and unheroic drudgery that seems to occupy the days of most people now, have passed away both from memory and tradition. Thus it is that we get our idea of what are called the "heroic ages" in the past. The unheroic elements have been sifted out through the intervening years; and a few great heroic facts and persons, really belonging perhaps to many generations, remain to stamp the era. Sometimes, legend has doubtless put the heroic deeds of a whole people and of many generations of such deeds upon some one notable character. The myth of Hercules was probably such a creation. And if the art of printing were now to be lost, and all existing books and records were to be destroyed, and the history of this country since the Pilgrims came to Plymouth Bay were to be intrusted henceforth to oral tradition alone, probably, ages hence, to our distant posterity, these two and a half centuries would be crowded into one heroic drama, in which the old conflicts with the Indians and the Revolutionary War and the war against slavery would seem but acts of one struggle, and Brewster and Standish and George Washington and Abraham Lincoln would appear on the stage of events together, and carry off the chief honors of all that the centuries have accomplished.

But this illustrative glance at our country's history shows us that, even in our short career of two and a half centuries, we have had at least three eras that the judicial historian would call heroic, both because of the purpose that animated them and the deeds in which the purpose was fulfilled; and one of these eras was within the memory of those who are hardly yet men and women. And yet, before our late war, there were those who, as now, were sighing that the days of heroism were no more. The demands of the war undeceived them, and showed that there are men and women, living to-day in this modern world, who are capable of heroism every whit as exalted and noble as that which shines with such splendor in the ancient story of Sparta or Rome. And the heroism was not all in the blaze and glory of the battle-field. Some of it, much of it, was at home and in the hospital and hidden in the secrets of women's hearts; and much of it was in the long conflict of social tendencies and ideas that preceded the conflict of arms; and not a little of it was in that despised race for whose wrongs the war came, and in the triumph of whose rights victory was won. Indeed, I know not where in all history can be found finer examples of heroism than are recorded in a book published a few years since, an octavo of nearly eight hundred pages, giving an account of some of the most noteworthy escapes of fugitive slaves by the under-ground railroad from their house of bondage. The courage, patience, endurance of hardships and privations, persistency, sufferings serenely borne, of these men and women fleeing from masters and from professional slave-hunters, seem almost incredible, even when we know that the prize of the struggle was liberty. So long as such things can be, the age of heroism is not past.

And such examples prove that every race as well as every age has its heroes,—that heroism is a *human* quality, and not the accompaniment and product of any one religion or civilization. Given the conditions, inward and outward, and it appears. Its forms and phases will differ; but it is a quality of character that always discloses itself by the involuntary homage that it draws, and in substance it is the same the world over. There have been heroes of royal blood, and there have been heroes born of the humblest of the people. The great and saintly soul whose advent on earth Christendom has celebrated with joyous memories the past week was of peasant stock. Yet a nobler heroism has seldom been witnessed in human flesh. It is no legend, however, that all heroes are of divine lineage on one side. More than in common mortals does the divine energy display itself and act through them. The Greeks were accustomed to believe that their ancient heroes had been deified after death for their great services on earth. This belief bore testimony to the divine heroism of the human life. Christianity, in the popular creed, has deified its founder for the same secret reason. Jesus, born of peasant blood, was accepted as Messiah or King, and then as God,—not because of any kingly prerogatives or even of outward wonders accomplished, but because of the grand royalty of his life. So Buddha, born a prince and heir to a crown, sacrificed it all that he might become simply a religious reformer and teacher; and the people saw the divinity of that act, too,—saw in it a finer royalty than the wearing of a crown could bestow, and declared him, too, a god in the flesh. In later history, the Roman Catholics have shown the same tendency. They elevate human beings whose lives have been spent in eminent religious service to saintship after death, and then render to them divine homage. The root of the traditional usage, into whatever of corruption and evil belief it may have grown, is doubtless the idea that superior virtue, or that quality of character which we may call heroic, is a divine power; that it is God himself working in and through the human faculties.

The conditions of heroism, then, are inward rather than outward. The outward circumstances may change; but, if the inner heroic quality exist, it will not fail to find ample opportunity for exercise. To it, no age nor country nor career is a necessary condition; while, if this spiritual quality be wanting, no epoch, country, nor career, can possibly produce the hero. The real heroes of our civil war were not always those who had complained of their previous lot in life as prosaic and inane. The really heroic souls found and recognized the necessary conditions; while many a one who went from *ennui* and lassitude into the war, hoping that the heroic days of stories and books had come back at last, yet having no faculty to make them heroic, went through the war, find-

Digitized by Google

ing it only commonplace prose and drudgery from beginning to end. They longed for adventure, but found themselves under a severer discipline than they had ever known before. The dreamed-of romance of the battle-field had sunk for them into machine-work; and, instead of the gallant knights riding with brave mien to the defence of the imperilled right, they seemed to themselves mere puppets moved by some command as stern as Fate, and with a motive as hidden. Not being able to find the heroic in the ordinary conditions and rules of military service, they found it not at all; and they failed to find it because it was not, to begin with, in their own souls.

And, if heroism be a quality of soul rather than a special kind of outward career, then it does not necessarily require a public and conspicuous field of service. "The grandest of heroic deeds," says Richter, "are those which are performed within four walls and in domestic privacy." The great events, the times of public peril, the struggles in defence of country or of justice, the epochs of new religions, when men are called to seal their courage with their suffering and their blood,—these necessarily bring into conspicuous light the secret heroisms of many souls; but, unless these same heroic qualities had long existed and been working in the secret of men's thoughts and conduct, the great events and eras, the birth-throes of juster governments and purer religions, had never come. It was the unseen but mighty fidelity of many secret hearts to truth and right that brought the great heroic epochs and made the heroic ages and nations, of which we now read in the most brilliant pages of human history.

And the *opportunity* for such fidelity (and in this fidelity to truth and right against great odds lies the very essence of heroism) is never wanting. The heroic soul will make its opportunities, if they do not come of themselves. The outward shape which heroism will take will differ according to the times and people and changing conditions of civilization; and in some eras there is necessarily more of *public* heroism than in others. And with us, since the war, this quality has retired more to its private citadels: as, indeed, *during* the war, and in all such epochs, much of the most genuine heroism was in privacy. If our particular time seems to offer no chance for the special kind of heroic behavior that has made other times memorable, it none the less brings opportunities specially its own. The scholar in the olden time had, it is true, to contend with the most formidable obstacles to his intellectual aspirations, from the scarcity and costliness of books, from the labor of making them, from the paucity of schools, and from the difficulties in the way of circulating knowledge; and only those who had the true heroic stuff within them became, under these circumstances, scholars and intellectual leaders. But the same class of minds to-day meet obstacles quite as great. The very multiplicity of books, the vastness of libraries, the enormous extent of knowledge in every department of learning, the numbers and ready intercourse of scholars with each other,—these, while they increase the facilities for acquisition, have so increased also the necessary amount of acquisition, and elevated the standard of literary attainment, that only by the most heroic purpose and most persistent industry can the goal be reached. Nor is it always those to whom all these facilities are freely open who have the scholar's taste and faculty. Quite as often the mental aspiration is born in some lowly lot, and has to contend with poverty and the necessities of hard physical labor before it can even secure the use of these facilities. Every college in America and many a seminary for young women can boast of these self-denying, hard-working, and really heroic aspirants for mental culture.

So in the sphere of social and moral heroism. The days of knight-errantry are past, but not the days for chivalrous deeds. The opportunities have changed in form, not in substance. If this is an age of great temptations, as is generally asserted, an age when public and private virtue is perilously assailed, then is it an age correspondingly great in opportunities. Out of the very abundance of its possessions, out of the very vigor of its material enterprise and the wealth of its material comforts, spring its special temptations. And here, in resisting these temptations, in turning them from enticements to a more material plane of living and to self-indulgence into a discipline and culture of character in its finer moral and spiritual aspects, is the field of opportunity.

Nor is fidelity to the demands of these occasions wanting. What qualities of heroism are often displayed on the very field of the material enterprise of the age, among both the inventors and the doers! He is a hero who in spite of all obstacles keeps faithful to his post of duty and to his ideal purpose. And how this great quality sometimes blossoms out in the stormy atmosphere of physical peril, as in the pilot, the brakeman, the shipmaster, the engineer, who steadfast to their tasks go down to death themselves to save their fellow-men from destruction! So in many a home, in the midst of wealth and in the midst of poverty, among our neighbors to-day as well as in stories of people far off in space and time, we may find the noble souls, those who live to bless others by denying themselves, those who persistently sacrifice the gratification of lower desires and appetites, that they may achieve their own high ideal aim in life or do a kindness to another struggling soul. As long as the world has evils to conquer, it offers opportunity for the hero's vocation; and, wherever a soul bravely struggles with evil, there is the hero.

For the *Free Religious Index.*

DR. JAMES McCOSH.

Dr. James McCosh, of Princeton College, is a metaphysician and theologian of the Scotch School. With the exception of Hume, most of the Scotch thinkers have been Calvinists and believers in what is called "revealed truth," a sort of select, aristocratic kind of truth above that discoverable by man's rational faculties. The Mosaic cosmogony, for instance, is revealed truth, in which Dr. McCosh believes as well as in the old God of history and tradition. Still, he is willing to admit that development is not an irreligious process; and he is proud, in his declining years, to defend the action of God in producing the world through development. This is very handsome conduct on the part of Dr. McCosh, but no more than might be expected from so eminent a metaphysician and theologian. Dr. McCosh also admits that the intellectual life of the world of to-day is stronger than at any previous age, and that the feelings have taken a larger expansion. Still, he believes by preference in the notions and traditions of a remote and barbarous Asiatic past. He is the enemy of modern science and modern thought, as are a majority of our college presidents. After the creation-myth of Genesis has been shown by Assyriologists to have been current for ages in the Mesopotamian region of Asia before the so-called Semitic liberator Moses is represented as living, and to be entitled to precisely the same weight to which similar myths of our North American Indians and other primitive tribes are entitled,—nay, after it has been shown that Moses himself is a myth, like the British King Arthur and the Trojan Æneas,—we have McCosh quoting Genesis as an infallible authority as to the origin of the human species. The Greek myth about the creation of the first man and woman is far more poetical than the Assyrian myth on the subject, which is preserved in the old Hebrew document called Genesis. If we were going to adopt one or the other as an article of faith, we should give the preference to the story of Prometheus and Pandora, which is even now available for dramatic and spectacular purposes. The Greek Titan was a nobler artist and moulder in clay than the Hebrew tribal God. Both wrought in the same material. We are sorry to say that the Greek mythologists were as ungallant as the Oriental in representing that the creation of woman brought sin, disease, and death into the world, when, really, the world would have been intolerable without her. And a man who seriously believes in one of these old barbaric fables, as a true account of what is called creation, is at the head of a so-called institution of learning in the United States, in this era of Humboldt, Darwin, Huxley, and Tyndall!

But, though Dr. McCosh is compelled to treat modern science with a certain degree of deference even before an audience of sectarians of his own creed, still he is cheered in his old age by the prospect of a theological reaction, which will cause Humboldt's *Cosmos* and Newton's *Principia* and Darwin's *Origin of Species* to be at a discount in comparison with the Mosaic cosmogony. "We have had our darkest hour," we theologians, says Dr. McCosh. By "darkest hour," this Scotch-Irish metaphysician and bigot from Belfast means the period in which the colossal wrong of American slavery was wiped out, and in which the British masses have been provided with a system of popular education, and in which the people of France, after a struggle of a century with priestcraft and kingcraft, have finally emerged upon the high social and political plane of free, popular self-government, with the prospect of the speedy establishment of a system of State education throughout France, uncontrolled by priests. By "darkest hour," the President of Princeton College means the period in which Italy has been unified, and achieved its deliverance from foreign oppressors, and in which the infallible Pope has been brought down from his ecclesiastical stilts to the condition and status of a mere high-priest without any civil authority whatever longer to tyrannize over the people of the region formerly known in political geography as "The States of the Church." This period has been the darkest hour of the Newmans and Mannings and McCoshes, it seems. But to the human race at large, and especially to the mass of thoughtful people everywhere, who are optimists on the subject of the prospects of humanity in this world as well as in the hereafter, it has been a truly festal period, a time of triumph and jubilation. But the end is not yet. We are inclined to think that Dr. McCosh is mistaken in thinking that he and such as he have had their darkest hour. We are inclined to think that a still darker period is impending over the theologians, and that Dr. McCosh, old as he is, will live to see it; to wit, the period in which the long and mind-crushing alliance between Church and State over the whole area of Old World Christendom will be dissolved, and the iniquitous law of primogeniture and caste, and the hereditary monopoly of land, office, and executive and legislative power by privileged classes in Europe will be, like American slavery, among the things that have been, to the long sorrow of mankind, but which shall be no longer. B. W. B.

For the *Free Religious Index.*

THE "MONDAY LECTURESHIP."

The ninth Monday lecture was given by Rev. J. B. Thomas, D.D., his subject being "Significance of the Historic Element in Scripture."

The lecturer treated his hearers in the outset to a dish of sophistical soup made out of an imaginary rabbit, said soup being drugged, apparently, with a view to producing mental trabismus.

An analysis of this dish reveals the doctor inveighing against the scientific method of reasoning, because, as he says, it insists upon having "a fact instead of a phenomenon" as "the basis of a logical induction." The doctor represents himself as having made up his mind to have the rabbit soup, and that at that point of the proceeding a "scientific method"-ist said to him, "'First catch your hare.'" But he replies that if he should catch him, skin him, soak him in salt and water all night, and stew him down properly and season him to taste, he, the doctor, would not then be any nearer to a fact, because he might go still further, and reduce his rabbit to its chemical constituents, and so lose him entirely. So he comes to the Monday lectureship, and says: "It is better to accept the *phenomenal* hare as sufficient basis either of soup or logic than to destroy it in quest of the reality." And so he concludes, in this style of argument, that in treating of the historic element in the Bible we may have plenty of good theological soup, if we are only content to use phenomenal game, but—and there he stops. I will finish his argument by giving the other half of the logical conclusion: "But if we analyze the phenomenal in the Bible in search of facts, to prove what we claim for it, we are likely to destroy the whole, and so go hungry; *i.e.*, lose our 'bread and butter' here, and lose our souls hereafter."

This is a fair sample of Dr. Thomas' reasoning all through. Here is another instance. He says: "Inspiration is a question not of fact, but of theory. It cannot be observed, but must be inferred." And therefore, he would argue, because we infer it, it must be a fact. If "inspiration," meaning, as Dr. Thomas does, the plenary inspiration of the Bible, *is* a theory,—and I fully believe that it is nothing more,—by what right does he dare to condemn one man's inference as wrong and adulate another man's inference as right? He can defend his position only by assuming that the All-wise has chosen him as a "mejum," and inflated him with sufficient wit to detect, among thousands of inferences, that one alone which fully expresses the wisdom and will of God, all the others being fraudulent. And, when he makes that assumption, I must again apply his own logic to himself, and insist that his own inspiration is not a mat-

Digitized by Google

ter of fact, but of theory only; and therefore we can never determine either as to the Bible or as to himself what is the truth in regard to their claim of inspiration. And here is where that question rests, and where it must remain, in a state of stable equilibrium. The inspiration of the Bible *is* only a theory! And until we receive directly from God himself demonstrative evidence that he can and does inspire bookmakers now with knowledge and wisdom that infinitely transcend the average comprehension of mortals and measure the mind of the Infinite, we cannot be logically convinced that he may have done so in the past.

But, if it is claimed that he does inspire men to-day, I will grant it, and insist on the hypothesis that God is all-perfect and all-wise, that he must inspire men, if at all, for the purpose of revealing his will for the good of mankind, and to that end must select and use the best and the wisest among men as his instruments of communication; and that, therefore, our men and women who give us the soul of beauty in poetry and prose, as Tennyson and George Eliot have done; who give us dazzling jewels of thought, as Emerson has done through the long years of a beautiful life; who give us an actual, not a theoretical or legendary knowledge of the earth on which we live and of the system of worlds to which our globe belongs, as Lyell and Herschel, Humboldt and Proctor have done; who have unfolded before our wondering eyes so many of the long-locked secrets of organic and inorganic life all around us, as Faraday and Tyndall and Darwin have done; who have gathered up the warp and woof of history and tradition, and woven for us a web of knowledge of the past of our race, as Müller and Lubbock and others have done; who have given us all the grand inventions by which industry and "business" have made civilization grow more in the one hundred years just past than it had done in the thousand years preceding; who have given us public schools, literature, and the present world-wide diffusion of useful knowledge,—I insist that God would select such men as these as his mediums of communication,—these, and not the bigoted priesthoods who have, all through the ages when our race was struggling upward out of the dark cellar of primal ignorance into the open day and the bright sunlight of knowledge and liberty, ever stood, shovel in hand, to throw dirt in our eyes as we approached the light, or to club us into subjection to their ownership and control, and that these, the true "chosen of God," inspired to bless the world, have filled the soul of growing humanity with the beauty and life and light of the indwelling God of the Universe, who was not published for the first and last time in barbaric Hebrew, bound in calf, and laid away under lock and key four thousand years ago, but who is ever and forever the inspiration and soul of the living present! So that after Dr. Thomas goes on through his proof that it is right to use all sorts of pettifogging—for that is what it amounts to—to make out his case for the Bible as an authentic, inspired, and infallible book, I lay down his lecture, and say to myself that it would make no difference to me if he could honestly prove that the Bible was all that he dishonestly claims it to be; for I find in my own soul a higher authority to turn from the crude, incomplete, musty, mouldy mouthings of infantile humanity, and through the fuller-grown avenues of my own mind take fresh inspiration from the glowing soul of a God who encompasses me about as with an atmosphere in which I live, move, and have my being NOW.

Why will these men so insist upon misrepresenting things? By what logic can it be made to appear that a lie told in the name of God is better than a truth uttered in the name of humanity? The question of the inspiration, of the infallibility, of the authenticity, of the historic and the *un*scientific merits of the Bible have all been discussed over and over, and thoroughly settled on all points against it as it is put forward by Rev. J. B. Thomas. That he ignores all this does but little credit to himself. That he imagines that people do not know it reveals, on his part, a low estimate of his hearers and readers. The only effect of such a defence of the Bible is to make intelligent people despise, not only the book, but the theological system that so holds and uses it. Common-sense and common honesty and a reasonable deference to the ability of the people to distinguish between truth and theological sophistry would be excellent ingredients to mix, ten parts to one, with the substance of most of the Monday lectures. ELSIE, Radical.

For the *Free Religious Index.*

REPLY TO WM. EMMETTE COLEMAN.

Although commentators on mythology are undecided as to whether India borrowed its myths from Egypt or Egypt borrowed its myths from India, yet all agree that the secret doctrine of both these nations, and also that of their northern neighbors, presents itself under the double form of a theogonic and cosmological system. It is impossible to ascertain the precise day or season when their deities became transformed, or incarnated, as the founders of their respective nationalities and systems of religious worship. Being purely mythical as such, the earthly advent of these demigods, like their national birth, is of course undatable. The assumed dates are simply what historians, after ages of disputation, have decided to disagree upon. Their only theogonic value consists in showing conclusively the mythologic origin of our modern systems of religious worship. It is purely the cosmological significance of the *times* of their advent that presents any interest to modern cosmologists. Our authority in determining this significance, which indicates the cardinal point in the heavens then accepted as the earth's position at the birth of the year, —then calculated from the sun's turning-point at the winter solstice,—is mostly found in Lemprière's classical dictionary, as remodelled by Rev. Charles Anthon, which is accepted as standard authority in all our higher institutions of learning.

Lemprière remarks the striking resemblance between the labors of Hercules, Apollo, Osiris, and Bacchus, the sons of Jupiter, and those of Krishna in India, and intimates clearly his opinion that all alike represent the pervading and procreative power of the sun's rays on our planet. In the article on "Indian Mythology," we are told that "the fundamental idea of the Hindoo religion, that of metamorphoses and transformations, is exemplified in the Avatars. The Avatars are transformations of Vishnu, and are interesting as an extremely rich cycle of mythology. These transformations fill up the Indian Yugs, which compose a certain series of periods intended to effect a junction with God (the Supreme Anubis), and comprising four million three hundred and twenty thousand years." By accepting the two solstitial and the two equinoctial points in the heavens through which the earth passes in its annual cycle, and through which the earth's solstices and equinoxes pass during their revolution, as the correspondents of like points through which the solar system passes during its complete revolution around its sun, we find that these four divisions of time amount to seventeen million two hundred and eighty thousand years which approximates the estimate of modern astronomers, eighteen million years. By supposing that the ten Avatars or transformations of Vishnu occurred at the termination of these successive divisions of time, which are prototypal of the earth's seasonal changes, we obtain a clew to the far deeper insight of our golden-age ancestors than that possessed by modern astronomers, as regards the principles involved in the revolution of the heavenly bodies and the genesis of nature's ever-varying forms of life. These lessons are as elevating as they are intricate. They are the flowers and fruitage of mythology.

While excusing myself in the matter of dates, I confess a grave error in the article referred to. In describing the passage of the *earth* through the nine signs from the overshadowing of Virgo at the vernal equinox, I carelessly wrote the word *sun*. It should have been, "After the earth has passed through the six signs of the lower or southern heavens, and through three signs of the upper or northern heavens to its greatest destination north, the sun becomes apparently motionless for three days."

I have never read either of the books you refer to.

JEAN STORY.

BOOK NOTICES.

NOTE.— *It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

JEAN FRANÇOIS MILLET, PEASANT AND PAINTER. Translated by Helena DeKay from the French of Alfred Sensier. Boston: James R. Osgood & Co.

A series of articles which have been printing for some months past in *Scribner's Magazine* are here somewhat expanded, and brought together in a beautiful volume with many wood-cuts, illustrative of Millet's most characteristic work. As the most complete account of Millet that has yet been written, the work of Sensier in its English dress deserves perpetuation in this elegant and substantial shape. More critical biographies may follow; but they cannot proceed from individuals more passionately devoted to the artist than his friend Sensier, or possessed of ampler materials for the execution of their work. Sensier was perhaps too passionately in love with Millet to estimate him from the critic's point of view. But his was an intelligent and manly admiration, and the book which he did not live to finish is replete with interest. Another hand, guided by sympathy as perfect as could be desired, by admiration for both Millet and his friend, has brought his work to a successful termination.

Whatever is denied to Millet, an individuality must be conceded to him as marked as that of Michel Angelo or Rembrandt or Turner. As Rembrandt was "the painter of beggars," Millet was "the painter of peasants," but from a profounder sentiment of pity for the hardness of their lot. To go to Millet alone for an impression of French peasant-life would be a proceeding fraught with serious danger. We must believe that it had elements of joyousness and gayety which somehow failed to impress themselves upon his mind. He had the predilection of Rembrandt for painting what he saw just as he saw it. And what he saw was the hardness and the dreariness of peasant-life. If the result was beauty, it was beauty of a very different sort from that of Raphael and Correggio. It may be doubted if Schiller, who contended that in every work of art pain should be triumphed over, would have been satisfied with Millet's art. But the great artist puts the definitions of the critics all to shame. Millet is worth hundreds of painters of mere outward beauty. He is more truly a Christian artist than any Raphael or Angelico, if the compassion of Jesus for the poor is at all significant of Christianity; for he, too, had this compassion, and expressed it in a hundred various forms.

That which is most characteristic of Millet was of slow development. Enamoured of Michel Angelo and Correggio, he was a passionate lover of the nude in art. The splendor of the human body was his favorite theme. His life had been of strange vicissitudes. He had been once reduced to painting signs for a living. His prospects were brightening just a little when he heard himself spoken of as one who painted nothing but nakedness. Cut to the quick, he went home and told his wife that, if she could submit to sterner poverty, he would strike out in a new direction, he would be the painter of peasants. The noble wife agreed to bear her part. This was in 1849, when Millet was already thirty-five years old. From this point onward he had a definite ideal,—to paint men and women earning their bread in the sweat of their brow. This, which is represented as a curse in the Old Testament, he apprehended and represented so in the main, it seems to me. His old woodcutter, bent and crushed beneath the weight of his burden, is typical of the entire range of his later art. And there is little danger that this aspect of the labor-question will be too clearly seen or too often painted.

After his new departure, Millet's previous reputation counted for next to nothing. He had to make a new reputation. It was up-hill work. Any of us could have bought his pictures then, pictures which now are worth their weight in gold. But he did not die until he had been crowned, though not with such a wreath as has been woven for him since he passed away. Sensier, his biographer, fought with him and for him as valiantly as Ruskin for Turner; and there was much greater need. He, too, had his reward. A pleasant feature of his book is the considerable amount in it taken from Millet's letters and journals. These, almost equally with his pictures, reveal the poetry of his nature.

THE HEBREW REVIEW. Published by the Rabbinical Literary Association of America. Cincinnati, Ohio: Block & Co. Vols. I. and II. 1880–81.

All those who wish to inform themselves about "Modern Judaism" will find in the *Hebrew Review* the desired source of information. Outside of the Jewish community, only a few, perhaps, are aware of the fact that "Modern Judaism," a child of the nineteenth century, differs vastly from ancient or mediæval Judaism. People, and especially church members and their pastors, generally think that Judaism of to-day is essentially the same as it was eighteen hundred years ago, at the time of Christ; and they are

Digitized by Google

astonished if they are told that the Israelites of to-day neither believe in miracles, as told in the Bible, nor in its prophecies; that they neither expect the advent of a Messiah nor have the least desire of returning to Palestine and rebuilding Jerusalem. In perusing the *Hebrew Review*, they would learn that Modern Judaism, though a positive religion, starts with free research, follows up the track of science, and aims at humanitarianism. Like every other positive religion, it suffers in our age of transition from the struggles which always precede the establishment of new ideas; but it allows itself to be carried with the tide, and does not foolishly attempt to make the impossible possible.

The *Hebrew Review* is a manifestation of these struggles. The careful reader will find that the endeavor to establish a firm foothold in the religious chaos of to-day is the key-note of every essay contained in it. Drs. Wise, Lilienthal, and Kohler, among the most learned of American rabbis, concede that the religious views of old will not do any longer for our time, that something new and better must be created; and they attempt to show how a new ground for the new structure might be obtained.

The *Hebrew Review* contains a number of scholarly, well written articles, which alone will amply pay for the trouble of reading; but, as the most noteworthy articles, we recommend to the reader: 1. "The Salutatory," by Dr. Lilienthal; 2. "The Law," by Dr. Isaac M. Wise; and 3. "Ancient and Modern Judaism," by Dr. Kohler.

1. "The Salutatory" introduces the reader into the history and the aims of the Rabbinical Literary Association. Dr. Lilienthal, its president, a veteran in the Jewish pulpit, a clear scholar, a man of eminent intelligence, is wide-awake to the wants and needs of our time. His eloquent address, in which he laid out the work of the Association, is written in masterly style, and will not fail to interest the reader.

2. "The Law," by Dr. Isaac M. Wise, is an essay worthy to be added to the numerous publications issued by this prolific and indefatigable writer. He argues that the decalogue, when taken from the old building, would prove a corner-stone strong enough to carry the weight of a new structure. His arguments have been attacked by his erudite colleagues as non-theological, but not one of them has yet produced a theory of more practical value.

3. The essay, "Ancient and Modern Judaism," by Dr. Kohler, attempts to solve the same question. Brilliantly, the author describes how the religious soil has been undermined in course of the last fifty years by our progress in science and by the wonderful discoveries of our age, how Bible critics have torn away from Scripture the nimbus of divinity, and have conceded to the formerly Sacred Book only a place among other historical or literary treasures: he continues by arguing the necessity of reorganizing the whole religious system, and concludes with several suggestions to that effect.

The next volumes of the *Hebrew Review*, due April and July, respectively, will probably bring the views of other prominent rabbis concerning this highly interesting question.

THE *North American Review* for February introduces General Grant to the public in the rôle of magazine writer, in which character he lends his name and influence to the Nicaragua Canal project. His article is a plain and business-like statement of the advantages of the undertaking as a commercial and industrial enterprise, sure, the General thinks, to be accomplished, if not by ourselves, by some one of our rivals in power and influence. Dr. Oliver Wendell Holmes contributes a bright and healthy essay on "The Pulpit and the Pew," saying many things which need to be said, and recalling some curious characteristics of the early New England clergy. He tells, but does not vouch for, the story of David Osgood, "the shaggy-browed old minister of Medford," who ventured to say that in his judgment not more than one soul in two thousand would be saved. It so happened that the population of Medford was then just two thousand. So, meeting some of his parishioners one day, he was informed they had been discussing who would probably be the fortunate one, and that they were divided in opinion between the minister and one of his deacons. The Rev. Josiah Dwight, of Woodstock, Conn., seems to have been quite an eccentric genius in his way. Some of his brother clergymen, having taken offence at his droll expressions from the pulpit, waited upon him to remonstrate against this undignified, not to say evil custom. He received their criticisms with meekness and promised reform, but in prayer at parting, after returning thanks for the brotherly visit and admonition, "hoped that they might so hitch their horses on earth that they should never kick in the stables of everlasting salvation." The article is very good reading, both for its fun and its sober sense. It is especially valuable as the word of an intelligent mind from the pews warning the church that "many of its professed creeds imperatively demand revision" in order that they may be made consistent not only with science, but with "the instincts of childhood, the affections of maternity, the intuitions of poets, the contagious humanity of philanthropists,—in short, with human nature and the advance of civilization."

The article from the pen of Judge Tourgee, entitled "Aaron's Rod in Politics," is a thoughtful plea for education at the national expense and under national supervision, where, as at the South, great illiteracy prevails, and threatens the peace and security of the nation. Those who have read *A Fool's Errand* and *Bricks without Straw*—and, if there are any who have not, they should do so at once—will hardly need to be urged to read this profoundly philosophical view of the Southern disease and its only possible remedy.

James Freeman Clarke has a contribution in answer to the question, "Did Shakespeare write Bacon's Works?" in which he takes the ground that Shakespeare and Bacon were two distinct authors, each doing a pretty big man's work, but claiming that, if compelled to accept a common authorship for the Shakespearian drama and the Baconian philosophy, there are good reasons for preferring Shakespeare to Bacon.

Senator Morgan has an article on "Partisanship in the Supreme Court," Désiré Charnay contributes Part VI. of "The Ruins of Central America," and the number closes with a deeply interesting chapter on "The Poetry of the Future," by Walt Whitman.

PUBLIC RIGHTS AND CORPORATE RIGHTS.—This small pamphlet issued by the New York Board of Trade and Transportation, containing the report of their committee, extracts from a decision of the United States Supreme Court, and the recent notable letter of Hon. J. S. Black on the powers and duties of carriers of inter-State commerce, and especially of railroads, sets forth many of the impositions upon the public, said to be practised by large corporations beyond their legal powers and in violation of the duties they owe to the governments and people of the States and nation. The argument of Judge Black seems to be supported by the authorities cited, and shows that railroads are subject to legislative regulation, like other private property clothed with a public interest. It is claimed that railroads are public highways, and corporations are entitled only to a fair profit on the capital they have actually invested to fit the ways for use; and that rates of freight and fares may be limited to this object by the government. The abuses mentioned, of watering stock, overcharging for carriage of goods and passengers, bribery at elections, etc., indicate reasons for the statement made some years ago, that "after the abolition of slavery the next great danger to republican government is the lawless tyranny of aggregated wealth." This pamphlet can be had on application to the Secretary of the New York Board of Trade and Transportation.

PERSONAL ITEMS.

WM. DENTON is to give a course of scientific lectures in Cleveland, Ohio, next month.

M. J. SAVAGE of this city exchanged last Sunday with Robert Collyer of New York.

A CLEVER English girl has carried off the Hume Scholarship in Political Economy at University College.

THEODORE PARKER is said to have been the first Protestant minister to welcome flowers upon the pulpit.

PROFESSOR HUXLEY has a productive pen. It is announced that he will furnish the volume on "Berkeley" for the "English Men of Letters' Series."

JOHN BRIGHT says that what he has been ineffectually preaching to English farmers for forty years, American competition is now very rapidly teaching them.

REV. HEBER NEWTON, a prominent New York Episcopal clergyman, preached a recent sermon urging that libraries be opened to the public Sundays, and asked his congregation to sign a petition on the subject.

THE recent burning of the library of Mommsen, the great German historian and scholar, has elicited substantial sympathy for him. It is said that he has already received over $25,000 by private subscriptions to aid him in repairing his loss.

MR. B. F. UNDERWOOD has just closed a course of three lectures at the Opera House in Quincy, Ill., where he attracted large audiences, including many of the leading citizens of the place and some of the clergy. The Quincy *Daily Whig* has printed Mr. Underwood's lectures, as delivered on each occasion, entire.

AT the opening of the February term of the criminal court in Wilmington, Del., last week, Chief Justice Comegys, in charging the grand jury, called their attention to the recent address of Colonel Ingersoll in that city, saying it was blasphemous, and was worthy of the attention of the jury as coming under the law of blasphemy. It would not be strange if the judge's impression of the Colonel's capacity in this line should be strengthened, if the latter takes occasion to express his feelings as to the accusation.

REV. C. B. FERRY, the Unitarian minister at Northampton, Mass., is working with zeal and effect for the opening on Sunday of the library of that town. It is here that Jonathan Edwards preached his red-hot Orthodoxy, and so effectually burned over this section of New England that hardly anything else has been able to take root since in the soil. But an impulse has been given to more liberal thought and a higher enlightenment—through the influence of Cosmian Hall at Florence—in the town during the last twenty years, which is shown in the present movement.

A CORRESPONDENT of the *Christian Register* thus refers to one of whom all intelligence at this time is of particular interest to the *Index* readers: "The many friends of Rev. O. B. Frothingham will doubtless be glad to hear some word of him in his long European pilgrimage. He and Mrs. Frothingham have been wintering in Sam Remo, in the Riviera, a place made famous by that delightful romance, *Dr. Antonio*. There appears to have been no marked change in his physical condition, and it is probable that he will return home in the spring or early in the fall. All who know Mr. Frothingham are positive that he would joyfully resume his life-work, were it in his power."

MISS ELIZABETH STUART PHELPS, in a recent letter, writes as follows in regard to Woman's Suffrage: "So far as I understand the municipal suffrage plan, it is the *next thing* for us women. Hundreds of women will vote on sharply-defined moral questions, like the liquor problem, who would not move for anything else. It is true that the self-respect of women was not met by the limited school bill. A more just and generous opportunity will meet a just and generous response. I, for one, sympathized with the reluctance of women to play beggar-maid to that little Cophetua. . . . If De Tocqueville was right in attributing the 'singular prosperity and growing strength of the American people mainly to the superiority of their women,' it is time that the Commonwealth availed itself more directly of the reserve forces and sources of such superiority. . . . I earnestly desire to see a more rational basis for the political future of our sex, which is as sure to develop as the dawn to follow the dark. I have never faltered for an hour either in this wish or this assurance."

POETRY.

CARLYLE.

A Sonnet.

Prometheus, who once brought the gift of fire,
Unchained arises; mighty Thor is fled,
And he, the peer of both, who gave, as bread
To earthly kindred, hope and high desire,
Eagle-winged thoughts that evermore aspire,
Strength snatched whence strict Olympus rears its head;
Who, like the Thunder-god that cravens dread,
Smote listlessness;—he, too, hath mounted higher
With Titan steps, to an immortal seat
On some white mountain, kingly solitude,
Unchanging, broad, majestic, calm, complete;
Where rests he, war-worn, seamed with many scars,
Above men's commonplace commotions rude,
In life triumphant, lonely with the stars!

—*Boston Post.* Q.

Digitized by Google

The Free Religious Index.

BOSTON, FEBRUARY 17, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
"A FRIEND," *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass*	17.00
E. M. DAVIS, *Philadelphia, Pa.*	1.00
W. R. MORGAN, *New York*	7.00
G WOLCOTT, *San Francisco, Cal.*	5.00
Miss H. E. STEVENSON, *Boston*	10.00
W. H. BOUGHTON, *New York*	10.00
GEORGE MOLNAR, *Aspen, Colorado*	2.00
T. H. MATTHEWS, *New Bedford, Mass.*	5.00
A. A. KNIGHT, *Malden, Mass.* (10th assessment)	10.00
Hon. GEO. HOADLEY, *Cincinnati, O.* (10th assess't)	20.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
Hon. S. E. SEWALL, *Boston*	10.00
Mrs. SARAH L. RUSSELL, *Boston* (for extra copies)	7.00
Dr. D. AYRES, *Brooklyn, N. Y.*	100.00
J. S. JOHNSON, *Almont, Mich.*	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

THE LINE DRAWN AGAIN BETWEEN UNITARIANISM AND FREE RELIGION.

We gave last week, in a brief paragraph, the main points of the controversy that has arisen between the Second Congregational Society (Unitarian) of Leicester, Mass., and the trustees of a fund the income of which was to be paid over to the society on certain conditions named by the testator of the fund in his will. But the case is an interesting and instructive one; and the decision of it has a much broader application than to this particular controversy. It really draws another boundary line for Unitarianism. It is quite worth while, therefore, to give the history of it more in detail. It has been said of late, in some quarters, that there is no essential difference between Unitarianism and Free Religion; that, however it may have been fourteen years ago when the Free Religious Association was coming into existence, Unitarianism has now so far advanced as to concede all the liberty that the Free Religious Association claims, and hence has made the existence of the latter unnecessary. The radical wing of Unitarianism has doubtless increased in these fourteen years. Particularly has Western Unitarianism become strongly impregnated with Free Religious ideas. But, in this Leicester controversy, it will be seen that here in the East a representative commission of Unitarians—not the less a fairly representative body of recognized Unitarians because acting only in their individual capacity—has drawn a very distinct line of demarcation between Unitarianism and Free Religion. And this is the story of it, according to the authentic sources of information that have been put into our hands.

Mr. Isaac Southgate, a former member of the Leicester society, was the giver of the fund which has furnished the real occasion of the controversy. His will is dated March 8, 1859, and was admitted to probate Jan. 1, 1861. In it, after defining the fund and naming the trustees to whose custody he bequeathed it "for the sole use, benefit, and support of the Second Unitarian Society in Leicester, called Unitarian," he declared, "This fund is intended by me to firmly establish the Religious Society in Leicester aforesaid; and the income thereof I wish paid to its minister as aforesaid, so long as he shall faithfully preach those broad and generous views of God which are known by the name Unitarian. And whenever said society shall maintain as its pastor, for the space of six months, a man who is not identified with the faith herein mentioned, this fund shall be forfeited by said society, and shall be paid to the American Unitarian Association, as hereinafter provided." This part of the will which we have quoted is the only part that contains any doctrinal conditions as governing the bequest. There are other sentences *exhortatory* rather than *directive*, intended evidently more for the society than the trustees, with reference to the importance of keeping "the existing *isms* of the day" out of the pulpit and of not allowing any "discordant, ultra foreign views" to be introduced into the pulpit or society, if they would continue in peace and prosperity. The testator instances the question of negro slavery as one of these "isms" of which the society had already had "sad experience."

As a matter of fact, the society appears to have been for a number of years quite harmonious in the direction of the more radical phase of Unitarianism. Its late ministers have been decidedly of "the left wing." A year ago last summer, Mr. S. B. Weston, a graduate that year from the Harvard Divinity School, accepted a call to become its minister. Before receiving the call, he had spoken four Sundays for the society, freely expressing his views; and there seems to have been a common understanding between him and the society as to his position. He was from the first more in sympathy with the principles of Free Religion than with any denominational Unitarianism. Mr. Weston is no rough iconoclast. He is winning and gentle in manner, and reverent and tender in his pulpit speech. All went on harmoniously for a number of months. Last spring, Mr. Weston gave a series of discourses, that brought out his views somewhat more systematically, perhaps, than he had had opportunity for stating them previously. After the third of these discourses was given, the subject of which was "Unitarianism," Mr. Samuel May, a member of the society and one of the trustees of the Southgate fund, made a public protest against the views expressed in the discourse. On the following Sunday, Mr. Weston spoke on "Free Religion," and at the close, referring to the possible difference of opinion between the society and himself on such topics, put his resignation of the pulpit in their hands. This was on May 23. On June 10, the society held a meeting, and voted not to accept his resignation; the vote being, we believe, nearly unanimous. Whereupon, Mr. Weston withdrew his resignation.

The trustees then notified the society that they did not regard Mr. Weston's preaching as meeting the conditions of the Southgate will, and that they could not pay over the income (about $800 a year) for the support of the pulpit. The society, as a whole, did not agree with this view of the trustees, and talked of appealing to the courts. But the expense attending such a litigation as well as a distaste for it prevented them. Finally, it was agreed last October, on both sides, to submit the matter in dispute to the Council of the National Unitarian Conference. The question to be presented to the Council was drawn up as follows: "Do the views preached by Mr. Samuel B. Weston before the Second Congregational Society of Leicester, as its minister, meet the requirements of Mr. Southgate's will, so as to entitle said society to receive the income of the Southgate fund for his support?" The society were to have six of Mr. Weston's discourses printed in pamphlet form for the use of the Council, including the sentiments

Digitized by Google

against which the protest had been made; also a printed copy of the section of Mr. Southgate's will pertaining to the bequest.

To this proposition, the National Council in due time replied through their chairman, Rev. G. Reynolds, of Concord, Mass., that, "as a Council, they decline to serve as a Committee of Reference, feeling that by so doing they might establish a precedent which would be a source of trouble to them or their successors, and doubting beside whether it is wise for the Council officially to put itself on record in the decision of such a matter." The chairman, however, announced in the same communication that all the members of the Council, within five hundred miles, were "willing to serve in their private capacity on two conditions: first, that the committee of the society and the board of trustees shall each choose on their part some gentleman residing in Boston or the vicinity to add to such a committee; second, that both parties shall bind themselves to abide by the decision of the committee so made up."

This modification of their proposal was accepted by the society and the trustees, and the Committee of Reference thus constituted was as follows: Rev. G. Reynolds of Concord, Mass., Rev. Messrs. Geo. A. Thayer, E. E. Hale, D.D., and Rush R. Shippen of Boston, Miss Elizabeth P. Channing of Milton, Mass., Hon. Carroll D. Wright of Reading, Mass., William B. Weeden, Esq., of Providence, R.I., Hon. E. R. Hoar of Concord, Mass., and Rev. C. C. Everett, D.D., Dean of the Harvard Divinity School, Cambridge. The two latter were chosen respectively by the trustees and the society. It may be added that several Western members of the Council of the Unitarian National Conference were not on this committee.

The six discourses printed for examination by this Committee of Reference are entitled "The Divinity and Character of Jesus," "The Bible," "Unitarianism," "Free Religion," "Christianity and the New Religion," and "The Christian and Free Religious Positions." In these sermons, Mr. Weston takes no doubtful position. He stands squarely on the ground of natural religion as against supernaturalism; of historical evolution as against any doctrine of special revelation; of universal religion as against the special authority of any one form of faith; of freethought and free fellowship in religion, on the basis of a moral purpose, as against any partition walls of creed or sect. The last of the six discourses closes as follows: "I call myself, then, in plain, unequivocal terms, a 'Free Religionist.' I stand for that basis of religious fellowship which will admit a Unitarian, a Christian, a Mohammedan, an Atheist, or a Jew, provided that their one, supreme purpose is to build up the kingdom of truth and righteousness and love in the world." He does not call himself a Christian, because he believes that "to be a Christian rightfully implies, among other things, the acceptance of certain Christian doctrines," which he cannot accept. He does not call himself a denominational Unitarian, because he thinks that, since the organization of the National Conference, denominational Unitarianism "means, among other things, 'disciples of the Lord Jesus Christ.'" Yet he holds that, so far as his "views of God are concerned, they may be rightly claimed as Unitarian"; and he recognizes the fact that there are a good many preachers among the Unitarians who seem to him to preach essentially the same views that he does, who yet call themselves both Unitarians and Christians. "Except in the mere matter of names," he says, "I consider that I stand on the same platform as the liberal wing of that body."

But, looking at the terms of the will, it would not seem as if the referees would have had to consider all of Mr. Weston's views on theological questions or on affiliations of religious fellowship, but solely, if they adopted a strict and literal interpretation of the will, his views with reference to God. Mr. Southgate declared it to be his wish that the income of his bequest should be paid to the society's preacher "so long as he shall faithfully preach those broad and generous views of God which are known as Unitarian." In the next sentence, he added, it is true, that the fund was to be forfeited if the society should maintain as pastor for six months "a man who is not identified with the faith herein mentioned." But this, by fair construction, refers back to the special Unitarian faith *concerning God* just specified. The primary question with the committee must, therefore, have been, What are Mr. Weston's "views of God," and are they the "broad and generous" ones known as Unitarian? And we can easily understand that the first part of this question would not give them so much trouble as the second part. For Mr. Weston, in several passages of the discourses, is quite explicit as to his views of Deity. In the first of them, he says: "The great fundamental truth of any sound philosophy of life is that there is an Infinite Power, an Eternal Life, permeating and animating the wide universe of suns and stars and living worlds. We who are finite are awed before the Infinite. The little unit everywhere feels a dependence upon the great Unity." Again, in the sermon on "The Bible," he says: "I do not regard God as a supermundane being, who now and then reveals himself to humanity by special divine acts. I regard the Divine Being rather as the Universal Life that is constantly revealed in nature and in every human soul." In the discourse on "Free Religion," he affirms: "It matters very little what name we give to the Infinite and Eternal. Sufficient to us it is that it gives us this beautiful, orderly world, and the thoughts, the feelings, and the aspirations of men." "I believe," he says again, "in the Power that makes for righteousness," and that it is "governed by eternal laws." "I do not regard God as a personal, supermundane being." "I believe in the unity and intelligibility of this living, throbbing universe"; "in the unity and the universality of the all-animating Life."

There are other passages to the same effect, showing that Mr. Weston's view of God may be pretty clearly defined as a spiritual Pantheism which just escapes being Theism. Now, we admit that it could have been no easy task for the referees to decide whether this view may be regarded as among the "broad and generous views of God which are known by the name 'Unitarian.'" Remembering Dr. Rufus P. Stebbins' view, and probably Dr. Peabody's, they might have decided quite promptly in the negative. But, remembering Dr. Hedge's view, or Mr. Savage's, or Mr. Chadwick's, or Professor, J. H. Allen's,—not to name many others or to come within the limits of their own circle,—they must have hesitated in some embarrassment and perplexity before answering *no*. And yet, if they decided the main question proposed to them on this pivotal point of the will, they must have come to the conclusion that these views of Mr. Weston concerning God are *not* "known by the name Unitarian," and should exclude from the Unitarian fellowship. For the answer which they have returned is as follows:—

H. O. Smith and others, Committee of the Second Congregational Society of Leicester, Mass.

Abraham Firth and others, Trustees under the will of Isaac Southgate.

Gentlemen,—We, the undersigned, to whom you submitted the question,—"Do the views preached by Mr. Samuel B. Weston before said society, as its minister, meet the requirements of said will, so as to entitle said society to receive the income of the aforesaid fund for his support?"—having carefully considered the question, are of the opinion that the views preached by Mr. Weston do not meet the requirements of said will so as to entitle said society to receive the income of the aforesaid fund for his support. (Signed)

EBENEZER R. HOAR.
GRINDALL REYNOLDS.
C. C. EVERETT.
CARROLL D. WRIGHT.
ELIZABETH P. CHANNING.
GEO. A. THAYER.
WM. B. WEEDEN.
RUSH R. SHIPPEN.
EDWARD E. HALE.

This decision is signed by all the referees; and, considering the different phases and shades of theological opinion which the signatures represent, it must be conceded to have great weight, as expressing the average judgment of the Unitarian body as to the *bounds of the denomination*.

For the members of the society who, having the traditional feeling that Unitarianism meant pure character and liberty for honest thought more emphatically than anything else, and who were looking with a good deal of confidence for a different decision, we can but express our sympathy. Without the aid of the fund, their pecuniary resources are insufficient to support a minister; and so they must part with the preacher of their choice. It would have been some satisfaction to them if the committee of reference had given with the decision their reasons for jt. And it seems to us that this was fairly due to them, and all the more for the fact that they had bound themselves to abide by the decision. Now, they must necessarily have a feeling that they are compelled to submit to an authority without knowing the reasons why. Had they carried their case to the civil courts, they would at least have had with the judgment the reasons of the court for it. And it is very probable that, if such men as Judge Hoar and Professor Everett had made a statement of the argument which led them to put their signatures to the decision, the argument might have convinced members of the society of the justice of the decision, who now remain unconvinced. Of course, it was much easier for the nine referees to unite in a decision than to unite in the reasons for it. Nevertheless, the difficulty of the task should not have deterred from the attempt. To give a judgment without the reasons on which it was based was not to treat the parties interested with either proper mental or moral respect.

It would, moreover, be an excellent thing in the interests of theological discussion, enlightening the eyes and clearing the perceptions of a good many people on several knotty problems, speculative and practical, if the nine members of this committee should give to the public their respective lines of reasoning,—their views of the interpretation of wills, their views of Mr. Southgate's will, their definitions of the faith "known as Unitarian," their ideas of the points where Mr. Weston goes beyond or falls short of this faith,—the whole argument, in fact, that led them up to the conclusion that, with Mr. Weston as preacher, the Leicester society is not legally entitled to the benefit of the Southgate legacy.

But, whatever the reasons for it, the decision has its chief importance for the public in this,—that it sets another goal, to go beyond which is to go outside of Unitarian fellowship. It restricts, for those of the Unitarian household, liberty of thought. It declares that certain views, though they may be proclaimed within Unitarian borders, are not to be recognized as of Unitarian blood and name. It says to the young man earnestly seeking the way of truth, "Inquire," but prescribes to him "the con-

Digitized by Google

victions at which he must stop"; and so it gives what Dr. Channing even in his day warned against, "the shadow for the substance of freedom."

An old and esteemed subscriber, who was stirred to enthusiastic admiration of Chancellor Crosby's Temperance Lecture by "Elsie's" report of it in our columns, calls us to account for our few lines disclaiming its sentiments, and thinks it due to our readers that we show, if we can, why we believe Dr. Crosby's logic illogical. For traversing Dr. Crosby's entire argument, we have neither space nor time. With much that he says, especially on the narrowness and bigotry of some of the temperance reformers, we sympathize. We would lay down no cast-iron creed in moral reform more than in religion, nor refuse the name of reformers to all who do not pronounce our *shibboleth*. But we think we can intimate in brief terms our chief reason for believing that Dr. Crosby has not found the solution of the temperance problem. The most important part of his lecture, and that which gives it its special character, is the half in which he attempts to prove that the "total abstinence system" *ought* not to be adopted, and sets forth the counter doctrine that moderate drinking of fermented alcoholic liquors is the normal principle of action. He allows for individual abstinence, if individual conscience so command (though it ought not so to command, if Dr. Crosby's principle is correct), and for cases where a diseased appetite may make abstinence necessary to self-control. But, for man in a normal healthy condition, he maintains that the lighter forms of alcoholic beverages are a legitimate article of regular diet,—a *food*. Now, this is a scientific question. The authorities as yet are divided upon it. But the great preponderance of the highest scientific opinion at the present day points to the conclusion that alcohol in all forms is to be treated *not as an article of diet, but as a medical drug*. Dr. Crosby brings forward a very meagre array of scientific authorities for his position,—nothing compared with the array that might be marshalled on the other side. This corner-stone of his whole argument is, in fact, the least substantiated part of it. His logic, therefore, for us,—who ask for the verdict of science, and care nothing for his sharp Bible argument,—is an inverted pyramid, toppling on its apex.

Much credit is due Colonel Higginson for his efforts in the Legislature this winter to rid our statute-books of some of their vestiges of religious bigotry and intolerance. We refer particularly to the laws in respect to blasphemy and the eligibility of atheists to testify in courts. Although these endeavors have suffered defeats for the present, Colonel Higginson is entitled none the less to praise for his exertion in their directions. It would be strange if Massachusetts at this late period has yet to go through a process of education before it can reach the point of seeing the justice of the proposed amendments.

The German Turners of this city are to hold a memorial observance on Washington's birthday, in honor of the late Carl Heinzen. Mr. John Koch, chairman of the committee of arrangements, will preside; and addresses will be made by Wendell Phillips, Robert Reitzel of Washington, and Mrs. Clara Neymann of New York. The singing section of the Boston Turnverein will contribute a selection from Mr. Heinzen's works, the solos being taken by Mr. Henry Meyer. The occasion promises to be highly interesting.

The friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

OUR LIBRARY.

VII. Emerson as a Moralist.

Whatever American literature may lack, we have one author who has spoken to the conscience as no one else has done, and whose life is as noble as his books,—Ralph Waldo Emerson.

All his essays may be called by the title of that recently published in the *North American Review*, "The Sovereignty of Ethics." Start where he may, he never fails to reach, substantially, the same conclusion: "All the victories of religion belong to the moral sentiment. The progress of religion is steadily to its identity with morals. Free institutions are only the means, morality is the object of government. All high beauty has a moral element. No scholar without the heroic mind. The foundation of culture as of character is at last the moral sentiment. Its atmosphere is a region of grandeur which reduces all material magnificence to toys. This wonderful sentiment is the fountain of intellect. Civilization depends on morality. The highest platform of eloquence is the moral sentiment."

Through every labyrinth of thought runs this golden clew; and, as we follow it, we meet impressive appeals to all the virtues, especially justice and truth. Then we find many shrewd hints, like: "The law of the table is Beauty, a respect to the common soul of all the guests. Everything is unseasonable which is private to two or three. Never name sickness: even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian. I honor health as the first muse, and sleep as the condition of health."

His most characteristic maxim is this:—

> "Love's hearts are faithful, but not fond,
> Bound for the just, but not beyond;
> And they serve men austerely;
> After their own genius, clearly,
> Without a false humility:
> For this is love's nobility,—
> Not to scatter bread and gold,
> Goods and raiment bought and sold;
> But to hold fast his simple sense,
> And speak the speech of innocence,
> And with hand and body and blood
> To make his bosom counsel good.
> For he that feeds men serveth few:
> He serves all, who dares be true."

The foundation of his ethics is his faith that every man has his own teaching from within which is leading him in a new path, his individual bias, which he must obey, and by which he rightly develops and attains his legitimate power. Every mind has a new compass, which points always to that man's proper path with more or less variation from every other soul's. In morals, this is conscience; in intellect, genius. (See *Letters and Social Aims*, pp. 274, 275.) Hence, he says again and again: "Wild liberty breeds iron conscience. In self-trust, all the virtues are comprehended." Thus, each soul contains a tribunal, which gives not only decisions, but rewards and punishments. The grand doctrine, fully unfolded in the essay on "Compensation," that the soul is her own judge, underlies all his reasoning. "You cannot do wrong without suffering wrong. So much benevolence as a man hath, so much life hath he.

> "'Tis man's perdition to be safe,
> When for the truth he ought to die.'"

Surely, we must all believe this, for our own experience reveals it daily. We know that the soul has this judicial power; and how she obtains it is less important. Emerson holds that the tribunal in the individual is merely the mouthpiece of the universal law manifest in all nature, the Over-Soul, or universal mind identical in all men, the breath of will that blows eternally through the universe of souls in the direction of the right and necessary, the universal soul within or behind our individual life, wherein, as in the firmament, justice, truth, love, and freedom arise and shine. The new philosophy, already prevalent among men of science, admits the existence of this inner light on our duties, but ascribes it to earthly experience rather than to heavenly inspiration, so as to make conscience not so much a mysterious revelation as a most precious inheritance. There is nothing in this view of conscience to prevent our revering it as sacredly as Emerson does, and believing with him that it has power enough ultimately to guide all souls aright. If there is any defect in his lofty teachings, it is that of not bidding us respect our neighbor's conscience as well as our own, and recognize in public opinion the utterance of the universal moral sentiment, the result of all life and thought. Days of superstition and despotism have indeed suffered the foolish and wicked to make their wishes far too prominent; but the wise and good have always found some attention, and in this age of liberty and light they exercise their rightful sway. There are very few people, who can honestly say with Emerson, "We can easily come up to the standard of goodness in society." Happy are they who do not find it very difficult! Few there are who are not made better by having public opinion urge them on and lift them up.

Of course, we should take care to see whether our neighbor's opinion is a fresh discovery or an outgrown relic. We can prize such social institutions as have truth and promise all the better for rejecting such as are mere survivals of the gloom and error of the past. Government and society, schools and colleges, philanthropic associations, the family,—these should be all the more sacred to us for agreeing with what Emerson *has* said of the Church, and is known still to think:—

"Whoso would be a man must be a non-conformist. The objection of conforming to usages that have become dead to you is that it scatters your force. The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. As men's prayers are a disease of the will, so are their creeds a disease of the intellect. Why drag this dead weight of a Sunday-school over the whole Christendom? The word "miracle" as pronounced by Christian churches gives a false impression: it is monster. The soul has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul. God offers to every mind its choice between truth and repose. Swedenborg failed by attaching himself to the Christian symbol instead of the moral sentiment, which carries innumerable Christianities in its bosom. There is no vice that has not skulked behind the false religions. Here are know-nothing religions, or churches that proscribe intellect; sectatory religions, slave-holding and slave-trading religions; and even in the decent populations idolatries wherein the whiteness of the ritual covers scarlet indulgence. They who come to the old shrines find apes and players rustling the old garments. When you came to read the liturgy to a modern congregation, it was almost absurd in its unfitness, and suggested a masquerade of old costumes. When the hierarchy is afraid of science and education, there is nothing left but to quit a church which is no longer one. Religion must always be a crab fruit. It cannot be grafted, and preserve its wild beauty. The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of the observatory. Good men find the churches to be in the interest and pay of the devil. I fear that what is called religion, but is perhaps pew-

Digitized by Google

holding, not obeys, but conceals the moral sentiment. The mind of this age has fallen away from theology to morals. I conceive it an advance."

Honor to him who, alike throughout his writings and throughout his life, has maintained the Sovereignty of Ethics!

Let me add that, while all his works are in perfect harmony, his most characteristic utterances are to be found in five books, of which the last appeared in 1850; namely, the two series of *Essays*, the first volume of *Poems*, the *Miscellanies*, and *Representative Men*. He who has these has Emerson, though the later volumes are valuable as illustrations and introductions.

Perhaps the most valuable of his later essays are two which are still buried in the *North American*,—that on the "Sovereignty of Ethics" in the number for May and June, 1878, and one on "Character," never reprinted, in the number for April, 1866. Nothing would better serve high culture and pure morality than the publication of these two articles, together with *The Preacher*, *The Fortunes of the Republic*, already out of print, and his contributions to the *Dial* and various books, in more accessible form. In the next number I shall give some translations on Emerson from French and German critics.

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

From its thirteenth annual report, we learn that the Freedman's Aid Society of the Methodist Episcopal Church is doing an extensive educational work in the South. It spends about $100,000 yearly, and has given aid to twenty colleges and schools during the past year. In these schools there are eighty teachers and about 2,500 pupils. The society has undoubtedly done a most efficient work among the colored people, directing its efforts mainly to the preparation of teachers for the common schools. It is now giving more heed to the wants of the poor whites, and is enlarging its work with that object in view.

Prof. Felix Adler's address on "The Workingman's School," a discourse before the Ethical Society, was printed in the *Index* only a few months ago. It is now printed in pamphlet form by the society, and is accompanied with reports of the teachers of the Free Kindergarten and the Workingmen's School. The Free Kindergarten, started in one of the worst localities in New York city, in January, 1878, has proven a very great success. Beginning with only eight children, it has been obliged to move to a larger place, which is now crowded. It has a normal class, which provides free instruction, the pupils giving their services to the Kindergarten for a year in consideration of the training they receive. The Kindergarten takes children from the ages of three to seven. The Workingmen's School was started a year ago, with the view of continuing the same kind of training with these children after they had passed through the Kindergarten. This school attempts to apply the results of science in a more efficient training of children, teaching them to observe, experiment, and reason. It discards the old artificial methods of instruction, and adopts those which are natural; in fact, carries the kindergarten ideas into school education. To this, it adds a systematic mechanical training. It teaches no trade, but the principles on which all trades rest,—the use of tools and mechanical skill. According to the report of the principal, this school is an attempt "to institute a reform in education in the following two ways. First, we begin, he says, industrial instruction at the very earliest age possible. Already, in our kindergarten, we lay the foundation for the system of work instruction that is to follow. In the school proper, then, we seek to bridge over the interval lying between the preparatory kindergarten training and the specialized instruction of the technical school, utilizing the school age itself for the development of industrial ability. This, however, is only one characteristic feature of our institution. The other, and the capital one, is that we seek to combine industrial instruction organically with the ordinary branches of instruction, thus using it, not only for the material purpose of creating skill, but also ideally as a factor of mind education. To our knowledge, such an application of work instruction has nowhere as yet been attempted, either abroad or in this country." This work of Prof. Adler's interests us very greatly. It is a step in the right direction. We could wish there were many more such societies as his at work in the country, and in as helpful a spirit. His is the sort of radicalism which has power in it, and is of the kind we most need to cultivate now. The Society of Ethical Culture is a most noteworthy example of what can be done in the way of constructive work. The theologic straws of Liberalism have been whipped quite enough: it is time another sort of work was taken in hand by those whose chief faith is in humanity.

During the past summer, George M. Beard, M.D., of New York, made a careful study of the insane asylums of Europe. In a paper before the National Association for the Protection of the Insane, he gave the results of his studies there. This was printed in the Boston *Medical and Surgical Journal*, and now appears as a pamphlet. His conclusions are worthy of the most serious attention, as they point out the most radical changes which have been made in the treatment of the insane. In England and Scotland, he found that all classes of the insane, even those privately treated, were under government supervision; and he favors this arrangement. He thinks Great Britain ahead of all other nations in the care of these unfortunates, while Scotland is in advance of England and Ireland. "It may be positively affirmed," he says, "that on the average the insane in Scotch asylums are better treated than in any other country," while Germany and France follow next in order. He finds in the best European asylums that mechanical restraint is almost wholly discarded, and that labor is introduced in its place. The doors of the asylums are no longer fastened, and the largest liberty is given the patients. All but a small per cent. of the insane are given some kind of work to perform. "The extent to which labor is employed seems incredible; and cross-examinations were constantly needed in order to convince me that not only working, cooking, cleaning, and the immense farm work on the grounds, but also various trades, were carried on by the inmates, the patients of the asylums." Concerning the abandonment of restraint, he says that the general principle of discarding it, or employing it only in a small percentage of cases, "is not only universal in the best asylums of England, but is growing into favor everywhere in Europe. Among the most thoughtful, scholarly, and advanced men, especially the younger men, both in England and on the Continent, it is no longer a question, but an established principle beyond discussion." In the best asylums, the insane are treated much like children; and for the great majority there is permitted the freedom of childhood, with its constant watchful care and oversight. Dr. Beard says, "The experiment of carrying on a lunatic asylum with unlocked doors, dispensing almost entirely with bolts and bars, is one of the most interesting and important of all the scientific advances that have been made in the treatment of the insane." The best asylums in Europe are no longer enormous buildings, but a collection of cottages or houses. Many advantages are expected from the use of smaller buildings, beside that of greatly reducing their cost. Dr. Beard thinks the most satisfactory of the European results will be adopted in this country, and the first need is the creation of a mixed board of government commissioners in each State. He says, "The superiority of Europe is organization. In individual effort in certain directions, America is equal to or superior to any European country. In the treatment of the insane outside of the asylums, by general practitioners and students of the nervous system, there has probably been as much advance in this country as abroad; and especially in the treatment of various morbid states of the nervous system that often lead to insanity there has been nowhere such satisfactory progress as here. This is the philosophical method of combating insanity: treating the insane before they are insane; arresting candidates for lunacy before they have stepped on the threshold of the asylum." It is very encouraging, indeed, that the old barbarities with which the insane were treated are being so entirely removed. This is a conspicuous sign of the times,—that the spirit of humanity is becoming everywhere so predominant and powerful.

G. W. C.

FROM OUR REGULAR CORRESPONDENT.

Paris, Jan. 17, 1881.

The demonstrations made by the Collectivists and all denominations of Communists at the funeral of Blanqui, on the eve of the elections, caused fear that the republican party might suffer defeat, and that the election of a majority of Communist deputies would endanger the present peace and prosperity of the French Republic. The result of the elections both in Paris and the provinces is a complete triumph of the conservative republican party. The republican press generally advised the political friends of Blanqui to avoid sensational display, and not to unfurl the red flag over the last remains of the old patriot, who had labored more than half a century for the cause of liberty, speaking kindly of his virtues and the services he had rendered his country, notwithstanding his extremely radical views. Blanqui was editor-in-chief of the journal *Ni Dieu, Ni Maître*; and, in consequence of the peculiar position he had held so many years, it was impossible that his funeral should have been an uneventful one. He himself preferred that it should be simple and inexpensive, in conformity with the manner in which he had lived, and the style in harmony with the manners and customs of the people, the champion of whose rights he had been.

In this great metropolis of pomp and magnificence, the "Convoy," or funeral arrangements, were designated as of the "fifth class." It was said that Rochefort issued cards of invitation to all Socialist and Liberal organizations, of an inflammatory nature; and that nothing was neglected calculated to create a great demonstration. Blanqui lived on the right bank of the Seine, but was buried in Père-la-Chaise or the cemetery of the east, although his family had no vault there, and Montparnasse is the burial-place nearest to the locality where he died. It was asserted that Père-la-Chaise was chosen on account of its distance, the greater length of time it would require for the funeral procession to reach it, and the opportunity afforded of passing through a large portion of Paris. Three hundred Socialist, Workingmen's, and Freethought organizations were represented at the funeral, each member wearing a button-hole bouquet of scarlet immortelles, and each society bearing aloft its banner with device setting forth its name and cause, many of which were touchingly expressive of friendship, reverence, and love. Fully thirty thousand persons followed the remains on foot from Boulevard d'Italie, across the bridge of Austerlitz, to Place Bastile. As the procession reached this historic square, where the old prison which had crushed so many brilliant and freedom-loving souls, and caused their light to go out in darkness, had stood for centuries, and where now the magnificent column Juliet stands, to commemorate the destruction of the Bastile, and the memory of the revo-

Digitized by Google

lutionary heroes of 1830, many thousands who were awaiting the funeral cortége there, joined it. Order was for a little time broken by cries of "Vive Blanqui!" "Vive Rochefort!" "Vive la Révolution Sociale." The detachment of police who attended the procession were utterly powerless to preserve order, but its spirit was among the people; and in a short time, the regular line of march was again taken up, and continued without interruption to the gates of Père-la-Chaise, where, the crowd dividing, thirty thousand persons stood on each side of the great gate, as the hearse and the chief mourners passed within. The paths in the cemetery are so very narrow, and the marble tombs are so near together, that comparatively few could enter to hear the funeral orations which were given in Place Casimir Perrier, near the statue of that hero, where the remains of Blanqui were placed in a temporary vault. Some little disorder occurred here in consequence of the crowd and the fainting of several persons. Some of the funeral orations were of an excitable nature. Still, the great majority of that dense assemblage were calm, collected, intelligent, thoughtful persons, who by their composed manner made a deep impression.

The republican press generally spoke of the Blanqui funeral as an affirmation of the triumph of the revolutionary principle. Be that as it may, this ultra-radical element, which may be designated as the outgrowth of the Jacobins of the first revolution, excitable and unreliable and illy balanced as it may be, is not without its uses in the present political condition of France. By constant agitation, social abuses and wrongs are at length righted; and that these still exist is shown by the large and powerful organizations, in working order, who combat them. France needs them less now than in her days of monarchy and imperialism; but, when she needs them no longer, they will cease to exist. That the third republic has the confidence of the nation is shown by the elections of the 9th inst. The Retroactionist vote was considerably increased in Paris, because the clergy seized upon the demonstrations of the Blanqui funeral to cry revolution and anarchy, thereby gaining two seats in the house of deputies. The Communistic vote was 31,367 and the Retroactionary vote 42,657. The republican vote throughout the provinces was largely in the majority. The municipal council of Nimes is for the first time republican. Lyons, Rennes, Angers, Louviers, and Briançon report large republican gains, which is also true of the countries bordering on Spain.

On the 10th inst., three hundred and eleven pardoned Communists, banished to New Caledonia in 1871, returned to Paris. They were received with great rejoicings by their friends. Many of them show the effects of severe suffering, and others have unhappily fallen victims to intemperance, while some few have not aged perceptibly during their long exile. The wife of one of the exiles was anxiously seeking her husband amid the crowd at the dépôt. As he replied to his name, she at first doubted his identity, but when convinced fainted away. The change in his appearance had been terrible, and sorrow and disappointment thereat caused her to have a long succession of fainting-fits.

In previous letters to the press, allusion has been made to the strong opposition of a large proportion of the French nation to "religious congregations," as they designate all monkeries and nunneries. The truth is, France is weary of their yoke, weary of laboring for their support; and, when an American seeks to counsel charity toward them, the quick reply is: "We will export all our nuns and monks to America, madam. You may have them and welcome. France has no use for them." The recent address of Deputy Brisson in the Chambre des Députés illustrates something of the feeling of France toward these monastic communities. In 1849, their estimated wealth was 49,000,000 francs. In 1879, it had reached the gigantic sum of 421,000,000. "The question," said M. Brisson, "is how did these congregations gain all this money? I will illustrate one way." He then rehearsed the rules of monastic communities, whereby all the wealth of those who become members is voluntarily given to the convent, and literally passes from the possession of its owner. For this, life support is guaranteed, with several exceptions, one of which is that, if *for any reason whatsoever* it shall be deemed needful to expel any member, such expulsion may take place by a majority of a three-fourths vote of the community, but that the wealth which any expelled member deeded to the convent, or any part thereof, shall in no case be returned to any expelled member, and the latter shall have no claim for support upon the community so expelling him or her. After reading the text of the statutes of which the above is a synopsis, M. Brisson said they formed a portion of the code of the convent of Zélatrices de l'Eucharistie, and showed a case in point, that of Mademoiselle Herbert, which illustrates the workings of such conventual rules, and the manner by which such institutions amass their enormous wealth.

Mademoiselle Herbert was the possessor of a fortune of 2,000,000 francs. The Sisters were very kind to her; and she became a nun, with all that term implies. Her elegant house and garden in Paris, her valuable property in Montrouge, her house in Blanc (Indre), and her ready money passed into the possession of the Superior of the convent of the Eucharist. Presently, the deluded girl became insane,—it was said that her mind had never been strong,—and when her insanity was pronounced incurable, and she became a burden to the community, she was heartlessly driven from its shelter; and not one centime of her 2,000,000 francs returned to her, because these very holy Sisters "*could not harbor the insane*," and she became a burden upon the State, like its veriest pauper. Is it a wonder that intelligent France, learning daily in the school of humanity and justice, should, in the evening of the nineteenth century, declare she has no use for convents?

In this country where Christianity has flourished for fifteen centuries, and in this metropolis where its observances are as active as in any Simon-pure Christian country of the world, no more attention is paid to the Israelite Sabbath than as though no fourth commandment exists in the Decalogue. The Catholic churches are always open for service, and are usually better attended on Sunday than week-days, especially by people whose wealth gives them command of their time. For the working-classes, those gaining their bread in the great corporate industries, either by hand or brain, there is no rest on Sunday. In workingmen's organizations, the question of one day of rest in the week is receiving much agitation. It is justly and truly argued that the laborers of England and America accomplish as much work in six days as their French colleagues in seven, and that one day of general cessation from labor would alike benefit employer and employé. The best dramas and operas are given on Sunday, and museums and art-galleries are shown to their best advantage on that day. The sun shines as benignly, the rain nourishes the earth, and the French people are as blessed as any I have seen where Sunday laws prevail. According to the faith of many well-meaning people, it would be in order for the Almighty to manifest displeasure at the desecration of the seventh day of the week. However, no sign of it appears; and, strange to relate, in Paris, with its two million permanent residents and its one million transient inhabitants, there is less drunkenness and disorder on Sunday, and there are less arrests by the police courts for breaking the peace, in proportion to the number of inhabitants, than in many cities where the Jewish Sabbath is a legal institution.

The weather has been very cold since the 6th inst. Although the temperature is only a few degrees below the freezing point, the air is keen and too bracing for pulmonary or bronchial invalids, who are obliged to seek the warmer climes of Nice. For the first time this season, the parks present a wintry aspect, with frozen ground and light snows.

The circular of the Premier, M. Bartholemew Saint-Hilliare, addressed to the cabinet of Berlin, regarding the settlement of the Turco-Grecian troubles by arbitration, is a most able and statesmanlike document, which is attracting the attention of the humanity-and-peace-loving people of Europe. The fears of the writer that, if open hostilities begin between Greece and Turkey in the spring, they may lead to a general European war, are believed to be well founded; and if the cabinets of Europe do not or cannot bring about a peaceful settlement, just to both parties, by arbitration, it will not be the fault of France.

Although France has, at this time, five thousand professional artists in the departments of sculpture and painting, the number of pupils who are studying these arts with a view to following them professionally is constantly increasing. At the Ecole des Beaux-Arts, nine hundred and thirty-seven students are enrolled. Aside from these, many are pursuing art studies under private tuition. ROSA L. SEGUR.

LESSONS
ON
The Origin and Growth of Christianity.

XIII.

POVERTY AND RICHES.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also."—MATT. *vi.*, 19–21.

1. The Accumulation of Property.

During the early *nomadic* or *patriarchal* period of society, there is *but little accumulation* of PERSONAL PROPERTY. The FAMILY or TRIBE, dwelling in *tents*, and *wandering* from place to place, can retain only *such possessions as can easily be carried with them. Simple barter* is their only method of *purchase* and *sale*. The first PROPERTY of any considerable value consists of *flocks* and *herds;* whence we derive one of our common terms relating to *money* or *value*. (PECUNIARY, from L. *pecus*, "cattle.")

When the *agricultural* period arrives, and habitations become more permanent, *personal property* of other kinds rapidly accumulates. With the establishment of CITIES, and the division of society into *diversified occupations* and *trades*, the primitive system of barter is superseded by the use of some convenient *medium of exchange* and *measure of value*. To be generally accepted, this *medium*, which we call MONEY, must itself *possess value*.

NOTE.—GOLD and SILVER, from their *concentration*, their *general stability*, with relation to *supply* and *demand*, and the ease with which they can be *coined* and *stamped*, constitute *the best measures of value*, and the *most convenient mediums of exchange*. As they can be conveniently *stored* and *preserved*, they are sometimes *hoarded* and *withdrawn from circulation*. When, therefore, is money of the *greatest value* in a community,—when it remains *idle*, or when it is in *active circulation?* What do you understand by "*an honest dollar*"? What is the meaning of "INTEREST" and "USURY"? Is it right for the capitalist to receive *interest* on money loaned? What was the JEWISH *law* regarding *usury?* (*Deut. xxiii.*, 19, 20; *Ex. xxii.*, 25; *Lev. xxv.*, 35-37; *Neh. v.*, 7, 10; *Ps. xv.*, 5; *Prov. xxviii.*, 8; *Isa. xxiv.*, 2; *Ezek. xviii.*, 8, 13, 17; *xxii.*, 12.)

2. Poverty and Riches as Regarded by the Jews.

The *long conflicts* of the JEWS with *foreign enemies*, the *destruction* and *spoliation* of their *cities* and their TEMPLE, and the period of *lawless violence* during the reign of HEROD, seem to have given rise among them to *two diverse ways* of regarding PROPERTY. The *masses of the people*, and the *aristocratic classes*, became very *frugal* and *saving*, and careful to obtain the greatest possible advantage in bargain and trade.

Certain *religious enthusiasts*, on the contrary, taught that it was *wrong* to accumulate property, and that *all in excess of one's personal needs* should be given to the poor. (See *Bab. Talmud*, tract *Baba bathra*, 11, a, etc.) In the JERUSALEM TALMUD, we read that Rabbi JESHOBEB, who lived about the time of JESUS, gave away all his property to the poor. His contemporary, Rabbi GAMALIEL, a distinguished Jewish teacher, *reproved* him for this act. (*Jer. Talmud*, tract *Peah*, 15, b.)

Later, at the beginning of the second century of our era, so generally did this *improvident mania* prevail, that a convention of *rabbis* was held at USHA, a town of upper GALILEE, which decreed that he who wished to give his property to the poor must not be allowed to bestow more than *one-fifth* of all he possessed. (*Bab. Talmud*, tract *Kethuboth*, 50, a; *Arachin*, 28, a.) GALILEE seems to have been the region where this mania was most prevalent. (Renan's *Life of Jesus*, p. 169, ff.)

NOTE.—Many passages in the OLD TESTAMENT, which condemn riches and exalt poverty, stimulated and encouraged the belief in the *virtue of improvidence*. (See *Deut. xv.*, 7–11; *I. Sam. ii.*, 7, 8; *Amos ii.*, 6; *Is. xiv.*, 32; *xxix.*, 19; *Ps. xxv.*, 9; *xxxvii.*, 11; *lxii.*, 4; *lxiv.*, 33; *cviii.*, 7, 8, etc.) The apocryphal Book of ENOCH contains the most powerful

Digitized by Google

maledictions against the rich. (*Enoch xlvi.*, 4-8; *xcix.*, 13, 14.)

3. Influence of the Messianic Expectation.

This *contempt for* RICHES was greatly *stimulated* by the current belief in the speedy coming of the MESSIANIC KINGDOM. (See Renan's *Life of Jesus*, p. 176, ff.) As this world was *soon to perish*, the labor of amassing riches was thought to be *wholly useless*. All efforts should be applied to preparation for the *coming* KINGDOM OF GOD, where peace and plenty would always prevail. In the TALMUD and in the works of PHILO, the ALEXANDRIAN *Jew*, are remarkable descriptions of this HEAVENLY KINGDOM. Fruits of enormous size and delicious flavor would grow *spontaneously* everywhere, and wild beasts would lose their ferocity and become the servants of man.

Sects like the ESSENES and disciples of JOHN THE BAPTIST despised *riches*, commanded *almsgiving* and the *equal distribution of property*, and taught that the *poor* would enjoy *special privileges* in the future life. (*Luke iii.*, 10-14; *Josephus, Wars of the Jews, II., viii.*, and the works of *Philo.*)

NOTE.—A *common* SEMITIC *proverb* declared, "*It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of* GOD." This saying was not only repeated by JESUS (*Matt. xix.*, 24; *Mark x.*, 25; *Luke xviii.*, 25), but it is found also in the TALMUD (*Bab. Talmud*, tract *Berakoth*, 55, b; *Baba metsi a*, 38, b), and in the KORAN (*Sura vii.*, 38).

4. Jesus' Doctrine of the Blessedness of Poverty.

JESUS, believing in the speedy coming of the MESSIANIC KINGDOM, appears to have taught that *only the poor* could inherit its joys. He illustrated this conception in the parable of the "*Wedding Feast.*" (*Matt. xxii.*, 1-10; compare *Luke xiv.*, 12-14.) He pronounced *blessings* upon the poor and hungry (*Luke vi.*, 20, 21), and *woes* upon the rich (*Luke vi.*, 24, 25). He commanded his disciples to "*lend, hoping for nothing in return.*" (*Luke vi.*, 34.) He forbade them to "*lay up treasures upon earth*" (*Matt. vi.*, 19), and declared the impossibility of serving both GOD and *Mammon* (*Matt. vi.*, 24).

He bade them "*take no thought of the morrow*" (*Matt. vi.*, 25-34), but live from day to day like the lilies of the field, "*which toil not.*" He ordered them to make *no provision* for their journeys, but to *solicit alms* everywhere among those who would receive them. (*Matt. x.*, 9-15.) He pictured the *rich man* in Hades, suffering the torments of fiery torture, while the *poor man*, LAZARUS, was safe in the arms of ABRAHAM. (*Luke xvi.*, 19-31.) To the *poor especially*, he brought the gospel of salvation. (*Matt. xi.*, 5.)

NOTE A.—This exaltation of improvidence has, by the common consent of mankind, been set aside as *impracticable, Utopian*, and opposed to the *enlightenment, progress*, and *civilization* of the world. It may, however, help to counteract the *selfish* and *miserly love of riches*, which is always to be *condemned*, while the *faithful worker*, though *poor*, is worthy of all respect. It must not be forgotten that this *erroneous teaching* of JESUS grew naturally out of the *current mistaken expectation* of the *speedy coming* of the MESSIANIC KINGDOM. The *religious mendicancy* of the early and middle Christian ages was based upon these NEW TESTAMENT doctrines. Talk about the effect of *inherited riches* on character. Are not riches a *trust*, to be held and used for the good of humanity? What do you think of AGUR'S prayer? (*Prov. xxx.*, 8, 9.)

NOTE B.—The EBIONITES (from *Ebionim*, "the poor"), a very early sect of *Jewish* CHRISTIANS, claiming to number among themselves the descendants of the family of JESUS, accepted these doctrines; and the name "EBION," "poor," became synonymous with "*saint*," or "*friend of* GOD." In later times, they were regarded by the *Gentile* CHRISTIANS as *heretics*; and a pretended *heresiarch* or *leader*, EBION, was invented to explain their designation.

General Questions.

1. How was *property* regarded during the *patriarchal* period? 2. What *valuable property* was first accumulated? 3. What was the earliest method of *purchase* and *sale*? 4. What is *money*? 5. Must money possess *intrinsic value*? 6. What are the most convenient *mediums of exchange*? 7. How were *poverty* and *riches* regarded by the JEWS? 8. What does the OLD TESTAMENT say of the *blessedness of poverty*? 9. How did the *Messianic expectation* influence the growth of this belief? 10. What were the teachings of JOHN THE BAPTIST and the ESSENES? 11. What *common* SEMITIC *proverb* embodies this current belief? 12. What did JESUS teach respecting *poverty* and *riches*? 13. How is his teaching on this subject *practically regarded*? 14. Who were the EBIONITES, and what did they believe?

To the Teacher.

For helps, read Renan's *Life of Jesus*, chapters *x., xi.*; Schlesinger's *Historical Jesus of Nazareth*, chapter *iii.*; Frothingham's *Cradle of the Christ*, chapter on "The First Christians"; Milman's *History of Christianity*, vol. i., pp. 367, 368; the *Talmud*, and works of *Philo*.

For the general questions involved in this and the previous lesson, read also Spencer's *Social Statics*.

Concerning "*money*," read *The Alphabet in Finance*, by Graham McAdam, and *Robinson Crusoe's Money*, by David A. Wells, A.M.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

THE late storm in England of wind and snow was attended not only with colder weather than had been experienced in that country for twenty years, but also with great damage to property and considerable loss of life.

M. LAISANT writes in the *Petit Parisien*: "Mr. Bradlaugh had insulted me. He refused me all reparation. He now claims the formation of a jury of honor commissioned to declare whether I was right or wrong in calling him a Prussian spy. Mr. Bradlaugh is a mere *farceur*. He knows quite well that I have never called him a Prussian spy. On this as on the other points, he lies. I hand him over to public contempt."

THE ANTI-JEWISH AGITATION IN PRUSSIA.—A meeting of workingmen which was to have been held on the evening of January 20, at Berlin, to protest against the proceedings of Dr. Henrici, the anti-Semitic agitator, and to discuss the attitude to be observed by the workingmen in regard to this question, was prohibited by the police in virtue of the Anti-Socialist Law. The Progressists have, it is stated, resolved to question the Government as to the legality of this proceeding.

CERTAIN members of a religious order formerly residing in France have settled themselves lately in a remote district in the County of Sussex, at a place called Cowfold, and have hired a quantity of land, with the intention of starting a distillery for the production of the celebrated Chartreuse liqueur. The secret which gives the peculiar and exquisite flavor to this liqueur has been preserved for generations intact by a certain body of Carthusian friars; and it is the inheritors of this secret who have now established themselves in England, and hope to realize a large profit for their order by the production in this country of an article on which a duty is levied.

ABOUT two thousand students of the Berlin University assembled on Tuesday night to celebrate the tenth anniversary of German unity. The Rector of the University took occasion to exhort the students to abandon their petty animosities, and especially their unworthy antipathy to the Jews. This speech caused such confusion that Professor Mommsen, who then attempted to address the excited crowd, could not be heard. The meeting broke up in disorder, and ended with many challenges to fight between Christian and Jewish students. One Jew, a member of the university, received twenty challenges from his Christian colleagues, and will have to fight the duels in succession.

REV. MESSRS. DALE AND ENRAGHT are once more free as the wild goose, thanks to the glorious uncertainties of the law, or, rather, to the absurd negligence of those who undertake to set the cumbrous machine in motion. We shall now see whether the consciences of these clergymen will urge them on to disregard Lord Penzance's inhibition by farther ministrations in their parish churches. Should they feel compelled to do this as a matter of duty, we advise their opponents to let them alone. Since it is acknowledged that their congregations are as Ritualistic as the clergymen, why, in the name of toleration and quietness, should their hobby be made a matter of heartburning and prosecution?—*Secular Review.*

ACCORDING to statements, unofficial, but apparently authentic, the revisers of the New Testament have made alterations which will excite some consternation and not a little regret among all those who are familiar with the authorized version. In the Lord's Prayer, the concluding petition, "Deliver us from evil," is changed into "Deliver us from the evil one." Half a dozen of the most familiar texts in the New Testament will disappear altogether. The question "What shall it profit a man if he shall gain the whole world and lose his own soul?" is metamorphosed into "What doth it profit a man to gain the whole world and lose his own life?" "Hades" is substituted for "hell" in two well-known passages. The inscription on the altar "to the unknown God" will read "to an unknown God." Apart from these textual alterations and omissions, the revisers have abolished the division into chapters and verses, and printed the new version in paragraphs.—*Pall Mall Gazett*.

JESTINGS.

BE thankful you are poor: you will not have the trouble of crawling out from under a heavy monument on the resurrection morning.—*Somerville Journal.*

SCENE IN A COLLEGE.—Professor: "Who will see Mr. B. before next Monday?" *Lady student* (hesitating and blushing): "I shall see him Sunday night, probably."

SUNDAY-SCHOOL TEACHER (reprovingly): "Boys, do you know what day this is?" *Street Boy*: "Hi, fellers! Here's a cove as don't know what day this is! I guess he's been out all night!"

"NOW, SAMMY, tell me, have you read the story of Joseph?" "Oh, yes, uncle." "Well, then, what wrong did they do when they sold their brother?" "They sold him too cheap, I think."

AN Irishman, who was very near-sighted, about to fight a duel, insisted that he should stand six paces nearer to his antagonist than the other did to him; and they were both to fire at the same time.

A BRIGHT little girl, who had successfully spelled the word "that," was asked by her teacher what would remain after the "t" had been taken away. "The dirty cups and saucers," was the reply.

"WHAT is your father's occupation?" asked the teacher of a new scholar. "Mum?" "What does he do for a living?" "Oh, he bets on thur elections, I guess. Marm told him last night that's all he'd done for a month."—*Boston Transcript.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 TREMONT PLACE, Boston.

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philauthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary, that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

MR. MILLS' LECTURES.

1. The Advances of Science in our Time: What do they promise for Man?
2. The Birthplace and Cradle of our Civilization; or, The Indebtedness of West to East, to Asia.
3. The Labor Question.
4. The Mission of the New Thought not to Destroy, but to Fulfil.

STUDIES IN ANCIENT LITERATURE. — *Four Lectures.*

1. The Gnomic Wisdom of the East, India, Persia, etc
2. The Poetic Thought and Religious Sentiment of the East.
3. Greek Wisdom, or Pythagoras and his Institution.
4. Greek Religion and Mythology.

REPRESENTATIVE MEN OF OUR TIME.—*Three Lectures.*

1. Huxley.
2. Max Müller.
3. Emerson.

For terms, etc., address
CHARLES DEB. MILLS,
Syracuse, N.Y.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. *Price 10 cents;* 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. True and True Prayer.
3. The God of the Old Testament.
4. [illegible] of To-day.
5. Fu[illegible]s of the Christian Church.
6. The [illegible]'s Religion.
7. The Chr[illegible]ty at Pocasset.
8. Free Religi[illegible]e Religious Demands of [illegible]
9. The Teachings o[illegible]e Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 583.
VOL. I., NEW SERIES.—NO. 35.

BOSTON, MASS., THURSDAY, FEBRUARY 24, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

SOUL of the soul! Neither thought nor reason comprehends thy essence, and no one knows thy attributes. The prophets themselves sink in the dust of thy road. Although intellect exists by thee, has it yet ever found the path of thy existence? O thou who art in the interior and in the exterior of the soul! thou art and thou art not that which I say.—*Persian.*

MEN attain the joy of heaven in their human form: they attain beatitude. These are absorbed with the desire for good conduct; they are free from all impediments; they are pure. When the intellect is pure as well as the heart, to it the region of the Deity becomes visible.—*Hindu.*

THE mind of the superior man is conversant with righteousness, the mind of the mean with gain. They who know the truth are not equal to those who love it, nor they who love it to those who delight in it. I long to see one who loves virtue as he loves beauty.—*Confucius.*

THE Way that can be spoken is not the Eternal Way. The Name that can be named is not the Eternal Name. Nameless, the Way is the source of heaven and earth. Named, it is the mother of all beings. He that is free from selfish desires shall behold it in the spirit; he that is possessed by passions, in the outward form alone. And those two are one in substance, though differing in name; depth and the depth of depths: the entrance to all spiritual life.—*Lao-tse.*

IF riches be a possession to be desired in this life, what is richer than wisdom, that worketh all things? And if a man love righteousness, her labors are virtues; for she teacheth temperance and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life.—*Wisdom of Solomon.*

IT is heaven upon earth to have a man's mind move in charity, rich in providence, stern upon the poles of truth.—*Bacon.*

THE ideas as well as children of our youth often die before us; and our minds represent to us those tombs to which we are approaching, where, though the brass and marble remain, yet the inscriptions are effaced by time and the imagery moulders away. The pictures drawn in our minds are laid on in fading colors, and, if not sometimes refreshed, vanish and disappear.—*Locke.*

THE imagination of man has not lost its power or forgotten its function since it performed the prodigious task of enthroning its hope by the side of the godhead. It is adequate to new and healthier performance. A world of fresh materials lies before it; new heavens display their glories; a new earth offers opportunity and prospect; a new humanity presents its varieties of good and evil. New beauties gladden the open vision, new glories fascinate the kindling hope. The regions of possibility, so far from being exhausted, have but begun to disclose their treasures. The realities of to-day surpass the ideals of yesterday. Art has a new birth. Poetry has a new birth. Philosophy teems with new births. These all look forward with confident expectation. Why should Religion, which has built up more grandeurs than any of them, turn her back to the new day, confess her creative power exhausted, and creep back to the images of her own idolatry?—*O. B. Frothingham.*

NO SACRIFICE to heaven, no help from heaven:
That runs through all the faiths of all the world.
—*Alfred Tennyson.*

CURRENT TOPICS.

AND now it is reported that a new national bank is being organized in New York, of which General Grant is to be President. So, if all reports are true, though a "Third Term" cannot be secured for him in the White House, he is at least to have three Presidencies thrust upon him at once.

AN English paper says that "more money is spent in Great Britain and Ireland in two days for intoxicating drinks than is given in a year for the cause of missions, Protestant and Catholic." It is also said that the Queen of Madagascar is much troubled by the fact that since her people became Christians they have become more addicted to intemperance.

THE relatives of Mrs. Lydia Maria Child propose to publish a selection from her private letters. Any person having such letters is requested to communicate with Mrs. S. E. Sewall, *Woman's Journal* office, No. 5 Park Street, Boston, Mass., or with Miss Abby B. Francis, No. 21 North Avenue, Cambridge, Mass. All letters loaned will be carefully returned. We may add the hope that the book will have a memoir of Mrs. Child.

AN energetic and systematic effort has been made in the Legislature of Maryland this winter to amend the Sunday laws. Numerously signed petitions for such amendment were presented, followed by able arguments for the measure, and the introduction of a reform bill. But it failed of securing a constitutional majority. The end, however, is not yet. If only the old Sunday laws on the statute-books in most of the States were strictly enforced, there would be a popular uprising against them that could not be resisted; and many who now oppose their abolition would then be among the foremost in demanding a change.

SEVERAL Evangelical journals that come under our eye are discussing, with evident signs of alarm, the falling off in the attendance at churches in recent years. It seems that it is not only in liberal denominations, but in all Protestant denominations, that this complaint is made. On the first Sunday of last October, a pleasant day, some statistics were gathered in New York. The sixteen most popular Protestant churches of the city, with sittings for 20,000 people, only had on that day 10,500 persons in their aggregate congregations. We wish that some of these Evangelical journals would candidly consider the question, how much the progressive thought of the day has to do with this fact.

THE Vineland *Independent* is evidently somewhat sceptical in regard to revivals. These are some of its reflections, among others, upon this subject in one of its recent issues: "The Church is partially responsible for the distrust of the populace toward the revival. Business men and those who look at things religious through common-sense, and not sentimental glasses, fancy they discover something in the prevalent revival methods which does not smack altogether of salvation, or the judgment to come. They think they discover, in the revival, as ordinarily conducted, a purely mechanical effort to magnify a sectarian Zion, and add to the roll of church members. If the modern revival could be baptized with a little more of the spirit which implies moral regeneration as well as a dogmatic assent to the creed and the confessional, the work would prosper more, and be accompanied by an observable blessing."

THE *Christian Register*, referring to our review of the difficulty between the Second Congregational Society in Leicester and the trustees of the Southgate will, and quoting from the latter part of our article, adds: "We hasten to assure our neighbor that the decision of the committee refers simply and solely to the case of the Leicester Society. It is not a definition of Unitarian doctrine, and no restriction of Unitarian liberty. . . . It is the will of Mr. Southgate that decided the matter, and not the will of the committee." With all deference to our pleasant neighbor, we must say that he dodges the question. If Mr. Southgate had declared in his will that the income of his fund was to be paid to the minister so long as he preaches in accordance with the religious views of the society, then it would be correct to say that "the decision of the committee refers simply and solely to that society," though, probably in such case, the decision would have been different. But what Mr. Southgate did say was that the fund was to go to the support of the minister "so long as he shall faithfully preach those broad and generous views of God *which are known by the name Unitarian.*" According to the clause we have put in italics, what the committee had to do was to compare Mr. Weston's views of God with certain views known as Unitarian; and, to do this, they had to come to some common "definition of Unitarian doctrine." And this, we submit, gives to their decision a much wider bearing than the confines of the Leicester Society. The will of Mr. Southgate did not decide the matter, *except through the judgment of the referees as to what is the faith concerning God known as Unitarian.* Is there one standard of what is known as Unitarianism for Boston or Brooklyn or Wisconsin, and another standard for Leicester? If the referees believed that what is known as Unitarianism rightfully admits *anywhere* such views of God as Mr. Weston preaches, then they have done a great injustice to the Leicester Society. We prefer to think that they conscientiously believe that Unitarianism everywhere is a defined doctrine, not allowing liberty of opinion beyond a certain range. If the *Register* believes that Unitarianism does *not* restrict liberty nor define doctrine, ought it not to contest the committee's decision? The Leicester Society is certainly entitled to the benefit of all the liberty that the faith "known by the name Unitarian" will anywhere permit.

Digitized by Google

For the *Free Religious Index.*

The Religion of our Literature.

CARLYLE AND EMERSON.

BY EDWIN D. MEAD.

In the introduction to his *History of Rationalism*, Mr. Lecky, discussing the manner in which changes in the tone and habit of public thought are wrought and new ideas gradually master society, observes sagaciously that it is in our higher literature that the new impulses given by philosophic thought first make themselves seen and felt, that the higher literature communicates the new ideas to the more popular writers, and the impress of the master-minds thus becomes clearly visible in the writings of multitudes who are totally unacquainted with their works. This is very true. The poets, the essayists, the story-tellers, the critics, the editors, who are read daily and hourly, these really do more to shape the religious thought of the age than the distinctively religious writers, and their works are the truest index to the spirit of the present and the truest prophecy of coming things.

How is it, then, with our literature to-day? What is the religion of our literature? Orthodoxy itself has answered the question. Mr. McCrie's book on the *Religion of our Literature* deserves credit at least for its clear recognition of a great *fact*. A new religious spirit, says Mr. McCrie, warningly, has already permeated all our higher literature. This new thought "discards miracle or lays no stress upon it: it discards everything which does not accord with its own experience and with the inner moral sense; it slights all the distinctive doctrines of our theology. Recommended by its fascinating form, exciting no alarm, this new religion is penetrating all society, undisturbed by our sound theologians," who forget that genius and imagination are the mightiest of all influences, and that literature, pioneer alike of false and true, had, in the centuries before the Reformation, completely honey-combed the system which Luther's mighty hammer crushed. To illustrate his point, our author first examines the writings of Carlyle, the great fountain-head of bad waters, and then, as writers exerting a universal influence and well-typifying the new religious spirit, Browning and Tennyson, Longfellow, George Eliot, and George MacDonald.

Against MacDonald, he would scarcely have deemed it necessary to sound the trumpet of alarm, had MacDonald stood alone in broaching the insidious heresies which fill his books; but the whole air is full of the same heresies, our poets and novelists all infected. George Eliot's novels are seen to be attempts to undermine Evangelical religion. Tennyson and Browning are found to be permeated through and through with the most dangerous rationalism. But it is chiefly upon Carlyle that Mr. McCrie pours out the vials of his wrath. "Carlyle's religious notions have been adopted by many men distinguished for genius, if not for solid judgment," so he concludes his long essay, "and it seemed desirable to refute what has been thought worthy of so much embellishment. When one sees the monstrous positions that have been held by this writer, he cannot but perceive what a gigantic genius he must possess to have made his writings so plausible that even Evangelical men have cherished, and cherish, the belief that he has contributed to advance the cause of religion."

What is now the religion of the great thinker whom Orthodoxy's champion thus puts at the head of his black list? Carlyle's gospel is a gospel of sincerity and of the divinity of things. To his sincere eye, the formulas of the traditional theology appear as old clothes, which the world has to cast off. To his sense of the divinity of the universe, the presence of God in all nature and history, his "natural supernaturalism," the old notion of miracle appears violent, provincial, and irreligious. "The very things that were once indispensable furtherances," he says, "become obstructions, and need to be shaken off and left behind us." The mind is ever growing, the synthesis of yesterday is seen to be partial to-day, yesterday's belief has ever got to be resolved into something larger. Truth, in the words of Schiller, never *is*, but is always *becoming*. The old Churches are dead: they do not give expression to the real, living faith of the present, and they cannot be brought to life again. "Do what you can with them," says Carlyle, "nay, quit not the burnt ruins of them, while you find there is still gold to be dug there. But, on the whole, do not think you can, by logical alchemy, distil astral spirits from them, or, if you could, that said astral spirits or defunct logical phantasms could serve you in anything." No subtlest hocus-pocus, he says, will long avail to make men credit the incredible, and the attempt in matters of religion is a terribly dangerous one. The death-stab, he says, has been given to modern superstition. "That horrid incubus is passing away. The last agonies may endure for decades or for centuries; but it carries the iron in its heart, and will not vex the world any more." That with superstition religion is also passing away is a foolish fear. Religion cannot pass away. "The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear."

Men ask for a religion, says Carlyle, as for a kind of Morrison's Pill, which they have only to swallow once and all will be well. But there has no such article been made. "He that has a soul unasphyxied will never want a religion: he that has a soul asphyxied, reduced to a succedaneum for salt, will never find any religion, though you rose from the dead to preach him one." "To say truth," observes Carlyle elsewhere, "it is chiefly profitable in these unspeakable days to keep silence about religion. Thou needest no new religion, nor art thou like to get any. Thou hast already more 'religion' than thou makest use of. This day, thou knowest ten commanded duties, seest in thy mind ten things which should be done for one that thou doest. *Do* one of them: this of itself will show thee ten others that can and shall be done. 'But my future fate?' Yes, thy future fate, indeed? Thy future fate, while thou makest *it* the chief question, seems to me—extremely questionable." "The mystery of the Infinite," he says in another place, "is a mystery which, through all ages, we shall only read here a line of, there another line of. Do we not already know that the name of the Infinite is Good, is God? Here on earth we are as soldiers fighting in a foreign land, that understand not the plan of the campaign, and have no need to understand it, seeing well what is at our hand to be done. Let us do it like soldiers, with submission, with courage, with a heroic joy."

Religion will always provide instruments enough for its work. Liturgies, catechisms, credos, and articles may successively moulder, but new and efficient forms are ever springing into life. The newspaper is the pulpit of to-day: books are our bishops. The writers of newspapers, pamphlets, poems, books, these, says Carlyle, are the real working effective Church of a modern country. "Nay, not only our preaching, but even our worship, is not it, too, accomplished by means of printed books? The noble sentiment which a gifted soul has clothed for us in melodious words, which brings melody into our hearts, is not this essentially, if we will understand it, of the nature of worship?"

The whole universe, to Carlyle, is instinct with the life of God. Of all modern writers, he has spoken with the most impassioned earnestness against all mechanical and materialistic theories of the world. To know that the soul of things is God, that is man's highest wisdom, "not merely to submit to Necessity,—Necessity will make him submit,—but to know and believe well that the stern thing which Necessity has ordered is the wisest, the best, the thing wanted there." "A man is right and invincible, virtuous and on the road toward sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit and loss calculations." "Love not pleasure: love God. This," says Carlyle, "is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works it is well with him."

It were interesting to pass in similar review the works of our other leading writers. But, however interesting, such an examination is not, for our present purpose, necessary. Few will question for a moment our author's proposition, that our best literature has entirely swung away from the old theology. But many will regret that he, and such as he, while so clearly perceiving the great fact, cannot appropriate nor even apprehend its true significance.

> "The miracle fades out of history,
> But faith and wonder and the primal earth
> Are born into the world with every man."

These lines from Lowell's "Cathedral" express as perfectly as it is possible to express the nature of the religious feeling which has taken possession of our best literature. Our literature is not less religious, but more religious far, than it was a century ago or half a century ago. Miracle fades out only because the sacredness and wonder of everything become more deeply felt, and miracle is seen to be intrusive and undignified. Unnatural supernaturalism gives way, but only that the "natural supernaturalism" which Carlyle speaks of, a greater wonder, a greater reverence, a more solemn awe in presence of the universe, may take its place.

How is it with our own Emerson? "There is no man living," says Lowell, "to whom, as a writer, so many of us feel so great an indebtedness for ennobling impulses. . . . Many of us are grateful to him for what we feel to be most valuable in our culture. . . . Emerson awakened us, saved us from the body of this death." What now does Emerson say on the points which engage us here? What does he say of Christ? "Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history, he estimated the greatness of man. One man was true to what was in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this sublime emotion: 'I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or see thee when thou also thinkest as I now think.' But what a distortion did his doctrine and memory suffer in the same and after ages. No doctrine of the Reason will bear to be taught by the Understanding. The Understanding caught this high chant from the poet's lips, and said in the next age: 'This was Jehovah come down out of heaven. I will kill you, if you say he was a man.' The idioms of his language have usurped the place of his truth; and churches are not built on his principles, but on his tropes. Christianity became a mythus, as the poetic teaching of Greece and of Egypt before. He spoke of miracles; for he felt that man's life was a miracle, and all that man doth, and he knew that his daily miracle shines as the character ascends. But the word Miracle, as pronounced by Christian Churches, is Monster. It is not one with the blowing clover and the falling rain." Of the Church, he says, further on in this famous address to the Harvard Divinity School: "It is time that the ill-suppressed murmur of all thoughtful men against the famine of our churches should be heard through the sleep of indolence and over the din of routine. . . . The prayers and even the dogmas of our churches are like the zodiac of Denderah and the astronomical monuments of the Hindoos, wholly insulated from anything now extant in the life and business of the people. . . . With whatever exceptions, tradition characterizes the preaching of this country, it comes out of the memory, and not out of the soul." "There will be a new church," he says elsewhere, "founded on moral science, at first cold and naked, a babe in the manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltery or sackbut; but it will have heaven and earth for its beams and rafters, science for symbol and illustration: it will fast enough, gather beauty, music, picture, poetry. Was never Stoicism so stern and exigent as this shall be. It shall send man home to his central solitude, shame these social, supplicating manners, and make him know that much of the time he must have himself to his friend. He shall expect no coöperation, he shall walk with no companion. The nameless thought, the nameless power, the super-personal heart, he shall repose alone on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The Laws are his consolers, the good Laws themselves are alive, they know if we have kept them, they animate him with the leading of great duty and an endless horizon."

Compare with this Emerson's words to-day, the lecture on "The Preacher," delivered, like the famous address of 1838, before the Harvard Divinity School. In all that Emerson has written in these forty years, there is nothing which touches so nearly as this lecture on "The Preacher" the same themes as those to which that epoch-making address was devoted, and the spirit and the stand-point are precisely the same. The one address, like the other, is a protest against the formalism and traditionalism of the old religion, and a call to come up to a higher spiritual life, a fresher, purer faith in the soul and God.

Digitized by Google

The venerable and beautiful traditions in which we were educated, says Emerson, in this latest utterance, are losing their hold on human belief, day by day. The old forms rattle. It is such a time as that when the Roman Church broke into Protestant and Catholic, or when Paganism broke into Christian and Pagan. The statements of Cudworth, More, and Bunyan, have grown as fabulous as Dante's *Inferno*. "We are in transition from the worship of the fathers, which enshrined the law in a private and personal history, to a worship which recognizes the true eternity of the law, its presence to you and me, its equal energy in what is called brute nature as in what is called sacred history. The next age will behold God in the ethical laws,—as mankind begins to see them in this age, self-equal, self-executing, instantaneous, and self-affirmed, needing no voucher, no prophet, and no miracle beside their own irresistibility,—and will regard natural history, private fortunes, and politics, not for themselves as we have done, but as illustrations of those laws, of that beatitude and love."

There has been much foolish talk of late, in certain quarters of the globe, about Emerson growing conservative in his old age and repudiating the philosophy of his strong manhood. "Concord is shaking hands with Andover,"—that was the form it took a year ago, the *reductio ad absurdum*. Concord has always been ready to shake hands with Andover, and has always seen all religions as honest struggles to express the same great truths which philosophy puts in their universality. The real change that has come about is in the growth, in the common religious world, of kindness and reverence for Emerson. The best and sufficient reply to all these wild insinuations about Emerson's recantations is this lecture on "The Preacher." If Orthodoxy dubs as conservatism the assertion of society's need of the Sabbath and of the preacher, the assertion that the life of Jesus marks an era in human history, that successive creeds and churches have answered real needs and exerted influences for good which almost dwarf the perversions and the superstitions which have followed in their train, that the soul which is without God in the world is in a frightful solitude,—if these truisms be now labelled conservatism, then, indeed, have standards changed, and the world has rolled far on in forty years. Conservative or not, these are the same truths which form the warp and woof of the Harvard Address of 1838, which frightened the Orthodoxy of that day, and the Unitarianism as well, like the crack of doom. These, too, are the same truths which have filled all Emerson's writings from first to last; and, to everybody who has eyes to see and a heart to understand, this is plain enough. To couple reaction with the name of Emerson is like calling Carlyle orthodox, because, forsooth, he has spoken of the beauty of the Lord's Prayer.

Mr. Mead, speaking at Providence the 6th inst., of Stopford Brooke's withdrawal from the English Church, as a great triumph of sincerity, said this additional word of Carlyle: "Our fittest theme to-day were he of whom our hearts are full as we come together, the great prophet of sincerity to our generation. For a great prophet has ceased to speak; and it is with solemn feelings that men must meet to-day, who have true and real things at heart. There has been in this century no prophet more truly inspired of God and none who has put more wholesome thought and energy into men than Thomas Carlyle. He stands with our own Emerson, these two above all others. His heart less full than Emerson's of sweetness and light, his philosophy not so many-sided, his conception of humanity less catholic, his expression certainly narrower, his hatred of unreality was, if possible, more intense, his denunciation of wickedness in high places more unsparing, his gospel of repentance more intense and passionate. Dislike his political theories as much as we may, and dislike his tropes and his terminology as we may, these are very little things in this great life, and by and by is time enough to say what need be said of them. What was bad in his politics carried its own antidote with it, and was the exaggeration of a principle which men are in much danger of forgetting in this day of professional philanthropy. What was false in his style was like the knots of monstrous muscles on the legs of Michel Angelo's prophets, the wantonnesses which revealed excess of power. Without these things there were no Michel Angelo and no Carlyle. But remember we to-day only the great Elijah, the great John Baptist, who came into an age of sham and scepticism, of Pharisaism and Sadducism, of Ahapism and Baal worship, of mean utilitarianism and all little things, and launched into the midst of it from the great heart that stirred within him the thunderbolts of wrath and stern rebuke, awakening men to wholesome discontent and holy hatred of their empty lives, and to the knowledge that Eternity and God are more than empty names."

For the *Free Religious Index*.

THE "MONDAY LECTURESHIP."

The tenth and last of the Monday lectures was given by Rev. John Cotton Smith, D.D., of New York. Subject, "The Theistic Basis of Evolution."

In a general but thoroughly sympathetic way, Dr. Smith stated the theory of evolution, and then argued that, as between those who advocated a continuous evolution running back through all past time and including "every minutest change that has taken place in the phenomenal universe," and those who hold that there has been a partial evolution interrupted here and there by an immediate creative act of God to impart to phenomena something which did not before exist, the theory of continuous and universal evolution is a "very great" gain for theism over the old theory of special creation. He says:—

> There is something exceedingly crude in the hypothesis of an interrupted process of development, as if God needed to display himself by arresting the orderly sequence of phenomena, and beginning, as it were, anew, or as if God were remedying defects which he had discovered in his method, and were starting once more with the benefit of acquired experience. . . . The point which we have thus far reached seems then to be this, that the hypothesis of a universal and all-comprehending process of evolution is a gain for theism, if it can be established. It brings the agency of God in nature into harmony with all the higher conceptions to which the best philosophy has given rise. It removes the embarrassments which are sure to attend any effort to make an act of special and immediate creation cognizable by the mind, and it invests the whole relation of God to the phenomenal universe with new dignity and grandeur. It has been claimed by some of the disciples of positive science that the enlarged knowledge of nature which each generation gains is gradually displacing the idea of any personal agency in the world of nature. Let me tell you what it is really doing. It is displacing what I call untheistic conceptions of nature, which substituted the agency of inferior supernatural powers in the place of the agency of God. Under its influence, the "fair humanities," as Coleridge calls them, of the old religion, have vanished. The supernatural beings in forests, in valleys, by the sides of streams, the fairies of mediæval superstition, the great angels of the spheres of whom Kepler dreamed, are known no more. What has come in their place? Are we surrounded by a mere unideal phenomenal universe, which has grown out of no thought, no all-comprehending plan? No, a thousand times no! For if there is this universal, all-comprehending law of evolution, then there is a stupendous plan of the universe, and the great power which sways the world touches nature at every moment of time and at every point in space. The progress of science is banishing the false supernatural, but only that "God may to us be all in all."
>
> It is something then to be hailed with joy, if it shall be found that science has made this contribution to a more rational conception of the universe in which a nobler theism is necessarily involved. We are not disposed to sit down quietly under the verdict that it is still unproven. We rejoice to be moved forward by the impulse of a grand anticipation, and we yield ourselves to the enthusiasm which forecasts this great vindication of the highest rational relation of God to nature and man.

This is so clearly, so unequivocally, an acceptance and avowal of the modern doctrine of evolution that I take delight in giving the lecturer's own language at length. He supports himself as an evolutionist by Messrs. John Fiske, Asa Gray, Charles Darwin, and Prof. Marsh, and is even so enthusiastic as to speak of "Mr. Darwin's marvellously complete and exhaustive consideration of the subject of the Descent of Man." He considers it as certain that in time evolution will be regarded as a universal law, and thinks that all objections to it, if examined, will only tend to establish the law more firmly.

But, while he makes this vast concession to the triumph of modern thought, he evidently wants it to be understood that his Orthodoxy is *simon-pure*. He accepts evolution because it seems to him more reasonable to suppose that God would start phenomena in the "beginning of time," with every subsequent change potentially impressed upon the original mass, than that he would stop things occasionally to make improvements. He admits continuous, universal evolution, and then claims that it proves the existence and character of God more satisfactorily than the theological theory of the universe can possibly do it. (Soon we will have "eminent divines" claiming, not only that evolution is the only true doctrine of the universe, but that Christianity discovered and developed the philosophy.) He uses Spencer's phrases, "Unknown Cause" and "The Unknowable" as conclusive evidence that he (Dr. Smith) is not only correct in his reasoning, but that even men who attempt a philosophy of atheism are compelled to admit an "Unknown Cause," which he interprets as the God whom he and his Christian brethren worship, and whose "will" is done up for general use, or disuse, rather, in the Bible.

Dr. Smith is a very liberal man, undoubtedly. But, with all due respect, he is not a very brave man. One who can see and understand the theory of evolution as clearly as he does ought not to stop where he does. It is hard to avoid the suspicion that his intellectual timidity is due to his dread of the avalanche of Christian hatred and persecution that would be shaken down upon him, were he to follow "evolution" to its logical conclusion. His position that there is just as much "creation" involved in a continuous evolution "from the beginning of time" as in a special act of creation at every point of time and in every differentiation is only a subterfuge to hide the logic of evolution and quiet the fears of the faithful, as it seems to me. The doctrine of evolution will not for a moment admit of any such conclusion. It recognizes no "beginning" of time, and cannot. Either the sum of the material universe has always existed, or it has been created. On the hypothesis that existence has been endless, evolution is the true philosophy of the universe On the hypothesis that there was a time when there was nothing but nothing, not even God, for there would have been neither time nor space in which he might exist, the long prevalent theological theory of "creation" was a very fair guess in the dark. If Dr. Smith has honestly expressed his mind in this lecture, he has discarded the theological theory and accepted that of evolution; and therefore he is logically, and in consequence morally, bound to go further. He is misrepresenting Mr. Spencer, and such men as he, when he attempts to make them admit the personality and character of God. As it is impossible to reach the end of an endless line, so is it impossible to know all of an endless past or future. In this sense, then, must ever remain the unknown and unknowable. They may and must grow less and less in the equally endless development of knowledge that is before humanity as its manifest destiny; but, as the infinite can never be measured, so can it never be comprehended. But just so long will it be necessary for honest philosophers to admit that behind or in and through all there exists a power that escapes them and defies a "last analysis"; and that "Unknown" the whole world should be at liberty to call "God" or not, as it chooses. Dr. Smith creates for his own exercise an antagonistic, agnostic, atheistic bedtick or "man of straw," and then dusts and demolishes the thing to the delight of his orthodox hearers. But that is child's play, and unworthy of a staid "divine." He knows that agnosticism is not atheism. He knows that Spencer and Darwin are not atheists. He knows that the arguments for atheism do not necessarily enter into the elucidation of the sublime doctrine of evolution at all. The true agnostic is one who says: "I do not know, and do not believe that I can know God"; but he does not say, "There is no God!" That kind of talk is the counterpart of the orthodox bigotry that says, "I know all about God; and you'll be damned, if you don't believe as I tell you!" Both positions are illogical and wrong. The only honest, modest, true, and tenable ground is that of the man who admits, as the evolutionist does, that there is a persistent force, a permanent reality, an inscrutable mystery, an unknown and unknowable power behind or in phenomena that we cannot comprehend, and there leaves it, and waits and works patiently and in trust for more light and vaster knowledge. Starting from that point, men and women may clothe that unknown with all the attributes possible to their imagination, and call it "God" and worship it. To the mind that is devout, reverential, religious, that feels the glow of spiritual inspiration, that power becomes the Universal Soul, filling not only all time and space, but also all things in time and space. Thus the whole universe becomes the body and being of the infinite God, and we each and all rise to kinship in the eternal and immortal

Digitized by Google

Soul. But my space is full, and I must stop. The Monday Lectures are done; and so, too, is

ELSIE, Radical.

For the *Free Religious Index.*

CONSCIOUSNESS AND PHILOSOPHY.

I observe that great use is made of consciousness as a source or instrument of knowledge, particularly supersensible knowledge which transcends experience and all ordinary and rational verification. My good grandmother knows, from her feeling, that her conversion to religion forty years ago is infallibly correct. Rev. M. J. Savage knows, because he feels, loves, hopes, aspires, not simply that *feeling*, *loving*, *hoping*, and *aspiring* exist, but that outside of all material forms there is eternal, infinite, omnipotent life; that we are bound to suppose personal life apart from human life. That we perceive and feel, or experience the operations of power in motion in connection with matter and organic life, is unquestionably true; but how does consciousness go outside of personal experience, and teach that which does not and cannot come of experience?

It is claimed, for example, that consciousness "is the root of all certainty or knowledge"; that the phenomenalist maxim to put nothing (mentally) in the universe beyond what we find there is demonstrated by Berkeleian idealism to be untenable. And, of course, from this view it follows that nothing can be proved to exist in itself or objectively, but only that we think of them as existing. The phenomenalist point of view—to wit, that what we find out by research is fact, and conformity with this the test of truth—is discarded by the idealist, he claiming that the order of things is not existence first, and human knowledge derived or correlated, but consciousness of self first, "involving or implying the existence of what is known." But the idealist is driven to admit that what exists is prior to and independent of the knowing subject. "The knowableness of things," he says, "is a part, and the most important part, of their reality or essential being." He allows that we know things because there are things to be known, which are knowable. Is not the idealist position inconsistent with itself? What is there so talismanic or supernatural in consciousness as to enable it to go back of and beyond logical, scientific demonstration, as the writer whom I have quoted asserts we must do? Is not this going beyond the realm of modest science, and asserting dogmatically what the non-ego is and is not, both illogical and vicious in philosophy? I hope to hear more from our old friend, the former editor of the *Index*.

A. N. ADAMS.

FAIR HAVEN, VT., Feb. 6, 1881.

For the *Free Religious Index.*

BLASPHEMY IN DELAWARE.

It is notorious that the whipping-post still survives in the sovereign but small State of Delaware. Remembering the fact, we are not surprised at reading the following item of news in the daily press. Chief Justice Comegys, in charging the grand jury at Wilmington, Del., recently, called their attention to the address of Colonel Ingersoll in that city, saying it was blasphemous, and was worthy of the attention of the jury as coming under the law of blasphemy. It is well-known that the Turks are enthusiastic theists, and prompt at their prayers. While they honor God, they are ready, upon the slightest provocation, to outrage humanity in the most ruffianly manner. The famous Tartar, Tamerlane, who slaughtered the entire population of Damascus, and made a pyramid of the skulls of his victims, was a pious theist, and devout and prayerful according to the tenets of his faith. The Spanish inquisitors were pious men, and ready to torture to death anybody accused of blasphemy. The planter class of our Southern States were always believers in doctrinal Christianity and rigidly orthodox, although they were always ready to apply Lynch law to defenceless strangers from the North who were suspected of abolitionism. Ruffianism and Orthodoxy have always gone hand in hand in the South. The ruffianly class of our great Northern cities were all signed with the sign of the cross soon after birth, and thus made children of Mother Church. This fact, however, did not prevent an immense fraction of them becoming burglars, highwaymen, drunkards, fraudulent voters, shoulder-hitters, and constant occupants of prison-cells. The mass of the believers in certain forms of Christianity are, as a rule, apt to be unsavory in their persons as well as unreliable so far as morality is concerned. Their religion is a mere ritual, a magic rite, which miraculously wipes out the score of their peccadillos and crimes by what is called priestly absolution, which operates as a bounty on crime at the same time that it fills the purse of the priest. This is a fact which sooner or later will attract the attention of legislators. A class who levy an immense revenue on offenders through a pretended power of granting to them absolution and pardon undoubtedly encourage crime and a lax morality. But I am straying from the subject of "blasphemy," which is such a serious offence in pious Delaware. The wonder is that there is not an ecclesiastical court flourishing in that minute commonwealth. Blasphemy is an ecclesiastical rather than a civil offence. A judicial mossback like Judge Comegys would undoubtedly do his best to vindicate Orthodoxy against Colonel Ingersoll. But, after all, an inquisitorial tribunal would seem to be the sort of institution to vindicate the outraged civilization of Delaware against such an offender.

* * *

For the *Free Religious Index.*

A VISIT TO GEORGE JACOB HOLYOAKE.

It was with pleasure that in taking up my most welcome weekly visitor, the *Index* of February 3, I noticed the signature of George Jacob Holyoake. You may be assured I read his article on "English Affairs" with interest. To my mind there are but few men who have devoted their lives more earnestly to the interest of humanity than Mr. Holyoake. With much the same feeling as that expressed by the Rev. M. J. Savage relative to a recent interview with Herbert Spencer, which he counted his happiest experience in London, I recall a similar interview with this champion of *Coöperation*.

It came about in this wise. I had become interested in the man through his earlier contributions to the *Index*, of which I have been a careful reader since its first issue in 1870. While spending a few days in London during the summer of 1877, I determined to seek him out. I had previously called upon Mr. and Mrs. M. D. Conway at their pleasant home on the Surry side of the Thames, in a fine old mansion designated as "Hamlet House," built, as Mr. Conway informed me, "before the *American Republic* was born." Mr. Conway kindly gave me directions for finding Mr. Holyoake, whose apartments were at No. 22 Essex Street.

This, as I found, was quite near to where I had taken rooms (No. 15 Norfolk Street) during my stay in the city.

Taking my little boy of six years by the hand, we walked, late one afternoon, to the place designated, and were happy to find Mr. Holyoake at home. We were shown at once to his room by an attendant, where, surrounded on all sides by books and papers, we found the now distinguished secular writer engaged at the time in eating his simple evening repast. He gave us a most hearty reception, and entered at once into earnest conversation on American affairs, in which he had always taken great interest. General Grant, who was at the time in London, he thought had brought Republicanism into disrepute by sustaining the "Carpet-Bag" system at the South. Wendell Phillips, to whom he had dedicated one of his books, he counted among his warm friends. F. E. Abbot was also mentioned. In speaking of the two political parties in England, he expressed himself as fully in sympathy with the Liberals.

Gladstone was his favorite man. "Thanks to him," he said, "England would not shed one drop of blood over the Eastern question." In reply to my queries regarding his religious views, he expressed himself as inclined to deal mainly with *material things*, making the best possible use of time and opportunities. He would make no quarrel with those who chose to give themselves to spirituality. He also referred to the then recent event, the death of Miss Harriet Martineau, and gave me some interesting facts regarding her life. The half-hour or more spent with him I count as one of my most happy experiences.

Before taking leave, he called the attention of my son, who had been a quiet listener, to the grand view of the river at a point between Blackfriars and Waterloo Bridges, which was to be had from one window in his apartments. He actually lifted the little fellow in his arms to point out the different objects of interest, and among other things took from a closet near at hand a simple apparatus to be used in case of necessity as a fire-escape. This consisted of a chain made of steel rings, six or eight inches in diameter, one end of which being made fast to some object in the building, the other reaching to the ground, formed an easy and safe means of descent. Thus was shown on the part of this man of letters a readiness to apply himself to the work of pleasing and instructing the young. Another item of interest which I gathered during the interview was the fact that the famous Dr. Johnson had his club-room in the same block, at what is now No. 13 Essex Street. In conclusion, allow me to express the hope that the readers of the *Index* may often be favored with contributions from the pen of Mr. Holyoake, and that he may long be spared to enjoy the fruits of his labor.

E. H. WARREN.

CHELMSFORD, Feb. 4, 1881.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Boston: Colby & Rich. 1881. Price $1.50.

TRANSCENDENTAL PHYSICS. An Account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, translated by Charles Carleton Massey, of Lincoln's Inn, London. Boston: Colby & Rich. 1881. Price $1.50.

These are two of the very best defences of Spiritualism which have ever been given to the public. They are widely different, and yet they well supplement each other.

Epes Sargent was a literary worker of long experience and skill. He was a master of the art of putting things according to the prevailing newspaper methods, a zealous pleader; and he has made a readable book. It is strongly partisan, full of sectarian prejudice; for he could not see clearly outside of the limits of Spiritualism. He quotes everybody who furnishes a single word in favor of Spiritualism, and he attacks everybody who says a word against it. On the whole, however, it is the calmest, best tempered, and fairest statement of the claims of Spiritualism we remember ever to have read. We doubt if it convinces a single person opposed to the belief in spirit communications, but any one wishing to know the claims made for Spiritualism by its best advocates cannot do better than read this book.

Zöllner's book has interested us much. The experiments made by this Leipzig professor of astronomy, with the aid of Slade, and three or four of his fellow-professors, are certainly very remarkable. In whatever manner they may be viewed, they are of a character to attract attention. Apparently, the utmost pains were taken to guard against deception by a company of well-trained physical investigators, and their conclusion was one of strong faith in Spiritualism. Zöllner's attempt to account for these strange phenomena by the theory of a fourth dimension of space, which he supposes the spirits to make use of, neither adds to nor detracts from his experiments. The most remarkable of these experiments was the passage of one substance through another, as when two wooden rings were put on the standard of a small stand in a few moments' time. To the present writer, these strange things are neither matters of importance nor a proof of Spiritualism. If it is proven they take place without the conscious effort of those present, it does not by any means follow that they are the work of spirits. The writers of both these books are far too credulous. On the other hand, the objection offered by certain scientific writers, that Spiritualism overthrows the order of natural laws, we think to be puerile and worthless. If all Zöllner's experiments were genuine, not the result of trickery, we cannot see that they are at all opposed to the laws of nature. This were to suppose all the laws of nature perfectly well known in every possible form, the assumption of which knowledge is an evident piece of scientific dogmatism unworthy of any true investigator.

The present writer does not think any amount of physical evidence sufficient to establish the claim of Spiritualism. Astounding as were the manifestations of power had by Zöllner in his experiments, they ought not to convince us, if we were absolutely certain there was no trickery about them. The only evidence worthy of genuine attention must be intellectual or moral; and here it is that Spiritualism is almost totally wanting. It has not produced even a sentence above mediocrity claiming to come from spirits. The written communications received by Zöllner were of

Digitized by Google

the most ordinary character. The assertion in these books, that we would not accept truths above our own present level of thought, does not at all cover this objection; for none of their pretended communications reach nearly to the height of the best literary and scientific thought of to-day. Intellectually, it is far better to depend on one's own brain than on the spirits. These and the many other objections we might offer to Spiritualism need not be dwelt upon here. Our day demands evidence, and Spiritualism must present satisfactory proofs, or we cannot accept it. As well as these books present their case, coming as they do from able men, they do not convince us, and simply because the evidence is not sufficient. If we are to believe one faith, we prefer the old-fashioned way; but when evidence is to be offered that commonsense, reason, and science can take hold of, we have a right to demand that it shall be entirely satisfactory. We are not inclined to think Zöllner was deceived by trickery, but we do claim the evidence is not sufficient to prove those remarkable things were done by spirits.

GLEANINGS IN THE FIELDS OF ART (Lee & Shepard, Boston,) is the suggestive title of a collection of essays by Mrs. Ednah D. Cheney, of an æsthetic, historical, biographical, and critical character. One has but to read a simple chapter in this book,—say the first one, which deals with art in the abstract,—to discover that its author is a thinker, and one who, not from distrust in her own powers, but with the manifest desire to arrive at the truth, has read and studied the writings of other thinkers. The spirit which breathes from every page is in strong contrast to that which has always appeared to animate Ruskin. He is nothing, if not pugnacious, and is never happier than when decrying his opponents or those with whom he is not in sympathy. Mrs. Cheney, on the other hand, quotes from those with whose opinions she does not agree, but always in a manner which shows respect, if not deference, for their judgment or views. A tolerant feeling is also perceptible in the expression of her individual opinions. By no means wanting in positiveness, her conclusions are reached by logical processes, and her likes and dislikes are accounted for by theories which are notable for their consistency and perspicuity. We do not hesitate to say that some of these opinions are not shared by ourselves. We are inclined to believe, for instance, that the finical French art has had a practical value. The attention to details, especially in textures, though carried to ridiculous extremes, has had the effect to invite attention to the importance of accurate expression. In other words, one wants to know, when looking at a representation of an object, to which kingdom it belongs. Is it a rock, or a cow, or a tree, or what is it? These queries we have had to answer or ask when before pictures by artists, who have been called masters, numberless times. Now, although the puzzle to be solved relates to a mere accessory, without which the picture might perhaps be quite as interesting, the question comes up, Why not make it so plain that no one stops to inquire? In other words, may not all details be at once faithfully and unobtrusively portrayed? Mrs. Cheney, in fact, admits the necessity of truthfulness. But the point which we wish to make is that the extravagant vagaries of the pre-Raphaelite and realistic painters have made it apparent to artists, amateurs, and connoisseurs,—or to some of them, at least,—that art and nature may amicably labor in the same field in the cultivation of suggestion and expression. Mrs. Cheney's book may be profitably read by all art students, whichever way their inclinations may lead them. The extent and variety of the topics discussed will be best learned from the table of contents, which is as follows: "Art," "Greek Art," "Early Christian Art," "Byzantine Art," "Restoration of Art in Italy," "Michel Angelo," "The Poems of Michel Angelo," "Spanish Art," "French Art," "Albert Dürer," "Old German Art," "American Art," "English Art," "David Scott," "Contemporaneous Art."

EMINENT ENGLISH LIBERALS. Davidson. Boston: J. R. Osgood & Co.

This is a collection of sketches of eminent English Radicals, in and out of Parliament, originally contributed to the London *Weekly Despatch*. Their chief merit, to use the author's own words, consists in this, that they have not been written to order, but express, as nearly as possible, the sentiments of the writer regarding twenty-four representative Radicals, with most of whom he is personally acquainted. We may add that the writer himself shows a clear head and a keen appreciation of the work he has undertaken. The chapters on Gladstone, Bright, Fawcett, Chamberlain, and Bradlaugh in Parliament, and on Morley, Arch, Spurgeon, Conway, and Freeman out of Parliament, will prove to be especially interesting to American readers, and any one of them once read will ensure the reading of all the rest.

In general, too much cannot be said in commendation of such a collection of easily read notices of public men about whom all intelligent people ought to know something, but will know next to nothing, unless the requisite knowledge is presented in just this way. Within the means of those not blessed with much of this world's goods, this little book should be upon the centre-table in every home, where it can be taken up in odd moments, and serve to make familiar to young and old the men whose lives are to shape in no small degree the future of England and the world.

THE *Modern Review* for January, 1881.—Mr. J. Estlin Carpenter's name is ample proof that any article to which it is attached is carefully and wisely written. In the present instance is the "Prophecies of Isaiah." *Graecia Redivia*, by E. M. Geldart, is an exceedingly cheerful presentation of the possibilities of modern Greece. Mr. George Henslow is a man of many titular appendages, but he does not write on "Final Causes" with any methodical skill or decent apprehensiveness. Herbert New writes of John Milton in an interesting manner. Rev. J. Page Hopps asks with some indignation, "What would the Atheists have?" but his answer to this question is not in any way remarkable. "Facts and Fancies about Faust," by H. Schütz Wilson, is one of many articles that carry over into modern literature those idealizing tendencies which have made the Hebrew and early Christian Scriptures appear so different from what they really are. J. Allanson Picton writes of the "Eclectic Use of the Gospel Narratives," arguing, successfully, it seems to us, that the best in the gospel narratives is most nearly related to the real Jesus. There is a symposium on church subscription, in which Messrs. Crosskey, Voysey, and Sarson take part. Mr. Sarson's plea for subscription is dreadfully immoral. Said Thomas Carlyle, "What is incredible to thee thou shalt not at thy soul's peril *attempt* to believe." Say "pretend," and it would be every whit as true. A number of admirable book-notices written by various hands are appended to the longer articles.

IN the *International Review* for February, John T. Morse, Jr., has a very good account of John Quincy Adams. There is a sharp criticism of Froude's defence of Henry VIII., Zola's theories about novel-writing are presented by T. S. Perry, while there is a fair biography of Hans Andersen. A very good article is that by J. M. Hubbard on fiction in the public libraries, taking just and strong grounds against it. There is a very thin review of Tennyson's new volume, and discussions of the tariff question and our mercantile marine.

PERSONAL ITEMS.

ANNA DICKINSON, it is said, will soon reappear upon the stage.

PROFESSOR DARWIN, though past seventy and confined to his bed, continues to prosecute his researches. He is said to be an inveterate reader.

MISS IDA LEWIS rescued two men from drowning off Newport Harbor lately. Seventeen lives have been saved by the heroine of Lime Rock light.

MR. KONG KI CHIN, an educational commissioner at Hartford, has written a book of some nine hundred pages, comparing English and Chinese idioms, and it is shortly to be published.

MR. F. M. HOLLAND has written a little book, which will have a special interest to the admirers of Robert Browning, and which G. P. Putnam's Sons are to publish. It is a study of Browning's *Sordello*.

HARRIET HOSMER has given up art altogether, and is living in London, trying to solve the problem of perpetual motion. A New England school education, one would have supposed, ought to have been sufficient to save her from such folly.

GAMBETTA, the other day, in addressing the university students in Paris, declared Auguste Comte the greatest thinker of the age, and went on to congratulate his hearers on having abandoned the spiritual view of things for positive science.

REV. JAMES M. LUDDEN, of Saint John's Catholic Church, at Utica, N.Y., has created a sensation by refusing to administer the last sacraments to the dying Charles Brennan, because Brennan's father refused to hire a pew in Saint John's Church.

REV. CHARLES VOYSEY announces that the sum of £2,200 has been subscribed toward the Building Fund of the Theistic Church which his society is to have in London. This is a tenth part of what will be required. £1,000 pounds have been subscribed within a short period, and the society is encouraged that its appeal will be successful.

"MONCURE D. CONWAY," says the *Commonwealth*, "was one of the few Americans who were in close intimacy with Carlyle. They were for several years in the habit of walking together twice a week. After their walks, Mr. Conway would carefully write down Carlyle's conversation; and these notes will soon be published in book form."

WALTER PAINE, the Fall River manufacturer and defaulter, is reported to be living at present in Montreal, where he has succeeded in raising stock to the amount of $100,000 for a new mill, which is to be built forthwith. It is also stated that Mr. Paine has made application for admission into one of the Baptist churches of that city, and has related his experience of Christian life. It is evident that our Canadian brethren must give Mr. Paine the credit of possessing the American faculty known as "push."

ACCORDING to the quotation below from a private letter of Rev. Phillips Brooks, he is very much less of a rationalist than Mr. Conway in writing of him lately represented. "To me," says Mr. Brooks, "the incarnation and the miracles which Christ Jesus is said to have wrought seem to be sublimely reasonable, and contradicted by no knowledge of man or of the world which God has given us. I believe that they are true historically and most natural philosophically." That, it would seem, should put to rest all questions as to Mr. Brooks upon this point.

REV. W. H. MILBURN, the celebrated blind preacher, gave a lecture at the Lowell Institute last Friday evening on "Recollections of Carlyle." Carlyle appears to have been very hospitable to visitors, especially to those from America. It is quite probable what each got from him depended much upon what he brought. Mr. Milburn does not seem to have received very much else in his interviews than a small modicum of shrewd and quaint discourse in an almost absorbing amount of inveterate and old-fashioned Scotch Presbyterianism. Perhaps this is a faithful representation of what any one would have got from the great master thinker. But it tends to make him shrink into a different personage than that of the ideal we have cherished.

MR. S. B. WESTON, who has been forced to sever his ministerial relation to the Unitarian society at Leicester on account of his Free Religious position, preached his farewell sermon Sunday, Feb. 13, to an overflowing congregation, including numerous representatives from the other churches of the village. The pulpit was beautifully decorated with flowers, which combined with other tokens upon the occasion to indicate the general regret in parting from one whose conscientious devotion to his work had been so well attested, and the cordial friendship which had subsisted between him and his society as well as the community. These feelings found farther expression in a social farewell of the friends of Mr. Weston in Leicester, on the following Tuesday evening, at which he was made the unexpected recipient of a handsome sum of money (in addition to the payment of his salary in full) and a warm testimonial letter of regard. The society, though not all agreeing with Mr. Weston's views, appear to be almost unanimous in favor of having him for their minister, if they were only able to support a preacher without the aid of the fund. There is one clause of Mr. Southgate's will in which he says that his "sole purpose" in leaving the fund is "to sustain, strengthen, and build up the society." Mr. Weston's brief ministry seems to have well met this condition, and if the referees had felt free to be guided by this clause of the will rather than by the theological condition, their decision might have been reversed. Mr. Weston addressed the Sunday "Lecture Association" at East Dennis, Mass., last Sunday.

Digitized by Google

The Free Religious Index.

BOSTON, FEBRUARY 24, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in o her words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, MRS. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, MRS. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and MRS. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to December 25	$1632.75
Mrs. W. P. SOUTHWORTH, *Cleveland, O.*	100.00
R. WILKIN, *San Buena Ventura, Cal.*	8.00
Miss KATE C. IRESON, *Lynn, Mass.*	25.00
"A FRIEND," *Lynn, Mass.*	10.00
W. L. FOSTER, *Hanover, Mass.*	4.00
"A FRIEND," *Roxbury, Mass.*	5.00
ROBERT DAVIS, *Lunenburg, Mass.*	10.00
Rev. F. FROTHINGHAM, *Milton, Mass.*	17.00
E. M. DAVIS, *Philadelphia, Pa.*	1.00
W. R. MORGAN, *New York.*	7.00
G. WOLCOTT, *San Francisco, Cal.*	5.00
Miss H. E. STEVENSON, *Boston.*	10.00
W. H. BOUGHTON, *New York.*	10.00
GEORGE MOLNAR, *Aspen, Colorado*	2.00
T. H. MATTHEWS, *New Bedford, Mass.*	5.00
A. A. KNIGHT, *Malden, Mass.* (10th assessment)	10.00
Hon. GEO. HOADLEY, *Cincinnati, O.* (10th assess't).	20.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
Hon. S. E. SEWALL, *Boston*	10.00
Mrs. SARAH L. RUSSELL, *Boston* (for extra copies)	7.00
Dr. D. AYRES, *Brooklyn, N. Y.*	100.00
J. S. JOHNSON, *Almont, Mich.*	10.00
JOHN B. PEIRCE, *Boston*	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
Mrs. HELEN B. BIRD, *Philadelphia* (10th assess't)	10.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution :—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER,
Sec'y F. R. Association.

OUR LECTURE BUREAU.

At last, the lecture work of the Free Religious Association, according to the plan stated in the above standing notice, seems to have been fairly inaugurated. It has taken some time to start it, and as yet it is of modest proportions. But the beginning that has been made is the entering wedge from which large results are possible, if the enterprise is only followed up with wise earnestness. There are three courses of lectures now in operation under the auspices of the Association,—at Revere and Malden and East Dennis, Massachusetts. Each of these courses consists of four lectures. The local interest in them, we learn, has increased as the courses have advanced; and possibly, in cases where the interest warrants, they may be continued beyond the four at first provided. The lecturers who have done and are doing this work, these being at first the most accessible as also well qualified for it, are Messrs. C. D. B. Mills, W. H. Spencer, F. A. Hinckley, L. K. Washburn, S. B. Weston, and Mrs. Anna Garlin Spencer, with one lecture by the Secretary of the Association. Other lecturers, as Mr. M. J. Savage, Colonel Higginson, and Prof. E. S. Morse, have signified their willingness to speak in these or similar courses, when free from the pressure of present engagements. And new courses will probably be opened in other places, when these are finished. Mr. C. D. B. Mills is also authorized, in connection with his own personal lecturing tours in the Middle and Western States, to give lectures on the terms of the Free Religious Association plan in places where he thinks some permanent result may be effected, but the people have not as yet the pecuniary means required for making a beginning.

Of course, one object of these lectures is the spread of liberal and rational ideas in religion; and the lecturers, even more of course, are left free to present their own individual thought in their own way, since it is one of the fundamental principles of the Free Religious Association that no speaker on its platforms anywhere speaks for any opinions but his own. But special effort has also been made to appoint the lectures in places where the soil is already in a measure prepared for the ideas, and a desire is manifest, or may easily become so, to put the ideas to local work in some form of organization. And this object, we trust, will not be lost sight of in the towns where these lectures are given. The plan is intended as in some sense a test of the capacity of the Liberalism which is outside of churches for self-organization for ends of moral and social benefit. Let those who come together for hearing these lectures put to themselves the question whether they cannot in some way, by some simple bond, which shall in no way bind their opinions or limit their inquiries, *keep* together for the moral and social improvement of the communities where they live. Let them ask themselves what are the things in their own neighborhood that most need to be done, in order not only that thought may be free, but that moral culture may be advanced, surrounding evils alleviated, and their towns made pleasanter, safer, and more healthful places of residence. If they are in the country, and can do nothing more, they can at least set out shade trees by the road-side, and start a simple system of village improvements. If they are in large towns or cities, and have the moral sensitiveness and earnestness that Liberalism should especially have, they can but find ways and means for combined beneficence as ample as the need.

"SWEET BELLS JANGLED OUT OF TUNE."

There is much concern apparent in respect to the consequences of what are called the sceptical and materialistic tendencies of our time. Christianity has been defined as, in its essential nature, "the enthusiasm of humanity"; and it is thought that the renunciation of its historic beliefs, now going on under the influence of scientific progress, forebodes the loss of high spiritual aims and the increase of personal selfishness. But the groundlessness of these apprehensions is shown in the fact that there never was a time when humanitarian effort and philanthropy were more varied in their forms nor more active than at present.

It is further observable that a considerable portion of those who are most distinguished for their zeal and sacrifices in these directions belong to the more radical wing of the Church, if they are not wholly outside its pale.

The growing interest in the insane which has of late been manifested is in the line of these reflections. It makes one shudder to read such accounts of the hospitals of less than a hundred years ago as that contained in Bailly's report of those in Paris in *Arago's Biographies*, of the indiscriminate way in which the sick and diseased were huddled together in these places, and the rude and inconsiderate mode of their general administration. And this applies also to the methods of dealing with the insane, even in the most civilized countries, up to comparatively recent time. The progress of science and enlightenment is infusing a finer humanity and devising a more intelligent system of regulation into the conduct of such institutions.

Insanity is no longer attributed to the possession of evil spirits, nor is it considered a sign of the judgment of heaven upon the afflicted one, as formerly, and not so very long ago, but as a pathological condition of mind which calls for the exercise of the most tender and benevolent sympathy, scientific and natural treatment.

A very important gathering of persons to consider the subject here referred to, in this spirit, was called on Saturday evening, February 12, at the residence of Mrs. Fenno Tudor, of this city. While it was freely conceded that there had been a great and very rapid improvement in the conduct of insane asylums, and particularly in New England, so that,

Digitized by Google

under the existing system, the verdict of competent inspectors is, according to the statement of the Governor, that they seem to be almost faultless, it was maintained the present system itself needs important changes, inasmuch as gross abuses are possible under it, as is made evident to the public from time to time, and the whole subject demands more direct and intelligent consideration than it is accustomed to receive.

It was through the influence of such convictions as these, which have been gaining force, of late years, among those who have to deal with this class of cases, in the medical profession, and persons of thoughtful and philanthropic tendencies, that the National Association for the Protection of the Insane and the Prevention of Insanity was organized last summer, at Cleveland, Ohio.

The reception at Mrs. Tudor's was under the auspices of this Association, and designed to promote a local interest in its objects. The attendance included Governor Long, General N. P. Banks, Mr. Frank Sanborn, distinguished for his interest in social science; Robert Treat Paine, Jr., a prominent member of the Board of Associated Charities of this city; Dr. Nathan Allen, whose statistics and studies in relation to population, vitality, and special classes of disease have given him eminent reputation; Dr. Edward Cole, Superintendent of the McLean Insane Asylum, at Somerville, Mass.; and a number of persons of equal note in connection with asylums for the insane, or as physicians, with a considerable representation of ladies, among whom were Mrs. E. D. Cheney, Mrs. A. M. Diaz, and others associated with reform and practical benevolence.

The venerable Hon. Samuel E. Sewall presided over the meeting, which was opened by an address from General Banks, in which he alluded to the custom that formerly prevailed in New England of farming out, as it was called, the poor and the insane, and traced, in a general way, the development of the present system, advocating a better classification of the insane, and giving point to this plea by an illustration drawn from his own experience, showing the necessity for such separation and specific care. At the close of his remarks, General Banks read an appreciative and complimentary address to Governor Long, "for his far-sighted and progressive ideas concerning the care of the insane," expressed in his recent message, signed by the officers of the Association and some twenty-five ladies and gentlemen in different parts of the country. We quote here a portion of the address which appears to us too valuable, in respect to some of its points, to be omitted here:—

When your Excellency, speaking of institutions, says, "It must never be forgotten that the sole persons whose rights are in danger of being overlooked, or whose interests are the one ultimate consideration, are the inmates themselves," adding that "the one vital thing is inspection and full exposure to the public eye," you express truths that can only be questioned by our sensitive pride, or by self-interest at variance with humanity and public spirit. Your recommendation of a more intelligent classification of the insane, which shall separate the criminal and the epileptic insane from the ordinary forms of insanity, and place the recent insane in proper hospitals for active treatment, and the chronic harmless insane under more homelike and economical surroundings, and four other suggestions concerning needless restraint, a modification in the form of buildings, and varied measures for the varying classes of the insane, must commend themselves to the good judgment of every enlightened citizen.

Governor Long followed, and responded with modest grace to the compliment thus paid him, briefly reiterating and emphasizing the views which he had advanced, and that had met with so much favor. A letter was read by Mr. Sanborn from Dr. H. B. Wilbur, Superintendent of the State Asylum for Idiots, Syracuse, N.Y., the president of the Association, in which he stated that there are sixty thousand insane persons in the United States, and that ninety per cent. are incurable, and that there are probably as large a number supported at the public charge. The ratio of the insane to the general population is constantly increasing. Dr. Wilbur enumerates, among the causes of insanity, the crowded population of great cities, the weakening of family ties (so that the dependent are often shaken off as a burden, who might be cared for at home), and the greater tendency to nervous diseases incident to our civilization. Insanity depends upon predisposing rather than exciting causes.

A letter from Dr. Joseph Parish, an eminent authority in Philadelphia, read by Dr. Fisher of South Boston, recommended the establishment of intermediate asylums for those in the incipient stages of insanity, it being held by him that the person affected may, under such circumstances, often be restored. Dr. Nathan Allen believed that in the effort for such restoration it was necessary, first of all, to seek the cause of the malady. He thought ill-health was one of the most fruitful causes of insanity. Intemperance is another, as well as one of the most difficult ones to deal with. There should be hospitals for those who are rendered insane through intemperance. In a letter from Dr. A. Reynolds, Superintendent of the Iowa Insane Asylum, the position was taken that the marriage of all who have been at any time insane, epileptic, or inebriate, should be prohibited by law. Dr. J. M. Kenniston, of Cambridgeport, thought that, in addition to the causes of insanity already referred to, should be named among the more prolific the reading of flashy literature and Spiritualism. His investigations had led him to the conclusion that those associated with Spiritualism were very largely persons under the influence of nervous affections. Other interesting and important papers and remarks were offered by Dr. Walter Channing of this city, Dr. Fisher of the Insane Asylum of South Boston, Dr. Hiram Corson of the Pennsylvania State Insane Asylum, Dr. Hall of Wisconsin, Dr. M. D. Gundy of Maryland, Dr. Temens of Michigan, Dr. Shaw of New York, and others.

But we have already considerably overrun the space intended when we sat down to this article, and can only add, in our hurry to get it to the printers at a late moment, that our own interest in the occasion we have thus cursorily reported, as well as the importance of the subject, must serve for our excuse, if it be needed. D. H. C.

COLONEL INGERSOLL AND THE SECULAR ASSOCIATION.

A paragraph in the *Index* of February 17 seems to call for a brief statement.

If I have been rightly informed, Colonel Ingersoll proposed and inaugurated the movement which led to the formation of the Provisional Secular Association. His name headed the call for the Conference held in the parlors of the Grand Pacific Hotel, Chicago, Nov. 15, 1880. In October, I received from Mr. H. L. Green letters asking me to co perate with Colonel Ingersoll and others, and assuring me that the Colonel, although unable to do much for the movement before the election, would give it his special attention and aid after that event. His presence at the Conference was confidently expected by all who attended. Mr. Chainey, who had recently come from Washington where he had talked with Mr. Ingersoll, received from him the assurance (so he informed me) that he would meet him at the Conference; and he expressed surprise and disappointment at his absence. But it seems Mr. Ingersoll had decided—just when I cannot state, but evidently some time after the Presidential election—not to attend the Conference and not to have anything to do with the movement. If I mistake not, Mr. Green told me at the Conference that he had a private letter from the Colonel, stating that he would not serve as president of the organization to be formed. This was an indication to me that the association could not rely upon help from him, and I questioned the wisdom of adding his name to the finance committee; but others thought he would not object to serving in that capacity, and he was made chairman of that committee.

His course seems not to have been influenced by anything that the Conference did or did not do. The reason of his withdrawal, quoted in the *Index*,—"a desire to be untrammelled by organizations and to stand alone, his experience with a previous organization not having been satisfactory,"—must have occurred to him *before* he headed the call for a conference. He probably had *other* reasons for withdrawing from a movement he had started,—reasons he may not care to give, and any inquiry into which he might regard as an impertinence.

Colonel Ingersoll's prominence naturally makes very desirable his support of a recently organized movement, with the inception of which his name was publicly identified; but something has been accomplished, and yet more may be, without his assistance and in spite of his desertion. It is a profound satisfaction to believe, as I do, that whatever course individuals, influenced by personal considerations, may see fit to pursue, or whatever becomes even of organizations formed from time to time by self-sacrificing, hopeful men and women to advance this reform, it is now so strong and gaining so rapidly in strength and public favor that its triumph is assured. I will add, however, that the interest which has been manifested in the proceedings of the sixty persons who met in a hotel parlor in Chicago, and the stimulus given by that meeting to the discussion of State secularization in the influential journals of the country, are quite sufficient to justify the Committee on Correspondence and Organization in issuing, at no very distant date, a call for another convention, with a view to a permanent and a larger and more effective organization. B. F. U.

[We are glad to have Mr. Underwood's statement. Our paragraph, however, had no reference to the Committee on Correspondence appointed by the Chicago Conference, but to the Committee who sent out the circulars calling that Conference.—Ed.]

An explanation is due to our readers for our failure to keep the promise that we would print one of Mr. Adler's lectures each month during the season of their delivery. We have done all that was possible on our part to make the promise good, and therefore wish to state on behalf of Mr. Adler, as well as ourselves, that circumstances unforeseen when he assented to the promise have absolutely prevented him, on his part, from strictly adhering to it. His peculiar method of preparing his lectures,—only writing them out in part beforehand, and then, though having the matter carefully laid out in his thought, speaking wholly without a manuscript, and, even if a stenographic report be taken as he speaks, not permitting it to go to the printer without his own elaborate revision,—this makes the labor of getting a lecture ready for the press almost as much as the writing of it out in the first place would be. And during these last months Mr. Adler has not been in a condition to assume any additional labor. The continued and at times critical illness of his wife, and the increasing cares brought upon him by the manifold demands of his society, have used up his strength to the very verge

Digitized by Google

of endurance. Our readers, therefore, who by the few lectures of his we have printed have had their appetite whetted for more, must exercise patience, and beyond all things hope that he will not push his powers to so severe a strain as to snap irreparably the sinews of health. We trust that next week we may be able to give his lecture of last Sunday, though we do not dare absolutely to promise it. It was to be on the topic,—"The Eternal Principle of Morality, and its Various Transformations through the Ages,"—the first of a series on the Foundations of Morality. Nothing would please us more than to give to the public through our columns this whole timely discussion by him of such a theme; but we can only hold out a hope for some of the series.

LITTLE DELAWARE, as we have already announced, has gone to the rescue of Omnipotence against Colonel Ingersoll's attacks. This is what Judge Comegys said to the grand jury: "This city, not long ago, was used as a theatre for the promulgation of sentiments at war with the religion of the Bible. Blasphemous language was used, near where we are assembled, by an audacious disciple of the defamers of revealed religion, for the purpose of exposing its doctrine to contempt and ridicule; and, to what some consider the reproach of the people of this city, no man stepped forward to call him to account for his defiance of the law of the State. I say to you that the law of this State is against the insulting of God by reproachful or derogatory language or expressions, and exciting the passions of the people by treating their religion with contempt. . . . We respect free speech, and shall protect it when the public peace shall not be disturbed by it, or is not in danger of being so; but we shall not consent to allow the privilege to be used, if we can help it, to the dishonor of the God of Jew and Gentile, Hebrew and Christian, in whose existence and omnipotence the people of this State believe, and whom they fear and also trust, or in the revilement or reproach of Christ, or the disparagement of the religion he taught."

OUR contributor, F. M. H., writes: "Those who wish to understand Emerson's views of philosophy would do well to study Schelling's system, which is fully described by Lewes, Bowen, Schwegler, the *Journal of Speculative Philosophy*, etc., and which exerted great influence over Cousin and Coleridge."

SCIENCE AND RELIGION.

HAVING occasion not long since to consult Gray's *School and Field Book of Botany*, we were considerably surprised at coming across the following paragraph in the "Lesson" on "Species and Kinds": "All the descendants from the same stock therefore compose one species. And it was from our observing that the several sorts of plants or animals steadily reproduce themselves . . . that the idea of species originated. So we are led to conclude that the Creator established a definite number of species at the beginning, which have continued by propagation, each after its kind." Now, we have no hesitation whatever in saying that Professor Gray does not believe this passage as it stands. It contains a remnant of his old views, held in common with many naturalists before the principle of natural selection was established on its present basis. And we call attention to this paragraph: first, as an example of the gross carelessness with which some of our most honored men will allow their names to remain appended to the expression of beliefs which they have ceased to hold; and, second, as an illustration of the method by which children's minds are perverted by the theology which is unnecessarily injected into the text-books of our public schools. Gray's botanies are deservedly standard works; but neither Professor Gray nor his publishers, Ivison, Blakeman, Taylor & Co., do themselves any credit in thus propagating false views for a purpose which we can only conjecture to be the saving of the expense of a new stereotype plate. The book we quote from was printed in 1877, eighteen years after the publication of the *Origin of Species*.

SCIENCE is certainly doing a great deal for the salvation of men's bodies, however little concern it may seem to have for their souls. It has lately taken hold of the long notorious fogs of London, which are known to occasion or to greatly aggravate various forms of disease, the death rate always rising rapidly during their continuance. Coal gas, which has been without doubt one of the most efficient causes of their mischief, may now be practically dispensed with. Mr. W. D. Scott Moncrief proposes a plan, which is in brief this: That the gas companies, instead of taking, as now, ten thousand cubic feet of gas from each ton of coal, take only one-third of this amount, passing three times the amount of coal through the retort. The results would be that the community would have twenty-four-candle gas instead of sixteen-candle gas: the gas companies would have double their present quantity of by-products, —tar and ammoniacal liquids,—and would have for sale also a fuel making a cheerful and smokeless fire, and giving out twenty per cent. more heat than common coal. The comments upon this scheme have been numerous and favorable; and Mr. Moncrief has since announced its practical success as tried by one of the gas companies. In the same line of improvement, Dr. Siemens, whose name is well known, has invented a grate for the smokeless consumption of gas and coke. This is also a practical success, and many persons are now exulting in the prospect of a "smokeless London."

A "SMOKELESS LONDON" may be within the limits of the possible; but, since Mr. Moncrief's plan was first proposed, a discovery has been made, which seems to leave but little hope of a fogless London. The discovery is so remarkable that *Nature*, contrary to custom, calls the special attention of its readers to it, as recorded in a paper recently read by Mr. John Aitken before the Royal Society of Edinburgh, on the subject of "Dust, Fogs, and Clouds." The main fact discovered by Mr. Aitken is that dust is always the germ of which fogs and clouds are the developed phenomena, or, in other words, that the vapor of water never becomes visible unless each minute globule is condensed about a particle of dust. Steam admitted to a receiver filled with common air gives the usual cloudy form of condensation, but, when admitted to a receiver filled with filtered air, no condensation whatever appears. The air remains supersaturated and perfectly transparent. We have not space to describe Mr. Aitken's experiments, but the conclusions are: "(1) that whenever water vapor condenses in the atmosphere it always does so on some solid nucleus; (2) that dust-particles in the air form the nuclei on which the vapor condenses; (3) that if there was no dust there would be no fogs, no clouds, no mists, and probably no rain, and that the supersaturated air would convert every object on the surface of the earth into a condenser on which it would deposit; (4) our breath when it becomes visible on a cold morning, and every puff of steam as it escapes into the air, show the impure and dusty condition of our atmosphere." The word "dust" in this connection does not refer to what is usually called dust, but to infinitesimally small and invisible particles; and to this dust anything which breaks up matter into small particles contributes a share. All the products of heat and combustion, therefore, contribute to this fog-producing dust. Substances vary in their power of producing fog. Common salt and sulphur were the most active substances experimented with. The vapors of other substances than water were tested, and found to obey the same rule: cloud condensation would take place only in the presence of nuclei on which to deposit. Mr. Aitken's discovery is one of those exceedingly fertile discoveries which are sure to be the forerunners of many others of great practical moment. The discovery opens up new lines of inquiry in meteorology and in several other sciences. We may conclude this paragraph with the words of *Nature*: "We have said enough to show that the paper is one of interest, not only to the physicist and the meteorologist, but also (and perhaps even specially) to the physiologist and the sanitarian"; and, we may add, to the Free Religionist, because making necessary a change in the form of expression, at least, of a considerable amount of popular theology.

R. C.

AMONG THE AMERICANS.

Famous Preachers.

When I was in Hamilton, the first city in Canada you reach after leaving Niagara, the Mayor had kindly come down to the Grand Hotel to take me to visit the Fair. As I stepped into his carriage, he said, "That is the Rev. Mr. Beecher sitting in the shade at your door." Thereupon I said, "I must go and speak to him." In the angle of the portico sat a gentleman reading a newspaper: he was dressed in black, and wearing a wide-brimmed white felt hat that served to intercept stray rays of the fierce sun on the letter-press. Approaching him, I said, "Mr. Beecher, eighteen years ago, you told me that when I was next near to you I was to come to you, and not write to you. This is the first time since, that I have had the opportunity of seeing you. How do you do?" He rose, looked at me with his dark, bright eyes, and shaking hands with me very cordially said, "I am delighted to see you; but who are you?" I answered, "Mr. Holyoake, of London." "Are you," he said, "George Jacob Holyoake?" Upon answering, "Yes," I found I had no reason to regret the abruptness with which I had introduced myself. He desired me when next I returned to New York to let him know my address, as he wished to have a morning conversation with me. Some weeks later, being again in New York, I sent him the information, but no reply or visit followed. One Sunday morning, I went over the water to hear him preach in his church at Brooklyn. The church was very crowded; and when my friend who accompanied me mentioned to one of the officers of the church that I was a stranger from London, and desirous of hearing the famous preacher, a convenient seat was found, or made for me.

While we were singing, I looked over the hymn, in which were the following lines:—

> "Let Heaven begin the solemn word,
> And send it dreadful down to hell."

It was a hymn of Dr. Watts. If I remember rightly, these were among the lines we sung. I wondered how a man of Mr. Beecher's cultivated taste could admit lines so painful and discordant to appear in a hymn-book of his church. The solemn words of religion ought not to be "dreadful"; and, if they were "dreadful," there must be enough of misery in hell without sending them there. Mr. Beecher's discourse, like all he delivers, was very remarkable. With the greater part, I could entirely coincide. It contained a vivid description of the scantiness of the general records of Christianity, so far as it was promulgated by the Scriptural founder. Christ had written nothing himself. Those who professed to record what he said were themselves mostly illiterate. No stenography existed in Judea. Though we are told the world would not contain all the books if his sayings were fully reported, we have but a comparatively brief record of them: we cannot, therefore, fully judge of their beauty, completeness, or variety. Through whose hands the apostolic records have passed, what changes they sustained, what interpolations they have suffered, no man can tell. It was impossible not to

Digitized by Google

be impressed in favor of Christianity preached with this manly candor.

The discourse was founded upon a text where Christ takes leave of his disciples, promising to communicate with them on another occasion fuller particulars of his mission. His crucifixion following, a fuller communication was never made. Hence, argued the preacher, we know not all that really was in the mind of Christ. After mentioning two cardinal subjects upon which Christ would have undoubtedly spoken, had his life been prolonged, the preacher came to the third. All along he had spoken in an undertone, low and clear, which penetrated to every part of the chapel, then breaking into his familiar loudness and finished emphasis of tone, and looking down to where I sat, he said, "The third subject upon which Christ would have spoken, foreseeing, as he must have done, the future needs of society, would have been Coöperation." I was startled at the communication. I had heard that Mr. Beecher had a quick eye to perceive and identify strangers in his congregation. He certainly could not have known that I should be there; and, if his introduction of cooperation was a coincidence, it was remarkable, and, if designed after becoming aware of my being there, it was a masterpiece of facility of resource. What he said was expressed as an inseparable part of narration, which was delivered throughout with unerring, unhesitating precision. His language, manner, and action were more finished than when I heard him in Exeter Hall in the days of the civil war. His preaching is entirely that of a gentleman as well as an orator; and from what I read of lectures of his delivered elsewhere, while I was in the States, I judge that his reputation depended, not only upon his excellence as a speaker, but upon the boldness and originality of idea found more or less in every address. There are other preachers in America who preach with perhaps equal brilliance; but I heard of no one who speaks so frequently with such sustained newness of thought. What he said upon coöperation, as a new element promising to instil more morality into commercial life, showed a complete comprehension of its character. The sacrament followed the morning service on that day; and, as I could not be a communicant, I left, as my presence there could only have implied a curiosity inconsistent with the spirit of the ceremony. As a hearer in the church, I was, as it were, a natural guest of the congregation, while only those of a common conviction could be properly present at a communion service. Otherwise, I should have remained, for the sake of speaking with Mr. Beecher again at the close. Anyhow, I caused information to reach him that day of the hours I should be happy to see him at the Hoffmann House, or when I could call upon him at Brooklyn Heights, if that was more convenient to him; but Mr. Beecher made no sign. A few weeks later, being again at Boston, I mentioned to Wendell Phillips the circumstance. "Oh," he said, "that is just like Beecher. A friend of his, who had been in Europe, met with some choice ecclesiastical engravings, which he believed it would give Mr. Beecher great pleasure to possess. They were of some value, and after he had had them mounted he sent them to him. Months elapsed, and he had no acknowledgment of them. At length, he sent a note, saying he did not desire to trouble Mr. Beecher to write a letter to him, but he should be glad of just a word by which he might know that the parcel had not miscarried. No answer arrived. One day, some three months later, the presenter of the engravings was passing down the Lexington Avenue, at a point where the streets cross at right angles: a gentleman, rapidly walking, came in collision with him, who, prodding him on the breast, said, 'I got your parcel,' and darted on. It was Mr. Beecher, and that was his acknowledgment." Mr. Phillips said Mr. Beecher was a busy man, upon whom so many public and private duties were pressed that his desire to serve the many often deprived him of the opportunity, which would be very pleasant to him, of showing courtesy to individuals.

Though we never met more, Mr. Beecher sent me a very genial letter on my leaving America, which, being characteristic of the writer, I may cite here:—

BROOKLYN, N.Y., 124 Columbia Heights.

Dear Sir,—I did want to see you, and set several days to call; but the pressure of home duties obliterated every arrangement I had made, and you will go home leaving me only two snatches of a sight of you.

You will leave a good impression behind you. I admire your prudence and your good spirit, and am deeply interested in the cause that you have so much at heart. The egg once hatched can never get back to egg again. The workingmen of the world can never get back to what are called the "good old days." They must go forward. In finding the path, the pioneers will make many circuits, and track back again a good many times. While my mind naturally has led me to think more of the intellectual and moral elevation of the common people than of their commercial and industrial necessities, I have not been unmindful of these other things, and have rejoiced to see such experiments made as those which you narrate. In every feasible plan for the enlargement of the great under mass of men, I am with you heart and hand.

I hope the sea may deal gently with you. May He "who hath his way in the whirlwind and in the storm, who sitteth King upon the flood," preserve you, and let you see prosperity for all the rest of your days.

Very cordially yours,

HENRY WARD BEECHER.

It is clear from this letter that Mr. Beecher remembered seeing me at Hamilton, Ontario, and in Brooklyn Church. The "prudence" referred to was merely that of keeping the subject of coöperation clear of other things. This was simply my duty. It is a main condition of advocacy not to let the subject get confused in the public mind with any other subject. For a new idea to be distinctly apprehended, it must be seen many times, always seen distinctly, and seen by itself.

Rev. Robert Collyer, well regarded in England as in America, is of commanding stature, and has what in an Englishman is always to be admired—when found—confidence without arrogance. Dr. Bartol, in describing Dr. Channing, the famous Boston preacher, stated his weight to be about a hundred pounds. If oratory goes by weight, Mr. Collyer holds no mean rank. When Dr. Channing, the slender, gave out the line of the hymn,

"Angel, roll that stone away,"

the congregation thought they heard it rumbling on its way. If Mr. Collyer gave out the line, they would really have heard it move, there is such genial authority in his voice. When the deputation from a spacious church in New York came to Chicago to invite Mr. Collyer to be their minister, they had but one misgiving,—"would his voice fill the place." "If that is all," said the preacher, "I shall do, for my voice is cramped in Chicago." His voice would reach across a prairie. If John the Baptist spoke with his pleasant power, I do not wonder that the desert was crowded with hearers. Strong sense borne on a strong voice is influential speaking. When weighty sense sets out on a weak voice, it falls to the ground before it reaches half the hearers. At Mr. Collyer's church, in New York, I met the Poughkeepsie seer, Andrew Jackson Davis. I never met a seer in the flesh before, and was surprised to find that he was graceful, pleasant, and human. I congratulated him on the advantage he had over all of us in having the secrets of two worlds at his disposal.

Rev. Robert Collyer was one of the few ministers who felt that it was his duty to protest against slavery, come what might. He told the deacons of his congregation of his intent, who prayed him to reconsider it, as he would "burst up the church." He answered like an Anglo-American, "Then it has got to burst." He entered his pulpit in Chicago, and began his protesting sermon. The war was coming then, but had not broken out. He had not spoken long before he observed a commotion at the end of the church. The hearers were conversing from pew to pew. The buzzing voices travelled near to him. He thought the church was about to "burst up" before he had made his protest, when, seeing that he was ignorant of the cause of the commotion, a hearer leaped up, and called out that the "Southerners had fired upon Fort Sumter." That was the news that had set the worshippers on fire. All the church leaped up with inconceivable emotion. "Then," said the brave preacher, "I shall take a new text,—'Let him who has no sword sell his garment, and buy one.' " Then all the church went mad,—Mr. Collyer said he was as mad as any of them,—and the choir sung "Yankee Doodle."

The church witnessed a similar scene for several Sundays. The churches were freed in a night from the yoke of slavery, and religion has been sweeter in America ever since. Not only the almighty dollar was forgotten, but every family in the North, in the highest class as well as the humblest, gave a father or a son to die in the noblest war ever waged for freedom. Englishmen must have an imperishable respect for America, which made these sacrifices for a generous sentiment. They fought for the freedom of a race which could not requite them, whom they did not like, and whose management would bring untold trouble upon them for years to come. But they would no longer bear the shame of holding human beings in slavery.

One of the remarkable preachers of New York is Dr. Felix Adler, who was some time professor at Cornell University. His father was an eminent Rabbi; but his son, Dr. Felix, while retaining all the passion and fervor of the Jewish faith, no longer insists upon its ceremonials, but rather upon the moral holiness of life. He is the founder of a church of Ethical Culture, which meets in the Chickering Hall, New York. The congregation includes a large proportion of Jews; and at the morning service, at which I was present, there were one thousand to fifteen hundred persons assembled. The platform had no assistance from art, which it wanted. But the preacher soon caused you to forget that. Professor Adler is a slender, middle-statured gentleman, apparently thirty or thirty-five years of age, with a glistening eye and sleepy features, denoting rather latent passion than languor. His voice is pleasant, with a sincere tone. Stepping toward the front, but not in the centre of the copious stage of Chickering Hall, without altar, book, or note, he spoke for an hour with eloquence and enthusiasm, which held everybody in attention. I never heard a discourse anywhere like his as to ideas. His argument set forth that the church believed in morality, not because God required it, but because humanity needed it; not because it might be rewarded hereafter, but because the reward of right-doing was here, and because the neglect of it followed every man like the shadow of an evil spirit, from which there was no escape. The love of God and the hope of future life were *graces* of conviction. God has not set his bow in the clouds more palpably than he has set the sign of morality in every house, in every street. Men may disbelieve the priests, but they cannot disbelieve their own daily experience. The gods had not left morality dependent upon the rise and fall of churches. The philosopher was a greater teacher of morality than the theologian. Since the death of my friend, the Rev. Thomas Binney, who taught men "how to make the best of both worlds," I have heard from no pulpit arguments like those of Dr. Adler. The church of culture and morality proves itself to be one of charity and enthusiasm. One of the congregation, Mr. Joseph Seligman, had just given ten thousand dollars for promoting the kindergarten and industrial schools of the church, which have great repute.

GEORGE JACOB HOLYOAKE.

[We are to have hereafter the exclusive use for the *Index* of the advance proof-sheets of the articles on America, which Mr. Holyoake is publishing in the *Co-operative News* in England,—ED.]

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these with great freedom, and not of necessity at all. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.
THE VEGETABLE KINGDOM.
THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 1.—Introductory.

The Wonders of Creation.

What kind of a world do we live in?

What happens in the spring? In the summer? In the autumn? In the winter?

What may we see in all seasons of the year?

Is there anything we see which has no use?

Does everything have a history?

Who was it who said, "Knowledge is power"?

[Bacon.]

What did Solomon say about the strength of the wise man?

[Proverbs xxiv., 5.]

What do these sayings mean to us?

Do we always know what we say we know?

Give an example of that kind.

Can we see any end to what we may learn?

Digitized by Google

Did any one ever know everything?
Can any one ever know everything?
What did Sir Isaac Newton say of what he knew?

[I have only picked up a few pebbles on the beach of the infinite ocean of Truth.]

What is a book?
Are all books made of paper?
What did Shakespeare say about that?

[As You Like It. Act ii., Scene 1.]

What did he mean by these lines?
What, then, is the great book we are about to study?

SELECTIONS.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.—*Bryant.*

The commonest things in the world are adorned, not with ornaments which are put on, but with beauty which grows out of their substance, which affects their form and shines through every lineament.—*Parker.*

He who knows what sweets and virtues are in the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man.—*Emerson.*

Go forth under the open sky, and list
To Nature's teachings.—*Bryant.*

One touch of Nature makes the whole world kin.
—*Shakespeare.*

All are needed by each one,
Nothing is fair or good alone.—*Emerson.*

Suggestions to Leader.—Master the thought of the study yourself. Encourage the children to form their own ideas about the world and its processes: do not impose yours upon them. Show them the value of history and the difference between real and superficial knowledge. Let each member of the group commit one of the selections, and be careful to explain their meaning in every case. Also encourage the children to select for themselves something bearing upon the subject of the study.

Study 2.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Stones, and What they tell us.

Articles 15–31 inclusive.

Specimens: Sandstone, Granite, Chalk, Felspar, Mica, and Quartz.

How many kinds of books are there?
What is the important part of a book?
How should we classify books?
What, then, is a Principle of Classification concerning books?
Where did Shakespeare say we could find sermons?
And these are a part of what great book?
Are there many kinds of stones?
How will our Principle of Classification apply to stones?
Is it easy to read the contents of stones?
What is this?

[Show each of the children the piece of Sandstone, and have them describe it, each in his own way.]

Is this Sandstone made up of large or small grains?
What shape are the grains?
If we scrape off a little of the surface, what do we find these grains to be?

[Illustrate practically.]

How do these grains lie together?
Is Sandstone always of the same color?
What usually gives it its color?
Sandstone, then, is what?
Here is another stone: what is this?

[Show the piece of Granite, and have the children tell the difference between it and the Sandstone.]

Does the Granite contain any rounded grains?
What does it contain?

[Show here the separate specimens of Felspar, Mica, and Quartz. Also help the children to find them in the Granite.]

Do the crystals in Granite occur in regular order?
Granite, then, is what?
What kind of a stone is this?

[Show the piece of Chalk, calling out the views of the children as before. If possible, secure the use of a powerful magnifying-glass for this examination. If impossible to do that, the picture on page 13 of the Geology will do very well.]

How does Chalk *seem* to differ from Sandstone and Granite?
How does it *really* differ?
Where does it get its grains?
How, then, may Chalk be described?
And Sandstone, Granite, and Chalk are examples of what?
So that the sermons which the stones preach tell us what?
What do they say to us of order and law in Nature?
How do they indicate intelligent design?

SELECTIONS.

In the universe, all is done according to law, by the regular and orderly action of the forces thereof.—*Parker.*

Order is the law of all intelligent existence.—*Blakie.*

Some objects please our eyes
Which out of Nature's common order rise,
The shapeless rock, or hanging precipice.—*Pope.*

Nothing in Nature, much less conscious being,
Was e'er created solely for itself.—*Young.*

Nature, through all her works in great degree,
Borrows a blessing from variety.—*Churchill.*

Nor chaos-like together crushed and bruis'd,
But, as the world, harmoniously confus'd,
Where order in variety we see,
And where, though all things differ, all agree.—*Pope.*

Suggestions to Leader.—Master the thought of the study, and encourage the children to do the same, as before and always. It is very important to have the specimens. Perhaps you and your children can collect some of them. The others can be had at Natural History stores at very slight expense. Let each member of the group commit one of the selections as before, and be careful that all understand their meaning and their application to the study.

FOREIGN.

THE Roman Academy of Sciences has awarded half of the King Humbert Prize, now awarded for the first time, to the German astronomer, Dr. Wilhelm Tempel, director of the Acetri Observatory of Florence, for his observation on nebulæ.

WRITING to a gentleman at Failsworth, who complained that a clergyman compelled a Non-conformist to bury his child in an obscure portion of the churchyard, the Judge-Advocate-General says that the clergyman has acted contrary to the spirit, if not the letter, of the Burials Act, and adds that, if clergymen do not mind, the management of churchyards will be taken out of their hands.

JOHN DUNCAN, a poor Aberdeen weaver, has presented to the University of Aberdeen his herbarium of nearly twelve hundred British plants, gathered by him all over the country, from Northumberland to Banff, while acting as a harvest laborer. The story of Duncan was told in *Good Words* for 1878 by William Jolly. And now it would seem that the poor and intelligent weaver is so reduced in circumstances as to be compelled to accept parochial relief.—*Nature.*

A DESPATCH to the *Pall Mall Gazette* of January 21 says: "A banquet was given last night to M. Gambetta by the wine-shop keepers of the Temple Quartier of Paris, about a thousand persons sitting down to table. The President of the Chamber said that the municipal elections proved that the Democracy was master of itself. It was the Democracy that had made the Republic, and the elections for the Senate and Chamber would likewise end in a triumph for the Democracy, the Republic, and the Fatherland."

THE simplest post-office in the world is in Magellan Straits, and has been established there for some years past. It consists of a small cask, which is chained to the rock of the extreme cape in the straits, opposite Tierra del Fuego. Each passing ship sends a boat to open the cask, and to take letters out and place others into it. The post-office is self-acting therefore: it is under the protection of the navies of all nations, and up to the present there is not one case to report in which any abuse of privileges it affords has taken place.—*Nature.*

REMODELLED regulations have been issued for the elementary schools in France. They forbid corporal punishment, and provide that the wish of the father shall always be consulted as to participation in religious instruction; that children shall not be sent to church for catechism or service, except out of class hours; that the teacher shall not be bound to take them or watch over them there; that Sundays and Thursdays shall be holidays; and that punishments shall consist of bad marks, reprimand, partial privation of recreation, detention after school-hours, and temporary exclusion, not exceeding two days.

A NEW society has been formed in Paris, under the auspices of such well-known democratic leaders and writers as Paul Bert, Victor Poussin, Schölcher, Gagneur, and others for the prosecution of the "Kulturkampf." One object of the society will be to lend assistance to all members of the clergy or religious bodies who, having ceased to believe in the doctrines thereof, and having no stain on their character, wish to recommence life as civilians. Another object of the society is to secure a civil interment to all dying persons who may desire it, in spite of family opposition. The main object of the society, however, is not to assist ex-abbés and ex-curés to console the dying, but to diffuse intellectual light among the living by means of lectures, cheap issues of philosophical and scientific works, reunions of schools and schoolmasters, etc. It also proposes to establish social festivals on a magnificent scale in commemoration of the various acts and events of civic life. The diffusion of culture *pur et simple* by means of the fine arts is to form an important feature in its operations. Cohesions to the new society, called "L'Union démocratique de Propagande anticléricale," are pouring in from all parts of France. —*Pall Mall Budget.*

THE London *Weekly Despatch* recently contained this item: "Disgraceful Disclosures.—Farther revelations have been made at the Croydon Petty Sessions concerning the way that the laboring poor are living. The discoveries arose out of an assault case, in which the prisoners, named Ward, were sent to jail for twenty-one days' hard labor. The prisoners, prosecutor and his wife, and three children, all lived in one room or compartment, in a building known as Mr. Still's Huts, at Addington. The building in question was divided into compartments, the internal measurements of which are 13 feet 9 inches by 10 feet, and the height from the floor to the roof is 6 feet 3 inches. At the time the assault took place there were living in these six pens or compartments no less than fifty persons (twenty-nine adults and twenty-one children, some of whom were fourteen and fifteen years of age). There was thus an average of about eight persons in each of these compartments. No means of ventilation whatever were provided, and light was only let in by means of certain glass tiles in the roof. The floor of the pens was made of concrete, upon which straw was laid down to answer the purposes of a bed. The cooking was performed in a common department; and the refuse of the families dwelling in them was thrown outside the compartments, where it lay. Mr. Still's foreman admitted that the building had been put up for the express purpose of accommodating laboring people working on the farm. The magistrates expressed surprise that the sanitary authorities had allowed this state of things to exist; and the chairman said that the work of philanthropists was to a large extent thrown away, because they did not take sufficient interest in the way in which people were allowed to live. The matter of these huts is receiving the attention of the sanitary authorities, whose officer has prepared a report for submission to them at their next meeting."

REFUGE OF SUPERSTITION.

The Bible.

[Dwight L. Moody, before the Illinois State Sunday School Convention.]

I WANT to open the subject this morning by saying that we have but one Bible. The impression among a great many people, at the present time, is that we have two Bibles,—what is called the Old Testament and the New. I am annoyed sometimes to hear intelligent Christians say that they believe in the contents of the New Testament, but don't believe in the teachings of the Old. There is an impression abroad that the Old Testament has passed out of date,—that it was good for the antediluvians, good for the Mosaic dispensation, but that the New Testament has superseded it, and that it is good for history only, and poor at that, in a good many points it is not reliable,—that it is not authentic. Now, I want to say that the Old Testament and the New go together, that they are one book.... All Scripture is given by inspiration, not part of it. When Paul wrote about the scriptures, he had reference to the Old Testament. "All scripture," says Paul, "is given by inspration of God." He believed in the Old Testament. Now, you will find, by reading the New Testament carefully, that our Lord quotes from twenty-two books of the Old Testament. There are thirty-nine books in

Digitized by Google

the Old Testament, and our Lord quotes from twenty-two of them. In Matthew there are nearly one hundred passages that refer to the Old Testament. Nineteen books are quoted from in Matthew alone .... Now there is another class of people who tell us that the first five books of the Bible are not true, they are not authentic, and all that. Now, you will find the Master quoting from Deuteronomy perhaps as much as from any other book. Deuteronomy and Isaiah seem to be the two favorite books that he quotes from. In Matthew, eighteen times he refers to Deuteronomy, twenty times he refers to the prophecy of Isaiah. From the prophecy of Daniel there are fourteen quotations. From the Book of Exodus there are fourteen quotations. Our Master quotes from the Psalms sixteen times. When he had that conflict with Satan, he quoted twice from Deuteronomy and once from the Psalms. When he wanted to overcome Satan, he said, "It is written." What we want is to follow in the footsteps of our Master; and, when we are attacked by these infidels and sceptics, we must meet them with, "Thus saith the Lord." That will settle it. I tell you, this one sentence, "Thus saith the Lord," is worth more than all the traditions of the fathers. It is not what the Church teaches to-day, nor what our forefathers taught, but what is the word of God. That is what we want. Very often I have heard men say, "You don't believe in the flood, do you?" Yes, I believe in the flood. I was going to preach about Noah one time, and a man came to me and said, "Why, you are not going to preach on that old story of the flood?" "Yes." "Why, you don't believe that, do you?" "Oh, yes." "Well," said he, "I thought we had got beyond that. That is a fable." "Well," said I, "you believe in the New Testament, don't you?" Said he, "Yes, I believe in the New Testament." "Well, in the New Testament the Lord says, 'As it was in the days of Noah, so shall it be in the coming of the Son of man.' The Son of God put his seal to that very thing. If you throw out the flood, you throw out the whole Book of Genesis." Another man said, "You don't believe in the story of the destruction of Sodom, do you?" "Oh, yes. It says in the New Testament, 'As it was in the days of Lot, so shall it be in the coming of the Son of man.' And the Son of God has put his seal to that very narrative." Another man said, "You don't believe in the story of Lot's wife, do you?" "Oh, yes. I believe in that, because the Master said, 'Remember Lot's wife.'"—*Exchange paper.*

JESTINGS.

Two Freshmen in the library, discussing English literature: *First Freshman:* "Do you like Dickens' stories?" *Second Freshman:* "Oh, yes. Those I've read. Especially *Pickwick* and *Oliver Optic.*" *First Freshman:* "Yes, *Oliver Optic* is a good book."

Doctor: "Oh, there you are, Smith! How's the wife?" *Farmer:* "Wuss, I'm afeared, sir." *Doctor:* "Indeed! Is she wandering?" *Farmer:* "No, no: she's sensible. That's what I'm afeared of. I never knowed her so sensible. She's onnaturally sensible."

A Jerseyman, who attended prayer-meeting with his daughter, felt compelled to rise up and remark: "I want to be good and go to heaven: but, if those fellers don't stop winking at Mary, there will be a good deal of prancing around here the first thing they know."

While the very young daughter of a country clergyman was playing in the garden one day, a stranger came along, and inquired if her father was at home. "No," she replied; "but my mother is in the house, and she will pray with you, you poor miserable sinner!"

An old lady from New Bedford visited Boston recently, for the first time, and, while viewing the attractions of the Public Garden, was pointed out the bronze statue of Charles Sumner. "Well, I declare," the old lady remarked, "I never knew Sumner was a colored man before."

It is mighty embarrassing to a man who has some religious friends staying with him to have his dog, which has been very quiet during week-days, begin right after breakfast Sunday to run to the gun in the corner and then to his master, and wag his tail, and then run back to the gun again.

Yesterday morning, the Rev. Willis offered the Lord's Prayer in the Nevada senate. When he had finished, Doolin leaned over to Hammond, and remarked: "He stole that prayer, and I'll bet on it. I heard the same ideas expressed at Eureka at a funeral over two years ago."—*Carson City Appeal.*

This is the way a young lady Sabbath-school teacher in a New England town exhorted her class of boys: "Now, children, if you'll be good children,—read your Bible, say your prayers, go to church, and never say naughty words,—you'll go to heaven, and that will be perfectly splendid. But if you are not good children,—if you don't read your Bible and say your prayers and go to church, and if you do say naughty words,—you'll go to hell, and that will be perfectly ridiculous."—*Rutland Herald.*

A promising youth of five rather mature summers was saying his prayers. The little fellow had set up beyond his usual bed hour to see a procession, with its flaming torches and loud huzzas, go by. It was his custom to say the little prayer, "Now I lay me down to sleep," and then to add, "God bless mamma and papa," etc. On this particular evening, his ears and heart were full of what he had seen and heard, but he managed to get through with "Now I lay me" with perfect propriety. Having omitted the rest of the prayer, his mother said chidingly, "Willie, haven't you forgot something?" "Oh, yes, mamma," he replied. Then bending his head in reverential attitude, he cried out: "Hurrah for God! Amen."

Two weeks since, a proposition to illuminate Paradise Hall, the meeting-place of the Detroit Limekiln Club, was discussed, and held over to await facts and figures promised by Brother Gardner. He now announced that he was ready to say a few words. "It seems to me," he began, "dat de mo' light we git in dis hall, de wuss our furnchur will look to us. In dis subdued light, we kin sort o' hide our feet, our old cloze, an' de bald spots on our heads. Dar's sunthin' 'bout de smell ob kerosene ile that exhilarates us, an' we know dat de cost o' lightin' up am only twenty-one cents per meetin'. We has bought de lamps, have four gallons of ile in stock, an' any change now would put us to a smart loss. De time fur puttin' in de 'lectrick light hasn' arove yet, an' I must place my weto on any furder purceedin's."—*Detroit Free Press.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

Author's American Edition. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 Tremont Place, Boston.

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?
Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday-School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

GOOD PHOTOGRAPHS

OF

O. B [illegible]THINGHAM,
[illegible] ABBOT,
[illegible]NSON,
[illegible]AN,
[illegible]RE,
[illegible]YSEY,
A. [illegible]EVENS,
[illegible]K. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

FOR LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 584.
VOL. I., NEW SERIES.—NO. 36.

BOSTON, MASS., THURSDAY, MARCH 3, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE only liberty that is valuable is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government as in its substance and vital principle.—*Burke.*

GOVERNMENT cannot make a law: it can only pronounce that which was the law before its organization; namely, the moral result of the imperishable relations of things.—*Shelley.*

IF you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it, not for insolence, but seriously, as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—*Sydney Smith.*

THE fate that man must accept is but the real law of his own nature, whereby it is in accord with the universal life. It is thus not only consistent with freedom, but coincident with it. . . . Liberty itself can be found only in knowing essential good to be the moving force of his own spiritual being. This unity *is* the true self: in this is personality; therefore it is spontaneity, joy, health, success. The fate that abolishes individual caprice is the seal of freedom. Hence the inspiration that comes in self-abandonment to an idea or a duty. It identifies our fate with our freedom. All great aspiration brings the sense of destiny, because it frees from inward conflict, from the resistance of finite caprice to infinite good; and, in this deep natural alliance and harmony of forces, the doubts and fears are dissolved.—*Samuel Johnson.*

FRIENDS, this is the last time we shall meet this year. This is the last Sunday of the year. Behind us lie years by centuries, centuries of centuries; years of toil, of suffering, of sorrow unspeakable; years of heroism, fortitude, self-denial; years of bitter conflict with evil; years of mistakes and recovery from mistakes. We stand at the edge, the last hour of the world's advance. Before us reach the years by centuries, centuries of centuries: not an hour of it all is yet spent; not an evil deed sullies one of the golden moments. They are all uncounted and uncorrupted. O you young men, O you young women who stand upon the threshold of this great future, so unspeakably great, I pray you take to your heart not the old obsolete terror which can only crush and weaken you, but that fine spirit of simplicity, sincerity, faith, hope, aspiration, which shall, as far as you are concerned, prevent shame and disgrace from desecrating the year that is to open in so few days. Remember your minds, respect your hearts, strike no blow at your honor. Reverence the majesty of your free will, revere conscience, stand with bended head before your soul. Be not tempted by success of any kind, by opulence or happiness, to become indifferent spectators of life's pageant, or inactive members of a living society. Preserve your faith in ideas, your confidence in principles; for out of these all human greatness proceeds. Remember that humanity is far enough yet from its emancipation. A terrible weight of inertia, from idleness, stupor, ease, opulence, weighs down the energies of those most highly gifted with opportunity. Fashion enthralls. Wealth represses. Not till mind attains its supremacy over circumstance will Liberty display its full genius, and demonstrate its title to be called the friend of virtue.—*O. B. Frothingham.*

CURRENT TOPICS.

IN Mohammedan countries, pilgrimages are made to Mecca; but in this country they have set of late toward Mentor.

WHEN the *Christian Register* says, referring to the decision of the referees in the case of the Leicester society, "There is just as much Unitarian liberty left after this decision as there used to be," it is not necessary to suppose it to mean that Unitarian liberty is now complete.

OUR usually vigorous contributor, "W. H. S.," takes a rather rose-colored view of the millennial era, when Unitarianism and Free Religion shall lie down together in peace in a Channing-Parker Memorial Building in Boston. The signs of it do not strike us as particularly promising just now.

THE movement to retain Mr. George Chainey as permanent lecturer in Paine Hall, Boston, bids fair, we understand, to be successful. Mr. Elizur Wright, as Treasurer, publishes a notice in the *Investigator*, asking for contributions from the friends of Universal Mental Liberty in the city to secure a financial guarantee of the project for the present year.

THE Bulletin Committee for the Boston "Associated Charities" calls the attention of all visitors among the poor, who are working on the plan of that organization, to the importance of attending the weekly conferences of the visitors. The object of the conference is not only to dispose of special cases, but to talk over ways and means; and the larger company each ward or district can bring together every week, the more likely is the whole work to grow in value.

MR. ROWLAND CONNOR has been giving a course of lectures at East Saginaw, Mich., on the Ethnic Religions, which in one respect, at least, was unique. Not only were all the Scriptural readings in connection with each lecture chosen from the religion which was the subject for the evening, but the hymns sung, and readings from the pulpit with responses from the choir, were also so selected. Even the benediction was given in a form found in the old religions of which the lecturer had been speaking. And this in a church that is "known by the name Unitarian"!

A YOUNG reader asks the editor of the New York *Tribune* "why it is that many very good people, who consider it wrong to take a Sunday newspaper, will spend the afternoon of that day in reading the every-day departments of religious newspapers,—such as the book notices, stories, foreign letters, art reviews, agricultural and scientific paragraphs, even the advertisements. Also, why they invariably select their religious newspapers when trying to read themselves to sleep on Sunday afternoon." And he receives this cruel reply: "Inquisitiveness is one of the most dangerous tendencies of a depraved and fallen human nature. There are several authentic instances on record of condemned criminals confessing at the foot of the gallows that the beginning of evil with them was the hour when, from morbid curiosity, they first asked their fathers why they put on their best clothes on Sunday and then swore more than on any other day of the week."

THE Washington correspondent of the Brooklyn *Eagle* interviewed Colonel Ingersoll the other day concerning his threatened indictment in Delaware for blasphemy. With many other things, the Colonel said that "the result of the action of Delaware will be: first, to liberalize all other States; and, second, finally to liberalize Delaware itself. In many of the States, they have the same idiotic kind of laws as those found in Delaware, with the exception of those blessed institutions for the spread of the gospel, known as the pillory and the whipping-post. There is a law in Maine by which a man can be put into the penitentiary for denying the providence of God and the day of judgment. There are similar laws in most of the New England States. One can be imprisoned in Maryland for a like offence. In North Carolina, no man can hold office that has not a certain religious belief; and so in several other of the Southern States. In half the States of this Union, if my wife and children should be murdered before my eyes, I would not be allowed in a court of justice to tell who the murderer was."

THERE is a movement among the Jews in this country to form a synod. The idea has the support of many of the Reform Jews, like Rabbis Wise and Kohler. But the Chicago *Jewish Advance* opposes the movement. In the course of a vigorous article against it, the *Advance* says: "No synod could act more unanimously than the American rabbins did in denouncing the Society for Ethical Culture and its founder. Did this unanimity of action help the matter? Not in the least. The society is a flourishing institution; and, for aught we know, there is a large field open for similar societies in every numerous Jewish community in America. There are men of abilities and knowledge in the Jewish pulpit who will be certain to find support and co-operation, if they should think it necessary to alienate themselves from a synod-creed, provided such a thing comes into existence. And, if the leaders of an opposition are beyond the control of ecclesiastic organizations, how much more so are the independent supporters of such oppositions. Did or could the Emanuel congregation do aught against the supporters of Prof. Felix Adler? Suppose that congregation were to expel the Seligmans and others of its members who established the Society for Ethical Culture, it would only injure its own interests. Beside this, public opinion would be roused against it, as a corporation of prejudiced and narrow-minded people; and the supporters of the Society for Ethical Culture would carry the laurels of martyrdom beside those of social usefulness."

Digitized by Google

For the *Free Religious Index*.

An Eternal Principle Underlying the Diversities of Moral Judgment.

A Lecture delivered before the Society for Ethical Culture, at Chickering Hall, New York City, Feb. 20, 1881.

BY PROF. FELIX ADLER.

The great need of the times is to refresh in men the conviction that an eternal principle underlies all morality. The morality that is founded on mere utility does not avail to support the soul in the great trials of life, nor to explain the deeper phenomena of our moral nature. The morality that is founded on sympathy fails to protect us against the temptations of secret sin. The basis of morality must be recognized to be, even as the basis of all science and of æsthetics, in the very constitution of our nature.

There are those who wonder that we should speak of getting religious inspiration out of mere morality. They wonder in this wise, because they have flat, inadequate conceptions of what morality is. Wide as the east is separated from the west, the system which founds morality on utility or sympathy is separated from that which founds it upon the principle of highest reason. And while the former system is sterile, and leaves the world depopulated of its noblest enthusiasms, the latter, we believe, is already pregnant with a new birth in religion, and is destined hereafter to become the joyful mother of unexampled ideals. We need at the present day to enforce the conviction that the being moral is an end in itself. Just as the working out of harmonious proportions in clay or marble is ennobling, and no one asks any more, when beauty has been created, what is the use thereof, but beauty is its own legitimation, so the working out of harmonious proportions in the relations between mankind is an end in itself, and becomes the source of satisfactions without limit and without price. Just as the rose-garden draws the day down into itself, and the light of heaven shines again in the color of its flowers, so in morality do we draw the heaven down into our nature, and the light of the eternities shines in every moral deed. And because I believe the conviction that an eternal principle underlies all the manifold moral laws to be so necessary; because I believe it requisite for the salvation of our lives that men should learn to be moral, not because it is useful, not because it is wisely selfish, not because it is kind, not because it is refined to be moral, but that they should be made to feel anew that they ought to bow themselves before the absolute mandates of the awful judge within their hearts, therefore it seems to me so very important that we should seek to remove the objections that are urged against the sublimity and majesty of morality. And, among these objections, the actual diversities of moral judgment in different ages and among different peoples is one of the most important. To a consideration of these diversities of judgment, therefore, we shall address ourselves to-day.

Stealing has been considered among some of the nations of antiquity a trivial offence, if an offence at all. Among the Spartans, it appears the thief was punished because of the clumsiness that led to the detection rather than because of the evil intention that led to the offence. Among various primitive tribes, also, lax judgments in regard to the culpability of theft are to be met with. We are not justified, however, in concluding from this that the conscience is divided against itself in regard to the culpability of theft. Let us only bear in mind the fact of primitive communism. It has now been made reasonably certain by the researches of modern investigators that human society was originally organized on the communistic plan. Communism does not owe its origin, as many suppose, to the dreams of modern radical socialists, but is a fact of history, one of the most ancient facts of history. Originally, when men's wants were comparatively few and simple, and the bond of connection between the different members of a tribe almost as close as that which now exists between the different members of one and the same family, individuals were willing to hold what they had in common, and share the fruits of their labor among all. Now, among the ancient Spartans, we are told that a modified form of communism did prevail,—that bands of men were leagued together, having common interests, common ambitions, common occupations, a common table. And among the primitive races, also, we know that nothing was more frequent than that companies of a few dozens or of fifty or of a hundred or of two hundred human beings dwelt and roved together in the most intimate companionship. But what can be more natural than that persons who had barely passed out of the stage of primitive communism should look upon offences against property with a lenient eye?

The fact that in certain parts of the world children kill their parents when they have reached a certain age is adduced as showing that the conscience of those peoples, among whom such practices prevail, must be different from ours. In the Vindhya Mountains, the children kill their parents when they become old and decrepit. From Africa, the following account of a native funeral is given us. An English traveller was invited by one of the chiefs to attend the funeral of his mother. On coming to the place of rendezvous, the Englishman found the procession in waiting, but looked in vain for the body of the dead. The procession started, and still no sign of the dead body was to be seen. At last, unable further to restrain his curiosity, the Englishman asked the chief where and when they would meet the corpse of his mother. The chief, in astonishment, pointed to an old woman who was hobbling along in the midst of the procession. When they arrived at the place of burial, this old woman advanced, the noose was adjusted around her neck, and she prepared for strangulation. The European, shocked at this horrible rite, protested that he would not permit its consummation in his presence. A tumult ensued; and among those who were most decided in their denunciations of the interference was the old mother herself, who protested that she was now ready to die and was unwilling to bear the burdens of old age, and that from no one had she a better right to ask the last service than from her own son. And this explains to us the meaning of a custom which, at first sight, seems to outrage every feeling of reverence and duty toward parents. Among a barbarian tribe who frequently suffer from scarcity of food, and whose habits are often migratory, old age is attended with countless sufferings and evils, from which a voluntary release is sought; and it is deemed an act of piety on the part of the children to relieve of their burdens the infirm parents who are unwilling further to bear their ills.

If, in these instances, the diversity of moral judgment is due to difference of circumstances, in the great majority of instances the anomalies of conscience are explicable in another way. That there are elements in our nature hostile to and incongruous with morality every one knows. Now, it is the enemy within the human breast that often does violence to conscience, paralyzes the moral nature in part, limits the freedom of its action, checks its impulses, and adulterates its utterances. Not, then, that morality itself is vacillating, or that the conscience is divided against itself: but the inimical elements in the human heart are responsible for the abnormities of moral manifestation. Among these elements, I mention three particularly,—self-assertion, religious superstition, and class-interest. To judge of the influence of self-conceit, we need only recall the instance of the Fijians, among whom the causal connection between self-conceit and the approbation of cruelty becomes very clear. Among the Fiji Islanders, cruelty seems to be regarded, not as something to be condemned, but as a matter of pride. The recklessness of human life exhibited by them is startling. When the chief builds himself a new canoe, he causes ten of his subjects to be slain, and washes the deck with their blood. He also paves the way to the water's edge with human beings, using them as rollers. One of the highest titles among the Fijian chiefs is the Depopulator of Islands, the Waster of Districts. It was customary among the Fijians, as in other parts of the world, to kill the wives at the death of the husband, in order that the ghost of the dead man might be attended by the ghosts of his wives in the other world. In proportion to the dignity of the chief is the number of persons who are slain at his death. A Fijian chief, when he heard that five of his wives would be killed at his death, said that he died content. And yet we do not find the Fijians to be the wild beasts that we would expect after such descriptions. On the contrary, the Fijians are a fastidious people. They are very fond of flowers, especially fragrant flowers. They scent their persons with perfumes. They are observant of etiquettes, and possessed of great social tact. They are a very hospitable people. There is, I believe, a "stranger's house" in every village. They are very precise with respect to the relation between the sexes. Even a man and wife are not allowed to remain under the same roof after sundown, they consider it improper that births should occur at shorter intervals than three years, and they look with contempt and reprobation upon the Europeans for their greater laxness in this regard. Above all, however, they are an inordinately vain people. Among their public functionaries, the hair-dresser occupies an important position. The chiefs sometimes spend hours every day in arranging an elaborate head-dress. It is this self-conceit, then, which explains their cruelty. It is chief-like to steal, they say. A chief who does not, from time to time, rob his subjects of their possessions, is not considered a very great chief. So, also, it is chief-like to kill, not so much because of the pleasure which is taken in the act of slaughter as, rather, because the power of the chief becomes evident in his ability to decide over the life and death of his subjects; and his own greatness is mirrored in their injuries. Nor are we justified in looking at the barbarian Fijians with utter contempt, so long as there is still what is called "hero-worship" in our own civilized communities, so long as we also, nations of the civilized world, burn incense before the great conquerors, the great slayers of their fellowmen, who exhibit the same recklessness of human life in order to achieve the ends of power and ambition, only that where the Fijian chief kills ten they slay ten thousand.

In the same way, the fact that lying and treachery are highly praised among some primitive tribes is not due to the belief that lying and treachery are themselves right, but rather the moral nature is for the time submerged, the claims of virtue are for the time lost out of sight; and only the astuteness of the successful liar and deceiver is considered, whereby, using fox-like cunning in place of mere brute force, he is enabled to achieve the mastery over his fellow-men. Here, also, the analogy in the manners of civilized peoples is not wanting. For lying and treachery have their admirers among us as well, provided, always, they be successful in lying and treachery. And what, pray, is that smartness of which we hear so much said in business circles in many cases but falsehood and deceit joined to shrewdness in calculation of means to ends?

The second element of human nature which has succeeded in partly paralyzing morality and limiting its utterances in certain directions is religious superstition. I cannot here attempt to show the manifold ways in which superstition has tended to deteriorate character. Let me indicate only one of the broadest and most glaring facts in this connection,—I mean human sacrifice. That any one should commit murder is horrifying. Yet, in the case of ordinary murder, it is possible to make some excuses,—to suppose that the deed was done in the white heat of passion or under the influence perhaps of strong and protracted provocation. But to think of organized murder, of public murder, of murder as the foundation on which a polity is built, of high state officials specially designated to superintend public murder,—that seems at first to pass human comprehension, and to argue that nations among whom such things are possible must have a different conscience from ours, cannot surely have the same moral nature that we have.

And yet we find public human sacrifice not among utterly savage races, but among nations already considerably advanced on the path of civilization. Among the ancient Phœnicians, who were the carriers of the world's commerce, we know that certain of the noblest youths were annually sacrificed to the stern deity of the State. In the Bible, we find the horrible forms of Moloch-worship referred to. Among the Carthaginians, we learn of the same outrageous custom. But chiefly among the ancient Mexicans was the religious rite of human sacrifice developed, and concerning them and their practices we have detailed accounts in the narratives of the Spanish historians.* Many were the temples and the idols of ancient Mexico, and great the ceremony observed in the service of the gods. Four times a day, the priesthood gathered around the altar, summoned by the doleful blasts of horns at daybreak, noon, sundown, and midnight, to burn incense at the sacred shrine. Hymns were sung in the temples, mythological paintings adorned them. But the chief rite of the religion was the rite of human sacrifice. In the great temple

* *Vide* Herbert Spencer's Sociological Tables.

Digitized by Google

of the City of Mexico, whose court-yard was capable of holding ten thousand persons, there was a green pyramidal stone, on which the human victim was placed. Then the priest advanced, and, having ripped open the breast with a sacred stone, tore out the heart of the victim, and held it still palpitating toward the sun. Thereupon, he threw it at the feet of the idol; then, raising it again, inserted it with a golden spoon into the monstrous idol's mouth. Also the lips of the idol and the cornices of the doors were painted with the victim's blood. It has been estimated that twenty-five hundred such human sacrifices were annually brought in to the temples of Mexico. Nor is it to be supposed that the native ferocity of the Mexican priests led them to such practices. The Mexicans were a people by no means devoid of the sense of moral obligation. They would not tolerate adultery in their midst. Drunkenness they considered a crime, and reprobated it in the severest terms. Nor did the priests spare themselves, while inflicting such suffering upon others. They also mortified their flesh and indulged in long fasts, and underwent heavy penances; and every night, after the midnight convocation, they were accustomed to scourge themselves as the Christian hermits did in the olden time, and drew blood from their bodies in order to appease the angry divinities whom they believed to dwell above the clouds. It was superstition that led them to these inhuman rites, that caused the protesting voice of virtue and of pity to be stifled within them.

And are we to condemn the Mexicans only, the semi-barbarians? Do we not meet with the same terrible facts among nations also that boast of being civilized, and, in the case of a religion that vaunts itself to be the great civilizing agent of the world? Did not the Inquisition bring human sacrifices, thousands of human sacrifices, on the public plazas of Spain, in the name of religion, among circumstances not less horrible though less excusable than in the case of the Mexicans? And is not the same lesson to be learned even to-day? Does not the doctrine of eternal damnation, which is preached, while we are here assembled this morning, in the great majority of churches, wide throughout Christendom, show in the clearest manner how the natural teachings of conscience are overborne by the tyrannical influence of superstition? The doctrine of eternal damnation involves the infliction of never-ending pain. Would it be fair to infer that those who hold that doctrine believe that the infliction of pain is right? Are not the same persons who hold that doctrine members of societies for the prevention of cruelty to children, and even of societies for the prevention of cruelty to animals, because they cannot even tolerate the idea that the dumb brute should be made to suffer? And yet, in religion, the sensibility of their consciences seems to be paralyzed. Does not this show clearly enough that it is not the moral mandate which is uncertain, but that the influence of superstition is such as to prevent the application of otherwise assured principles of morality in certain directions? The doctrine of eternal damnation implies punishment disproportionate to the offence. Now, to-morrow, if in any of our courts a judge were to pronounce sentence of fifty years' imprisonment, say for petit larceny, the members of the churches would be the first to cry out against such an injustice, and fill the newspapers with their denunciations, and vex the public ear with protests against such severity. And yet they believe that an eternal Judge will condemn human beings not only for fifty years, not only for a thousand years, not only for a million years, but for all eternity, because of offences against the mere technicalities of religion. The doctrine of eternal damnation involves punishment for opinions. But the same members of the churches, who hold that doctrine, if the leader of a political faction were to be prosecuted because of his opinions, would be most eager to stop such proceedings, and would assert truthfully enough that opinions ought not to be punished.

And the last element that I will mention as exercising a restricting influence upon the free manifestation of morality is class interest. We have seen among the aristocracy of the Southern slave-holders that these aristocrats could be very kind toward each other, very courteous and gracious toward the women of their own set, very hospitable, very generous toward those whom they believed to be their equals. All of which did not prevent them from laying the lash upon the back of the slave, and committing those infamies with which the name of slavery will be associated until the end of time. And, if there was some semblance of excuse in this case, if the slave-holder could point to the color of the black man's skin, and say, Behold Nature herself has stamped this one to be my inferior, yet that this was an excuse merely, and not the reason, we comprehend, when we behold that the white man is capable of the same unscrupulous oppression of his white brother-man, where the selfish spirit of class interest prompts him. The cries of Ireland, sent up from the depths of her misery, smite upon our ear. The cries of Ireland, that has for centuries pleaded in vain for the redress of her great grievances, fill every feeling heart to-day with tearful sympathy. Do you believe that there is any doubt in the oppressive Irish landlord's mind as to the right and wrong of the case? Do you think the Irish landlord does not know that to lose one's home is bitter? Do you think the Irish landlord, when he evicts his tenant, does not know that the winter winds are cold and keen, and that Death is abroad on the bleak hills? Do you think he does not know that rack-rent implies the enforced improvidence and ignorance and starvation of the people, that he does not know when he exacts additional payment for every improvement of the soil,—thus making the tenant's very effort at self-elevation the means of compassing his utter abasement,—that all this is against common fairness, that the ordinary sense of justice protests against such conduct? Pshaw! What does the *Irish* landlord care for *justice*? He wants income: let justice take care of itself.

And yet—and this is the point toward which our whole discourse moves—there is, even in the tyrant and the oppressor, a knowledge of right and wrong. There is that within his heart which must respond, if only the appeal for conscience be made earnestly enough, mightily enough. There is something vast and deep in human nature, the tendency of the lesser being to go out toward the larger being, the tendency of the lesser being to draw the larger being into itself. This is the movement that underlies all morality. The individual accepts the laws of the family, and makes them his own. This is the beginning of morality. He accepts the laws of the nation, of the profession whereof he is a member, of the whole of humanity. Lastly, his soul goes out and seeks to grasp the laws of universal reason, and make them its own. And that is the height of morality. Intellect sheds its light upon what those laws are. Circumstance hinders or enhances the development in various ways. But the fundamental process is still the same,—the rising of the lesser toward the larger being, and so on, through stage after stage, unto the absolute reason, the crowning ideal.

Let us not, then, despair of human destiny. The history of the world does show us magnificent promise of progress. Gradually, the nobler nature within us breaks through its bonds, and the divinity within throws off its disguises. Three things, however, are preëminently necessary, in order to advance the work of moral progress.

The power of self-conceit must be overthrown. The desire for self-assertion can never be extirpated from the human breast. Let it, then, be transformed and transfigured into something better than itself. Let men be taught—and all the energies of moral teaching should be directed to this end—no more to consider themselves high in proportion as they depress others, no more to see the mirror of their greatness in the injury which they inflict upon others, but rather in the happiness which they confer, and so achieve their good in the general good, and so grow in the growth of the world.

The power of superstition must, at last, be utterly excluded and banished from the human heart. That phantom, black with crime and red with blood, must be cast down from its throne at whatever cost. Men must be taught that there is no power in the world superior to morality, that there is no power that can override the dictates of conscience, that there is no power which can be worshipped outside of the moral life.

And, lastly, the idea of privilege must be extinguished. The prerogatives of the aristocracy of birth must cease. The prerogatives of the aristocracy of wealth must cease. Men must bend their haughty selfishness and learn to respect in every human being the humanity that is in each, and grant to all the same rights to happiness and to the development of faculty. Then will the dayspring of morality arise on earth; then will it become evident that the essence of truth is truth in all ages, that the substance of justice remains justice unaltered and unalterable, and that righteousness is righteousness, world without end.

For the *Free Religious Index.*

KARL HEINZEN MEMORIAL.

The liberal Germans of Boston and vicinity celebrated on February 22 the seventy-second anniversary of the birth of their great leader, Karl Heinzen, who died Nov. 12, 1880. Soon after his death, at a mass meeting of German radicals in Boston, it was decided to hold a memorial service in the Turn-Halle on February 22, Mr. Heinzen's birthday falling on the same day as that of the Father of our Republic.

The hall was beautifully decorated, German and American flags draping the entire wall back of the platform, except where a portrait of Mr. Heinzen of more than life-size hung, framed in with calla-lilies and roses. Excellent singing by the choral band of the Turners was interspersed with the addresses, and the whole exercises were a worthy memorial of the deceased leader.

Mr. J. Koch, chairman of the committee, in a few heartfelt and most appropriate words, stated what kind of man they had met to honor; and how, with mingled sadness and gratitude, they paid this tribute to one who "shone like a diamond even among precious stones,"—to the bold champion, for whose sharp criticism no one was too high or powerful, and for whose fraternal sympathy no human being needing it was too low or degraded.

Mr. K. Edelheim, of Philadelphia, removing an American flag, then displayed a beautiful mural crown resting on a purple velvet cushion, and with fitting words, in behalf of the German Free Religious Society of that city, presented the crown to the family of Mr. Heinzen. "To him who warred all his life against crown-wearers, 'by the grace of God,' might justly be given this Roman crown, modelled after that of the Roman Republic, which, by solemn vote, she bestowed only on some citizen whom she would distinguish for some great deed."

The crown was an exquisite piece of workmanship, unique in its design, and bore the inscription, "From the German Free Religious Society of Philadelphia. Karl Heinzen, the champion of freedom, truth, and right."

Mrs. Clara Neymann, of New York, was the first speaker, as the chairman said it was fitting that woman, for whose rights the deceased had been so unwearied a champion, should pay the first tribute.

We can give here but a slight sketch of her appreciative address:—

This national holiday will have for us Germans a double significance from this time forward. We celebrate this day the memory of Karl Heinzen, the most German of Germans, the most Radical of radicals, the man of the broadest humanities.

These two men, Washington and Heinzen, had points of character where they touched, making them kindred as great workers for humanity. The character of Washington, from the circumstances, exhibited itself in the patriotism of the general and statesman. Heinzen's, debarred from fully unfolding in his own land, became broader in this, embracing all mankind in his aspirations and sympathies. He, too, was the great warrior; but his weapon was the pen, with which he dealt unsparing blows where hypocrisy, falsehood, superstition, or oppression in any form was to be combated.

Slavery, black or white, he fought in his youth in Germany, France, England, and afterward in this country of his adoption. The human being as such, set free from the privations and limitations of its surroundings, stood higher to his thought than all traditions. The combat for this realization he carried on for more than twenty-five years in the *Pionier*, with a consistency unparalleled among his co-workers, and in a more condensed form in his essays and lectures,—a precious legacy for us to rightly value and diffuse both in English and German, for the benefit of our contemporaries and their posterity.

Freedom was with him no youthful dream, no mere flush of enthusiasm: it was an inward conviction, it was a part of his very being; it was the result of his sharp, penetrating insight into human nature and its needs for development.

What Mr. Heinzen felt were the causes of the failure of the Revolution of 1848 in Germany still operate here. The same want of judgment, of comprehen-

Digitized by Google

siveness of views, of practicality, is too often displayed in this country by Germans; and with these is often associated indifference, that despicable enemy of every kind of mental progress or moral advancement. Where among us Germans is to be found a similar example of the noblest self-sacrifice, utter self-forgetfulness, as Heinzen displayed through his whole severely tried life?

The intellectual education of to-day is deficient in a moral basis, without which there can be no lasting growth. Knowledge may point out and prepare the road to happiness: virtue, supreme morality alone, can create an enduring habitation for it. Even among us Germans, the ideal is being pressed into the background. Money-worship is taking the place of king-worship of former times. Here even, in the Republic, we bow the knee before it, and morality and intellect stoop to do its bidding. "It is the spirit of trade," said Heinzen, "the spirit of the usurer, which dominates our whole life, which, with its demoralizing, reactionary influence, has been transferred to every department of political life. In this atmosphere of trade, the government of the Republic has become a traffic like all others. The politicians have become bargainers like the merchants, and make their calculations with principles as do the latter with figures. They add, subtract, and divide principles like numbers, but the multiplying they seem to avoid. If whole principles do not suit for the bargain, they halve or even quarter them, and call that a compromise."

Had Heinzen spoken and written in the English language, had he worked among Americans as among the Germans, he would have won during his lifetime the recognition and respect which even his bitterest enemies among the Germans accord him to-day. His marvellous insight into human nature, intense interest in all social movements, profound knowledge of the history of this country's political developments, and ardent love of democratic principles, would have procured him recognition as a power, although he might not have allied himself fully with any ruling party.

The defects in the American government which he saw did not dishearten him as they did so many other emigrants whom the Revolution of 1848 brought to our shores; but they rather spurred him on to work for a country which, in spite of these deficiencies, offered greater opportunities for freedom, for grander human development, intellectual, political, and moral, than any country on the globe.

In Schiller's *Fall of Troy*, Cassandra says, "What is decreed must come: what we apprehend must be our doom." But let us say: "No, it need not come: it is for us to keep watch and ward at Freedom's tower. Let us seize the best instruments at hand, and so steer our course toward the ideal of a State such as Heinzen has imaged for us in his *True Democracy*." Heinzen was the first German journalist, the only German writer of importance, who entered the field for woman's cause; and, in spite of all obstacles, he contended for the full rights of woman as a human being, and therefore the equal of man as such. He believed that in a free State only could a human being develop his faculties: this belief was to him a scientific fact; and, reasoning thus, he placed man and woman on the same step, and showed thus that man can only reach the fulness of a man's powers when the woman, thinking and acting freely herself, stands beside him, each aiding the other.

Heinzen was not a man of many words. The Germans he accused of using fine words and neglecting action. Let us remove from ourselves this reproach of lack of significance and weight in national affairs by one political act each year which shall bear our stamp, and shall be the carrying into action of some one of the principles of him whose name we this day commemorate. Thus, each 22d of February shall show a better memorial of him by some grand forward step taken by us Germans in this land of his and our adoption.

As Washington is called the Father of the Republic, so let us on this day remind ourselves that we may rightfully call Karl Heinzen the founder of a truer democracy, as he was the first to draw attention to some of those defects in the American system which had their rise in monarchical principles and traditions.

At the close of the preceding address, Wendell Phillips was introduced, amid loud applause. He commenced by thanking the Germans for the opportunity thus given him to bear testimony to the character of this great intellectual leader. In the troublous times of the war, he had made Mr. Heinzen's acquaintance, and valued him highly. I never met him on the streets, said he, without a feeling of the highest respect; and this respect I paid to the rare, almost unexampled courage of the man. It is a peculiar trait in human nature, exhibited by every race which has come to these shores, that few persons who suffer wrong, and feel keenly what is their right, are willing, when they have the opportunity, to share their rights with others, to acknowledge their equal claim to them. The English Puritans came to a wilderness wholly for the sake of the right to worship God as they desired; and, as soon as they could incorporate institutions, they refused this right to others. The Irishman, fleeing from centuries of oppression under English extortion, breathes the free air of America, expands under it into a full manhood, and denies these rights to the negro and the Chinaman. The German with all his enthusiasm for liberal institutions, for which he has suffered imprisonment at home or has abandoned the Fatherland to seek the realization of his ideas here, is yet seldom willing to share rights fully with others. We are having now a notable example of this in a Cabinet minister, who shows how even an enlightened German fails to guide his actions by the eternal principles of right and wrong, and seeks rather excuses in policy and shrewd compromises. Mr. Heinzen in this respect stands almost alone among the emigrants to these shores. His idea of human right had no limitation. His respect for the rights of a human being as such was not to be shaken.

He was by profession a journalist; and, when he arrived in America, journalism was just beginning to take that place in the world which it has ever since held, as a great power. Journalism is the road, entering upon which with suitable equipment, a man finds no limit set as to the influence which may be exerted there under intelligent guidance. Heinzen knew this. His extraordinary ability was prized here. The temptation to use this talent to gain reputation, money, power, at a time when, a poor emigrant, he lacked all these, and was certain of acquiring them, was great; yet all these he laid calmly aside for the sake of the eternal principle of right, of freedom. He espoused the detested slave-cause at a time when to do so meant poverty, desertion of fellow-countrymen, scorn, persecution even.

Thus he acted in every cause. What seemed to him the right, after the most unsparing search for the truth, he upheld, no matter at what cost. During the war, feeling that, through ignorance or timidity on the part of Lincoln's government, precious treasures and lives were being wasted, he was foremost among a few leading men who proposed the nomination of Fremont for the presidency. We had many private meetings and much correspondence with leading men in New York. I shall never forget some of those conversations with Mr. Heinzen. He was so far-seeing and sagacious. He was so ingenious in contriving, his judgment was so penetrating. He showed such wise forecasting of all possible events, such provision in case of defeat. All this impressed me with his greatness as a leader of men, if only certain conditions could have been removed.

One other characteristic he had, belonging only to truly great men. There was a kind of serenity and dignity about him, as of one sure of the right in the course which he took, in the principles which he stated. He was far in advance of other minds; but he was sure, in his trust in human nature, that all others would come, must come, to the same point with himself. He could wait. Few, possessing equal mental ability, are able also to do this.

The greatest courage is to dare to be wholly consistent. This courage Heinzen showed, when a little yielding, so little as would have been readily pardoned on the ground of good common-sense, would have gained him popularity, fame, money, power. He remained true to himself.

It is possible that in our great North-West he might have found a wider appreciative audience, as regarded his religious convictions; but I think there was here in New England, despite the more rigid views and perhaps narrower outlook, a kind of strict honesty in principle, less compromising for party purposes, which made New England atmosphere, on the whole, more congenial to him than what the West could have offered, of more direct sympathy with his religious views. Like my friend William Lloyd Garrison, who was also his friend, each worked for principle. What does the world give of material comfort to its greatest minds? Garrison's paper could never support his family, hardly sustained itself. Friends were continually obliged to come to its support; and, when the cause was gained, down went the *Liberator*. Plain living and rich thinking were their enforced methods of life, not the rich, luxurious living which makes cowards in thought and action.

So, too, the *Pionier* dropped from Heinzen's hands, but not because his work was accomplished. Garrison was more fortunate in seeing the fruition of his labors. Heinzen could not, because his were broader, deeper, higher, embracing all humanity's work in every sphere of progress. Universal human rights,—he stopped short of nothing less.

Mr. R. Reitzel, of Washington, desired to pay also his tribute. Heinzen was to him a whole man, who from his very earliest days showed an energy, a determination, the spirit of defence of what he deemed his right. His love for his mother whom he lost young was an intense passion. A boy of only four years, as he stood beside her grave looking down upon the coffin just lowered to its place, some adult bystander pushed him aside; and he, to defend what he deemed his right, indignantly bit into the intruder's hand. In his school-days, we see the same intolerance of subjection, the same opposition to authority, often unjustifiable of course in the immature boy. He muffled the seminary bell, he led bands of mutinous pupils, and even cudgelled a despotic tutor. At college, his untamable spirit brought him constantly into difficulties, and he was finally suspended. The testimonial sent home to his father noticed, however, the remarkable originality in the compositions of the unruly youth. Released from college, the love of adventure carried him to Java in a Hollandish regiment. Returning to Europe after a year of fearful disappointment, penniless, he gave up the chance for a trip of exploration through Africa, rather than break a promise given his father not to dispose of his watch, a paternal gift. He remained faithful to his given word. Then came woman's love to the youth, and for her sake he bowed his neck under the fearful yoke of Prussian official life. What those eight years must have been to a man of Heinzen's temperament! One can hardly conceive of Heinzen as a Prussian official. To all the pettiness of an excise-officer's work, he stooped his great powers, until the strain became intolerable, and he was forced to flee a despotism become unendurable. This ardent hatred of oppression, this love of humanity, this abhorrence of meanness or compromise, was ever displayed in all the lands through which he was pursued. How he took up the cudgel here in America against the corruption, the vulgarity, the venality of the German press, as he found it, is well known by those who felt the lash of his whip and who trembled at his very name, yet who secretly read and admired the productions of a mind which they outwardly affected to despise and ridicule. But, though the lips are closed and the pen laid aside, the principles he advocated shall be our eternal guides, his admonitions our ceaseless warning. The best memorial we can keep is to inscribe them on our banner, and swear anew fealty to them with each returning 22d of February. J. A. SPRAGUE.

For the *Free Religious Index*.

IS FREE RELIGION RELIGION IN RHODE ISLAND?

The Free Religious Society of Providence has again petitioned the General Assembly of Rhode Island, asking for such legislation as shall place beyond doubt the right of its resident minister to join parties in marriage. The following report, taken from the Providence newspapers, will prove of general interest:—

The committee on the judiciary of the House of Representatives met in the House chamber, Monday, February 21, to consider sundry matters now pending before them. A hearing was first given to the matter of amending the marriage laws. The proposed bill is one prepared by the Rev. Mr. Woodbury, and introduced in the House by Mr. Eames, of Providence, February 8. The bill provides that no persons shall be married without having previously obtained a certificate from the town clerk, stating that the persons are eligible to the matrimonial contract, also whether the persons are divorced. The bill also provides that any society professing to meet for religious purposes, and incorporated for such purposes, and sustaining

Digitized by Google

a minister publicly ordained, according to its own customs and usages, shall be considered as belonging to a religious denomination within the meaning of the statute, and its minister shall have the right to join parties in marriage, conferred by this statute upon the regularly ordained ministers of such religious denominations. Rev. Augustus Woodbury, Unitarian, Rev. D. H. Greer, Episcopal, Rev. Geo. Harris, Orthodox, and F. A. Hinckley, Free Religious, appeared in behalf of the bill. After the first section had been duly considered, Mr. Woodbury took up the second section of the bill concerning ministers of "societies professing to meet for religious purposes," etc., saying that this section was intended to confer the right of marrying upon Rev. Mr. Hinckley, of the Free Religious Society. This matter was considered at the ministers' meeting which had been held, and all were in favor of it. Mr. Hinckley is a minister of an organized society, which, if it is not already chartered, will be, and which meets for religious purposes. The people of his society come to him to be married, preferring to be married by him; but under the present law he cannot marry them, and they are obliged to go to somebody else. He should have this right. It is impossible at this time, and especially in Rhode Island, to define the word "religious"; but there are certain underlying principles which are common to all societies.

Chairman Sheffield, of the committee, said he thought religion must include worship, and he failed to see that the Free Religious Society worshipped anything.

Mr. Hinckley, replying, said: "As individuals we have all shades and degrees of liberal opinion, but as a society we have a distinct element of worship. All sane minds recognize a Power over and above us. We claim," said he, "that the one great essential principle is recognized when we recognize this Power, though we do not recognize it in the same manner as do other denominations."

MR. LAPHAM.—What do you worship?

MR. HINCKLEY.—I am perfectly willing to tell you what I worship; but I think it is without the province of the State to define what men shall or may worship.

MR. LAPHAM.—I understood you to say the other day that you did not recognize God, Christ, or the Bible.

MR. HINCKLEY.—What I did say was that we could not recognize God, Christ, or the Bible as the creeds do: we do recognize a Power over and above the human.

MR. LAPHAM.—That which you call a Power is what other people call God?

MR. HINCKLEY.—Now, you begin to define. The moment you do that, you find irreconcilable differences in the churches as well as out of them.

Rev. Mr. Harris said the ministers were in favor of Mr. Hinckley's having this right. If the Legislature objected, it would be more orthodox than the clergymen.

Rev. Mr. Greer hoped the privileges which he and others enjoyed, under the statute, would be extended to their brother minister, Mr. Hinckley.

The committee promised to take the matter into consideration and report to the House.

This hearing was a very vital one in the history of this struggle, as marking the attitude of the leading ministers of the city, representing three different denominations, who came forward, entirely of their own impulse, in this very handsome defence of religious freedom.

* * *

UNITARIANISM DEFINED?

To the Editor of the Free Religious Index:—

I have read with interest your article on Mr. Weston, of Leicester, and the action of the Unitarian Committee on his case. But I have written an interrogation point after the "Unitarianism Defined," with which I have headed my letter, because I do not think the committee in question has defined Unitarianism or that it has tried to do so. It could not, if it tried; but it has not even tried. The question before it was of Mr. Weston's right to receive Mr. Southgate's money. It has answered this question in the negative. Why, I do not know, for it has given no reason. But, I presume its reason was that Mr. Weston's "broad and generous views of God" would not have been recognized as Unitarian by Mr. Southgate, when he made his will. I cannot doubt that several members of the committee, who consider themselves good Unitarians, would have voted in just the same way, if the question had been about themselves instead of about Mr. Weston; for I am sure that two or three of them are in substantial agreement with Mr. Weston in his religious opinions. I cannot doubt that if I had myself been in Mr. Weston's place, though I am still more than willing to call myself, and to be called, Unitarian and Christian, the vote would have been the same.

At the same time, I can by no means think the vote was just, because I am informed on excellent authority that Mr. Southgate was a man of progressive spirit, who, if he had lived, would probably have cordially assented to Mr. Weston's presentation of religious matters. In *law*, this fact might not avail; but in *equity*, it seems to me, it should have been decisive in Mr. Weston's favor.

In the absence of all evidence, I do not think that it is fair for any of us to assume that Mr. Weston's unwillingness to call himself a Christian was dominant and controlling. I trust sincerely it was not. Still, calling myself a Christian because I am in the historic order of Christianity (if I were in the Buddhist historic order, I would still call myself a Buddhist), I should feel myself to be no less a Unitarian, if I could not call myself a Christian, because Unitarianism as a principle means the supremacy of reason and complete religious liberty, and hence transcends Christianity considered as a system of doctrine. I know the famous "Year-Book Controversy" decided this the other way. But that controversy was not final, even for the American Unitarian Association. Its decision will one day be reversed. But, even if it should not be, Unitarianism is not coëxtensive with the American Unitarian Association. It is a larger fact.

I have read Mr. Weston's sermons with admiration of their intelligence and candor. If his "broad and generous views of God" are not "known as Unitarian," the more's the pity. I am still glad to recognize them as substantially my own, and to hail in Mr. Weston a fellow-worker from whom no technical difference can separate me in the least degree. In his sense of the word, I am not a Christian; in my sense of the word, he is still Christian. And both of us I am sure are more Unitarian than it was possible for the Unitarians of an earlier time to be, because the Unitarianism of modern science and philosophy has been omnipresent. I cannot doubt that his ability and earnestness will soon secure for him another field of work; but the case of the Leicester people, so suddenly obliged to give up the man of their choice, under whose preaching they were so prosperous and happy, is hard indeed. Yours truly,

JOHN W. CHADWICK.

BROOKLYN, Feb. 21, 1881.

[We cannot agree with Mr. Chadwick's point that the referees probably decided as they did, because they thought the views of Mr. Weston "would not have been recognized as Unitarian by Mr. Southgate, when he made his will"; and, therefore, that they neither made nor attempted any general definition of Unitarianism. If the question of what *Mr. Southgate* regarded as Unitarianism had been before them, they certainly ought to have sought evidence concerning his views beyond the meagre utterances of his will, and doubtless would have done so. But nothing, as we understand, was before them in evidence, except the will itself and Mr. Weston's printed sermons. And, by the conditions of the question presented to them and the terms of the will, they were to decide whether Mr. Weston's views, particularly his views concerning God, were in accordance with those "known by the name Unitarian." Known by whom? Not, certainly, by Mr. Southgate alone, or the Leicester society alone, but generally by anybody in the community in a position to know. And, on this question, the committee decided, not that Unitarianism is recognized as a principle which "means the supremacy of reason and complete religious liberty," but a certain system of doctrines that excludes certain other doctrines, even though the latter may be "broad and generous,"—that would, for instance, probably exclude Mr. Chadwick's doctrines concerning God as well as Mr. Weston's.—ED.]

PERSONAL ITEMS.

MISS M. A. HARDAKER will lecture in Malden next Sunday evening.

GOV. LONG has appointed a day of fast. Does the Governor intend to fast?

MR. B. F. UNDERWOOD is on his way eastward. He will speak to the Liberal Association at Albany, N.Y., on the afternoon and evening of March 6.

MR. GEORGE CHAINEY feels encouraged by his liberal movement at Paine Hall in this city. His subject next Sunday is "Minot Savage's Talks about God."

REV. SILAS FARRINGTON, a liberal Unitarian preacher who has been settled in England for some years, expects to sail in June for a three months' visit to this country among old friends.

THE death of Senator Carpenter removes from public life one of the most conspicuous and brilliant men of the country, capable also, with a more careful use of his powers, of much greater results than he accomplished.

REV. M. J. SAVAGE'S recent course of lectures before his people at the Church of the Unity in this city upon "Belief in God" are soon to be published in a book, with this title. Arrangements have also been effected with Trübner & Co. for their republication in London, where Mr. Savage has a growing reputation as well as in this country. Copies of this and all of Mr. Savage's works may be obtained through this office.

REV. DR. R. H. STORRS, of Brooklyn, N.Y., is delivering a course of ten lectures before the Lowell Institute, upon the "Divine Origin and Growth of Christianity." Of course, these lectures discuss this subject according to the exclusively orthodox way of contemplating history and the great event and its influences which are passed under review. Would it not now be a gracious and most becoming thing for the Lowell Institute to arrange for another season, if it is not possible for this, a course of lectures from the Free Religious stand-point, from such an equipped and dispassionate scholar as Samuel Johnson?

IT is evident that the people of East Saginaw, Mich., have discovered that Mr. Rowland Connor is among them, as generally happens wherever he devotes himself to public speaking. The *Daily Courier* of that place thus refers to his work there in its issue of February 22: "Fully seven hundred people assembled at the Academy of Music Sunday night to listen to Rev. Rowland Connor's lecture on 'The Sympathies of Religion.' The reverend gentleman spoke for over one hour, and commanded the closest attention throughout from the vast audience, who at the close would gladly have had him continue. Mr. Connor is a gentleman of eloquence and force, and with each recurring lecture draws such an addition to his audience, which, if it continues, must eventually necessitate the erection of a building with a greater holding capacity. The subject for the next Sunday's discourse was 'The True and the False in the World's Religions.' The singing by the choir was of an excellent order."

POETRY.

For the *Free Religious Index.*

IDOLS.

First to cone or pillar rude,
Or sky-projectile from the mood,
Amorphous, shapeless, and unhewn,
Knelt artless man in reverent mood.

On legless feet as base next stood
Shape wrought of stone or cedar wood,
Half-organic: o'er it wove
A verdurous roof the sacred grove.
Breathed dædal Art its magic spell;
And in my-tic, perfumed cell,
Carven fair of marble white,
On a throne sat Aphrodite;
Locks of Zeus ambrosial rolled,
Wrought in ivory and gold;
Hunted Artemis in stone;
Pallas loomed o'er sea and land,
Warder of the Attic strand;
And with silver bow in hand
Python-slayer Phœbus shone.
Carving semblances of life,
Chisel waged with nature strife,
Made the Parian block express
Ideal might and loveliness,
Beauty of a mould more fair
Than ever breathed the earth's gross air.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, MARCH 3, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE DEED NOT DONE.

We have the very great pleasure of announcing that the Parker Memorial Building is not sold. According to the terms of the sale as arranged two months ago, the purchaser (Mr. Rich, of the firm Colby & Rich, publishers of the *Banner of Light*) was to pay $10,000 at once, and the balance in full, $65,000, on or before the 1st of March, the $10,000 to be forfeited unless the balance should be paid at that time. The $10,000 were paid as agreed; but Mr. Rich has now informed the proprietors that he cannot complete the purchase. Since the contract was made, it has transpired that the money for the purchase was to be provided chiefly by one gentleman, a former attendant on Theodore Parker's ministry in the Music Hall. This gentleman, after an absence from Boston for a number of years, in which he seems to have acquired a handsome fortune, has lately returned to make his home in this city. Soon after his return, learning that Parker Memorial Hall might be sold, he conceived the idea of securing it for the use of the Spiritualists, having himself become convinced of the truth of their theory, though holding it evidently in a broad-minded way. It was he who furnished the $10,000 that were paid over to the proprietors in cash, and who was to pay the larger part of the remainder. But, since the contract was made, he has come to the conclusion, looking at all sides of the question more thoroughly, that the hall had better remain in the hands of the old proprietors. He has therefore withdrawn his gifts from the Spiritualists, and transferred them in part to the present owners toward lifting the mortgage on the building. For this purpose, he gives the $10.000 already paid to them, and $15,000 more; and also donates the organ which he had ordered to be built for the hall, and which is still to be placed in it at his expense. This generous action will reduce the debt to so manageable a sum that the proprietors will doubtless take action at once for liquidating the whole. As a consequence of all this, the Twenty-eighth Congregational Society still lives! And not only has it a right to hope for continued, but for larger life. Let the Liberals of Boston now rally to its support, with a response worthy of their noble benefactor, who prefers to be known by his deed rather than by his name.

F. R. A. LECTURE WORK.

In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

Resolved, That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorized to draw upon the treasurer for a sum not exceeding four hundred dollars for this purpose.

Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place; but exceptions to these conditions may be admitted. Applications or letters of inquiry are to be addressed to Mr. D. H. Clark, General Agent of the Free Religious Association, 3 Tremont Place, Boston.

WM. J. POTTER.
Sec'y F. R. Association.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

DR. HAMMOND ON MIRACLES.

The *International Review* for March contains an article by Dr. William A. Hammond on "The Scientific Aspects of Modern Miracles," which every reader of the *Index* may heartily enjoy. We do not suppose that even Dr. Hammond would claim that it contains anything new in either science or philosophy; but in clear and vigorous English, it lays bare the folly of Dr. Tyng and other Episcopalian clergymen, who have recently confessed their belief in the miracles of Lourdes and Knock. Dr. Hammond gives a brief account of the Lourdes phenomena, proves their complete agreement with analogous phenomena which were long ago naturally explained, gives some amusing and instructive facts concerning his own experiments with the water of Lourdes and with *Aqua Crotonis* drawn fresh from the faucet in New York city, and manages incidentally to say some things which will make the orthodox subscribers of the *International* open their eyes and adjust their spectacles for another look.

We quote two or three significant passages: "The belief in miracles is only another mode of expressing ignorance." "The water of Lourdes has never . . . produced an eversion of an ingrowing toe-nail." "Its whole history is the old story which pervades medical literature from end to end, and which will be told again and again in some form or other so long as women become hysterical, ecclesiastics desire churches built, or ignorance prevails among the laity." "The writer is willing to go as far as the farthest to support the validity of 'faith cures,' but he knows, as well as he knows anything, that it is not a matter of the slightest consequence what the thing is in which faith is put, whether it be a piece of the rope with which a murderer was hung, or powdered snakes and lizards, or the dried blood of a witch, or the moss grown from a dead man's skull, or (and we say it with due reverence) prayer to God, or even to the devil. . . . It makes no difference, one is just as efficacious as the other." The *International* is published by the very orthodox publishing house of A. S. Barnes & Co.; and, if we remember aright, was first issued with the announcement that it would contain nothing in opposition to the currently received tenets of Orthodoxy. Against the encouraging fact, however, of the appearance of so radical an article in this *Review*, must be put the fact that Mr. Lassere's book, *Notre Dame de Lourdes*, from which Dr. Hammond extracts his description, had reached a seventy-fourth edition in 1874, and had been honored by Pius IX. with a special pastoral letter to the author. The votaries of superstition are still in an immense majority. If a little more scientific light were let into pulpits to save such influential preachers as Dr. Tyng from giving the weight of their names to confirm the superstitions, the majority might be much sooner shifted to the other side.

HERE is a voice from Western Unitarianism, called forth from *Unity* by the Eastern decision in the Leicester case: "We patiently wait the day when Unitarians will gladly recognize as their own all devout and truth-seeking souls that are willing and anxious to partake of their fellowship. It is for Unitarians to make character, and not theological phrasings, the test of fellowship; and those only are to be left out who desire it by their own election. Any Year-Book compiled on a narrower spirit than this will continue to be an offence to the Christ-like inclusiveness of this fellowship, and a reproach to the great word it bears." Of the same decision, the *Independent* says, "This does not seem to us a bigoted exercise of judgment," but adds: "Even Unitarians, however 'broad and generous' their views, must draw the line somewhere; and it is not unreasonable to make it exclude those who ostentatiously reject Christianity." Is the use of the word "ostentatiously" here meant to imply that one who rejects Christianity, but does not openly say so, may be included in Unitarian fellowship? The *Congregationalist*, after giving a statement of the case, says, "This decision is likely to be of more than local interest to the denomination, as an answer more *nearly* official, perhaps, than any other which has been pronounced to the question, 'What is Unitarianism?'" All of these journals evidently think that the referees' decision is not limited "simply and solely to the case of the Leicester society."

WE have received another communication from Mr. Samuel Johnson with reference to matters that have been in discussion between himself and us, which we desired to give to our readers this week; but, in the press of material, it has to go over till our next issue.

WE shall print next week Mr. S. B. Weston's farewell discourse to the Society at Leicester.

MISAPPREHENDED.

I do not know who A. N. Adams is. But, if I may judge from his article on "Consciousness and Philosophy," in the *Index* for February 24, I know him quite as well as he knows me. If there is any one thing I have most emphatically *not* either taught or believed, ever since any part of the public knew or cared anything about it, it is just the position he attributes to me. My sermons have been published weekly for nearly five years, and neither in them nor in any one of my books can such a position be found. Such statements as his tend to make one profoundly sceptical as to the use of attempting to propagate one's opinions. For, if a

Digitized by Google

man of education and ability enough to write for a newspaper misunderstands and misrepresents in this fashion, what can you expect of the common run of listeners?

The passage in his article that calls for this remark is this: "My good grandmother knows from her feeling that her conversion to religion forty years ago is infallibly correct. Rev. M. J. Savage knows, because he feels, loves, hopes, aspires, not simply that feeling, loving, hoping, and aspiring exist, but that outside of all material forms there is eternal, infinite, omnipotent life; that we are bound to suppose personal life apart from human life."

Now, this passage is not a very long one; but the ability, such as it is, of my critic, manifests itself in the fact that he has succeeded in packing into it *three separate and distinct misstatements*. I will pick them up in reverse order, beginning at the end of the quotation.

1. He makes it appear that I use the word *personal* in its ordinary and popular sense, and so represents me as saying about God what I did not say. For I, elaborately and at length, defined my use of the word.

2. He makes me assert the existence of an eternal, infinite, and omnipotent life "*outside of all material forms*." I did no such thing.

3. He represents me as saying that *feeling* may be *adequate* proof as to the *nature* of objective facts. This is not true. What I did was this: In the use of the scientific method, I treated a class of feelings *as facts*,—which they obviously are, as much as are rocks and fossils,—and from them *inferred* certain things as their most natural explanation.

If the positions I took need defence, this is no time to enter upon it. It will be time enough to do that when my critic states my position and takes exception to it. He has done neither as yet.

His "good grandmother" may have been lamentably at fault in her logic. But, if so, her descendant certainly illustrates the scientific law of "heredity"; though, in this case, *without* the tendency toward "variation." M. J. SAVAGE.

CHANNING-PARKER MEMORIAL.

The *Unity*, which most of the readers of the *Index* know as a bright, liberal fortnightly, published in Chicago, under the patronage of those who are getting to be distinguished as "*Western* Unitarians," shows that its name is no misnomer by a hearty appeal to the friends of Channing and Parker respectively to unite in building a Channing-Parker Memorial. "Channing and Parker *together*," says *Unity*, "name the movement to which we belong. Channing and Parker *together* should be reverenced by those engaged in it. They did not coincide; but they do better, they supplement each other. The old quarrel between their followers should be forgotten, even in Boston. The day has already come when, in every building representing Channing's works, the name and face and works of Parker should be conspicuously honored. Even so with Channing in any building representing Parker. The American Unitarian Association has never kept for sale, we think, a work of Theodore Parker. The old hurt rankles deep, and this ungenerousness is its result; this disingenuousness, we almost write, for it is a refusal to give official place and sanction to the honor openly and abundantly expressed by most individual Unitarians. The American Unitarian Association has yet to learn to be noble in this matter. It is but a little thing to keep a friend's picture from the wall, his book from your shelf; but the ostracism may have much meaning. It is but a little thing to place them there, but the placing may mean even so great a thing as forgiveness and regret and simple justice."

"There ought to be," continues *Unity*, "in Boston a Channing *and* Parker Memorial Building. That only will represent Unitarianism. One building, and not two. One honor shared, and not divided. . . . Whoever and whatever joins the Channing and Parker element of the body, in openly acknowledged union, will be held as blessed by the Liberals of nineteen hundred. It would make *both* parties better, the radical as well as the conservative and the conservative as well as the radical, to assert thus to each other and the world their central oneness. The courage of the act before a world that would surely cry, 'I told you so,' would be animating. The effort it might cost each party to cast away old prejudices and turn from the surface to the substance of their faith would be spiritualizing. And, perhaps, no way to reach this happy end would be so graceful and effective as to simply join, in one Memorial Building, the two names, *Channing, Parker*. Is our *courage* great enough? Are our prejudices *small* enough? If so, we almost think the money waits?"

For one I heartily second the motion of our Western colaborer.

At the last National Conference of Unitarians in Saratoga, an association was formed, one of whose express objects is to raise money for the erection of a "Channing Memorial Building in Boston." It is designed to serve the double purpose of a memorial in honor of Channing, and also a home and workhouse, where his followers and friends may labor for the dissemination of those religious ideas which are so intimately associated with his name. It is understood that the Unitarians could utilize such a building as offices for the *Christian Register*, the *Unitarian Review*, their Sunday-school papers and other publications, and also for their business and ministerial meetings. But the Free Religious Association also has need of a similar building for its purposes. Its organ, the *Index*, is tired of "boarding round." It wants a place where it can plant a vine and fig-tree, that it can call sweet home, and to whose ample hearth it can welcome its friends from far and near. We need a room for business and social meetings, and a hall for our lecturers in Boston. Now is this proposition of unity altogether impracticable? Why cannot the Unitarians and Free Religionists, in the name of Channing and Parker, unite their efforts, and erect a Channing-Parker Memorial, that will serve all our practical needs, and at the same time do honor to each of these great names, and more,—unite in educational, reformatory, and philanthropic work those whose aims are essentially identical. Names should not divide those whose aims would unite. W. H. S.

NOTES FROM THE FIELD.

I spoke one Sunday recently for the Free Religious Society of Providence, R.I., of which Mr. Frederic Hinckley is the resident speaker. The organization is, I think, well sustained and lectures are well attended. It is doing a good work. Mr. Hinckley is a gentleman of ability, and seems to be thoroughly imbued with "the enthusiasm of humanity." He is radical and earnest, and liberal societies will do well to invite him to address them.

At Providence, I met comrades of former days, with whom I shared the dangers and hardships of a soldier's life, when the States of the North and those of the South, now at peace, were "belligerent, discordant, and drenched in fraternal blood." It was pleasant to talk over scenes through which we had passed nearly twenty years ago, but the pleasure was not untinged with melancholy recollections.

At Troy, I found many Liberals and good audiences; but the liberal organization is feeble. The city has a large, comparatively unprogressive Catholic element, and a very corrupt municipal government, against which the entire liberal element is arrayed and working by political methods. While in the city, I had the pleasure of hearing Mr. C. B. Lynn, a Spiritualist, whose discourse was sensible and well received.

At Port Jervis (where I debated several evenings with Rev. William I. Gill about a year ago), I found Liberals numerous, well organized, and active. At Alliance, Ohio, I gave two Sunday lectures in a church recently built by seceders from the Disciple (Campbellite) Church of that city. The new society is encouraged and assisted by all classes of Liberals. The platform is free; and my lectures, although radical, gave so little offence that I was requested to address the society again the first opportunity. The audiences were the largest and finest I ever addressed in that city, where I have spoken many times the past ten years. I lectured one evening at Beloit, Ohio, a small place, but in which are many intelligent and sterling Freethinkers.

Whitehall, Ill., I regard as one of the most liberal towns in the West. All the leading men are Freethinkers. I have spoken there every year since 1875, and always to intelligent and appreciative audiences. Peru, Ill., is another community of the same sort. Arrangements for recent lectures I gave in that city were made chiefly by Mr. Joseph Even, a gentleman who is deeply interested in the progress of liberal principles, and who has made original contributions to science, several species of extinct forms which he discovered now bearing his name in standard scientific works. Peru is made up largely of Germans, and is a very intelligent community.

At Galesburg, Ill., I gave two lectures. In that city are a Universalist college and church. There is also a Congregationalist college. Which of the two institutions is the most orthodox I am not able to say; but the latter is probably the most progressive. Universalists, as an organized body, have evidently finished their work of reform; and the sooner they mingle with the other sects, the better. At Sandwich, Ill., I gave a course of lectures, which were something new for that community, although many Liberals are there, and among them leading men of the place.

At Plano, Ill., I had an hour's conversation with Joseph Smith, son of the founder and martyr of Mormonism, and president of the sect of Mormons known as the "Josephites," who number about fifteen thousand, with branches in many parts of the world, and missionaries zealously at work in this country and Europe making converts every year. Joseph Smith preaches for the society at Plano, and edits, in the interests of his sect, a paper which has a circulation of three thousand. He is a modest, unpretentious gentleman, of fair ability and education, and is much respected by his fellow-citizens for his unblemished character and personal worth. He has no sympathy with polygamy, and regards the Mormonism of Utah as a perversion of the primitive faith, and Brigham Young as a usurper and an impostor. Of his sincerity, there is no doubt. Pointing to a portrait of his father, which hung on the wall of his office, he asked, "Does that look like the face of a religious impostor?" He kindly invited me to accompany him to his home and dine with him, but I was obliged to decline. William Smith, a brother of Joseph Smith, the founder of Mormonism, still lives, and resides at Elkader, Ia., where I met him a few years ago. He firmly believes his brother was an inspired prophet, and gives a minute and an interesting ac-

Digitized by Google

count of his life up to the time of his tragic death. The history of Mormonism is very instructive and suggestive to the student of religious literature.

At Quincy, Ill., I gave three lectures to the largest audiences I ever addressed in that city. The daily press gave very fair and good reports of all the lectures. The German and American liberal element in Quincy is large. While in the city, I passed several hours with Mr. J. Vila Blake, the Unitarian minister, and heard one of his discourses, which was a production of rare beauty and eloquence. Mr. Blake is a man of generous culture, of broad views, and the most kind and catholic spirit. He spoke about three years, I think, for the Parker Society in Boston. He wished me to occupy his pulpit, from which I spoke to his congregation two years ago; but the arrangements which had been made for my lectures at the Opera House would not permit. The work he is doing in Quincy cannot be too highly praised.

At Iowa City, Ia., I gave a course of lectures. The arrangements were made by Professor Philbrick of the Iowa State University, and other professors of that institution; and the lectures were well attended. I spoke in that city two years ago. The growth of liberal sentiment, in the short time that had elapsed, was quite perceptible.

At Ames, Ia., where I speak frequently, I had large audiences. When I first visited that city, ten years ago, President Welch of the State Agricultural College thought it his duty to endeavor to counteract the influence of my lectures by giving discourses against Darwinism and Evolution. Now, *he* is a strong supporter of Darwinism. Darwin's *Origin of Species* and Spencer's *Data of Ethics* are used as *text-books* in the college of which he is still the president. Nearly all the professors in the college are evolutionists, and several of them have evinced considerable interest in the recent lectures I have given there. But my letter is already quite long enough, and I will reserve farther notes of my travels for another letter; adding only that everywhere I see indications of the growth of liberal thought, although the progress seems to be along the line of existing institutions and systems rather than in the formation of new organizations.

B. F. U.

SOCIAL SCIENCE AND PHILANTHROPY.

One of the most valuable weekly journals published in this country is the *Sanitary Engineer* of New York. It is only partially professional in its character, but contains much matter on sanitary and health subjects, of value to all owners of houses. It discusses in a very able manner all subjects connected with sanitary science. It is very vigorous in its condemnation of poor work that causes disease. The practical information it contains every week would prevent much sickness; and the subjects it discusses are coming to have a very great importance in the eyes of all intelligent people. Health depends largely on physical causes, so that sanitary knowledge and practice are quite as important as hygiene. Of late, the sanitary condition of cities has risen into great importance, and unusual attention is given to public health measures. This is as it should be; and such a journal is performing a real public service in spreading abroad genuine information on all these subjects.

In the February number of the *International Review*, Mr. James M. Hubbard writes of "Fiction and Public Libraries." He gives statistics showing the vast number of novels which are drawn out of the public libraries every year. He maintains it is a great mistake to furnish such reading in unlimited amounts to the public. He objects to it on the ground that novel-reading is amusement only, and that the city cannot furnish people with gratuitous amusements. Mr. Hubbard is right in this position; for novel-reading serves no good purpose, such as needs careful fostering. Schools are maintained by the State because they make better citizens; and it is eminently proper that knowledge should be diffused through free public libraries. When, however, it comes to pass that seventy per cent. of the books read from those libraries are works of fiction, it becomes a serious problem if the whole business of dispensing that kind of literature in that way should not be stopped at once. The evil of indiscriminate charity has at last become apparent to a goodly number of thoughtful people. Is it not quite as much an evil to furnish books for amusement only to everybody who may choose to read them? While every possible aid should be furnished to those seeking knowledge, it may be questioned whether a positive injury is not being done to the public by inviting it to an indiscriminate, intellectual dissipation. Mr. Hubbard justly says that "it would be an absurd waste of money, to say the least, if the city, instead of establishing soup-kitchens to which the needy could come in times of great want, should open extensive restaurants in various quarters, at which all, rich and poor together, should receive free, not merely plain and wholesome food, but all kinds of highly seasoned and injurious dishes. Yet wherein does this differ from placing for the public use, in different parts of the city, large collections of novels and stories, good and bad, some wholesome and some with a "peculiar flavoring"? This is only another instance of how pitifully mistaken are indiscriminate efforts to benefit mankind.

In the March *North American Review*, Dorman B. Eaton contrasts the management of the insane asylums of England with those of this country, greatly to the discredit of the latter. He shows that our asylums have no proper checks upon their management, so that the superintendent and trustees have things in their own hands. The superintendent is an autocrat, is really responsible to nobody, and can do quite as he pleases, until his outrages are such as to be impossible of concealment. In England, on the other hand, every inmate and every portion of the asylums are regularly visited by competent inspectors; and the whole work is constantly subject to the most careful supervision. There is great need of reforms in this country in the care of the insane, without doubt; and the subject needs the thorough discussion it is now receiving.

Prof. Adler's Society of Ethical Culture maintains a system of free nursing for the poor. It supports two competent nurses, whose work is directed by the physicians of two of the city dispensaries. These ladies nurse the sick, care for their rooms, furnish clothing and food when necessary, and earnestly devote themselves to the conquering of disease. The physicians praise their devotion, and testify to the great importance of their work. The society has given nearly $2,000 the past year to this work, and a large number of its members seem to be interested in it. This work of nursing is supplemented by the labors of a relief committee, who furnish assistance to the nurses, send visitors to the sick, and provide all necessary articles for their comfort and recovery. In the very interesting printed report of this work, Prof. Adler says it is carried on thoroughly in the *secular* spirit. What he says on this point is of interest: "We do not care for the future salvation of our patients. We come to build them up for the present world, in which they are to live. We look upon them simply as human beings who are in need, and help them as human beings. We started from the proposition that there is no difference between Catholic pneumonia and Protestant pneumonia and Jewish pneumonia and Infidel pneumonia,—if a man has pneumonia at all, he deserves to be healed; that there is no difference between Catholic suffering or Protestant suffering or Jewish suffering or Infidel suffering in any form,—if a man suffers at all, he deserves to be relieved. Accordingly, it will be found in our statistics that the great majority of our patients have not been persons who agreed with us in our radical opinions on matters of religion,—we believe there was not one among our patients who shared our views in this respect,—but, rather, persons having religious convictions diametrically opposed to ours. We care not for that. All that we desire to be assured of is that the relief which our nurses bring is really needed, and of that we have the amplest assurance." G. W. C.

TO THE LIBERAL PUBLIC.

Dear Friends,—I owe you the profound gratitude of my heart for the interest many of you have taken in my utterances since I left the service of theology. I have been too much occupied in the struggle of life to answer all the personal letters that have come to me. Let me thank you for your words of cheer, admiration, and earnest sympathy. I desire to spend the balance of my days in working for the perfect enfranchisement of the human mind. I have undertaken to deliver a regular weekly lecture in Paine Memorial Hall, Boston. I should like, as far as possible, to have you all members of my parish. Will you join it?

My plan to allow you to do this is to publish my lectures in regular weekly numbers. I cannot, however, do this until I have subscribers enough to pay the printer's bill. Will all who will take a weekly copy of my lecture, at one dollar a year, please drop me a postal card to that effect? The money can be sent as soon as convenient on the receipt of the first lecture. If every one who reads this notice will immediately become a subscriber, I shall be made very happy.

Yours for liberty or death,

George Chainey.

Address, No. 3 Union Park, Boston, Mass.

At the Bow Street police-court on January 29, Susan Wills Fletcher again surrendered to her bail to answer the charge of having been concerned with her husband in unlawfully obtaining a quantity of jewelry, lace, and other property, by means of false pretences, from Mrs. J. T. Hart-Davis. The evidence for the prosecution was brought to a close; and, in adjourning the case until the 11th of February, the magistrate expressed his intention of sending it for trial, the prosecutrix being bound over in £1,000 to appear at the Central Criminal Court. One of the witnesses, Mr. James Maddocks, a house-decorator, who said he was introduced to the Fletchers in England by his brother-in-law, caused much amusement by his account of his share in one of their *séances*. He said that he took for the Fletchers a bottle of phosphorescent oil. He was introduced as a sceptical gentleman, and was allowed to sit between them. When the lights were put out, he wound up for the Fletchers a musical-box, touched the people with a pasteboard speaking-tube and a candle, helped to move the table about, put a coal-scuttle upon it, and produced lights by means of the oil; while Mrs. Fletcher did the same with the phosphorus from matches. In doing so, she dropped some of the matches; and he trod upon one of them which ignited, and for a moment he thought he should be recognized. One of the persons, however, took him for the spirit of her departed uncle. The people present were highly satisfied with the *séance*, and when it was over Mr. Fletcher asked him his opinion. The witness replied that he never thought people could be such fools. The witness described another *séance* of a similar character.—*Pall Mall Budget*.

Miss Ada Heather Bigg has just taken the Joseph Hume scholarship for political economy at University College, London. Its pecuniary value is sixty pounds. This is the first time this scholarship has been taken by a lady.

Digitized by Google

AMONG THE AMERICANS.

Co-operation in the New World.

The reader has already seen some description of the meeting at the Cooper Institute, New York, which was the most important meeting on co-operation in which I was concerned. It was there I first met Rev. Robert Collyer, who presided. The address I delivered was reprinted in many papers, and in the *Worker*, in which it occupied nine columns. Professor Raymond stated they had commenced the Cooper Union Lectures for the year earlier than usual, as I was about to return to England, and they wished to commence with an address on co-operation. Mr. Thomas Ainge Devyr, of the *Irish World*, who was on the platform, was the first to advocate in Ireland that doctrine of Land Reform which has since occupied so much public attention. About 1858, three years before the slave war broke out in America, he sent me, from New York, a printed statement of the causes whose operations would end in war. It was a perfect political prophecy. Mr. Devyr raised some question at the Cooper Union as to its administration, when Mr. Peter Cooper, the founder, arose, handed to me his overcoat, and, advancing to the front, spoke in a clear, frank voice, and without digression, vindicating his management by statistical facts which showed an accurate memory. "We educate," he said, "two thousand people here; and now I am building a new story for the purpose of affording education to one thousand more. But I am glad," he added, "to hear suggestions which may enable me to make the place more useful. As I grow older, I hope to profit by sound advice (if I get it). I am only now in my eighty-ninth year." Thus pleasantly the practical patriarch of New York closed the discussion. He bears a striking resemblance to Sir Josiah Mason, of Birmingham, who is but five years his junior, and who has equally distinguished himself by discerning educational munificence. Mr. Cooper told me that his mother's house, in her earlier years, was barricaded against the attack of Indians in New York, which carries the memory a long way back.

The author of *Our Visit to Hindostan* relates that at Ulwar the political agent wished to plant an avenue of trees on either side of the road in front of the shops, for the purpose of giving shade, and had decided to put in peepul trees, which are considered sacred by the Hindoos; but the *bunniahs*, or native shopkeepers, one and all, declared that, if this were done, they would not take the shops, and, when pressed for a reason, replied it was because they could not tell untruths or swear falsely under their shade, adding, "And how can we carry on business otherwise?" The force of this argument seems to have been acknowledged, as the point was yielded, and other trees were planted instead. This was the moral of my lecture. I contended that co-operators could permit the peepul to be planted before their stores, as they could do business under their shade, having no taste and no interest in telling "untruths" or "swearing falsely" in business. Co-operative inspiration is that which Wendell Phillips has defined in his oration on Garrison: it is character. Co-operation is not merely a search for dollars: it is a search for honesty and equity in trade. How can a man worship the good God of honesty in his church, who has been cheating all the week over his counter or in his counting-house? Next, I endeavored to make clear the distinction between co-operation and State socialism. The adventures which befell me in consequence will be found in another chapter.

The Oneida Community no entreaty induced me to go near. My main reason was that a visit from me would have been in the papers, and it would have been thought at once that co-operation was some form of communism. It was my duty to take care that co-operation should be seen as a distinct thing. The communist may be a co-operator, but the co-operator may not be a communist. Of all forms of communism in America, I least liked Oneidaism, with its special sexual theory which nobody can explain. While I was there, Mr. J. H. Noyes, the leader of this society, announced what he called a "change of platform." He had given up, he said, the practice of "complex marriages," in deference to the public sentiment "evidently rising against it." Public sentiment always rose against it. He stated that their society would in future take Paul's platform, which permits marriage, but allows celibacy. It was stated privately that Mr. Noyes' son, who was a physician, refused to subject his wife to "complex marriage," and that this was the cause of its abandonment. If the devisor of Oneidaism was convinced that complex marriage was wrong, it was manly to relinquish it. Since, however, he admitted that he did not renounce the belief in his principle, the abandonment of it was, therefore, indefensible. The Mormons behaved with more courage and consistency, and refused to follow Mr. Noyes' example, saying, "Why should we abandon our position, unless we are convinced we are in error?"

Since leaving America, I have received many reports of public meetings, held in New York and elsewhere, to introduce co-operation on the English plan. There appears no prejudice against any scheme which is good, whatever country it may originate in. There would be more English features introduced into both America and Canada than there are, "were it not," as an intelligent observer told me in Ottawa, "that many Englishmen come over there filled with bitterness toward their own country, which tends to discourage the introduction of improvements on the English plan. Nevertheless, co-operation has certainly won many friends. Articles upon it, or reports concerning it, continually appear in the American papers. The idea of a wholesale agency supplying genuine articles to the stores seemed to most persons one worth realizing. Mr. A. R. Foote and the Rev. Dr. Rylance, of New York, have commenced to create a wholesale agency there. Everything in America seems to be adulterated: the certainty that it will be, if it can be, seems to be taken for granted. If co-operation takes root and changes this, it will amount to the commercial re-education of the people.

Roughly speaking, no commodity can be trusted. Quinine pills are not real, candles are short of weight, and silk short of the yard. Indeed, if stores were opened on the English plan,—of genuineness of quantity and quality,—they would be distrusted. The public would suspect any store which proposed to treat them honestly. They would think that somewhere the snake of interest lay concealed. Yet there is reason to think that this distrust will be overcome, for there is no difficulty which discourages an American when he has fairly made up his mind that the thing he has in hand ought to be "put through." If the people do resolve upon association, they mean it; and one or more of the active associates bear the name of "organizing members." This term has been introduced into England now, but in America they have long had the actual person. In New York, the gentleman who is one of the foremost in co-operative advocacy, Mr. Allan R. Foote, has a genius for organization. He has written and published a scheme of a wholesale society and of co-operative stores, and written co-operative pamphlets, which are interesting, brief, and wise in expression, as well as business-like. The following are some of the sentences he prints as mottoes in his small books of "Co-operative Laws":—

1. To grow rich, earn money fairly. 2. Spend less than you earn. 3. Hold on to the difference. The first requires muscle; the second, self-denial; the third, brains.

The competition of the individual system is for every man to see how much money he can divert into his own pocket from the pockets of those who labor for him. The only competition possible in commercial co-operation is to see which store will put and keep the most money into the pockets of those who support it.

If any man counsels you that you can gain wealth any other way except by working and saving, he is your enemy.

If a man owns a sovereign, he is a sovereign to that extent. If a man owes a sovereign, he is a slave to that extent.

These are maxims worthy of consideration elsewhere than in America, and the ideas expressed have never been put better anywhere. "Lectures on Social Questions," including Competition, Communism, Co-operation, and the Relations of Christianity to Socialism, are a series of the luminous discourses delivered by Rev. Dr. J. H. Rylance in St. Mark's Church, New York, which would be read with great interest in England.

The custom of a store is called the "patronage" of it. It is odd that independent self-helping Americans should retain a word which is so distasteful and disused under our "effete monarchy." In Mr. Foote's rules, it is provided that "two and one-half per cent. of the surplus accruing shall be expended by the directors in such manner as in their judgment shall best serve the purpose of recreation and education of members." Before this clause was drawn, you had to look all about America to find a single society which made provision for education. This arises partly because Americans have more education about their cities than any other country, and partly because they do not know that, of the social education necessary for industrial concert, they have none.

Mr. Charles H. White invited me to New Harmony, Ind. He told me that the old co-operators first formed a library there forty-two years ago, which was commenced with less than one hundred volumes, and has now four thousand. The land and the old library were given by Mr. William Macguire. The library tenement has been rebuilt, at a cost of more than $6,000. A community, founded by Rapp, residing at Economy, near Pittsburg, assisted them by a contribution of $3,000. Dr. Richard Owen arranged a collection of minerals and objects in natural history in the large room of the society, devoted to lectures and discussions.

At the close of a night's voyage from New York, I arrived at Watuppa, on the east of Quequechan. Watuppa is the Indian name for "the place of boats," and Quequechan signifies "falling water." Its modern name is Fall River, the largest cotton manufacturing centre in America, running nearly a million and a half of spindles. I spoke twice at Fall River; and at the Narragansett Hotel I met for the first time a real Russian Nihilist,—a lady, wondrously restless and vehement.

The Fall River Working Men's Co-operative Association occupies an entire block, consisting of several shop fronts. Very few stores in England look more imposing. Stores in America seem mostly to have been begun by two or three enterprising persons, who find the money to build the place and trust to the public coming to deal there. Beginning, as we do in England, with a few small shareholders, and increasing the premises and business as new members are induced to join, and looking forward to the education of the neighborhood around it for increase of members and purchasing success, is a plan quite unknown in America. Wondering whether this arose from the impetuosity of the people, I found it was partly due to this, but mainly to the laws affecting co-operation, which prevent the formation of stores on our plan. Yet in a country so unfettered as America no one would expect industrial impediments. On the contrary, there are complications in the air. The Act passed in 1867, for the purpose of legalizing co-operative and industrial unions, proposed that a capital of £1,000 must be found before commencing. I pointed out that this law rendered co-operation impossible on the English plan, since poor men, who most needed co-operation, could never commence it. However, when I pointed out that co-operation was legally impossible there as we conducted it, steps were at once taken to obtain a new law. Mr. Strahan, a very able counsellor of New York, and a brother of the editor of the *Contemporary Review* in England, kindly undertook to make a draft of the Act required. The one thing wanted in America to insure the success of co-operation is the art of "making haste slowly," which the new law will enable them to do.

GEORGE JACOB HOLYOAKE.

LESSONS ON The Origin and Growth of Christianity.

XIV.

DOMESTIC LIFE.

"And they brought young children to him, that he should touch them. . . . And he took them up in his arms, put his hands upon them, and blessed them."—MARK x., 13-16. Compare *Matt. xix.*, 13-15; *Luke xviii.*, 15.

1. The Origin of the Family.

The PERMANENT FAMILY RELATION is a *distinguishing characteristic* between MAN and the *brute creation*. This relation appears to have resulted from the *weakness* and *helplessness* of the *human infant*. The young of most *animals* instinctively provide and care for themselves, in many ways, from the day of their birth. A *young child*, on the contrary, is for a long time *wholly dependent* on parental watchfulness and protection.

This *prolongation* of the period of helpless infancy continually necessitates the performance of offices of *love* and *affectionate care*. The greater

Digitized by Google

continuity of relationship between parent and child, thus engendered, finally results in developing a *permanent capacity* and *desire* for UNSELFISH AFFECTION, out of what was at first a mere *temporary animal instinct.*

NOTE.—The *germs* of more permanent affection are seen in the *regard of certain animals for each other*, and especially of certain *domestic animals* for *man.* But we nowhere find among animals anything corresponding *fully* to the *human family.* Most animals mate *only for a single season*, and regard their offspring as *strangers*, after they reach maturity. *Domestic animals* easily *transfer* their affection from one master to another.

2. The Domestic Relation among the Jews.

The obligations of the FAMILY RELATION were always regarded as *inviolably sacred* by the *Jewish* LAW. (See *Ex. xx.*, 12, 14, 17; *xxi.*, 15; compare *Deut. v.*, 16, 18, 21, etc.) During the period of the BABYLONIAN *captivity*, this feeling was, doubtless, *greatly strengthened* by the calamities which *drew the exiles closer together*, and made the HOME the centre of *worship* and *instruction*, as well as of the ordinary *domestic duties.*

There is abundant evidence, however, that the *high ideal* of social obligations, manifested in later JUDAISM, was gradually developed out of a condition of *primitive barbarism.* (See *Book of the Covenant, Ex. xxi.–xxiii.*, 19, etc.) In this respect, the history and experience of the JEWS were *not different* from those of all other peoples.

NOTE A.—Religion originally grew out of the family relation, and JUDAISM has always been peculiarly a *family religion.* So sacred did the JEWS deem *marriage* that they often used it as a symbol of the relation of YAHWEH to his people. He is termed the *husband* or "*spouse*" of ISRAEL.

The *polygamy* of the period of the PATRIARCHS and *early* KINGS, though not expressly forbidden in the BIBLE, was *never customary* among the masses of the people. In recent times, the JEWS have *discountenanced* it, even when it was recognized by the nations among whom they dwelt.

Talk with the *older classes.*—POLYGAMY: What do you think of the survival of this "*relic of barbarism*" among the MORMONS of UTAH? Ought it to be *abolished* by *governmental interference?* Would its *forcible abolition* be inconsistent with the principle of *religious freedom* to which our government is pledged? Ought the plea of *religious sanction* to prevent the prohibition of practices which the *enlightened judgment* of civilized nations regards as *immoral* or *wrong,—e.g., human sacrifice*, HINDOO *Suttceism*, and *polygamy?*

NOTE B.—The JEWS have always honored and respected woman; and many women, as REBEKAH, MIRIAM, DEBORAH, RUTH, and HANNAH, are held up as examples of *true womanhood* in the OLD TESTAMENT.

Ought not woman always to be treated as the *equal* of man? Has man any right to *define* or *limit* her privileges or occupations? Ought not woman to be permitted to *hold* and *inherit property*, and in a government of the people to *vote* and *hold office* on the *same terms* with man? What do you think of the *rightfulness* and *practicability* of WOMAN SUFFRAGE?

3. The Family Relation as Regarded by Jesus.

JESUS never married. Unlike the ESSENES, however, he *expressly recognized* the *sacredness* and *permanence* of the marriage relation; *forbidding divorce* except in extreme cases, and the marriage of divorced people. (*Mark x.*, 2–12; *Matt. xix.*, 3–9; compare *Matt. v.*, 27, 28, 31, 32.) He appears to have entered into *friendly* and *social relations* with families who accepted his teaching, and welcomed his occasional visits. (*Mark xi.*, 15–22; *xiv.*, 3–9; *Matt. ix.*, 10–17; *xxvi.*, 6–9; *Luke v.*, 29–39; *vii.*, 36–50; *x.*, 38–42; *John xi.*, 1–7, 35–37; *xii.*, 2–8.)

Yet he declared that after the resurrection there would be "*neither marrying nor giving in marriage.*" (*Mark xii.*, 18–25; *Matt. xxii.*, 23–30; *Luke xx.*, 27–36.) His belief in the *speedy advent* of the KINGDOM OF GOD doubtless *restrained* him from forming family ties, and from *explicitly commending marriage* to his disciples. He taught them to *forsake* father and mother, husband and wife, to follow him, and prepare for the approaching DAY OF JUDGMENT (*Mark x.*, 29, 30; *Matt. viii.*, 19–22; *x.*, 34–38; *xix.*, 29, 30; *Luke ix.*, 57–62; *xiv.*, 25, 26; *xviii.*, 29, 30), and declared that his *true disciples* were his *nearest relatives* rather than his own father, mother, brothers, and sisters. (*Mark iii.*, 31–35; *Matt. xii.*, 46–50; *Luke viii.*, 19–21.) He appears to have received *little sympathy* or *support* from his immediate relatives, and to have associated little with them. (*Mark vi.*, 1–6; *Matt. xiii.*, 54–58; *Luke ii.*, 41–50; *iv.*, 16–31.)

4. His Love for Little Children.

The love of JESUS for *little children* sufficiently indicates that he was *no ascetic*, but that his avoidance of family ties was due to other reasons. He *received* and *blessed* children who were brought to him, declaring, "*Of such is the* KINGDOM OF GOD." (*Mark x.*, 13, 14, 16; *Matt. xix.*, 13–15; *Luke xviii.*, 15, 16.) He said: "*Whosoever shall not receive the* KINGDOM OF GOD *as a little child, he shall not enter therein*" (*Mark x.*, 15; *Luke xviii.*, 17), and "*Whosoever receiveth one of such children in my name, receiveth me.*" (*Mark ix.*, 33–37; *Matt. xviii.*, 1–5; *Luke ix.*, 46–48.) He commanded his disciples, "*Take heed that ye despise not one of these little ones.*" (*Matt. xviii.*, 10.) He appears to have regarded children as representatives of that *purity* and *simplicity of character*, and that *sincerity* of *faith* and *trust*, which he deemed essential to the members of the *ideal brotherhood* of the HEAVENLY KINGDOM.

General Questions.

1. How did the *family* originate? 2. How did *infantile helplessness* develop man's affectional nature? 3. Does the *family relation* exist among *animals?* 4. How do the JEWS regard the domestic relation? 5. Did they cherish this high ideal in more primitive times? 6. Of what *religious relation* was marriage regarded as the symbol? 7. How has *woman* been regarded by the JEWS? 8. What did JESUS teach respecting *marriage?* 9. Why did he not form family ties? 10. How did he regard *divorce?* 11. What did he say about marriage in the KINGDOM OF HEAVEN? 12. How did he speak of *little children?*

To the Teacher.

Read the stories of REBEKAH, MIRIAM, RUTH, DEBORAH, and HANNAH, in the OLD TESTAMENT.

For *Jewish* views of marriage and domestic life, read Rabbi GEIGER'S *Judaism and its History*, Lecture IV., pp. 77–86; and Prof. FELIX ADLER'S *Creed and Deed*, Lecture on "The Religious Conservatism of Women," and article on "Reformed Judaism," pp. 304–306.

Upon the general question of the social position of woman, read *The Subjection of Woman*, by JOHN STUART MILL.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

A CENTURY OF DISHONOR. By H. H., author of *Verses* and *Bits of Travel*, etc. New York: Harper & Brothers.

Mrs. Jackson, who has been content to please, delight, and inspire us hitherto with her charming sketches and her exquisite poems, has now ascended to the seat of judgment, and has delivered an opinion on the wrongs of the Indian tribes, to which every intelligent citizen of the United States should give abundant heed. Her book is a sketch of the United States government's dealings with some of the Indian tribes. Here is no piece of sentimentalism, but a record of facts, some of them hard and dry, some almost too hard for our belief. Yet we have every reason to believe that Mrs. Jackson has endeavored to keep her statement entirely within the lines of sober truthfulness. It is indeed "a century of dishonor" that she has written down. Through all this century, the nation has been continually telling the Indian, as poor Joe is told in the novel, to "move on." Through all this century, the Indian has been robbed and cheated, and our national compacts with him have been broken again. We have had a giant's strength, and we have used it like a giant.

Mrs. Jackson reckons from two hundred and fifty thousand to three hundred thousand Indians in the United States. The reader will be astonished at Prof. Seelye's estimate that there are about as many now as on the arrival of the first Europeans. If this be so, it is not so certain as we have imagined that the tendency of the Indians to die out is unmistakable. But, were it so, this would not alter the morality of our national relations to the Indian tribes. Of these there are today nearly or quite three hundred represented in the total Indian population. And there is hardly one of these three hundred tribes that has not a chapter of its own in our century of dishonor.

It would be a great misfortune if the controversy at present going on concerning the Poncas should obscure the larger aspects of the case in our national legislature. The disposition of Secretary Schurz has seemed to the writer of this notice so favorable to the Indians that it strikes him as a great misfortune that he should be made to appear as positively inimical to their rights. Whatever mistakes he has committed, and whatever of undue irritation he has manifested under the criticism of Mrs. Jackson, Gov. Long, and Mr. Dawes, and others, the main question now before the country is whether "possession in severalty," *i.e.*, an individual title, will not do more than anything else to prevent a repetition of the wrongs that have been so far committed. To unite with Mr. Schurz, or with his successor, if he is like minded, in his endeavor to bring this about, would seem the part of wisdom, wherever it can be done without breaking any previous contract. But the first duty of the government is to keep religiously all contracts that have been already made.

THE TEHUANTEPEC INTER-OCEAN RAILROAD. By Alex. D. Anderson. New York and Chicago: A. S. Barnes & Co.

This pamphlet presents a summary of leading facts regarding the advantages of this route to commerce generally and especially to American commerce. The historical notes give many useful references to the sources of information about the region through which the road passes. The geographical position of this isthmus is more favorable to the commerce of the United States than any other of the proposed inter-ocean routes, being on the Gulf of Mexico, opposite the mouth of the Mississippi River, and on account of the position of Cuba and adjacent islands, no further from our Atlantic cities than the other routes. In going to our Pacific States, a long sailing distance would be saved on the west side. It seems also that considerable distance would be saved in each of several of the voyages of foreign commerce. The harbors at the termini are safe, ample, and commodious. Another chief advantage claimed for this route over others is that it passes through a part of Mexico that is known to be a wholesome and productive country, and this is certainly well worth consideration.

Much has already been done toward the construction of this road, and the work is progressing. The disadvantage of this route is its length of about one hundred and seventy miles, or three and a half times the length of the Panama Railroad. This will make the total cost of construction large, although the grades are very favorable. The highest point reached in crossing the interior mountains has an altitude of only seven hundred and seventy feet above the sea. This railroad could probably compete very successfully with the Panama Railroad, and would be completed at an early day, were it not that public attention in both Europe and America is now fixed upon other modes of transit between the oceans. The passage of vessel and cargo intact from ocean to ocean would have great commercial and economical advantages over any railroad transit which requires a double shifting of cargo and often a double chartering of vessels. The two well-known canal schemes have now much favor; and this method of transit is likely to prevail in the near future, unless Captain Eads' plan of carrying over ship and cargo by rail shall supersede all other means of connecting the oceans. If sufficient strength and power of operative machinery can be made practicable, that plan may yet solve this problem of the ages.

THE March *Atlantic* has three continuations,—Elizabeth Stuart Phelps "Friends: a Duet"; Henry James' "Portrait of a Lady"; and William M. Rossetti's "The Wives of Poets." The latter brings the domestic annals of genius down to and beyond mediæval England, beginning the present paper with Spenser, and ending it with Blake, a poet whose wife could only make her

Digitized by Google

mark in the parish register. Shakspeare's stinted justice in bequeathing to his wife only his "second-best bed" is explained to the credit of the great dramatist. Mr. James' "Lady" impresses us as a very non-committal young woman, chiefly engaged in drawing other people out. It is evident that the artist is using his canvas to paint a group instead of a single portrait, and that he is not a first-class painter. Miss Phelps' story, which confines itself to two characters, is better. The picture of Reliance Strong, with her face pressed against the purple rock in her struggle, is a fine artistic scene. Mr. H. D. Lloyd tries to alarm us by his "Story of a Great Monopoly," which tells of the buying up of railroads and legislatures by the Standard Oil Company of New York. If his picture be not exaggerated, it is a very depressing one. It may be best that money should be king in the United States, but the proof is wanting. "New York Theatres" is anonymous, but contains plenty of information on other points. Grant Allen's "Genesis of Genius" makes a stand for Herbert Spencer and for the evolution of individual life from heredity and environment, instead of by freaks and felicitous accidents. Richard Grant White's "Random Recollections of England" are very refreshing reading. We should rejoice if every traveller could serve up such palatable tidbits of experience. "The Eleventh Hour" by Katharine Carrington, is a very intense little picture, giving a whole life in a few strokes. We are as well acquainted with Miss Lydia Bennett from these half-dozen pages, as if we had walked by her side for a lifetime. We may object to the subject, but we cannot quarrel with the workmanship. The poetry of the number is below the average, but the Contributors' Club is as sparkling as usual.

FOREIGN.

THE Catholics have got hold of the Hon. Mr. Fitzclarence by conversion. He is the younger son of the Earl of Munster, who is said to be the natural son of William IV.—*Unitarian Herald (Manchester).*

THE Servian Skuptschina has unanimously passed a resolution in favor of closing all the monasteries in Servia, and the Minister of Public Worship promised to prepare a bill in that sense. He stated at the same time that the proposed measure would necessitate a modification of the constitution.

THE Company appointed for the Revision of the Authorized Version of the Old Testament finished their sixty-seventh session on the 28th ult., at the Jerusalem chamber. Twelve members attended. The second revision of the historical books was completed, and the revision of Proverbs was continued, as far as xxiv., 14.

A MEETING of the Socialist Workmen's Society, which was convened by two artisans for the discussion of the Jewish question, was held at Berlin on Tuesday evening, February 8. After some very stormy scenes, caused by the conduct of a number of Social Democrats who were present, the police were obliged to interfere, and the meeting was dispersed.

THE Pope in an address to the cardinals on the 20th, in reply to their congratulations on the anniversary of his election to the pontificate, expressed regret at the renewed attacks and the insults heaped upon the Church in nearly all parts of the world: therefore, an extraordinary jubilee would be inaugurated this year throughout Christendom for the purpose of imploring the Almighty to bestow better times upon the Church.

THE return of outrages in Ireland, occurring between the 1st and 30th of November, shows that two hundred and eighty were committed in Munster, one hundred and eighty-two in Connaught, fifty-eight in Leinster, and forty-one in Ulster. The return cannot be said to have been "doctored": on the contrary, it seem to have been hastily compiled. Thus there is but one case of murder, while the vast bulk of the "outrages" consists of three hundred and thirty-three cases of intimidation by threatening letters.

MUCH excitement was caused throughout Ireland, Sunday, February 6, by the simultaneous posting all over the country of a proclamation, issued "by order of the Irish National Directory." The document, which was everywhere torn down by the police, warned the people, in view of coercion, to abstain from "premature resistance." The document says the salvation of the people lies in the achievement of national independence alone, but the time to strike has not yet come; and it exhorts them, until the hour of action arrives, to let their attitude be one of calm resolve, self-sacrifice, and unshaken confidence in the final triumph of their cause. No clew has been discovered as to the persons by whom the proclamation was posted. It was at first regarded as a hoax; but it is now attributed to the Fenian organization, who are thought to be jealous of the power of the Land League. The proclamation has also been posted on the walls in some towns in the north of England,—at Widnes, North Shields, Oldham, and Dewsbury. In London itself, printed copies were distributed on Sunday, and a copy has been sent to Mr. Forster.

MR. DAVITT addressed a meeting at Borris, County Carlow, recently, and made a violent attack upon the government for introducing the Coercion Bills. He said, amid the cheers of the meeting: "We see the philanthropic Gladstone and the humane and liberty-loving John Bright and the chief slanderer of Ireland, Mr. Outrage Forster, falling back upon police rule, prisons, and coercion, in order to sustain a system which is a blasphemy on the providence of God, an outrage on reason, a crime against humanity, and which has been the scourge of Ireland." He exhorted his hearers to look upon the Coercion Bill as a challenge to every manly Irishman to stand by the Land League, and thus to show that the day has gone by forever in Ireland when any oppressive Ministry could frighten the people, or prevent them from working out their social and political amelioration. Mr. Davitt has sent a letter to a Dublin newspaper to say that there is no truth in a statement that he purposes leaving Ireland when the "Protection for Life and Property Bill" is passed. Mr. Davitt says, "Until I am conscious of having committed some act which would discredit me with the people of Ireland, or show me guilty of a crime against the public weal, I intend to remain in the country and accept the consequences of my words and acts in the Land League movement."

JESTINGS.

A MINISTER at Ayr, Scotland, recently introduced the following petition into his Sunday prayer: "O Lord, bless the Established Church, and the Free Church, and the United Presbyterian Church, and all the other churches. Thou knowest the various nicknames, Lord, by which they are called: bless them all."

THREE little boys on Sunday were stopped on the street by an elderly gentleman, who, perceiving that they had bats and balls with them, asked one of their number this question: "Boy, can you tell me where all naughty boys go who play ball on Sunday?" "Over back of Johnson's dam!" the youngster replied.

AN old gentleman at the West End, who has recently married his third wife, was met yesterday by a friend, who, after wishing him a Happy New Year, inquired how he was pleased with his bride. "Well," was the deliberate answer, "I don't know as she's so handsome as Susan or so spry as Kate, but she'll do for a change!"

HE stood with his back against the door of a street-car. Every one else had a seat, and he anxiously watched each face for symptoms of getting out for over three miles. It grew wearisome, and finally he shifted his weight from one foot to the other, and exclaimed, "By me soul! have none o' yees any homes to get out to?"

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothingham	1 50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25 "	. . .	8c. " "
" 26 " 51 "	. . .	6c. " "
" 52 "	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

L. PRANG & CO.'S

Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.

Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL COURSES.

1. America's Debt to Tom Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✣ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 585.
VOL. I., NEW SERIES.—NO. 37.

BOSTON, MASS., THURSDAY, MARCH 10, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

Selections from Carlyle.

OUR being is made up of Light and Darkness, the Light resting on the Darkness and balancing it; everywhere there is Dualism, Equipoise; a perpetual Contradiction dwells in us: "Where shall I place myself to escape my own shadow?" Consider it well, Metaphysics is the attempt of the mind to rise above the mind. Hopeless struggle, for the wisest as for the foolishest! What strength of sinew, or athletic skill, will enable the stoutest athlete to fold his own body in his arms, and, by lifting, lift up himself? The Irish Saint swam the Channel by "carrying his head in his teeth"; but the feat has never been imitated.

DETACHED, separated! I say there is no such separation: nothing hitherto was ever stranded, cast aside; but all, were it only a withered leaf, works together with all; is borne forward on the bottomless, shoreless flood of Action, and lives through perpetual metamorphoses. The withered leaf is not dead and lost; there are Forces in it and around it, though working in inverse order; else how could it *rot*? Despise not the rag from which man makes Paper, or the litter from which the earth makes Corn. Rightly viewed, no meanest object is insignificant; all objects are as windows, through which the philosophic eye looks into infinitude itself.

SPEECH is of Time. Silence is of Eternity.

ALAS, the vulgarest vulgar, I often find, are not those in ragged coats at this day; but those in fine, superfine, and superfinest; the more is the pity!

THE word *Free-thinker* no longer means the Denier or Caviller, but the Believer, or the ready to believe.

MY friend, all speech and rumor is short-lived, foolish, and untrue. Genuine WORK alone, what thou workest faithfully, that is eternal as the Almighty Founder and World-builder himself. Stand thou by that; and let Fame and the rest of it go prating.

TO THE better order of minds, any mad joy of Denial has long since ceased: the problem is not now to deny, but to ascertain and perform.

UNDERSTAND always that the end of man is an action, not a thought. Endeavor incessantly, with all the strength that is in you, to ascertain what—there where you are, there as you are—you can do in this world; and upon that bend your whole faculties; regarding all reveries, feelings, singular thoughts, moods, etc., as worth nothing whatever, except as they bear on that, and will help you toward that.

IN a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men; fronting the peril which frightens back all others; which if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.

GIVE us, O give us the man that sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous,—a spirit all sunshine,—graceful from very gladness, beautiful because bright.

CURRENT TOPICS.

WE are now in the season of Lent, which means sometimes that what is lent to the Lord is to be paid, with interest, in the opposite direction.

THE administration of President Hayes will be remembered with gratitude for its great financial achievements, and for the moral purity and cleanliness it infused into the social atmosphere around it.

PRESIDENT GARFIELD'S Cabinet is not equal to his Inaugural. Both in ability and weight of character, it falls below that of President Hayes. He has evidently thought too much of reconciling the factions of the Republican party. If he had gone ahead, and, on the platform of his Inaugural Address, put the strongest cabinet possible, without reference to the ruling chiefs, the country would have supported him, and the factions would have had to follow.

REV. EDWARD E. HALE, one of the referees in the Leicester-Society case, has a letter on the matter in last week's *Christian Register*, which we have tried to make room for, but cannot this week. If we understand Mr. Hale, he intimates that the referees had to decide by what Mr. Southgate meant by the Unitarian faith and not by their own ideas of it. His letter is of great interest, as being the only thing in the nature of a reason for the decision that has thus far come to the public from those who made it. But we will not prejudge the letter for our readers.

THE Liberal League of Ithaca, N.Y., changed its name last autumn to the Radical Club. Under its new name, it appears to have been doing the past season an admirable work in the discussion of important questions. The *Weekly Ithacan* says it is "one of the most vigorous and intellectual organizations in the place. True to its name, it discusses and probes to the very root and foundation of every subject which it deems of sufficient importance to consider, and is not afraid to acknowledge the truth when found." The *Ithacan* publishes, in full, an excellent paper recently read before the Club, by Prof. James Johonnot, on "Needed Reforms in our Public Schools."

IN the last year or two, we have noticed a marked improvement in the literature of obituary resolutions on the point of referring to the deceased as having been removed by Divine Providence. But, in the recent annual report of the Boston and Albany Railroad Directors, a resolution concerning the late President of the road begins in the old customary way, "Whereas, by the dispensation of Divine Providence, death has removed," etc. As Mr. Lincoln, the President, was killed, it will be remembered, at New London last summer by an accident which forethought and care might have easily prevented, the application in this case seems, to say the least, specially inappropriate. Why not have said truly, "Whereas, by the want of human providence, death has suddenly taken our President from us"?

HON. CARL SCHURZ is to have a dinner in Boston, by the invitation of a large number of its most distinguished citizens. We are glad of it. With the utmost sympathy for the Poncas, and speaking in their behalf in our columns, we have yet for some time felt that the animosity with which many of their special advocates here in Massachusetts were assailing Mr. Schurz was becoming an outrage against decency. We can assure them that their rancor has reacted against their own cause. Whatever mistakes the ex-Secretary of the Interior may have made in the administration of his difficult office, which on the whole he has conducted with distinguished ability and success, it is not probable that in his four years of executive duty he has descended from his high ideal of statesmanship to the position, as some of his assailants would seem to believe, of a common thief and murderer.

PRESIDENT GARFIELD'S Inaugural Address appears to have given very general satisfaction. It is a much more vigorous production than was his letter accepting the nomination. That was a disappointment. This is worthy of the man. Though satisfying "stalwart" Republicans by what is said on the Southern question, the address also, by its frankness and force, by its recognition of the autonomy of the States, and by a certain manly tone of fraternal sympathy that pervades it, has been well received by many of the Southern journals. There are some sentences in it that recall Abraham Lincoln's first Inaugural, as many of the newspapers have noted. It was a stroke of logic as well as rhetoric by which the President opened with a reference to the adoption of the articles of Confederation among the Colonies a century and three days previous, and then passed on by a few rapid sentences to indicate that this *Confederacy* of States, being found on trial too weak for the service required of it, gave way to "a *National Union* founded directly upon the will of the people." The two points made most prominent in the address are the necessity of protecting the right of every voter to a free ballot and the necessity of educating the voter. The South is appealed to to join hands with the North in a reconciling policy for attaining these two conditions of peaceful and prosperous government. The present Republican doctrines on the public credit, the currency question, and the fostering of home-industries, are restated. Civil service reform is spoken of with approval, but the chief responsibility for accomplishing it is put upon Congress. And, finally, there is a paragraph on religious freedom, in which the Mormon Church is vigorously attacked for interfering with religious freedom in the territory of Utah and setting the national authority at defiance, as well as offending, by the practice of polygamy, the moral sense of mankind. The new President thinks it the duty of Congress, while strictly respecting religious convictions, to legislate for putting an end to this anomaly.

Digitized by Google

For the *Free Religious Index.*

FAREWELL DISCOURSE

Before the Second Congregational Society of Leicester, Mass., Feb. 13, 1881.

BY S. B. WESTON.

Friends, the task of writing this discourse was not a pleasant one. It was not pleasant to think that I was preparing my last words for you. For, though my stay among you has been short, yet many little ties bind me strongly to you; and it is with much reluctance that I am to leave you to pursue my work in other fields of labor. That is always a sad hour when warm social ties are broken; but, in breaking ours, we are doing only what thousands of others have had to do. Indeed, sooner or later, these ties must be broken by every one; for, even if we do not separate from our friends or they from us while living, yet death, the inevitable separator, at last comes and takes from us our nearest and dearest friends. But, though we separate either while living or at death, yet we do not necessarily separate in spirit. Tender ties live in tender memories; and so, though I am to take my leave of you, I shall carry you with me in memory, I shall be with you in spirit.

It seems but proper, friends, that in this, my last discourse before this society, I should review somewhat my short ministry among you and the causes that have led to its termination.

I tried to have a clear understanding with you in beginning my work, and I wish to have a clear understanding with you in leaving it. Not that there is or has been any misunderstanding between us. On the contrary, I feel sure that we have understood each other. I, to be sure, have not known what all your individual views were upon all the special questions of religion; but I have felt this, that, despite any differences of views there might be, we were united in the essentials of religion, in mutual good feeling, and in working for the highest and best interests of this society. But as I leave you under very peculiar circumstances, under circumstances which have a deep significance in relation to the Unitarian body, and under circumstances which must affect more or less both your future and my own, I wish to speak to you to-day of what these circumstances are. I wish to speak, moreover, of both your position and mine, concerning which there have been some false reports; not reports that were intentionally false, but somehow things often get strangely distorted in passing from mouth to mouth. I have no apologies to make for the position I have taken, and I am sure you have none to make for yours. I only desire that the facts should be understood rather than misunderstood, and by those facts I am willing to be judged, so far as they concern me; and you need not fear to be judged by them, so far as they concern you. In the controversy between you and the trustees of the Southgate fund concerning my preaching, there has been no double dealing of any kind that I am aware of. Everything has been done openly and above board. The same may be said of the relations between you and me. I have been perfectly frank with you, and I believe you have been so with me.

I have often been criticised for expressing my views so freely and without any gloss. Some of my well-meaning friends have told me that if I would keep back some of my radical opinions, if I would use more policy, and observe customs which had so much meaning to the more conservative, even if they did have little or no meaning to me, then I should stir up no opposition, things would go along more smoothly and pleasantly, and I should do much more good in my work. In regard to the first two results from such a course, I should agree with them, but not in regard to the last. I believe that the only way to do the greatest amount of good in the pulpit is for the one who occupies it to be perfectly true to himself. I should say to every preacher: "Satisfy your own reason and conscience, whether you satisfy your people or not. Be absolutely sincere. Do not use words in one sense which you know they use in quite another, and do not pretend to have a belief in anything which you really have not." I believe in policy, friends; but I believe that the highest and best policy is to tell the simple, straightforward truth. Especially is this the true and only policy for a teacher of morals. Alas for the soul of that preacher who adopts any other! Alas for the pulpit when divinity students—yes, and preachers, too—will argue, as I have heard them both, that a man in the pulpit ought not to express his latest and deepest and most radical thought.

You who heard my candidating discourses will bear witness that I came here under no false colors. My sympathy with rationalism was clearly and fully expressed. You understood, at least one of the trustees of the Southgate fund, who was the chairman of your prudential committee, understood, that I belonged to no church and had never belonged to any; that I did not come from the Unitarian body, but was willing to work with that body, if my views met with acceptance in it. I knew that there were Unitarian ministers who were fearless advocates of rationalism; and I had good reasons to believe, especially by your inviting me to become your minister, that you sympathized with such preaching yourselves. By the position you have taken in the controversy with the trustees, concerning my preaching, it has been shown that I was in this belief correct. I do not mean to say by this that you, either individually or collectively, agree with me in all my views. This is not to be supposed for a moment. Let it be distinctly understood, for instance, that you would not all agree with me in my definition of Christianity.

Some of you would define it about as you would define the word "religion," and with your definition would call yourselves Christians. I define it differently, and with my definition cannot take upon myself the Christian name. As a society, you have never, by any formal action, taken a non-Christian position, although, if you were to take action in regard to a basis of fellowship, I believe you would not adopt such a one as would shut out from you any earnest seeker after truth, be he Christian or non-Christian, be he rationalist or Jew. You will remember that, in accepting your invitation to me to become your minister, I made the provision that if at the end of four months my preaching did not generally satisfy the society I was to be notified, and my engagement with you would cease. With this understanding and with the understanding that there were no conditions whatever upon your pulpit, I began my work with you a year ago last September, so that if I were to remain with you two more Sundays I should have been with you just a year and a half. Our work, as many of you thought, went on very prosperously from month to month. Considering your fewness, there was a good attendance at our Sunday services. If I was sometimes discouraged with your numbers, it was partly because I made ideal calculations rather than looked at the actual facts. We soon established our Sunday afternoon class for the study of the different religions, our periodical club, and our social gatherings. We had two very pleasant memorial services,—one to Washington, one to Channing. All this was before any trouble began. About the middle of April, however, the chairman of the prudential committee told me, privately, that he must resign his position, as he felt that by holding it under my preaching he was compromising his own position. His criticism was that I did not preach "Christ" enough, and did not hold up Christianity as the absolute and perfect religion. I knew that there was one other person in the society whom my views did not satisfy, and the knowledge of it was a source of considerable discomfort. I thought, possibly, there might be others who were not satisfied with my preaching; and I finally decided that the best way of settling the question would be to offer you, sooner or later, my resignation. May 16, as you know, I was publicly criticised after the services for the views I had just expressed in a discourse upon "Unitarianism."

I then decided to offer you my resignation the next Sunday, in accordance with the intention I had already formed. When you held your meeting to act upon that resignation, only three voted to accept it; and I consequently thought it my duty to remain with you, especially as I was urged privately by so many to do so. Then came up the issue between you as a society and the trustees of the Southgate fund in regard to my preaching. The money was left for Unitarian preaching. Did my views meet that condition? No, said the trustees. Yes, said you. With the trustees, it was not a question of mere names; for one of the trustees knew when I first came here that nominally I was not a Unitarian. *Unitarianism* was what the will required; and Unitarianism meant, they said, Christianity, and I did not preach Christianity. If the trustees were right in their definition of Unitarianism, then it was not only their right, but their duty, to withhold the fund. You, however, did not think they were right. I did not think they were right. Their definition would have been true enough thirty years ago, but it seemed to me that it was not a definition that covered the full length and breadth of Unitarianism to-day. Besides, Mr. Southgate was known to be very liberal for his time, and a bitter opponent of Orthodoxy. This is the general testimony of those who knew him well. He may have called himself a "Christian," as no doubt he did, for no one thought at that time of denying the name; and, when the name was denied to the Unitarians by the Evangelical churches, we are told that Mr. Southgate, like others, was indignant at the denial. But the question of Christian or non-Christian was a very different thing then from what it is now. There is nothing in Mr. Southgate's will showing that he wished his money to be used for Unitarianism in any sectarian sense. And that fact, together with the fact of his own liberal position, would prove the contrary. His special interest was to "sustain, strengthen, and build up" this society. "This," he says, "is the sole purpose for which I left this fund."

In the light of these facts, and in the light of what is meant by Unitarianism in the West and in many pulpits in the East, the position you took was a perfectly warrantable one. Having differed with the trustees in regard to my preaching meeting the conditions of the will, you proposed to submit the question to a competent committee of Unitarians to decide. At first, your proposition was refused; but, when you finally proposed to leave the matter to the Council of the National Unitarian Conference, the trustees agreed to your proposition. As a Council, they refused to act; but seven of the ten composing the Council would act in their private capacity, provided two new names should be added and their decision be made final. The proposition of the Council was accepted, the two names added, and after nine weeks for consideration the decision came that my preaching did not meet the requirements of Mr. Southgate's will; in other words, the committee, which was virtually the Council of the National Unitarian Conference, decided that I did not preach Unitarianism.

Our case, friends, was a fair test of the Unitarian position at the present time. The question was put to what the *Congregationalist* of last week rightfully calls "high Unitarian authorities," and the decision involves, as the *Congregationalist* adds, "a somewhat distinctive definition of Unitarianism," though it is a negative one. A few years ago, the Unitarian Association dropped from its official list of ministers the name of William J. Potter, because he took a non-Christian position. In view of repeated acts of this kind, Unitarianism cannot be regarded as standing for freedom and rationalism in religion. Now, this is just what the Free Religious Association does stand for; and it is the only logical position in religion this side of Roman Catholicism,—either absolute reliance upon authority or absolute reliance upon reason. There is no middle ground logically. The Catholic Church says, "Do not reason about religious matters, accept the dictates of the pope and priest." Free Religion says, "Reason upon any and all questions, and follow the results of your reason and the dictates of your conscience." Let the world choose which it will, I choose Free Religion. If Unitarianism is not so broad as Free Religion, it certainly is not broad enough for me.

Let me tell you briefly, friends, what Free Religion is; for this is a comparatively new name, and one that is greatly misunderstood. Christianity, you know, pretends to be based upon a special, supernatural revelation. It pretends to have unfolded the mysteries, to know all about God and the future. Jesus is believed to have brought the revelation, and hence his authority in the Christian Church. The Bible is believed to be the divine record of that revelation, and hence its authority among all Christians. Free Religion, on the other hand, claims that true religion is a product of the natural reason and conscience of humanity. Free Religion says that Jesus was a *man;* and, though it would honor all good men, it would not worship even the best of them. Free Religion does not make the discipleship of any human being the basis and condition of its religious fellowship. It rather makes its basis of fellowship those broad and universal principles which include what is good and true in the teachings of all men and all religions. People never have agreed, and probably never will agree, in their ideas of God and the future, or in their estimation of the

Digitized by Google

merits of the world's great teachers or as to the comparative value of different books. But men agree and always have agreed that truth is better than falsehood, good better than evil, love better than hate; and hence Free Religion says, Let us make the principles of truth, right, and love the bonds that are to unite us together. Truth, right, and love,—those are the grand objects for which the human soul should strive. Yes, says Christianity, but the only means of gaining those objects, the only way of salvation, is through Christ. Yes, says Buddhism, but the only means of gaining those objects, the only way of salvation, is by accepting the religion of Buddha. The world has made a great mistake in exalting means above ends. This or that person, this or that form, has been insisted upon by the teachers of religion; as if not to accept it, though the end were otherwise gained, were itself damnation. I recognize the full importance that attaches to means; but, if you earnestly desire to get upon the opposite bank of a river, whether you walk on a bridge, or row, or sail across, is of very little importance, compared to the fact of your reaching your destination. Some means, however, are safer and better and quicker than others. And so Free Religion offers what it considers to be the truest and best means; namely, the *scientific method*. This method, applied to mind and heart and body, is your safest and surest guide through life. The scientific method is simply human reasoning. This reasoning applied to Christianity will find much in it that is noble and true and helpful. It will find too, as I believe,—and I say it with deliberation, and without wishing to wound the feelings of any one who may hear me,—it will find that there is more or less in Christianity that is altogether false. Do not understand me to say that the principles as taught upon the Sermon on the Mount are false. Do not understand me to imply aught against the character of Jesus. I mean simply what I say, that Christianity as it has historically manifested itself,—and in its ecclesiastical expression to-day, teaches much that the laws of human reasoning must pronounce untrue.

I hope I have made clear to you the fact that Free Religion stands for the religion of naturalism and rationalism, while the whole structure of Christianity is based upon a system of supernaturalism. But I cannot dwell longer upon this point. Unitarianism, it seems, stops just short of rationalism, or Free Religion, by limiting its membership to "disciples of the Lord Jesus Christ," to use their own words. I had thought that that condition was a dead letter in the Constitution of the National Conference, but I have now learned by my own experience that it is not so dead as I had supposed. Of course, the Unitarian body is at perfect liberty to take whatever position it wishes to; but it ought not to profess freedom and at the same time deny it; it ought not to claim to be a Christian body while at the same time it rejects the essential doctrines of Christianity. By the decision of the committee in this present controversy, your rights and freedom as a society have been abridged. There is not the least question in my mind concerning that. Although never having taken a non-Christian position by any formal vote, you wished to have a non-Christian minister in your pulpit; but being a small society, dependent on a fund given for the support of Unitarian preaching, those who have control of the fund come in and say that you cannot have the minister of your choice, one who preaches rationalism, —and had, for that matter, ever since he first stepped into your pulpit,—and, on appealing to the leaders and chief officers of the Unitarian body, the verdict of those who hold the fund is sustained. The action of the committee cannot be excused on the ground of ignorance of all the facts. They well knew that they were undertaking an important decision; and it was their duty to acquaint themselves with the facts, which they could have done most easily. The truth is that their action in this case was a deliberate assertion that Unitarianism does not take that broad and rational view of religion which constitutes Free Religion. Thus, it seems to me, must their verdict be read; and, unless there is some protest against the decision among Unitarians themselves, thus it will be read. A more direct question as to what is and what is not Unitarianism could not have been put to them. Was their decision a true one? Is there, as the trustees hold, a radical difference between the views I preach and Unitarianism? I should like very much to have the opinion of liberal Unitarians upon this point.

I wish now to make a brief summary of some of the views which have been at the basis of all my preaching, and which I am most sure will not be unfamiliar to you who have heard me.

In the first place, I would speak of my views of Christianity; for upon this point more than upon any other I am most liable to be misunderstood. I define Christianity as a system which includes among other things certain ideas of supernaturalism. Above all, Christianity recognizes the supernatural authority of Jesus. But as I regard Jesus as strictly a human being, and recognize his authority in no other sense than I recognize the authority of the individual members of the Unitarian Committee of Reference, I cannot logically or conscientiously call myself a Christian. But, though I take a non-Christian position, I have never in this pulpit or anywhere said that I did not regard Jesus as a great religious teacher, and as a man of the loftiest character. I have rather affirmed these things of him, and I have said that many of the truths he taught were the universal moral truths of man,—most, if not all, of them known before his time, but never before so clearly and forcibly expressed. I might say almost the same things, however, of Gautama and Socrates. The moral and practical side of Christianity I believe in with all my heart, and I believe in the moral and practical side of every religion. What was great and noble in Jesus I admire, as I admire what is great and noble in all men. But when you ask me to accept Christianity as the absolute religion, and Jesus as the absolutely perfect man, you have got to a point where I cannot go with you. "But do you think," I seem to hear some of you ask, "that Jesus had any real faults?" My friends, perfection does not consist simply in the absence of defects. It includes the possession of every virtue, the development of every faculty there is in man. While upon this subject of Christianity, let me quote from a letter I received from a Unitarian clergyman outside of Massachusetts only last Friday.

He says: "I cannot agree with you about the word Christian. . . . I hold Jesus as a *man*, as Buddha, etc., that the Old and New Testaments are on the same footing as the Zend-Avesta, etc., and yet I feel myself most deeply to be a *Christian*. To me, *Christ* (the term) means anointed. Many in the Old Testament are spoken of as Messiahs. Now cannot God the Father have anointed you and me for work? If so, are we not Christians? Indeed, if Jesus of Nazareth was a Christian, so am I and so are you." Verily, this is a new way of defining the word "Christian." It would give us a Christianity, whether we have a Jesus or not. A religion which has centred around the person of Jesus for eighteen hundred years will not be changed by any such vague and fanciful definition as my correspondent suggests. But I must pass on to the summary of my views upon other vital points, which I promise you will be much briefer.

I believe in the Universal outside of myself, call it Nature, call it God, if you please. I, for one, have perfect trust in the Infinite and Eternal. I look to it as the author of my being, and feel that it holds the seal of my destiny. I stand in awe before the order and wisdom and beauty which I see, every day of my life, manifested in this universe in which I live. I have perfect faith in the outcome of the eternal laws and the eternal verities. Whatever that outcome will be, I feel that it will be for the best. Again, I believe in man, in the essential worth and dignity and grandeur of human nature. I believe in human progress, in the development by exercise of the cunning of the hand, of the sympathies of the heart, of the faculties of the mind.

I believe in reason, in conscience, and in affection, as the natural and true guides of the human soul. In following them, we shall oftentimes err; but, if we keep faithful to them, we shall soon be led into the true path.

Finally, friends, I believe that truth, righteousness, and love, here and now, should be the grand object of all our striving. To know the truth, to do the right, and to have generous and noble sentiments,—these are the fulfilling of the law.

The aim of my preaching has been positive, not negative; although I should feel ashamed, holding such views as I do, if I had not done some negative work. Positive preaching is of vital importance; but when one believes that the majority of people hold false and superstitious notions in regard to Sunday, in regard to the Bible, in regard to Jesus, it is his solemn and sacred duty, if he stands in the pulpit, to raise his voice against those notions, and present what seems to him to be the truer ones. A preacher may not be so popular in doing that; but he will be approved by his own conscience, and that is worth more than the approval of the whole world. I have endeavored, in my short ministry among you, first to awaken thought, and second to awaken a deeper sense of the sacredness and obligations of the moral law. That I have succeeded somewhat in the first of these objects, I have had many kind and pleasing testimonies. How well I have succeeded in the second object, your own lives must prove. But, because it has been decided that I do not preach Unitarian views, I must leave you, and take up my work in a new and as yet unknown field. I shall leave you, friends, with the best wishes and with the deepest interest in your future welfare. I hope you may not long remain without a settled minister, who will be far more helpful to you than I have been. But let me urge you, when you find your minister, to join hands with him in work. Only let every one be as earnest and faithful as some of you have been, and you cannot fail to be a living and growing society, you cannot fail to be a power for good in this community. Your society will not grow, it will not live even, unless you give to it your constant attention. You never can be coolly indifferent to its interests, and have it succeed. You cannot expect to have that enthusiasm which comes from numbers, but you can have that enthusiasm which comes from working for grand purposes; and, if you have that, it will not matter whether there are five or five hundred of you, you will not fail to have a living and useful society.

But, friends, I must hasten to a close. My discourse is already much longer than any I have given you before; but, as these are my last words to you, you will perhaps pardon the number.

I cannot close without thanking you for the kind and liberal support you have given me. I wish to thank you who have so faithfully helped me in all my undertakings, and especially those of you who seconded and aided my efforts to establish a Sunday class, for the study of the different religions. I sincerely hope that that work may go on, that the plans we have been making to increase its interest may be carried out. My personal and social relations with you have been most pleasant, and not only with you, but with the members of the Orthodox Society, and with the people in the town generally. I shall always retain an interest in Leicester as the place of my first practical labors. I carry away with me many pleasant recollections and some valuable experience. I am painfully conscious of the defects of my work among you, especially for the last nine months. But as during this time there has been this controversy going on, in which both you and I have been deeply interested, I must ask of you to throw over this period a mantle of charity. Some may blame me for not having withdrawn when the controversy first began, and thus to have prevented all this trouble; but, as you so warmly stood by me when my views were opposed, I was bound to stand by you when a question arose in which your own rights were involved. I felt it my duty to stay until the matter was settled, and was even advised to do so by Unitarian clergymen themselves. The question, however, has been finally settled, and in such a way that I must leave this society, whether it be against your own wishes or mine.

And now, dear friends, before I say my last word, that word which has been pronounced so many thousand times with so much sadness, let me speak of a much deeper grief than the farewell word between you and me. A kind and dear and loving friend lies dead in one of our homes. One who has been for many years a constant worker in this society, who has been one of my warmest supporters, and who was deeply interested in the outcome of this controversy, —she will be with you no more. That you will greatly miss her needs not be said. If I were to remain here, there is none of you who would miss her more than I. Since I have been with you, she has been a constant attendant of these meetings in all kinds of weather, whenever her health did not absolutely prevent. And she oftentimes made much sacrifice to be here. Long before I knew there was an *Index* or a Free Religious Association, she took the paper and sympathized with the Association. She was a reader and an *appreciator* of the writings of Emerson and Frothingham and Chadwick and Wasson and Weiss. She would often call my attention to some of their writings which she had read. In a note to me one

Digitized by Google

day last summer, she said, "If I have any gift, it is appreciation"; and she quoted this sentence from Weiss, "I think the gift of appreciation is as divine as the distinction of being appreciated." She not only had the gift of appreciation, but she had the distinction of being appreciated by every one who knew her. Friends, I sympathize with you most deeply in her loss. I sympathize most of all with the family which needs her companionship and counsels. But, though dead, yet will the memory of what she was live in their and our hearts. Clouds now and then gather above our heads, and a gloom spreads about us, but from those clouds come down drops of rain to refresh the parched earth. So it is with the clouds of human sorrow. From them, we learn to appreciate more deeply what we have. We learn, above all, to appreciate life and character. Let us then resolve, in this sad hour of personal bereavement, that while we live we will live *well*, and with the Infinite and Eternal Power be the rest. Friends, one and all, I bid you farewell.

THE "OLD SOCIETIES" AND THE "NEW" AGAIN.

Dear Mr. Potter:—

I dislike to prolong a discussion which seems likely to multiply misunderstandings. But it seems desirable to answer certain questions, and correct one or two references, contained in your last comments on my second letter,—points on which we do not wish to be misconceived by our readers. Please accept all I shall say as meant, like your own comments, in a thoroughly cordial and impersonal spirit.

In disavowing that by societies "growing out of the Transcendental movement" your reference was to the Transcendental idea, or philosophy, you make an admission which I have never before seen intimated in the *Index*, though I have often felt that it was extremely desirable that it should be made. The *Index* has been fruitful for a long time in repudiations of Transcendentalism as such. Without explanation, it would hardly be imagined that the name signified anything else than what you have called the "movement." Nor can I think that any reader of the prevailing habit among leading radicals, in speaking of Transcendentalism, of calling it a half-way step, a star now set, a school outgrown, good and needed in its day, but now belonging to the past, could fail to infer that no other "religious application" of it was possible than that made by Emerson, Parker, and others many years ago; and that certain new religious organizations on a "coöperative" basis have now superseded its uses. Even if you do not mean this, there are numbers of your readers who have supposed that this was the position of the *Index* on the subject, and who needed the admission by a thinker like yourself in its columns that the idea may properly be distinguished from the "movement." Under the above circumstances, I regard myself as justified in assuming in my last letter that you had made no distinction of the kind, and were holding Transcendentalism as such responsible for the (supposed) limitations of the movement. Now, however, the way may seem open to the recognition of that philosophy as an inexhaustible principle of intellectual and religious progress.

The latter portion of the comments, however, seems to nullify the distinction thus drawn, and indicate that you share the common opinion that Transcendental philosophy, in its relation to religion, is nothing else than a root of atomism. It was precisely this popular prejudice, as I must call it, against which I wished to protest, in replying to your original criticism on the early free societies. It does not yet appear to me that my protest has been proved unnecessary or unjust.

You ask whence came these older societies, if not from the Transcendental movement. I might reply by asking whence came the present free societies, if not from the liberty of the older ones. I do not see that in either case progress would be proved by these solutions alone. Concerning the latter, it would still be the question whether increasing strictness or force of organization has a good or bad influence on the quality of religious and moral, or even intellectual, conceptions in their members. But I prefer to reply that the old free societies did *not* grow, wholly or even chiefly, out of the Transcendental movement, but out of a great revival of free inquiry and moral conviction which was leavening the community in those days with aspirations that no such special application of philosophy to religion as you have referred to could cover or explain. They did not, I must beg leave to suggest, spring from the example of Parker, nor from the philosophy of Emerson, nor from the logic of Brownson. That these were without influence in this direction, no one would pretend. But that they were to be regarded as other than portions of a *great renaissance* of American principles and demands is, to my mind, equally inconsistent with a broad view of the phenomena of the time. If I were to explain my own movement at Lynn, I should with more justice point to the anti-slavery struggle as its leading inspiration, that splendid school of freedom, philosophy, and brotherhood. I am very sure that in my personal history the Transcendental movement was but one among many forces, both outward and inward, which went to determine my religious method. Nor would it be right to assume that others, who formed free societies or ministered to them had an essentially different experience. My recollections testify that we were all alike stirred by great public necessities and the calls of outraged humanity to contend against creeds, churches, forms, and political institutions that resisted these, and in every way that was possible for us to set up truer homes for the free spirit of the age.

Furthermore, it is not according to historical fact to regard these societies as without coöperative action as societies. It would hardly surprise me if some one well acquainted with the history of the Twenty-eighth Congregational Society of Boston in its best days should take my friend to task for charging it with doing "almost nothing, *as a society*, for practical philanthropy." I do not believe there was one of this class of congregations, thus disparaged, but had its well-recognized methods of good work in such ways as were then available, especially such as were dependent on the constantly recurring demands of the anti-slavery conflict and the Civil War; not one but had in its own body commissions or organizations for practical efficiencies, educational or social. It is not right to call these "individual" merely, since they depended on the inspiration of the common life of the society, and were often, perhaps usually, called by its name. And the spontaneity with which this was usually done, as occasions arose, seems to me of far more value than any results of a prescribed creed of association or fixed construction of labors can be, whatever advantage the latter method may have in a mechanical point of view.

It is equally erroneous to ascribe any (supposed) lack of coöperative purpose to the Transcendental movement. I cannot comprehend such a charge against a movement to whose auspices was certainly due the existence of Fourierite associations in America. Of its more conspicuous leaders, Mr. Emerson rejected organizations; Mr. Parker spent his life in their labors; Dr. Furness has ministered for half a century to a single religious society; Mr. J. F. Clarke nearly as long, to his Free Church in Boston; and Mr. A. B. Alcott has all his life been seeking communion on a conversational basis between congenial minds, to succeed at last in organizing a "School of Philosophy." More diverse views of speculation and practice than these men have held, it is not easy to find in the history of recent freethought. Yet all these, if any in America, grew up in the line of the Transcendental movement. I need not illustrate further. Nothing, I think, can be more obvious than that the philosophy of that movement was far from involving a refusal to accept the unities of practical brotherhood, or to aid in effecting them. I am especially surprised to find Prof. Adler's Society for Ethical Culture brought to illustrate that superior form of coöperative action which we are to expect from the new *non*-transcendental movement. Is, then, this highly efficient combination a "Free Religious" organization? Whatever spiritual effect the earnestness and ability of its independent leader may have on his hearers, I understand him as distinctly repudiating the idea that "religion" is the basis of his association. That what he terms "Ethics" should come under the head of religion may be reasonable enough for you or me; but his positive repudiation of the *name* should, I think, prevent the use of his case, in inquiries like the present, to prove the progress of Free Religious organizations. Yet you illustrate the difference of forms to be looked for in the new societies from those of the older ones, by the absence of prayers addressed to a personal God, of Scripture reading, of hymns, and of a benediction in the services of Mr. Adler. Are we to infer that in the coming free societies these forms are to be dispensed with? Or is it meant that we of the older churches, on the other hand, were sticklers for these prescribed forms? I know of at least one preacher who was not. I never knew the time when I did not in my own service read freely from the poetry and scriptures of the extra-Biblical world, or cared for "texts," or in hymn or prayer made appeals that were other than simple aspirations to ideal good, or failed to recognize an *im*personality, beyond all the symbols of lyric or invocative speech, of which all speech fails to supply an adequate symbol. That I should now prefer dispensing altogether with most, or all, of these forms, may or may not show progress; but it does not alter the fact that in the old free churches there was not necessarily any superstitious adherence to them, certainly not as "Christian" forms.

But there were also associations in those days on as secular a basis as Mr. Adler's, where speakers made their Sunday service as simple or as irregular as they chose, and where we were often forced by sturdy questioners to give reasons for the faith that was in us. The Leyden Hall meeting in Plymouth, and various centres of the anti-slavery gospel, of a more or less fixed and continuous character, although not properly "free churches," were instances showing what freedom as to forms then existed in the social atmosphere. But more than this. The interest now centred in a speaker like Prof. Adler, without any religious accessories, had its analogue even in the old free churches themselves, where it was always in order to welcome purely secular ways of using the hour of service, from the prophets of reform, in days when such prophets were in the heat of the greatest moral warfare of the age.

If the coming societies for giving help to those multitudes who are becoming dissatisfied with the churches are to drop the name of religion, if they are to be simply "organized activities for educational and philanthropic objects," I for one hold that there is to be free scope for *their* method also in the coming day. Whether they are, on this ground, an advance on the older free churches, remains to be settled. But they cannot substantiate this claim by representing the latter as Transcendentalist, or as having but a half-way freedom. For one, I should make no more objection to them than to charitable mechanic associations or sanitary committees in time of Civil War. And this I say, of course, with serious respect and cordial appreciation.

The real question to which these explanations tend is not whether such specific forms of organization are good or bad, but whether *emphasis on them* rather than on individual independence and moral and spiritual self-sustainment, even to the *extent* of deprecating these when not organized, be wisely helpful to the progress of freedom, or to hospitality toward the higher forms of thought and purpose. For one, I believe that it is not thus helpful; that it is no more so to-day than it was a quarter of a century ago; that, in fact, in the present heady drift toward "experiential" philosophies, mechanical combinations, and numerical tests and competitions, there is at least as much reason as there ever was for that full emphasis on real personality and its unmortgaged power, which can now hardly get hearing at all.

I wish in this matter to be fully understood. I cannot allow the impression given by your last comments, that I am carping at the new organizations, and even at organization itself. I welcome them gladly, as I do every effort at the expression and establishment of free principles. Was I not myself associated with a very open independent congregation for nearly twenty years? It seems to me a brave and good work to institute the new ones, and I would be the last to discourage it. I have only objected to any extravagant claim in their behalf, and to the common practice of depreciating, not merely previous works and ways, but nobly significant *terms*, which have not yet yielded up their spirit, and are not likely to do so.

In making of my statement that I sought to help "each to become a church to himself," an illustration of what you call the "atomic liberalism" of the philosophy which I defend, you do great injustice to my meaning as well as to the spirit of the time of which I spoke. If you had quoted the end of my sentence as well as the beginning, it would have been evident that I intended no such self-adequacy as should be mere self-sufficiency, or exclude combinations for moral or religious purposes, so long as the individual remained free to drop every organization which had outgrown its uses. Do not the free societies of

Digitized by Google

the present also propose to make men and women capable of such independent thought and action? If not, they are pernicious forms of the merely mechanical tendencies of actual politics and religion. Nor did I adduce my own purpose as the basis of the free societies generally, whether Transcendental or not. I used it to illustrate a wholly different point: namely, my own opinion that an idea may require frequent changes in its forms of concrete action in order that it may itself remain unharmed; so that its vitality is not to be judged by the greater or less longevity of any of these special forms. In fact, I spoke of no man's method but my own. If the older societies, as a whole, have gone by, it is not owing to any such teaching, but to the natural course of things, which will certainly deal in like manner with every existing one at no distant season, unless it be like the old sectarian churches, artificially prolonged by traditional forms and vested interests, or permanent creeds and ecclesiastical associations. If indeed some organizing principle, wholly *new* to our freethought, could be shown to lie at their root, then it might be otherwise. But this, so far as I see, has not been done.

If to hold these views is "atomism," then I am content to be called an atomist, though really failing to see in myself any spiritual analogy with the physical systems of Democritus or Dalton. But if the penalty of working in one's own sphere and way, and declining to exalt the new combinations as proving all others obsolete, though they are simply carrying out, with unimportant differences of form, the process that has been going on for a period rife in thoughtful, free and honest work, is that he shall be regarded as indifferent to the progress of human brotherhood, I shall hardly consent, either for myself or the numerous class that is of my way of thinking, to submit to the charge. Ever sincerely yours,

SAMUEL JOHNSON.

For the *Free Religious Index.*

SARGENT, ZOELLNER, AND SPIRITUALISM.

I do not write as a Spiritualist; for I am not one, and I never have been. I may however be converted, by the way in which the *alleged facts* of Spiritualism are treated by reviewers. I wish to call attention to two or three things in the *Index* notice of the recent books of Sargent and Zöllner, hoping that the reviewer will tell us just what he means.

I heartily agree with him in seeing no ground for the common saying that Spiritualism is inconsistent with the scientific order of natural law. *If* intelligent beings exist,—in a "fourth dimension of space," or anywhere else, invisible to us,—I fail to see how their moving a table is any more an interference with natural law than my doing the same thing would be.

But the one sentence of the reviewer that stopped me with astonishment was this: "To the present writer, these strange things are neither matters of importance nor a proof of Spiritualism." They may not be a proof of Spiritualism; but it does seem to me they are matters of importance, *if true*. *If true*, these facts certainly lead out into an unexplored region of the universe full of wonder and interest, which it is at least rash to say will not pay for investigation. Why may not this department of nature be as well worth knowing as the interior of Africa or the north pole?

One more point the reviewer fails to treat clearly. He says he "does not think any amount of *physical* evidence sufficient to establish the claim of Spiritualism." In this, I agree with him perfectly. I have always said that the only convincing proof would be the *manifestation of intelligence*, and of an intelligence *proved* to be *other than that of the medium* or *of those sitting with him*. But, after stating this principle, the reviewer goes on, and changes entirely the ground of his objection; and he does it without appearing to be conscious of what he has done. Instead of objecting that the evidence is *physical*, he seems to admit that there is also evidence that is *intellectual:* only he says it is worthless, because it is of an *inferior quality*.

Now, this latter may be a valid objection; but it is not identical with the first. It is quite conceivable, on the spiritualistic hypothesis, that the spirits have deteriorated in mental capacity, in which case, as Huxley says, it becomes a new and forcible argument against suicide,—a reason for staying in this sensible world as long as possible. Or, again, it may be only an indication of unknown difficulty in the method of communication.

But the main point, to my mind, is here. *Is there any valid proof that intelligence*, other than that of the medium and sitters, *is manifested?* If there is, does not this prove the spiritualistic claim, without any regard to the *quality* of that intelligence? If I stand at one end of a telegraph wire and receive a message, this message may be puerile or badly spelled; but is not the proof conclusive that a conscious intelligence of some kind is at the other end? I see no present way of escape from this inference.

Now glance at two or three *claimed* facts. A slate is prepared and held under the table; and, *after it is fixed in position*, Slade asks Prof. Zöllner to say what he would like to have written. He replies,—the name just then, for the first time, flashing into his mind,—"Littrow, Astronomer." He hears the pencil writing, and the name appears. If this is true, nothing but *intelligent agency* can explain it. Sargent tells of preparing two slates with his own hand,—slates bought by himself and that the medium had never touched. He puts a bit of pencil between them, fastens them together, and a lady, living in his family, carries them across the room and places them on a table. After a few minutes, the same lady brings them back to him: he opens them and finds an intelligible message from a dead friend. The medium was twenty-two feet from the table on which the slates were placed; and, from the time when Sargent prepared them till they were returned to him, he, the medium, had not been near them nor touched them.

I myself have had experiences similar to this last.

Now, one or other of the following hypotheses must be accepted:—

1. The witnesses lie; or
2. The mediums deceive the sitters; or
3. Both medium and sitter are the dupes of some unexplained phenomena; or
4. These things are the work of invisible, intelligent beings.

It seems to me that, both for the sake of the wondrous nature of the claimed facts, and for the sake of the thousands who are believing in Spiritualism, these things are important enough to be investigated and decided on.

As to the above four points, let us briefly say: The first one we cannot accept, the witnesses are too many and too respectable. The second one, so far as Zöllner is concerned, the reviewer abandons. The third one might be easily accepted, if only all the phenomena were merely *physical*. But the manifestation of *intelligence* is hard to explain on that theory. Meantime, I have one or two facts on hand that, not being a Spiritualist, I do not know what to do with. The treatment they receive at the hands of your reviewer seems to me far from satisfactory. I am anxious that he or some one else should tell me if these supposed facts are facts; if not, wherein the fallacy lies; or, if they are facts, what to do with them.

* *

For the *Free Religious Index.*

THE NEGATIVE IN DEBATE.

The following is respectfully submitted in answer to the inquiry of "One of the Members" of a debating society, who, through the *Index*, recently asked for my views on the point mentioned.

The first work of the negative, in a debate, is to reply to the arguments advanced by the affirmative. If any of the arguments are deemed too weak to need refutation, they may be passed unnoticed. Having disposed of the reasoning or sophistry of the affirmative to his own satisfaction, the respondent is at liberty to introduce any evidence he thinks will be effective in support of the negative. He may confine himself simply to showing that the facts and arguments brought forward fail to establish the proposition in favor of which they have been adduced, or he may go further and prove, if he can, that the proposition is false, and that the truth is with the negative. In the closing speech of a debate, no new subject-matter should be introduced.

B. F. U.

For the *Free Religious Index.*

LIBERAL ORGANIZATION.

In the organization of the Free Church, I would suggest as a mode what Professor Huxley calls the "silent sort," such a form as Lucretia Mott practised in communion during her long life. The question of ministry is herein solved at once (which "R. H." recently raised in the *Index*), for a Free Church should have a free ministry.

Pythagoras taught "golden silence." Let "two or three" or a multitude of free souls thus meet together who are tired, as thou hast said in thy editorial of the 10th inst., of "mere discussion and criticism," of mere negation, and see if they cannot find the law of "golden silence." This mystery will be revealed to the earnest seeker.

We have such a Free Religion of which Lucretia Mott was an able minister, in which rationalism and inspiration go hand in hand. Seven yearly meetings are there of such in the United States and Canada.

Why not help us with the *free* faith which "is *not the slave of text and legend*"? The faith which we profess is most admirably set forth in Whittier's recent poem, under the heads of "Requirement, Help, and Utterance." I hope that this poem will be reproduced in the *Index*. May it help us to become members one of another as a church!

DAVID NEWPORT.

ABINGTON, PA., 2d mo. 14, 1881.

PERSONAL ITEMS.

MR. S. B. WESTON will speak at Revere, Mass., next Sunday evening on "The Need of Earnestness."

MR. B. F. UNDERWOOD will lecture at Port Jervis, N.Y., Sunday, March 13; at Shenandoah, Pa., March 15, 16, and 17.

MR. GEORGE B. EMERSON, who has been for more than half a century identified with the cause of education, as a teacher and in various ways, died a few days since.

THE Minister of Public Instruction in France has ordered Mr. Herbert Spencer's work on Education to be printed and distributed gratuitously throughout the Republic.

LIEUTENANT SCHWATKA states that in his long and arduous sledge journey of over three thousand miles in the arctic regions, with the thermometer sometimes sixty degrees below zero, not a single drop of spirituous liquor was drunk.

"REMINISCENCES OF CARLYLE," including sketches of his father, Edward Irving Jeffrey, and Mrs. Carlyle, prepared by Mr. Carlyle himself and entrusted to Mr. James Anthony Froude, already in print, is rather a notable example of book enterprise.

GEORGE CLARK, the original George Harris of *Uncle Tom's Cabin*, is living in Oberlin, Ohio,—a kindly, jovial octoroon of sixty-six years. He says that the original Uncle Tom is Sam Pete, who still lives, at an advanced age, in Dawn Township, Canada.

CAPTAIN JOHN C. LUSCOMB, a veteran shipmaster, died a few days since in his eighty-third year. He was second officer of the America, Captain J. Dewing, in 1823, which brought Rev. Photius Fisk to Salem, and was probably the last survivor of the crew of that brig. He for many years commanded vessels in the African trade.

THE death of Mrs. Elizabeth K. Churchill, who died at her home in Providence, R.I., last Monday, will cause a painful surprise to those who were familiar with her name and work. Mrs. Churchill has been for years one of the most persistent, earnest, and capable of the distinguished women associated with the suffrage movement and other social reforms in New England. In addition to her special labors in these directions as lecturer and writer, she also regularly pursued the vocation of a journalist in connection with one of the Providence dailies.

POETRY.

For the *Free Religious Index.*

SONNET.

TO G. I. AT STRATFORD-ON-AVON.

The leaf you plucked from Shakespeare's garden plot,
And sent me, my most estimable friend,
The voyage of the salt sea injured not;
Green as it grew upon its native spot,
It nestled 'mid the kindly words you penned.
The poet's genius, free from flaw or blot,
In which Melpomene found naught to mend,
My fancy with this leaflet loves to blend;
But, though with care I guard it all my days,
In fret of time 'twill fade and fall away,
Like hope, once fresh, will crumble to decay.
Not so our Dramatist's perennial bays;
Not so the bloom and sunshine of his Plays,
Rejoicing in their immortality.

MONTREAL. GEORGE MARTIN.

Digitized by Google

The Free Religious Index.

BOSTON, MARCH 10, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ All communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

FURTHER WORDS CONCERNING LIBERAL ORGANIZATIONS.

We call the attention of our readers to Mr. Samuel Johnson's third letter on the subject of "Liberal Organizations, Old and New," given in this week's *Index*. He sent a private note with the communication, apologizing for its length, and even for asking any farther space at all for continuing the discussion; and also requesting us, if he has "said anything that seems unfair or needlessly insistent," to "leave it out." But there is no occasion for his apology, and certainly we have had no thought of using his generous permission to strike out anything from what he has written. We share, however, the regret he likewise expresses privately that the matter has taken the form of a discussion between himself and us; for probably both he and we could express our views more clearly and profitably on the main question, were it not for this necessity of reply and counter-reply on special points of the argument,—a kind of discussion that is always apt to lead away from and obscure the main question. In this case, the main question, as we understand it, is, What, if any, is the natural form of specific institution or organization that the religious Liberalism which is outside of all existing ecclesiastical institutions requires? It was for its bearing on this question that we instanced (in our article of January 6, which led to this discussion) the fact of the decay and dissolution of the cluster of religious societies which were formed more or less directly under the influence of the Transcendental movement. Let us now, as briefly as possible, bring the discussion back to this point from which it started.

The fact that these societies have ceased to be remains, unless the Twenty-eighth Congregational Society, Boston, is to be excepted; and this is the fact of central importance. It is a fact which on its face would seem to indicate that these societies are not such as can meet the present conditions of the unchurched liberal religious thought. They do not themselves appear longer to satisfy or to be needed by the very class of people they have helped to create. In seeking for the causes of the dissolution of the societies in question, there seemed to our thought to be two general causes more prominent than any others: first, that the Transcendental movement under which the societies came into existence led to a philosophy of religion too *individualistic* to sustain effective religious organization; second, that the forms of service adopted by the societies were patterned too closely after the forms of worship in the Christian churches whose authority had been discarded. These, to our view, being the chief reasons why these societies had come to a natural end, our logical inference was that any new societies about to be organized to meet the present demands of Liberalism would not be based on Transcendental individualism, nor continue the same forms of public service. And subsequently we endeavored to point out what some of the differences might be.

Now, in saying this, we had no thought of uttering anything in "disparagement" of the work of the older societies, nor in "depreciation" of the mission accomplished by the Transcendental movement. Much less did we dream of bringing any charge against the valiant souls who were in the thick of that movement as "indifferent to the progress of human brotherhood." We deeply regret if our language was so defective as to leave with any reader the impression of such a charge. To us, it does not seem to carry such implication. We owe too much in our personal education to the leaders in that movement and to the movement itself to speak of it or them in anything but terms of high and honest appreciation for what they have done, both for the progress of thought and for humanity. If any of us to-day, who have or who think we have any different philosophy to work with, shall fulfil our part as well, great will be our good fortune. We are disposed, too, to accept, at least in a measure, Mr. Johnson's statement that these older religious societies came in part out of the anti-slavery struggle, as a protest against the silence of the churches on that test question of the humanity of the day; and also that the Transcendental movement was only one element in that grand awakening of thought and conscience which came in this country forty and fifty years ago, and which he well calls the "*renaissance* of American principles and demands." We would also not only admit, but emphasize, the fact that the individual members of these societies were usually alive to all good works, and that the societies themselves, wherever they had any strong foothold, even though not acting in their collective capacity, were a strong bulwark for human rights. And we are also entirely willing to recognize the fact, stated by Mr. Johnson, that they were ready on occasion to lay aside their regular form of service, in order to give opportunity for some earnest prophet of moral reform to plead the cause of humanity on a purely secular basis. But all this does not affect the fact that these societies did have in general a regular form of service (though not, as we have repeatedly said, superstitiously observed), which was inherited from Christian Congregationalism, and was formed essentially on the Christian idea of worship. It is a case, indeed, where the exceptions, made as Mr. Johnson states, prove the rule. Nor, because other influences, like the anti-slavery sentiment, helped to produce these societies, does it any the less remain true that in the main they were in their religious philosophy Transcendentalist; and, as such, they tended to produce extreme individualism in thought and practice. The moral exigencies of the time, particularly the anti-slavery struggle, worked against this tendency, and necessitated certain effective forms of coöperation for a special object. But, these exigencies past, the individualistic tendency has developed to its natural culmination,—dissolution of the organic forms in which it first found expression.

In view of the evident fact of the dissolution of these forms, not only religious, but socialistic, it rather astonishes us to find Mr. Johnson arguing for the organizing capacity of the Transcendental movement. His illustrations strike us as specially unhappy, and proving more nearly the reverse. But passing this over, though it particularly tempts reply, we come to a point which astonishes us still more,— namely, that Mr. Adler's society should be excluded from the list of those that are furnishing the pattern of a new form of liberal organization, because of its "repudiation of the name" religion. This objection is made on such purely technical grounds that it not only astonished, but amazed us, as we read. We do not understand that Mr. Adler and his society at all repudiate the idea of religion. He certainly frequently uses the word (if that be necessary), and constantly illustrates the idea. The name of the society was chosen to emphasize the supreme sovereignty of the ethical principle in religion. Unitarianism has been of late drawing a boundary line of fellowship around all who will call themselves by a particular name. The Free Religious fellowship, we trust, will always be defined by aims, not names. So far as the Free Religious Association is concerned, this point is settled by the second article of its Constitution, which says that "nothing in the *name* or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief." We cannot therefore assent to the argument that Mr. Adler's society should be excluded from consideration on this question because of its name. Rather would we offer it as the best model yet shown of the kind of organization that is adapted to the unchurched religious Liberalism in large cities.

Mr. Johnson thinks that, in quoting his statement that he sought in his ministry to help "each to become a church to himself," we did injustice to his meaning by not quoting further. It was solely for brevity's sake, and not because it weakened our point, that we omitted his added clause "that, in all needful combinations for moral or spiritual ends, we were bound to drop every organized method or form as soon as we outgrew its uses." The addition would, in fact, have strengthened our argument. The organized methods and forms of these societies have so generally been dropped, we may fairly suppose *their* uses have been outgrown. Mr. Johnson intimates that he might himself now "prefer dispensing altogether with

Digitized by Google

most or all" of certain forms used in his Sunday service at Lynn. The question, we repeat therefore, now is whether the religious Liberalism that has outgrown the old forms and dropped out of all organizations has grown up to the organization of any new forms; whether the churches of one member shall crystallize into any *now* "needful combination for moral or spiritual ends."

NORTHAMPTON'S NEW LEGACY.

Northampton, Mass., on the Connecticut River, which numbers, inclusive of its several distinct villages, about ten thousand population, counts among the older towns of the State. It is also one of exceptional wealth and beauty. It has had from time to time, in addition to these circumstances, a good many things in its experience, not always of a pleasant nature, to call it into notice, and now appears to stand a better chance for permanent renown than any community of its class in the country. Its association with the name and fame of Jonathan Edwards who here, for twenty years and more, dealt "damnation round the land," and where an "Edwards Church" perpetuates his memory, has long given it a special advantage in this respect.

Passing over its stupendous bank-robbery of a year or two since, one of the biggest and most successfully executed, perhaps, in the annals of crime in the United States, and the expensive and long drawn-out trial and legal complications that have succeeded, we may briefly note that Northampton contains within its bounds Smith College, though very orthodox, the rival of the best female colleges of the country, beside a number of extensive and flourishing manufactories,—the Nonotuck Silk Company, the Florence Sewing Machine Works,—and last, but not least, the Free Congregational Society, with its spacious and imposing building, known as Cosmian Hall in the same village. But it has just become the recipient of a piece of good fortune which bids fair to eclipse all that has up to this time contributed to its distinction, and whose influence in the direction of freethought and progressive enlightenment is likely to be far more powerful than its eminent theologian's has been, to bind the minds of his posterity to old religious theories and traditions.

A few days ago, Northampton woke up one morning to find that it was not only famous, but the heir to an immense benefaction. It was published that an aged and somewhat recluse fellow-townsman, but little known to the general public beyond an occasional reference to him as a person of great wealth and intellectual and studious habits, whose death had just occurred, had been laying up for it good things of which it had little dreamed, and destined to give to his name a long perpetuity of remembrance.

Thirty years before, it appears Judge Charles E. Forbes, the person referred to, had withdrawn from the active practice of the law, in which he early won reputation and his legal title, and since then had led a retired life, devoted chiefly to the literary pursuits above indicated. By his will, it was disclosed that almost the entire amount of his estate had been left to the founding of a free public library for the town, thus putting it in possession of one of the richest endowed libraries of the country, and exceeding that of any outside of the great cities. By the provisions of the bequest, $50,000 is to be expended in the erection of a suitable library building, the income of $20,000 is to go toward meeting its current expenses, and of $150,000 for the purchase of books. It also stipulates that, unless the terms of the legacy are accepted, it shall be transferred to Harvard College for the founding of a library of works for advanced study in science.

There are some features in connection with this munificent legacy that are peculiar. One of these is the entire absence of any reference to a superior library of thirteen thousand volumes, with a substantial building for its use, erected at even a greater cost than that which the will contemplates, already in existence in the town. Another is the specification that no clergyman is to be allowed to be a member of the board of trustees, and the exclusion of all books of a sectarian religious character.

The following quotation from this document will show his feelings bearing upon these points:—

After specially commending scientific and historical works, the will reads: "Histories of different religions may find an appropriate place in this department. It has been ascertained that there are between two and three thousand different systems of religion in existence. But, as a general rule, these are the inventions of cunning men, or the vagaries of semi-lunatics, speaking boldly and impudently in the name of God, of whose decrees and purposes they know as little as their most ignorant victims. It is wealth and power on the part of the prophet, ignorance and poverty on the part of the disciples. It has been my aim to place within reach of the inhabitants of a town in which I have long lived, and pleasantly, the means of learning, if they are so disposed to learn, the marvellous development of modern thought, and to enable them to judge of the destiny of the race on scientific evidence rather than metaphysical evidence alone. The importance of the education of the people cannot be overrated. It will be found the most efficient, if not the only protection, against the increase of a foreign superstition, whose swarms of priests, Jesuits, monks, ministers, and agents are let loose upon us, and engaged in the unholy work of enslaving the minds of the multitude, and moulding them into instruments of priestly power, a power built upon the remains of ancient paganism, and sustained in one particular at least by gross fetichism, a power growing out of a monstrous perversion of the precepts and example of the founder of Christianity, by which poverty, lowliness, and self-abnegation are forced to mean worldly grandeur, enormous wealth, a palace, absolution, and an earthly crown. As the contrast, so the antagonism must always remain between enlightened free men and the progeny of the purple and scarlet-clad mother. Let it be deeply engraven in the mind that no strictly Roman Catholic ever was or ever can be a free country."

With what faithfulness these wishes will be respected, the future will reveal. Unfortunately, the orthodox conscience has not always proved itself very scrupulous in such instances, when, in the course of time, it has been able to acquire an influence in the administration of bequests of the character. The Stephen Girard case is one in point, where his well-known and expressed desires in respect to Orthodoxy and the clergy have been wantonly overriden; and prayers and the singing of hymns of the Moody and Sankey type are a part of the daily exercise of the institution which the accumulations of his life founded. D. H. C.

ORTHODOX APOLOGETICS.

Dr. Storrs' Lowell Lectures.

The state to which the orthodox apologist has become reduced almost disarms attack, and makes one feel that it rather calls for pity and compassion. And were it not for the glamour of great names, and that uncritical people are impressed with rhetoric and words, it would hardly be worth while to treat at all of the work of Dr. Storrs. And, even as it is, we shall hardly take the trouble to do more than call attention to a few positions, and indicate something of their significance. Our remarks will be based on the *Advertiser's* report of the first two lectures.

1. He undertakes to defend Christianity as of "divine origin"; and yet he omits the somewhat important matter of defining what this Christianity is that he proposes to champion. He apparently includes under it *four* different things, that, first and last, have found it rather difficult to live at peace with one another. Catholicism is included, though the branch of the Church to which the Doctor belongs has generally regarded this as "Babylon," "Mother of Harlots," "Antichrist," and other things quite as unsavory. Unitarianism is included; though, on all controversial occasions, its representatives are plainly told they are "not Christians." Modern science and general civilization are apparently assumed to be a part of the great Christian movement. It is quietly overlooked that the head of the largest part of Christendom has pronounced all this to be "godless." And, more ingenious than ingenuous, all the good of the modern world is taken for granted as a result and confirmation of the Christian scheme. How large a part of this the Church has fought against, and how inconsistent it is with the plain intent of the New Testament,—this is all quietly ignored. Of course, he includes the branch of the Church to which he belongs.

2. A curious and of course unconscious contradiction deserves a word of comment. Near the beginning of his first lecture, he declares the need of such a course, because "*the world is growing superior to religion, as it is growing less sensitive to its mandates.*" In the second lecture, his two main arguments to prove his position are the *new and grander idea of God that prevails in the modern world*, and the fact that *self-surrender, self-sacrifice*, or the spirit of humanity, *so largely characterize it.* His argument is needed, because the world is growing worse; and Christianity is divine, because the world is growing better. *One* of these positions may be good; but, since they are flatly contradictory, we can hardly allow the good Doctor the unchallenged use of *both* of them.

Two farther remarks seem natural. If the world is growing better, has a grander conception both of God and man, it is only what Evolution asserts, expects, and accounts for. It is difficult to see why Christianity should have any exclusive use of such accommodating arguments.

If, however, as many believe, and as the Doctor seems to believe when it suits his immediate purpose, the world is becoming worse, is it quite clear that what it needs is a larger dose of the medicine that, after nearly nineteen hundred years of trial, has left the patient in a declining condition? If the "world is growing superior to religion, and less sensitive to its mandates," what is the natural inference? According to Dr. Storrs, God himself came down to earth nearly two thousand years ago, for the express purpose of setting up his kingdom, and announcing that this kingdom was "at hand." By the supposition, this is the omnipotent and all-wise God, knowing what is best, and able to work whatever results he pleases. He has done his best for two thousand years. And now comes one of his accredited messengers to tell us that what little, if anything, has been accomplished, is so nearly a failure that an elaborate course of lectures is needed to prove that this same almighty God has had anything to do with it at all. Can absurdity go further than this?

3. The Doctor expressly admits that his position is not capable of demonstration. This, of course, does not say it is not true; for many things may be true and not yet capable of demonstration. But the ground he does take calls for severe words. It is quite common on the part of the pulpit and religious newspapers; and even there its conceit and discourtesy are painfully apparent. But, when brought to a platform and made a part of what ought to be serious and rational discussion, it is simply *insufferable impudence.* If this seems severe language, we ask the candid reader to reflect as to

Digitized by Google

whether the year-long assumption of Orthodox holiness and consequent infallibility be not insulting enough to call for it. He tells us that his main argument is a *moral* one, and can only be appreciated by *good people*. At the same time, the traditional creed of his Church declares that only the "converted" are possessed of goodness, and a spiritual sense that is able to discern spiritual things. If, then, his arguments are good only for an "assembly of saints," why does he bring them into the open forum of the world? But this claim is simple insolence, and unworthy of a strong man. If you are good, you will see as I do; if you do not see as I do, you are not good. This may be good to build conceit on, but is hardly solid foundation for a religion that appeals to the nineteenth-century world.

Of course, it is true that a man must be in sympathy with moral truth, as well as beauty in art or literature, before he can appreciate its power. But it is amazing that a man of Dr. Storrs' character and position should present such considerations as *proof* that certain *historic events* took place hundreds of years ago.

4. The Doctor proposes to prove that a certain body of literature called the New Testament is of "divine origin." The indefiniteness with which Liberals are constantly charged is beautifully apparent here. Any theist will admit that they are of "divine origin," only he will hardly confine the divine origination within such narrow limits. All questions of criticism as to authenticity and contents are waived one side. The proof (?) is found in the general good results of Christianity.

Now, it is a nice question of historic criticism — of the existence of which the Doctor shows no appreciation — as to how large a part of the good in the modern world is due to Christianity, and how much has been brought about by other forces? But, granting that the world is much better to-day than it was eighteen hundred years ago, what do the facts prove? A skillful organizer can marshall them to the support of a good many different propositions. But any man who believes in evolution, or human progress in any form, finds them falling easily and naturally into their places. They are only a part of the natural order of the world, — and is not this natural order of "divine origin"? They are just what would be expected. And to offer the natural results of the growth and expansion of the human mind, the moral results of the world's experience, and the physical results of the world's gradual conquest on the part of man,— to offer these as proof of the actual happening of *unnatural* events nearly two thousand years ago, and for which there are no modern or living witnesses, seems a curious display of theological prejudice.

When one of the strongest men of the American Orthodox Church comes, in the rôle of a modern Paul to the "modern Athens," and has no grander message than this, we will address him as the ancient Athenians did the ancient Paul, "We will hear thee again of this matter,"—but *not* until you have something better to say.

M. J. SAVAGE.

SOIENCE AND RELIGION.

A VERY popular Unitarian minister, offering a prayer recently at the installation of his successor, made use of the following language: "O God, we pray thee to save our young brother from the heartache, and from the headache, and from the stomach-ache!" We expressed our willingness recently to award a Chinese chromo to the discoverer of a theological anachronism equal to a modern Unitarian prayer for rain. We think it is found already in this modern Unitarian prayer for deliverance from the stomach-ache. The "young brother" who was thus absurdly prayed for had the good sense to say at a subsequent meeting that he believed in obedience to the laws of health as the only effectual preventive of headaches and stomach-aches; and, indeed, we suppose that the "old brother" believes about the same. His indulgence in buffoonery was owing, doubtless, to the supposed necessity of saying something original and quaint, for the latter of which he has acquired a well-earned reputation. Dr. Mallalieu in a recent "temperance" prayer, compared Dr. Crosby to Rip Van Winkle; and, apropos of this performance, a writer in the Boston *Herald*, at the close of a really brilliant editorial, represents one of the undevout as saying: "If I have any unsavory stage allusion to fling at the head of a given clergyman, lawyer, or doctor, I prefer to out with it first hand to my mates, and not to the Lord. None too much reverence have I at the best. May the little I can compass at least preserve me from impiously calling upon the Eternal to laugh at my poor jokes, indorse my malicious bigotry, and come down with a round of divine applause at my success in splitting the ears of the groundlings." There is farce enough already in the most solemn Evangelical pulpit utterances to justify the sharpest criticism of any indulgence in this sort of eccentricity on the part of any pretender to a more enlightened theology. We have given the incident, moreover, as an illustration of the little attention paid by some noted ministers to the duty of squaring their religious expressions by their scientific knowledge.

THE clearest presentation we have yet seen of the theory of the evolution of the chemical elements is by Lester F. Ward, in a paper read before the Philosophical Society of Washington, and printed in the *Popular Science Monthly* for February. The paper is unusually suggestive. The supposition that the original nebulous mass need not have been in an incandescent state is one which we do not remember having met with before, but which seems to follow logically from Mr. Ward's representation. Light and heat are themselves results of evolution. "Nebulæ must therefore possess a long history, of which neither the telescope nor the spectroscope can furnish any record,— the pre-luminous period." "Matter, in its cosmical history, . . . assumes a great variety of forms, and resolves itself into numerous specifically distinct molecular aggregates. The different substances which we know on our planet are the result of the cohesion into homogeneous masses of these different aggregates, all the constituent units of any one of these masses consisting of the same *species* of molecular aggregate." The use of the word "species" in this connection is peculiarly suggestive. Mr. Ward of course admits of no break in the process of development from the primary form of matter, which may be supposed to have existed in or before the non-luminous period of the nebulæ, through the chemical elements which now exist in our own and in other worlds, through the inorganic compounds with which we are acquainted to the highly complex and unstable molecules of organic compounds. We commend the article to our readers, believing that no one can read it understandingly without reaching the conclusion that the human race is yet too young and knows too little to dare to write its theological creed.

MR. F. W. PUTNAM gives the weight of his authority to the theory of the great antiquity of man in America; believing, even, that he was probably of autochthonous origin. The Californian Indian of three hundred years ago was probably the result of development by contact of tribe with tribe through an immense period of time. The primitive American stock "is probably to be found now in its purest continuation in the Innuit." This last conclusion which Mr. Putnam reaches from the study of the Indians of the Pacific coast is identical with that arrived at from other studies of the Indian remains of the Atlantic coast. In California, human remains and works of man are now found in the gravel under beds of volcanic material, associated with the remains of extinct animals.

SIR JOHN LUBBOCK, in a paper before the Linnean Society, adduces additional facts in confirmation of his previously expressed belief that ants possess some power of communication; though some attempts made by using the telephone to ascertain if the communication was made by sound failed of satisfactory results. That they possess some method of communication, however, seems to be an established fact. He shows, also, that they recognize and enter into amicable relations with relatives of the same species, even when these relatives have attained mature age without being previously seen, although strangers of the same species and of the same age were immediately killed,— a remarkable power of discrimination. Extraordinary intelligence is also displayed by a species of ant which collects the eggs of aphides in the autumn, carefully shelters them for six months in its nest, and in the spring carries the young aphides back again to the same plant from which the eggs were previously taken. The aphides, as is well known, supply the ants with their honey. The old injunction to "Go to the ant, consider her ways, and be wise," has not yet lost its verbal force, although the teacher who first gave it never dreamed even of a mental philosophy, much less of the new psychology which a study of facts analogous to these above mentioned has made necessary.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

IN an able address delivered in New York before the school superintendents of the country, Mr. W. T. Harris discussed the work of our common schools. He said they could not take the place or do the work of the home, church, or state. He spoke specially of the value of the common school as a means of culture to the moral nature, and said it checked crime as well as developed good citizens. His words are worthy of a place here, for we believe his conclusions are entirely correct: "Over and over again, in school reports have been published the investigations of our school superintendents and students of social science into the statistics of penitentiaries and reform schools. The statistics on this subject agree in all substantial points, no matter when gathered or where. The report of Mr. Dexter A. Hawkins, of this city, as chairman of a committee on education, appointed by the Council of Political Reform to report upon compulsory education in 1873, is a type of the best of these reports. It is found that the small percentage of illiterates in our population furnishes a very large percentage of the criminals. To the one who is familiar with the public school, it is unnecessary for me to call attention to the constant and effective moral training that goes on perpetually in the well-disciplined school.

"The pupil is first and foremost taught to be regular and punctual, to be cleanly in person and polite to his fellows, obedient to his teachers. He is taught to be silent and industrious, attentive and critical in his mental habits. To sum up all these in one word, he is taught to subordinate his capricious will and inclinations to the reasonable conditions under which he may combine with his fellow-men, and share in their labors and in the fruits of their labors. The great advantage of school

Digitized by Google

instruction in morality lies in the fact that the pupil is made to do and practise these fundamental moral acts of self-control, and is not merely lectured about them or exhorted to do them, and left to his own caprice. In the school, these moral habits must be practised, or the institution cannot go on. What wonder, then, that those who have attended school, even for the short period required to learn to read and write, are found to be ten times less likely to reach the jail and prison than those who are entirely illiterate?"

THE last Bulletin from Boston's "Associated Charities" makes some excellent suggestions, and speaks of the great demand for labor, thus:—

It is hereby earnestly urged and requested that the daily newspapers be taken at every ward office. Columns containing applications for labor to be cut out every morning, and posted on a bulletin board for the use of agent and visitors. Thus the private want may meet the public demand. Every kind of labor is in demand, the demand is greater than the supply: therefore, if the poor are out of work, it is either because they have no friend to put them where they are wanted, or that they are incapable of doing anything. The newspapers, combined with private efforts of visitors and agents, can always succeed, if time and care be given in placing those who can and will work. The class of the incapables must be subdivided: first, into those who are defective, including the sick and aged; second, into those who are ignorant. The first require benevolent assistance, but the percentage of these is small compared with the large body of our population demanding relief. The second must have Industrial Education to fit them for the demand for labor constantly unsupplied. We trust the friends of the poor in Boston will observe the needs of the poor, as now understood, ask for no more sewing-circles or relief of like nature. We need schools, cooking, sewing-machine, housework, or kitchen-garden schools, carpentry, printing, and laundry work, kindergartens, and the like. Nothing repays so poorly as sewing by women who cannot sew; and, although some relief of this nature has been and is necessary as a stepping-stone, the amount of money spent in this direction has been so large as to prevent progress.

FROM OUR REGULAR CORRESPONDENT.

PARIS, Feb. 11, 1881.

Three weeks of snowy, wintry weather in January gave a most dismal aspect to this metropolis, whose genial climate is one of its great attractions. The temperature never fell lower than twenty-six degrees above zero; but the melting snows caused slush, and created a chilly, humid atmosphere, very trying to pulmonary and bronchial invalids. Snow has fallen here but two years in the last ten, and the Parisians hope not to receive another visitation from it for years to come. Rainy weather, similar to that of April in Northern latitudes, has succeeded, rendering light fires necessary. To Americans suffering from nervous prostration consequent upon climatic and other causes, the salubrious climate of Paris possesses healing powers not found in more southerly and therefore more debilitating localities. The air is, however, too sharp and bracing for pulmonary sufferers, though, strange to say, the rainy season causes no rheumatism. Strangers, sojourning here during these snowy, rainy days, find in the museums and art galleries of the Louvre and Luxembourg a perpetual source of delight. Centrally located, easy of access, cheery with light and warmth, their hospitable doors are open certain days of the week and always upon Sunday, inviting prince and beggar, peasant and *bourgeois*, and strangers from all quarters of the earth to enter, and without money and without price to study, copy, or contemplate the priceless treasures of ancient, mediæval, and modern art here gathered and preserved with scrupulous care. The nervous, careworn American, whom ambition has spurred on to overwork of brain and body, until at middle life both are enfeebled, finds a delightful resting-place in the museums and art galleries of Paris. The art works of Egypt, Greece, and Rome, and of the peoples who derived civilization from and succeeded them, tell the story of the lives of the generations who appeared and passed away during the last three thousand years of the earth's existence, and preach a most instructive sermon of human progression.

The granite statuary, gigantic in size, shown in the museums of Egyptian sculpture, conveys no idea of beauty to the modern eye. Its durability excites wonder; but as one compares the great, hideous Sphinx, with its vast semi-human, semi-beastly proportions, and the sculptured forms on bas-relief supposed to have been carved in the reign of Nectanebo, with the statuary of modern masters in the galleries of the Luxembourg, three thousand years of growth and progress seem not too long a period to have intervened between the time the former and latter were hewn in stone and marble. The ancient paintings teach the same story of progression. Masterly in form, feature, and color as many of them are, with all due reverence for the minds which conceived and the hands which gave them shape and form on canvas, they are not superior to later works. Interesting studies they are, as expressive of the best work of their kind, in their time. But, after passing hours in studying the works of the ancient masters in the Louvre, it is a perfect delight to spend a day amid the paintings by modern masters at the Luxembourg. Rosa Bonheur's team of beautiful oxen ploughing in the green fields under a sunny sky, Eugène Isabey's marine views, Courbet's sea views and shipwrecks, Bougereau's "Bath of Aurora," the harvest scenes of Breton, and many others, show that painting both in design and execution has progressed, although art in modern times does not receive that fostering care from kings and princes, which was its exclusive privilege formerly.

While the republic and its government does not please the great majority of the rulers of the Catholic Church, the victory gained at the last elections has brought acquiescence to the "powers that be." Many of the curés in the provinces favor the republic, and sometimes one has the courage to publish the fact. On the eve of the elections, Curé Montardit, of Ariége, openly declared himself in favor of the republic, saying, "The truth is, monarchy in all its forms has lost its hold on the people, and the Democratic Republic is daily gaining." The great republican gains at the elections proved the truth of his words. In educational matters, the government is continually aiming to promote progress. Efforts to engraft manual education in connection with intellectual in the common schools are now in active operation; and the experiment will be made on a small scale, and, if successful, be engrafted upon all the secondary schools, which correspond to our grammar schools. Thoroughness in all the rudimentary branches is sought; and, as far as I can learn, no foreign language is taught at the expense of the State. The opposition which efforts to establish higher grades of study for women meets is often amusing, the Retroactionists believing it nothing short of sacrilege to enlarge the sphere of woman's educational opportunities. Recently, they bitterly opposed teaching young girls physiology; and a writer in one of the leading journals, writing in favor of higher education for women, said he had never approved of giving women political rights, and thought their sphere should always lie within the boundaries of the family circle, but he really could not understand why a woman should be a worse wife or mother because she was taught the laws which govern health and life.

The great number of prizes, premiums, decorations, medals, etc., bestowed almost daily in intellectual, industrial, military, and scientific France, strikes the undemonstrative American as childish, but appears to have the tendency to foster ambition and develop progress here. In all the public schools and in medical colleges and art schools, prizes are given; and they often create jealousy and ill-feeling. In the hospitals, prizes are also to be given to the most successful practitioners; and the names of saints, by which different wards have been known, are to be erased, and those of eminent physicians and surgeons to supplant them. "Lay nursing," if I may be allowed the term, is preferred in all the public hospitals to "clerical nursing," and, so far as is possible, the former is superseding the latter.

A lively scene occurred at one of the Railway Dépôts at Lyons recently. A discontented young nun of that city tied her sheets together and made her escape thereby from the third story of a convent, whose monastic vows she had assumed for life. She ran to the dépôt, reaching it breathless, and implored the officials to aid her in leaving in a train about starting. This they did, locking her in one of the cars. Before the train left, however, the Lady Superior of the convent reached the dépôt, and demanded that the fugitive be restored to her. The officials refused to interfere; and, finding force of no avail, the lady tried persuasion. "You will surely lose your soul, you will surely be damned, if you go," said she. "I shall surely lose my soul in your convent," replied the fugitive, as the train moved from the dépôt. Whether the young nun was compelled to return, I did not learn, though probably not, since, under the new *régime*, ecclesiastical power cannot employ compulsion.

Having always believed that the people of the United States are the most tolerant and enlightened in the world, I was severely shocked, some time ago, by being informed by the editor of a woman's rights journal "that we are a nation of intolerant bigots." Thinking I had misunderstood, I asked her to repeat what she had said; and the words fell clearly and distinctly: "You are a nation of intolerant bigots, because you are ruled by Protestantism; and you can progress no further in the cause of woman's enfranchisement, you are bound by superstition. When we Catholics see light, we embrace it and are free, while you Protestants receive a glimmer which contents you." It was in vain that I assured her our general enlightenment is greater than that of France, though, individually, we cannot boast of as many learned scholars or such excellent institutions of learning as France, with her older civilization; and that, though women are, legally and politically speaking, in a condition of serfdom and subjection, we have made far greater advances toward equality than any country of Europe except England. But she insisted that we were a nation of intolerant bigots, and began to illustrate in such very rapid French that my knowledge of the language was insufficient to hold farther argument with her; and in leaving her came the reflection that she was the only rude, impolite person I had met in Paris. I had forgotten the occurrence until it was recalled to my mind by an article in the *Index* of January 20, under the title of "Academic Freedom in America," wherein it was clearly shown that American colleges and universities are sometimes deprived of the instruction which the most cultured minds can give, because these minds are not in harmony with the popular theology. Then came the thought that the candid and not over-polite Frenchwoman had some foundation for her assertion.

ROSA L. SEGUR.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these with great freedom, and not of necessity at all. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.
THE VEGETABLE KINGDOM.
THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 3.—The Mineral Kingdom.
Text-book, Geology, Science Primer Series.

Sedimentary Rocks.

Articles 43–76 inclusive.

Specimens: Conglomerate or Pudding Stone, Sandstone, and Shale.

We have learned what about stones?

We have found that they may be divided into how many groups?

These we might call what?

But what other names have already been applied to them?

What do we mean by rock?

What happens if we put some gravel into a glass of water?

[Illustrate practically.]

This layer at the bottom is called what?

What happens if we put some sand into a glass of water?

[Illustrate practically.]

This layer at the bottom is called what?

What happens if we put some mud into a glass of water?

[Illustrate practically.]

Digitized by Google

This layer at the bottom is called what?
What then is Sediment?
And what are Sedimentary Rocks?
What is this?

[Show specimen Conglomerate.]

How is it composed?
Were these round stones separated and left in a loose heap, what would you call them?
Conglomerate then is what?
What is this?

[Show specimen Sandstone.]

It consists of what?
What then is Sandstone?
What is this?

[Show specimen Shale.]

If we scrape a little of this into a tumbler of water, what happens?

[Illustrate practically.]

Shale therefore is what?
What is the difference between Gravel and Sand?
How can that be shown?
What shall we learn about it by following the course of a brook from a mountain-top into the meadows below?
What makes the stones grow smaller as the brook flows on?
Does the same thing take place in the channel of every stream, and along the shores of every sea?
Sand and gravel then are what?
And what have the sand on the shore and the rocks on the mountains to do with each other?
What has the water to do with both?
What is a human relation?
What does this lesson show about relations in outward Nature?

SELECTIONS.

What a reserve of power lies in the ground under our feet, in the silent throat of every bird, in the scale-clad buds on oak and apple-tree.—*Parker.*

When we look at the uses of things, and see the relation even of the homeliest and ugliest of these to the world about us, there is a certain beauty investing even things which are most unattractive to the mortal eye.—*Parker.*

From Nature's chain, whatever link you strike,
Tenth or ten thousandth breaks the chain alike.
—*Pope.*

Universal Nature, through her vast
And crowded whole, repeats one note.—*Emerson.*

The world is witness continually to power, to never failing law, to mind that is everywhere.—*Parker.*

Think naught a trifle, though it small appear:
Small sands the mountain, moments make the year,
And trifles life.—*Young.*

Suggestions to Leader.—Explain, in connection with the first selection, the power involved in converting the large pieces of rock to gravel, sand, and mud. Show, in connection with the second, the value of mud and the beauty of its relation to other things in Nature. Let the third, fourth, and fifth selections express the thread of universal relation as shown in the lesson; and the sixth the value of little things, the grains of sediment in the world of matter, the grains of thought and love in the world of man.

Study 4.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Sedimentary Rocks, continued.

Articles 77-117 inclusive.

Specimens: Shale containing fossil fern and Shale containing animal remains.

We have found that Sedimentary Rocks are made of what?
And where do these come from?
How shall we now learn the way in which these materials have been converted into solid stone?
In what kind of water was our specimen of Conglomerate made?
In what our Sandstone?
In what our Shale?
What will happen in a pool at the foot of a gently sloping roadway, if left undisturbed?
What will a section of this show?

[See Figure 10, Page 38.]

Where may this same process be seen on a larger scale?
If we could draw off the water from the Lake of Geneva, what should we find?
What goes on at the bottom of the sea?
Thus we find out what about the sea deposits laid down under water?

[See Figure 11, Page 42.]

This arrangement is called what?
How is mud converted into stone?
How is sand converted into stone?
Are these processes always going on?
What are sometimes found in Sedimentary Rocks?
What is this?

[Show specimen Shale containing fossil fern.]

How do we know that this was once a plant?
How did it get inside a solid stone?
What is this?

[Show specimen Shale containing animal remains.]

How does it happen that these shells, etc., are imbedded in solid stone?
What can we see in the little pools of water left upon a rocky beach, when the tide has gone out?
How do these correspond with what is found upon the floor of the ocean?
Has the same thing been going on in the past?
So that Sedimentary Rocks are often full of what?
Any such relic of plant or animal imbedded in rock is called what?
In studying about this class of rocks, we have learned first what about *them?*
And, second, we have read a new chapter in what?

SELECTIONS.

How old is the material world, and yet forever fresh and young!—*Parker.*

When you consult the record of the earth itself, you find that the six days' miracle of the poets are millions of years' work of the divine forces of the universe.—*Parker.*

That pebble is older than Adam!
Secrets it hath to tell:
These rocks—they cry out history,
Could I but listen well.—*Gannett.*

Time tinges the scarred mountain side with beauty, and paints every rock that the ocean leans against with exquisite colors that charm the eye.—*Parker.*

The world was built in order,
And the atoms march in tune.—*Emerson.*

The mountain-sap, the shells, the sea,
All spheres, all stones, our helpers be.—*Emerson.*

Suggestions to Leader.—You can buy specimens of Shale with fossil ferns, and animal remains, such as shells, for a small sum. Let the first four selections express the age of the earth as shown in the study, the fifth the universal reign of law and order, the sixth the fact that these natural objects teach us lessons in history and morals.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

SHAKSPERE: HIS MIND AND ART. By Edward Dowden, LL.D. New York: Harper & Brothers.

Mr. Dowden is the author of the admirable Shakspere primer that was published a few years ago in a series of literature primers. The original English edition of the present work was written before the primer, but it is now for the first time published in this country. It is an admirable book, the most admirable book upon Shakspere that has come under our notice; and we do not forget how excellent is Mr. Hudson's *Shakspere's Life, Art, and Characters*, and Mr. White's *Life and Genius of Shakspere*. Mr. Hudson's book has the advantage of Mr. Dowden's of being much fuller in its treatment of the plays; and both Mr. Hudson and Mr. White have attempted, with more or less success, to show us what manner of concrete life Shakspere's was, and what were the facts of his career. The two agree in many things, but differ radically in the matter of Shakspere's leaving his second-best bed to his wife. A Parthian arrow, says Mr. White. A bit of homely tenderness, says Mr. Hudson; and let us hope that he is right. Mr. Dowden does not attempt to construct the outward life of Shakspere; but, having by various critical methods arrived at tolerable certainty as regards the chronology of the plays and poems, he traces through them an intellectual and a moral development. His success in this attempt is very plausible, to say the least. And Mr. Dowden brings to his task what many Shakspere critics do not, a rich and noble style, abounding, when this is needed, in sensuous beauty, and, when these are needed, in phrases of penetrating spiritual import. He has an admirable introductory chapter on Shakspere and the Elizabethan Age. In his second chapter, he traces in a general way the growth of Shakspere's mind and art; and in four chapters following, as also in the last, he illustrates his theory by studies of the different plays. Chapter VII., on the Humor of Shakspere, is episodical, but contributes its quota to the general drift of the book. We hoped to find in this chapter some reference to Mr. Weiss' *Wit, Humor, and Shakspere*, but have not done so. No better supplement to Mr. Dowden's treatment of Shakspere's humor can be found. Mr. Dowden is deeply and, as it seems to us, justly convinced of the positiveness, the non-supernaturalness, of Shakspere's mind and art. Without any forcing of the note, the greatest poet has "become as one of us," a fellow-traveller on "the earthward pilgrimage."

WHY I DO NOT BELIEVE. By Augustus Jacobson. pp. 279. Chicago: Belford, Clarke & Co. 1881.

The reader of this little book soon finds the meaning of the imperfect title to be, Why I do not believe the prevailing theology. The author makes minute examination of many of the self-contradictions and other marks of fallibility found in the Bible, and makes no secret of his belief that many of the wonderful things related there have been deliberately invented. Many of the reasons he gives for dissent are good, and much of the criticism he makes, both upon Scripture and Orthodox dogma, is sound; but a certain violence and contemptuousness of expression throughout the work tend to neutralize the good it contains. There is more sarcasm than persuasiveness about it.

ALL ROUND THE YEAR. Verses from Sky Farm, with which are included the thirty poems issued in illustrated form in the volume entitled *In Berkshire with the Wild Flowers*. By Elaine Goodale and Dora Read Goodale. Illustrated. New York: G. P. Putnam's Sons, 182 Fifth Avenue. 1881.

This volume is particularly interesting, because it shows that Dora is fast outstripping her sister, and manifesting such originality of conception and boldness in execution as are likely to give her a high place among our poets. The last half of the volume is mainly hers. Particularly good are her "Fragment," "Earth and Sky" and "The Whippoorwill and the Poet," in which we are told that the man who would see more than the bird does must not only look at sky and mountain, but must live

"In the thirst of the city, the heat of the town.
And the desperate longing behind."

THE INTERNATIONAL REVIEW. Editors, John T. Morse, Jr., and Henry Cabot Lodge. Publishers, A. S. Barnes & Co., New York.

Under its present management, this *Review* has gained a definiteness of purpose and breadth of range which raise it to the first rank among periodicals of its class. The present number, March, contains timely and valuable articles. The first, by Edward Atkinson, on "The Solid South," gives a hopeful view of present conditions in the Southern States, showing how the semi-barbarous, social life of slavery times, which was the outgrowth of the "Bourbon idea that it is the function of the privileged few to govern the many," is becoming civilized by the development of industrial skill, and enterprise in the masses.

Henry Adams discusses suggestively "Modern Public Debts," showing that our financiers, in their "extended employment of national credit," are bringing on a new state of affairs unknown before 1850. Two articles on Irish conditions will be read with lively interest, one by Leonard Courtney, M.P., the newly made under-Secretary in the Home Office, being the conclusion of his impartial and intelligent account of the lamentable state of Ireland. Mr. Courtney shows conclusively that, whatever political and external conditions may contribute to the distress of the Irish peasantry, the fact that large masses of people are trying to live on small "holdings" of poor land, which, if they were owned by the peasants, would not furnish sustenance to their enormous families, constitutes the underlying evil. Mr. Justin McCarthy, in his discussion of "The Irish Land Question," takes strong ground in favor of present measures protective of the tenant farmers against the

Digitized by Google

rapacity of landlords and leading toward a "peasant proprietary" in Ireland. He pictures in dark colors those evils of the Irish tenants which are due to other causes than their own improvidence or the physical conditions spoken of by Mr. Courtney. Mr. Henry Cabot Lodge gives a pleasant and discriminating review of Trevelyan's "Early Days of Fox." Mr. William F. Apthorp contributes a critical sketch of Offenbach. The article of most especial interest to *Index* readers is that of Dr. William A. Hammond on "The Scientific Relations of Modern Miracles." In this article is shown the physical causes for "miraculous" cures of disease. The "expectant attention" of the patient is sufficient in certain types of nervous malady to effect a "faith" cure.

THE *North American Review* for March presents a varied and useful collection of essays. The article by Bishop A. C. Coxe on "Theology in the Public Schools" is one which all radicals will do well to read, though none will accept its conclusions. The Bishop, to use his own language, regards the Bible as the base of all our social and moral ideas, and not, in any sense, as the text-book of a formal creed. He quotes the Supreme Court of Pennsylvania and Chancellor Kent as to New York to the effect that our system of government rests upon Christianity, and approvingly gives Kent's opinion that "whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government." The conclusion arrived at is that the Bible should be retained in the public school as a text-book of morality.

Dorman B. Eaton contributes a valuable article on "Despotism in Lunatic Asylums." Students of social science have long felt the dangers connected with our treatment of the insane. Mr. Eaton states these clearly and fairly. He says, "The late investigation of the New York asylum for insane convicts disclosed facts that would disgrace Turkey,—filth, vermin, contagious disease, food hardly less fatal than starvation itself," etc. This may be an exceptionally severe case, probably is, but there can be no question that the management of insane asylums is open to grave criticism. The most essential step toward reform, it is claimed, is to open all asylums, public and private alike, to inspection and reports by an independent board, after the British model.

John Fiske's severe criticism of Joseph Cook will be regarded as a good relish, and the title he gives him as eminently fitting and just. The other essays are "The Isthmian Ship Railway," by James B. Eads; "The Effects of Negro Suffrage," by Judge H. H. Chalmers; "The Success of the Free School System," by John D. Philbrick; "The Political Attitude of the Mormons," by Judge C. C. Goodwin; and "Recent Publications in Physics," by Professor A. W. Wright.

THE *Popular Science Monthly* for March is more readable than the previous number. The series on "Physical Education" is continued in a rather high-keyed tone of criticism. "Municipal Nuisances" is full of unpleasant fragrances. "Cerebral Localization" is an effort to lay out the ground of a new phrenology, by H. De Varigny. "A Piece of Coal" is the title of a very good paper, by R. S. Calvin. "Lingering Barbarism," by Carl Vogt, a translation from the German, pleads for science instead of the classics, and extols Sir Joshua Mason's philanthropy. "The Legal Position of Married Women," by Anna Garlin Spencer, is a very close cut and statistical paper, more valuable for its careful compilation of facts than for its philosophy. "Rock Weathering" is a delightful treatise on a neglected subject, by Professor Geike. "The State as an Educator," by H. H. Wilson, lifts a finger of warning at our State governments, as tending to repress individuality by imposing rigid uniformity in education. It points us to China and Germany as examples of this stultifying uniformity, and thinks our system of instruction a rock ahead. "The Morals of Luxury" is a sprightly translation. According to its ethics, we should abundantly produce those things that everybody needs, in order to keep them cheap. There is an excellent sketch and portrait of Professor Benjamin Peirce in the number, and among the literary notices a fine review of Professor Semper's new book on *Animal Life*.

THE CATHOLIC WORLD for March is a very readable number, containing several articles of general interest. The first is an account of the obelisks, and of the New York obelisk in particular, by General Di Cesnola. Then follows a very good notice of a new Irish poet, Alfred Perceval Graves, a singer of no mean merit, if the account of him here given is to be accepted. The next article criticises Bastian's book on the *Brain as an Organ of Mind* with a good deal of spirit and skill. There is also an account of a passage in the early life of Petrarch, well written and interesting. This number contains the usual variety of other articles. In the book notices, a new work on the Koran is criticised. Mahomet is pronounced "a designing, ambitious man, who dealt in duplicity from the very beginning"; and the hope is expressed that his book and religion will be nothing more in the future than a literary curiosity.

IT seems to be the determination of the publishers of *Wide-Awake* that every number shall be as good as the preceding. Certainly, at least, they are very uniform in their attractiveness and excellence. The March number confirms this conclusion. We know a little boy, of nine years of age, whose opinion we have consulted on this point, and he declares, with a good deal of emphasis, that it is "splendid." Apart from the amusing and pretty poems, entertaining stories and their plentiful accompaniment of pictures, there are two instructive articles in regard to the Indians: one by Mrs. Theodora Jenness, entitled "Some Indian Schools"; and the other by Rev. E. E. Hale, the third of his "To-day" series of talks, which is this time about the Poncas, whose cause the author has ardently espoused.

OUR LITTLE ONES presents a charming full-page illustration appropriate to the month, and another of the "Little Artist who paints in the cold night hours," beside the usual profusion of picture lessons.

FOREIGN.

M. MILLER has just presented to the Louvre a curious marble tablet, discovered by him in Thessaly in 1863, and inscribed with the names of the victors in the public games held at Larissa while Thessaly was under the sway of Rome.

A CURIOUS case has arisen by the refusal of the States of Guernsey to sanction the registration of the Burials Act. The Channel Islands, as our readers may remember, were expressly included within the operation of the Act, and thus something very like a conflicting jurisdiction has to be settled. The authorities of Guernsey consider the assent of their local Assembly necessary even to the validity of an Act of Parliament. However this matter may be settled, we hope it will not lead to a violent over-riding of local rights.—*Secular Review*.

RUMORS from the Vatican go to show that the contributions of the faithful are falling off. There can be no doubt that, so far as the Peter s Pence collections are concerned, this is the case. The whole sum collected in 1880 is short of £120,000, while in 1879 it amounted to £160,000. It cannot be doubted that the Peter's Pence collections form a very good gauge of the power of the Roman Catholic Church over the mass of the people; and it is not surprising to find that the remarkable decrease in the revenue of 1880 has produced something like consternation at Rome.

A SPECIAL meeting of the members of the Sunday Society was held recently at Conduit Street, Dr. Corfield presiding, to reconsider the position of the society in regard to its action in Parliament. The chairman explained that the intention of bringing forward in the House of Commons a resolution in favor of the opening on Sundays of public museums and galleries had been abandoned in consequence of the great pressure of business in that House, but that it had been determined that the resolution should be proposed in the House of Lords, Lord Dunraven having expressed his willingness to proceed with it. A resolution approving this proposal was adopted.

HENRY LLEWELLYN, alias John Brown, described as an "Evangelist," was recently charged at the Chester city police-court with bigamy. The prisoner was married in 1865 at the parish church of Quinton, Worcestershire, to a woman named Davies. Some two years afterward, he deserted his wife. Nothing more was heard of him until March last, when he appeared as an "Evangelist" at a Primitive Methodist chapel near Dudley, Staffordshire. Llewellyn called himself "John Brown, the Converted Clown," and was accompanied by a woman whom he represented to be his wife. His first wife, who was still living in the neighborhood, recognized him; and the trustees of the chapel at which the "Converted Clown" was officiating thereupon turned him out of the pulpit.

THE spirit which inspires the Falk laws in Germany and the suppression of the religious orders in France finds freer scope for its manifestation in the Republic of Guatemala. By Guatemalan law, every Jesuit caught on Guatemalan soil is punishable by death; and this decree is no *brutum fulmen*, as the latest news from Honduras only too plainly proves. The Rev. Father Gilliet, a Jesuit priest of extraordinary eloquence and learning, who commanded universal respect in the British colony of Honduras, visited Guatemala for his health. No sooner had he crossed the frontier than he was arrested, marched barefoot one hundred miles across the mountains to the capital, where he was shot by order of the President in the public square. The excitement in Belize was intense. In future, Jesuit fathers traveling for their health will do well to give Guatemala a wide berth.—*Pall Mall Budget*.

JESTINGS.

IN one of the Parisian papers, the New York *World* finds this item: "Well, what do you think of X.'s new five-act tragedy?" "Hum! There were five of us in our box, not bad judges of a play as judges go, and we all agreed that one act should have been omitted." "Indeed! Which act?" "Well, no two of us agreed on that point."

"WHAT," asked a Galveston Sunday-school teacher, "is that invisible power that prevents the wicked man from sleeping, and causes him to toss about upon his pillow; and what should he do to enjoy that peace that passeth understanding?" "Sew up the hole in the musquito-bar," was the prompt answer from the bad boy at the foot of the class.

MINISTER to Rory: "Why weren't you at the kirk on Sunday?" *Rory:* "I was at Mr. Dunlop's kirk." *Minister:* "I don't like your running about the strange kirks in that way. Not that I object tae yer hearing Mr. Dunlop: but I'm shure ye wadna like yer ain sheep straying away into strange pastures." *Rory:* "I wadna care a grain, sir, if it were better grass."—*Judy*.

AT a Canadian hotel lately, a terrible screaming was heard to proceed from the bath-room. A servant burst open the door, and soon found that Sara Bernhardt had pulled out the plug from the waste water-pipe, and had slipped in. With a presence of mind known only in northern countries, the maid got a button-hook and pulled her out again, much to the joy of her many ardent admirers.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to March 1.....	$2028.75
CHAS. H. PIERCE, *New Bedford* (10th assess.).....	10.00
S. G. MORGAN, " " one year of pledge..	25.00

WILLIAM J. POTTER, *Secretary F.R.A.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator*.

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. *Efforts* will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and *in* the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

L. PRANG & CO.'S

Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.

Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of *him* that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

Contents:
1. ...erica's Debt to Thomas Paine.
2. ...e and True Prayer.
3. ...trute God of the Old Testament.
4. ...ligion of To-day.
5. ...eachings of the Christian Church.
6. ...Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 586.
VOL. I., NEW SERIES.—NO. 38.

BOSTON, MASS., THURSDAY, MARCH 17, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HE whose mind and life are free from deceit has a dwelling in the hearts of all men. He who speaks the truth with all his heart is superior to those who make gifts and practise austerities. Truth will lead to every virtue. Purity of body comes by water, purity of mind by truthfulness.—*Hindu.*

TO HONOR your father and mother is better than to serve the gods of heaven.—*Buddhist.*

BENEVOLENCE is the tranquil habitation of man, and righteousness is his straight path. Alas for them who leave the tranquil dwelling empty, and do not reside in it, and who abandon the right path, and do not pursue it! The path of duty lies in what is near, and men seek it in what is remote.—*Mencius (China).*

VIRTUE is the nursing-mother of all human pleasures: who, in rendering them just, renders them also pure and permanent; in moderating them, keeps them in breath and appetite; in interdicting those which she herself refuses, whets our desires to those that she allows; and, like a kind and liberal mother, abundantly allows all that nature requires, even to satiety, if not to lassitude.—*Socrates.*

IF thou hast done harm to any one, be it ever so little, consider it as much: if thou hast done him a favor, be it ever so great, consider it as little. Has thy neighbor shown thee kindness, do not undervalue it; and has he caused thee an injury, do not overrate it.—*Talmud.*

IF thou wishest to see thy faults clearly, lie for a moment in ambush for thyself, as if thou didst not know thee.—*Persian.*

LET love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly-affectioned one to another with brotherly love, in honor preferring one another.—*Paul.*

TRUE joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing: the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind that has fortune under its feet.—*Seneca.*

I AM more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope, self.—*Luther.*

GOD is better served in resisting a temptation to evil than in many formal prayers.—*William Penn.*

EVERY man, however good he may be, has a yet better man dwelling in him, which is properly himself, but to whom, nevertheless, he is often unfaithful. It is to this interior and less mutable being that we should attach ourselves, not to the changeable everyday man.—*Wilhelm von Humboldt.*

LIBERTY is a principle: its community is its security, its exclusiveness is its doom.—*Kossuth.*

RITUALS, Liturgies, Credos, Sinai Thunder: I know more or less the history of these; the rise, progress, decline and fall of these. Can thunder from all the thirty-two azimuths, repeated daily for centuries of years, make God's Laws more godlike to me? Brother, No. Perhaps I am grown to be a man now; and do not need the thunder and the terror any longer! Perhaps I am above being frightened; perhaps it is not Fear, but Reverence alone, that shall now lead me!

THUS, every day and every night,
Extol I man's lot and fate;
For, ever, as he wills the right,
Is he beautiful and great.

—*Goethe.*

CURRENT TOPICS.

THE old saying that the government of Russia is an absolute despotism, tempered by assassination, still has its truth. The Czar Alexander, after several times narrowly escaping murderous plots, was killed last Sunday by the bursting of a bomb thrown at him in a public street of St. Petersburg. He began his reign well, adopting a liberal policy, and will be remembered for his great act of emancipating the serfs. But latterly his course has been politically retrogressive and morally scandalous.

THERE promises to be a very large emigration from Germany to this country the present spring. Whole districts, it is said, are likely to lose the best part of their farming population. And the imperial government at Berlin is anxiously inquiring how it can prevent the exodus. Most of these people have their destination fixed before they leave their old homes. They are going to locate on the rich lands of the West and South-west, and soon they will be thriving citizens and an active part of our nationality.

ALL through the past season, travellers from the West coming to Boston by the Hoosac Tunnel route have been put to great inconvenience by the train not being permitted on Sunday to come further East than North Adams. This was because of the law on the Massachusetts statute-book forbidding travel on Sunday except for necessity or charity. To be sure, other railroads run trains on Sunday. But the State is owner in the Tunnel, and it could not violate its own laws by allowing trains to run through it. At first, this was allowed; but Sabbatarian bigotry saw its chance, and remonstrated to the Executive of the State, who then could do no less than obey the law. A bill has now been introduced into the Legislature, repealing the Sunday law with regard to travel so far as railroads are concerned; and it is likely to pass, though a number of Evangelical ministers have just waked up to oppose it.

A FALL RIVER correspondent writes that "a foreign lady among us, who is making a study of American educational matters, asks why your contributor was 'startled' at finding a working-man who had read *The Light of Asia;* also if it is a statement of an unusual fact that another working-man had read Haeckel's *Evolution of Man.*" We do not suppose it to be a *very* "unusual fact" for working-men of certain grades to be readers of such books; though, as a general rule, it would probably be safe to say that, when people mount barbers' chairs (both cases spoken of were barbers), they do not ordinarily expect to be called upon to discuss science or literature with their tonsorial attendants. Of *The Light of Asia* there has been an immense cheap edition sold in this country, which must have gone largely among working-people. And the influence such a book must have theologically raises a question of no little interest.

IN the last *Christian Register,* Mr. S. B. Weston has a reply to Rev. Mr. Hale's letter of the preceding week, which we reprint to-day. He says for one thing: "Having heard considerable of Mr. Southgate from his personal friends, I feel it my duty to modify the impression given of him by Mr. Hale in his letter in the last *Register.* I have been informed by Mr. Southgate's contemporaries that he was a man of very liberal religious views; and several have expressed the opinion that, were he living, he would have been one of my warm supporters. More could be said on this point to the same effect." And, further on, Mr. Weston states clearly the two horns of the dilemma, one of which the referees had to choose, thus: "If Unitarianism means Unitarian Christianity, if a Unitarian must be a disciple of 'the Lord Jesus Christ,' then it seems to me that the decision of the committee was the only one that could have been made. But if Unitarianism is as broad as the platform of the Michigan Conference; if it is 'larger than Christianity,' as Mr. Jones says in the *Unity;* if it means 'the supremacy of reason and complete religious liberty,' as Mr. Chadwick says in the *Index,* —then it seems to me their decision ought to have been in favor of the Leicester society."

MR. F. A. HINCKLEY gave on Sunday, March 6, a very vigorous discourse before the Free Religious Society in Providence on "Homeless Children: How they are Cared for in Rhode Island." The Providence *Press* prints the discourse entire. It is as practical as vigorous, being intended to bear directly on the legalized system by which Rhode Island cares for vagrant and vicious children in its borders. But its lessons have a wider application than the limits of that State. Mr. Hinckley sums up his main points thus: "My protest is a threefold one. I protest against the custom of placing innocent children in the poor-house and the Reform School, I protest against associating the Reform School with the penal institutions of the State, and I protest against the exclusion of women from the board or boards of control. In like manner, my demand has a threefold character. I ask for the creation of a State Industrial or Public School for Dependent Children, separated in every respect from penal influences and surroundings, and under the joint control of men and women; I ask that the action looking to the removal of the Reform School to the State farm be undone, and that the projected schools, one for boys, the other for girls, be placed in suitable locations by themselves and properly graded; and I ask for a decree that henceforth the Board of Charities and Corrections shall be composed in part of women. And all this in the name of one central principle, the educational, refining, purifying influences of the home. The absence of these creates vagrancy and vice and crime. Their presence, if anything, will prevent in part and reform in part what their absence has created."

Digitized by Google

For the *Free Religious Index.*

ARE WE STILL CHRISTIANS?

A SERMON BY JOHN W. CHADWICK.

If I were asked to name the critic who, in my opinion, has done more than any other to advance our knowledge of the New Testament and of the life and character of Jesus, I should without a moment's hesitation answer David Friedrich Strauss. The popular, and even the clerical, misconception of this man's critical method and result is most remarkable. But no. This is hardly the right way of putting it. The popular misconception is based upon the clerical. If the ministers of religion had not abused their opportunity, if they had taken the trouble to read Strauss's books before denouncing him, the popular misconception would have been impossible. But, in the *Unitarian Review*, I have read would-be refutations of Strauss, of which the only possible explanation was that the writers had evolved their idea of Strauss from their own inner consciousness without reading Strauss at all. Certainly, if they had read him understandingly (and Strauss is never difficult to understand), they could not argue *against him* in favor of the actual existence of Jesus, seeing that the actual existence of Jesus was never denied by Strauss, explicitly or implicitly. The object of his famous "mythical theory," of which so much has been written, was not to show that Jesus was himself a mythical being, but to show that various mythical elements had overgrown his actual personality. This actual personality he has endeavored to disengage from its mythical surroundings, and the result is a consistent portraiture of Jesus, which those who are most afraid of believing too much can safely accept as that which remains of Jesus when criticism has done its worst upon the records. In saying, as I did at the beginning, that Strauss has done more than any other critic to advance our knowledge of the New Testament and of the life and character of Jesus, I did not mean to indicate that his results were the most valuable to which we have attained. His highest value consists in his initiation of a new order of criticism, more vigorous and searching than anything which had preceded it. Orthodoxy cannot be too grateful to him; for her defenders, accepting Strauss's challenge, have improved a hundred-fold on all their previous presentations of the life and character of Jesus. Others, not orthodox, have added to and taken from the work of Strauss in various degrees. The human Jesus has fared better in this contest than the theological Christ. Of the latter there is simply nothing left, and of the former nothing about which we can be dogmatic. Nothing is absolutely certain, but some things are much more probable than others.

But all of this is what the Boston lectureship would call a "prelude" to the matter which I have immediately in hand. Strauss's last book, published not long before his death, was called *The Old Faith and the New.* The first question which he asked in this book was, "Are we still Christians?" and the second, "Have we still a religion?" The second of these questions he answered in the affirmative. So have we also answered it. But how about the other question, "Are we still Christians?" "My conviction is," says Strauss, "if we would not evade difficulties or put forced constructions upon them, if we would have our yea, yea, and our nay, nay,—in short, if we would speak as honest, upright men,—we must acknowledge we are no longer Christians." This has a manly ring; and, were the case exactly as he puts it here, there would be nothing left for us but to go outside the camp with him, bearing his reproach. If we cannot still call ourselves Christians without evading difficulties or putting forced constructions upon them, then we will not call ourselves Christians. Our yea shall be yea, and our nay, nay. We, too, will speak as honest, upright men. One thing is certain: that, if we are obliged to go outside the camp, we shall find ourselves in good company. Not to speak of saints and heroes of the ancient world,—of Socrates and Plato, of Epictetus and Aurelius,—there will be many there, the hem of whose garments we shall hardly dare to touch. There will be that great Spinoza, of whom you heard from Mr. Adler such an entrancing story a few nights ago. There will be men and women whom we ourselves have honored and revered, who have rejected for themselves the Christian name. One other thing is certain: that we can be Christians in no sense which cuts us off from these brave men and true. If there be any line of distinction, it must not be a line of separation. It must be a line which we can cross as easily as a ship crosses the equator.

But when we ask the question, "Are we still Christians?" who are the "we"? Certainly, by this first person plural, we do not mean to include the general population of the Christian world. To ask "Are we still Christians?" is not to ask, Has Christianity had its day? There are those who ask this question, and who answer it in the affirmative without a moment's hesitation. But none of you, I trust, are of the number of those who indulge in this distinguished folly. Some of you may think that you have reached a point where the word "Christian" does not define you any longer; but none of you, I trust, are such flies upon the wheel as to imagine that Christianity is dependent upon you for its continuance. Certain it is that many of the most enlightened of our contemporaries prefer to have it understood that they are not Christians. And we may expect, I think, that the number of these will continue to augment. But, nevertheless, some form of Christianity, I doubt not, is destined to be the prevailing religion of the most highly civilized portions of mankind for many centuries to come. Macaulay's brilliant fancy, best known of all the many he produced, was that the Roman Catholic Church "may still exist in undiminished vigor, when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." This is sufficiently absurd. The Roman Catholic Church of Leo XIII. compared with that of Hildebrand and Innocent III. does not suggest the thought of undiminished vigor. Granted, the utter ruin of the temporal power implies no corresponding ruin of the spiritual. But it implies a dreadful falling off. If the Roman Church could still oblige the civil power to torture heretics, she would not hesitate to use her power; and, in such a case, it is absurd to imagine that there would be just as many heretics as there are now. I dare not flatter myself that I should be just as outspoken under such circumstances as I am to-day. Again, it is intelligence that rules the world. To-day, the Roman Church is the declared enemy of intelligence. For the great intellectual and moral forces of the modern world, she has only anathemas. It is her policy to mass the ignorance upon her side. But, though the perpetuity of the Roman Church may thus be effected, its abdication of all claim to shape the fortunes of the civilized world is equally assured.

In Protestant Christendom, the organization is so much less complete that the process of disintegration is much more rapid. But let no one flatter himself that Protestant Christendom has not in itself the elements of long continuance. There is no such knot-grass as a religion: there is nothing else that is so hard to kill. Remember that the last pagan temple did not fall in Italy till five hundred years after the death of Jesus. Protestant Christianity is capable of various transformations which will delay the inevitable day of its extinction, if such a day be indeed inevitable.

"Are we still Christians?" therefore, does not mean, Is Christianity a religion of the past? But, if not all Christians, who then are included in the "we"? I answer, All of those who regard reason and science as the ultimate tests of all religious truth, and who (measuring them by these tests) do not find any traces of a special revelation in any church or book or individual person. The "we" of my question includes all those who regard the Church as a purely natural and human institution, Jesus as a purely natural and human person, the Bible as a purely natural and human book. It may be, therefore, that among my customary hearers there are some who do not find themselves included by my "we." I trust that it is so. I should be very sorry to have our little company composed entirely of persons holding in common the same opinions. As I am glad to know that there are some among you who think that I believe too much, so I am glad to know that there are others who think that I believe too little, but who, nevertheless, are drawn hither from Sunday to Sunday because they like the air of freedom and truth-seeking which pervades the place, and our subordination of all speculative concerns to the interests of the moral order.

Are we still Christians? *It depends.*

If the word "Christianity" had but one meaning, it would be much easier to answer Strauss's question than it is now. But the word "Christianity" has several meanings; and no one has a right to single out some particular one, and say that this, and this only, is the right meaning. A very common method in such difficulties is to go back to the original meaning of the word, and insist that the present meaning of the word must be in strict accordance with that. But the adoption of this principle would land us in all manner of absurdity. There is not a day of our lives in the course of which we do not use hundreds of words in a sense quite different from that which they originally had. Can we not speak of the heavens without being held to the belief that they were *heaved* into their present shape, or of the firmament without being held to the belief that it is literally *beaten out*, or of Thursday without becoming worshippers of Thor, or of Wednesday without becoming worshippers of Woden? It is not origin and derivation, but use, that decides the right meaning of words. And therefore I think that it is quite beside the mark to argue that we are not Christians, because originally a Christian meant one who accepted Jesus as the Jewish Christ, or Messiah. We do not so accept him, therefore we are not Christians, it is said. But the word "Christ" itself had a great many meanings. There was no fixed, unalterable standard of Messiahship by which Jesus could be tested and his claim disproved. There were as many ideas of the Messiah as there were separate prophets and rabbis. The idea of Jesus was quite peculiar to himself. *In his own sense of the word, he was the Messiah, the Christ.** And therefore if all are Christians who believe that Jesus was the Messiah,—his own idea being accepted as the test,—and there can be no good reason shown why any other should be preferred, every good critic would be a Christian, though he were at the same time a Mohammedan or a Buddhist. Here then we have a *reductio ad absurdum.* But, even if there had been a single definite Messianic ideal to which Jesus did not correspond, this would be no sufficient reason for declaring ourselves not Christians. It would have been in Jerusalem in the year 35 A.D. or in Antioch in the year 50, but the words "Christian" and "Christianity" have come to have quite other meanings in our time from those they had at first.

One of the meanings of the word "Christianity" is thus set forth by a recognized orthodox authority of the present time: Christianity is "that religion which teaches that man is alienated from the great Being who made him in consequence of an original and hereditary enfeeblement; that he has thereby lost the power of fulfilling, and even of thoroughly knowing, his duty upon earth and of preparing for the life to come; and that deliverance from this condition, a reopening of the sources of pardon, of virtue, and of life, has been made by the advent of God in human form to this lower world,—by the life and death, the resurrection and ascension of Jesus Christ."

Now, it would simplify matters a great deal, if we could accept this definition of Christianity as a perfectly true one. Then we should know at once that we are not Christians. Then we should hasten to repudiate the name. At one of our conventions, Mr. Ames said that he didn't spend much time in trying to prove himself a Christian, but if anybody else called him a Christian he didn't resent it. He should resent it, and he would, if Christianity had only the one meaning which I have quoted. But, if this were its only meaning, the acknowledged founder of Christianity would not himself be a Christian. Edwards, Calvin, Augustine, advocated this scheme of salvation, while Jesus himself was as innocent of it as of the nebular hypothesis. But any definition of Christianity which excludes its founder is manifestly insufficient. It may define a certain phase of Christianity. But Christianity in its totality must be something more inclusive. We may not deny the Christian name to those who regard Christianity as coëxtensive with the Calvinistic system of theology; but we must deny that these are the only Christians in the world, and make it plain as possible that, if we are still Christians, we are not, in their sense of the word.

It has been argued that the Roman Catholic religion is the most perfect representative of the Christian type, and this not more strenuously by Romanists than by some Free Religionists, bent on saddling Christianity with the responsibility of the Roman Catholic religion. Now, I have not the slightest inclination to deny, as many do, that the Roman Catholic religion is a form of Christianity. But to hold Christianity responsible for it is one thing, and to

* Keim's *Jesus of Nazara* is the best proof of this.

Digitized by Google

hold the Christianity of Jesus responsible for it is quite another. For it has been truly said that, if one were to ideally construct a form of religion as different as possible from the religion of Jesus, it would probably bear a very close resemblance to Roman Catholicism. But was not this developed by an orderly process of evolution from the Christianity of Jesus? No doubt it was. But it was not developed in a vacuum. It was developed amid the ruins of the Roman Empire, amid the exigencies of a new era in the civilization of the world. Roman Catholicism is not the oak whose acorn was the devout heart of Jesus. No figure could be more misleading. It is the turbid river whose pure mountain source was the devout heart of Jesus. But, since it rose in that sequestered spot, what rushing torrents and what sluggish streams have brought their contributions to its growing bulk! And one might as well refuse to be called a man, because humanity is made up of so many diverse elements, as to refuse the Christian name because so many diverse elements have blended with the life and influence of the man of Nazareth to make Christianity what it was in the days of Hildebrand and Innocent, and what it is to-day.

Men say, The outcome of the Christianity of Jesus was the Christianity of Innocent III., and therefore so much the worse for us if we are Christians. But did the evolution stop at Innocent III., or has it been proceeding ever since? And, if it has been proceeding ever since, when did it cease to be Christian? With Channing? But Channing's thought was orthodox for full three centuries after the death of Jesus. If Christian then, why not still Christian? With Theodore Parker? But the Christology of the early Church was humanitarian before it was anything else. I cannot see what right we have to cut the line of evolution at any point, and say, Beyond this it is not Christian. If Roman Catholicism is Christian, because it was evolved from primitive Christianity, rational religion is equally Christian as being equally evolved from primitive Christianity without a gap at any point of the development.

Christianity, as I apprehend it, is not a dogma, but a continuous life; and what constitutes a man a Christian is that he shall be a factor in this life, acted upon by its influence and reacting upon them. There is no question, then, whether a man *should* be a Christian: there is only a question whether a man is one, and this is merely a question of fact. It determines nothing in regard to a man's character. Here is this particular "stream of tendency." It rose in Judea eighteen hundred years ago. It has overflowed the whole of Europe and parts of Asia, Africa, and North and South America. I call that man a Christian whom this "stream of tendency" has borne along upon its flashing tide. In theory, he may prefer Buddhism, as Henry Thoreau affected to when he talked about "my Buddha," and naïvely added, "But I like your Jesus too." But the Buddhism of such a man is very superficial in comparison with his Christianity. This is bone of his bone and flesh of his flesh. It is wrought into the entire substance of his being. For one act or thought that is determined by his conscious Buddhism, a thousand acts and thoughts are determined by his unconscious Christianity. Mr. Emerson has drunk deep of Greek and Roman wells, and has drunk the Eastern Soma, too; but six generations of New England ministers in his veins have, I fancy, a more compulsory effect upon his thought and character than anything which he has got from Plato or Aurelius or the Dhammapada.

This definition of a Christian as one whose fortunes have been implicated in the "stream of tendency" which we call historic Christianity will impress some of you, no doubt, as a definition by the inferior limit. Why! you will say, this definition is that of the statisticians, when they say there are so many Mohammedans, so many Jews, so many Buddhists, so many Christians in the world. I grant that it is only this. But I deny that in being this it is an unimportant definition. We are told these various millions of Christians, Buddhists, and so on, are only nominal Christians and Buddhists. Not so. Much of the Christianity which thinks itself real is much more nominal than this. It is a very real matter whether a man has been in the Christian or in the Buddhist "stream of tendency." We need not stop here to decide what Buddhism allied with European populations would have been, or what Christianity would have been if it had been allied with Eastern populations. Probably the Buddhism would have been very much like what we now call Christianity, and the Christianity very much like what we now call Buddhism. But, as a matter of fact, the Buddhist "stream of tendency" has been the stream of futile meditation, and the Christian "stream of tendency" has been the stream of freedom, progress, civilization.

Again, it may be that some of you will think my definition proves too much. It does not allow a man to decide for himself whether he is a Christian or not. Mr. Abbot, for example, has taken a world of pains to prove that he is not a Christian, that he is not merely a non-Christian, but an anti-Christian; and, lo, my definition says to him, as Jacob to the wrestling angel, "I will not let thee go." He is implicated in the great "stream of tendency" whose mountain source was the pure heart of Jesus. It has taken eighteen centuries of Christianity—primitive, papal, and protestant—to evolve the rational religion of to-day. For the rational religionist to repudiate Christianity is for a man to kick over the ladder by which he has ascended to his present altitude. But why not kick it over? He does not wish to go back. No, he does not wish to go back *in reality;* but he does wish, or he ought to wish, to go back *in thought*,—to recognize the line of his ascent, and, above all, to honor him whose earnest life initiated a higher order in the moral world.

But, whether the rational religionist recognizes or fails to recognize his Christian antecedents, they remain. It has taken eighteen centuries of historic Christianity to make him what he is. However anti-Christian he may consciously be, he is unconsciously Christian.

It may be that some of you conceive that my definition of Christianity does worse than include those who are at pains to prove themselves not Christians. It includes the dangerous classes of society. It includes the men of vice and crime. There is no doubt of it. Consider Christianity not as a dogma, not as a Church, but as a civilization, and the whole is equal to the sum of all its parts. The men of whom we spoke sarcastically as "Christian statesmen" were this without the sarcasm. The convicts at Blackwell's Island and Sing Sing are Christian convicts. Did poor Tweed say that he had "no religion"? But Christianity interpreted as a civilization must include him also. Worse even than he have sat upon the papal throne. Christianity is a stupendous fact. It has scope enough for the vices of an Alexander VI., for the cruelties of an Alva or a Torquemada. You say, So much the worse for Christianity. But no. Human nature being as it is, it must needs be that offences come. Worse would have come, if there had been no Christianity. Imagine, if you can, the morals of the Roman Empire going from bad to worse, from Cæsar's time to Alexander VI. And they *were* going from bad to worse until Christianity introduced another order and a new ideal. We talk of "the dark ages," not merely, as some one has said, "because we are in the dark about them." They were dark enough. But even then there was "a light shining in darkness," the light of Christianity. It shone dimly enough, but it did shine.

I am aware that by insisting on what I may call the statistician's view of Christianity, I run the risk of seeming to be somewhat of a special pleader. This is my only means, it may be said, of saving myself from a negative conclusion. Either Christianity is Christian civilization, or the rational religionist is not a Christian. Yes, these are the alternatives; but they are alternatives of fact, and not of honor or dishonor. As a matter of fact, we are still Christians. But, on this account, we claim no honors or immunities. Our beliefs and conduct remain precisely as they were before. If they would otherwise be reprehensible, the fact of our inclusion by the limits of a Christian civilization does not make them anything else.

The disposition is in many quarters to make some sort of exemplary relation between the individual and the man Jesus the test of Christianity. The disposition is not wise; but, if it were, the rational religionist would be as easily able to vindicate his Christian standing as any Roman Catholic or Protestant religionist. As easily? It is too generously put. For if the Romanist or Evangelical Protestant would vindicate his Christian standing, the more independent his tests of the actual personality of Jesus, the better it will be for his case. Ideally construct, as I have said, a system of belief and worship as different as possible from that of Jesus, and it would probably bear a very close resemblance to the system of the Roman Catholic Church. Jesus of Nazareth was equally innocent of its doctrines and its sacraments. And so, too, of the doctrines and the sacraments of the Calvinistic Protestant. If Jesus could come back to earth, as the millenarians anticipate, and could read the Institutes of Calvin, do you think it would ever occur to him that they were intended as an exposition of his religion? I warrant you it never would. Not because I desire for myself the prestige of his great name, but because it is a simple fact, I dare affirm that there is more community between the religious attitude of Jesus and that of the most thorough-going rational religionist than between his attitude and that of any Romanist or Calvinist. And here in one respect, at least, there is, or ought to be, a sense of personal relationship established between the rational religionist and Jesus of Nazareth. It ought to be the part of rational religion to duly honor every man who has contended for a higher truth and nobler service among men, and disengage every such person from the entanglements of bigotry and superstition. And surely never has any other stood in so much need as Jesus of disengagement from false reverence and foolish misconception. I hold that it is unspeakably contemptible for those who are so glad to honor the great names of other leaders and reformers to abandon Jesus, noblest and best of all, to the belittling distortions of the popular theology. We are shamed, if we do this, by the old Gothic chief who said, when he first heard the story of the crucifixion, "If I had been there with my spearsmen, it would not have happened." We are shamed by the story of one who stood before Rubens' great picture, the "Descent from the Cross," so much impressed that he forgot it was a picture he was looking on. "Come," said his friends, "let us be going." "Not till they get him down," said he. "Come," say my rationalist friends some times, as we stand before the spectacle of Jesus crucified afresh by theological stupidity and sectarian zeal. "Come," they say, "let us be going." "Not till *we* get him down," say I. It is the duty of rational religion, a duty which it cannot shirk without incurring its own self-contempt, to vindicate the fame of Jesus from the hideous distortions of the popular theology. It is the shame of rational religion that it is so often less ready to do justice to the founder of Christianity than to the founder of Buddhism, or Confucius or Zoroaster or Mohammed. Let him be approached with the same generous disposition that we bring to the appreciation of his spiritual kin, and he will take his place among them as the most grandly moulded of them all.

I do not think that there is any doubt of this. I know the sturdy sense of Socrates, the ethical wisdom of Confucius, the lofty spirituality of Zoroaster, the overflowing tenderness of Sakya Mouni; but, if we could clear our minds of every preconception, I cannot doubt that the young carpenter of Nazareth, the son of Joseph and Mary, would seem to us easily first of this illustrious band. But I set no value upon these comparisons. Virtue disdains these yard-stick measurements. There are those who seem to think that, if it should turn out that Buddha was a greater soul than Jesus, then we should have to effect a transfer of our reverence from the Jewish to the Eastern saint. Not so. For Christianity, our "stream of tendency," had its source, not in the devout heart of Buddha, but in that of Jesus, so far as we can rightly speak of sources where there is nowhere any absolute beginning. Grant that the essential values, the abiding forces, implicated in the life of Jesus, were identical with those implicated in the lives of all the other founders, what then? He is the fountain-head of our particular "stream of tendency." Therefore, to him belongs our special reverence. There is here no invidious distinction. The special reverence of the Buddhist belongs equally to the founder of his faith; and, if he is wise, he will allow no Christian missionary to transfer it to another. It has never seemed astonishing to me that the converts made by Christian missionaries in India and China are, generally, the least self-respecting of the population. The native religions furnish ample scope for the most generous expansion of the soul.

We have thus an objective and a subjective definition of Christianity. Objectively, it is the "stream of tendency" which, rising in the devout experience of Jesus, has since been augmented by a thousand and ten thousand tributary streams of various force and volume and transparency. Subjectively, it is our loyal and loving recognition of the relation of this "stream of tendency," in which our lives are so profoundly implicated, with its fountain-head. In the objective sense, Christianity is as wide as Christian civilization. It includes orthodox and heterodox, good and bad. In the subjective sense, it is coëxtensive with the recognition of the imposing part which fell to Jesus in the evolution of the moral order of the world.

Perhaps you think that definitions which define so little are but a poor reward for such a weary search. But it is because the definition we have found defines so little, because it is so broad, that we accept it joyfully. Henceforth there can be no quarrelling among us as to who are Christians and who are not. Objectively, we are all Christians. Subjectively, there is much more variety. The degrees are various in which we recognize the spiritual function of Jesus. But the difference through which they range is not a moral difference. It is mainly a difference of temperament. Some are responsive to personal forces, and some to ideas. Emerson says, "The soul knows no persons." To such a one, all persons are but instruments in an ideal hand. We shall not quarrel, then, over our subjective Christianity. If our own temperament is strongly personal, we shall do our best to infuse into

Digitized by Google

others a generous and loving loyalty to the great Christian founder, but we shall not expect from all the enthusiasm that we seek; and, if our temperament is strongly ideal, we shall be as tolerant as possible of those who find in hero-worship a continual delight and excitation.

To sum up. Things being as they are, the question "Are we still Christians?" is not nearly so important as some others. We are still Christians, if Christianity is Christian civilization; but, so defined, the word no longer differentiates the individual members of a Christian community. It only differentiates Christian communities from others. So stands the matter objectively, and subjectively temperament is largely decisive.

But, if the difference between men in Christian communities as Christian and non-Christian is not such as to make these terms the proper rallying cries of hostile factions, are such communities reduced hereby to a dead level of indifference? Do not believe it. Within these bounds of Christian uniformity there is room for the most various degrees of intelligence and virtue to display themselves. Because, by force of circumstances, all men are Christians who inherit the Christian tradition, it does not follow that all Christians are equally commendable. Alexander VI. and Savonarola were both Christians, but the difference in their characters was not less on this account. The Duke of Alva and William the Silent were equally Christians, but they were very different men. And the difference in men is the essential difference, the difference in character; in purity and honesty, in industry and helpfulness, in open-mindedness, in candor and sincerity. The Christian tradition as a whole seems to me more favorable to character than any other. But, if you have not the character, the tradition will not save you. If you have not the character, the tradition is your condemnation.

A truce, then, to these counter affirmations and denials of the Christian name! But let the trumpet sound a fresh advance of homely virtues on the wavering ranks of folly, ignorance, and sin.

For the *Free Religious Index.*

THE LIMITS OF THE DECISION IN THE LEICESTER-SOCIETY CASE.

The general public, whose privilege it has not been to read the documents in the case of the trustees of the will of Isaac Southgate against the Second Congregational Society of Leicester, Mass., may have a necessary light thrown upon the perplexities which the discussions in the *Index* have raised as to the ground of the decision of the referees against the parish, by a study of the extracts given below from Mr. Weston's sermons and Mr. Southgate's will.

To at least one of the referees there seemed no need of inquiring what Mr. Southgate would think about the relations of Unitarianism and Free Religion, were he living; for, wisely or foolishly, he chose to speak of the Unitarianism to which he left his money as liberal Christianity. The minister of Leicester had been no less plain in saying that he was not a liberal Christian Unitarian.

With the most hearty respect for the candor, the intellectual ability, and the moral integrity of that minister, as they were shown in the sermons submitted to us, but with no less regard for what I consider the canons of common honesty in the administration of trust funds, I cannot see how the referees could help coming to their decision, upon the grounds that a bequest should be carried out as the testator commanded it to be, interpreting his words in their common signification.

GEORGE A. THAYER.

SOUTH BOSTON, March 7, 1881.

From Mr. Weston's Sermons.

I wish it to be clearly understood that I do not call myself a denominational Unitarian. . . . In one sense of the word, in the special sense of recognizing the unity of all things, I could call myself a Unitarian; but in the sense in which the word is commonly or even historically understood,—namely, as implying one who holds also to Christianity,—in that sense I cannot call myself a Unitarian. . . .

I call myself, then, in plain, unequivocal terms, a Free Religionist. I stand for that basis of religious fellowship which will admit a Unitarian, a Christian, a Mohammedan, an atheist, or a Jew, provided that their one supreme purpose is to build up the kingdom of truth and righteousness and love in the world.

From the Will of Isaac Southgate.

. . . The net income of all which to be appropriated for the sole use, benefit, and support of the Second Congregational Society in said Leicester called Unitarian, and for no other purpose, except as hereinafter provided for.

. . . This fund is intended by me to firmly establish the religious society in Leicester, aforesaid; and the income thereof I wish paid to its minister aforesaid, so long as he shall faithfully preach those broad and generous views of God which are known by the name Unitarian. And whenever said society shall maintain as its pastor, for the space of six months, a man who is not identified with the faith herein mentioned, this fund shall be forfeited by said society, and shall be paid to the American Unitarian Association, as hereinafter provided. And if the said fund for any of the reasons herein named shall be forfeited by said society, then and immediately thereafter I hereby direct my said trustees or their successors to pay over the same in full, after deducting therefrom all reasonable and necessary expenses, to the American Unitarian Association, and also to convey to the president thereof, for the benefit of said Association, all the real estate, if any, which may be vested in them as trustees.

My wish is that the said Association shall appropriate $2,000 of the gift, if received, to their permanent book fund, and the balance thereof in such manner as its officers shall deem best for the promotion of the good cause of liberal Christianity. I hereby direct my said trustees, the survivors and survivor of them, to select their own successors, and that said successors be well known as Unitarian in their religious opinions; but, if for any reasons vacancies in their board shall exist, which for a space of three months they fail to fill, then my wish is that the Judge of Probate for the County of Worcester, upon the petition of any person who may feel an interest in them, shall be and hereby is empowered to appoint to the first vacancy the pastor of the Second Congregational Society of Worcester, for the time being, and the second vacancy, the president of the American Unitarian Association. Feeling as I do a great interest in the peace, prosperity, and continuance of said society, and the views and doctrines it inculcates, have thought proper to leave this fund for its support, by the aid of which said society can be easily and respectably sustained, and their members increased, if the members thereof will strive to keep peace within their borders. And to this end they *must not* permit the existing *isms* of the day to be introduced into their house of worship, to be discussed or agitated in any form. The various views and delicate feelings entertained on these subjects, and particularly that of Negro Slavery, are such that no society can live and prosper where they are tolerated or allowed to interfere with the services of public worship. Of the truth of this we have had sad experience in our own Society. But the evil is extensive; in and of themselves, in *proper places*, it is right and just these subjects should have a fair hearing, but when they mingle they destroy. I do not wish or propose to trench on the feelings or right of any one. I act in good faith in the premises, and my only desire is to sustain, strengthen, and build up said society. This is the sole purpose for which I left this fund; and I hope and trust it will be so managed as to conduce to the good and well-being of the same, and not suffer any discordant, ultra-foreign views to be introduced into their body, nor allow their church or pulpit to be so occupied as to disturb the peace and good-fellowship of its members.

THE LEICESTER TRUST DEED.

To the Editor of the Christian Register:—

I am surprised and sorry to learn that the decision of a board of referees as to the meaning of Mr. Isaac Southgate's will has been supposed in some quarters to be their definition of Unitarianism or of the duties of a preacher.

I was one of those referees, and venture to write to you to say that the real question before us was the question as to what Mr. Southgate meant or said he meant. We had then to decide whether Mr. Weston was such a preacher as Mr. Southgate's money was to pay. Mr. Weston left no difficulty as to his position or opinions. His statements are perfectly frank. He is alive, and can tell what he means. But Mr. Southgate is dead, and has left a trust, defined in terms chosen by himself, which must be construed to mean what they say, without any reference to him for explanation.

The Unitarian church at Leicester, therefore, if it accept Mr. Southgate's money, is hampered with an iron-clad and unchangeable creed, and this a creed drawn up under a condition of things such as does not exist now. I know no other Unitarian church so hampered. And the position of the church in Leicester and of Mr. Weston is entirely exceptional for this reason.

In any other of our churches, Mr. Weston could have preached a thousand years, if they liked to hear him. True, he says in so many words, "I do not call myself a Unitarian." But he showed to my satisfaction that he preached "those broad and generous views of God which we know by the name Unitarian." I have tried hard to persuade myself that, under this clause in Mr. Southgate's will, he could be retained, though it is clear enough that Mr. Southgate himself would have turned in his grave, if he could, at the suggestion. But the whole will makes it clear that Mr. Southgate meant just what he said, that the preacher shall be "identified with the faith herein mentioned." This faith is mentioned in half a dozen ways. It is called "the good cause of liberal Christianity." He regards his gift as continuing the church he founded and endows. Now, he did not mean by this to admit into that pulpit what Mr. Weston describes as "a Unitarian, a Christian, a Mohammedan, an atheist, or a Jew, providing their one purpose is to build up the kingdom of truth in the world."

Oddly enough, the same sort of question has just come before the Vice-Chancellor in England, a perfect Gallio in indifference. It was a Calvinistic trust deed. Eleven trustees were on one side, and ten trustees and the minister on the other. The Vice-Chancellor, who must have abominated the Calvinism of the deed, decided for the stiff eleven as against the more lax ten. He had to decide so. Respectfully yours,

EDWARD E. HALE.

Christian Register, March 5.

For the *Free Religious Index.*

ANOTHER VIEW OF THE REFEREES' DECISION.

Although I quite agree with you that, with all its noble tendencies and work, the Unitarian denomination is not yet so completely emancipated from the bondage of creed as to make the Free Religious Association needless, yet I cannot quite see a fresh proof of the fact in the recent interpretation of the Southgate will. Since the will does not provide for the minister's support "so long as he shall preach those views which *shall be* known as Unitarian," nor (what would be equivalent) "so long as he *preaches*," etc., but "so long as he *shall* faithfully preach those broad and generous views of God which *are* known by the name Unitarian,"—does not the change of tense indicate Mr. Southgate's intention to restrict the word Unitarian to the sense that was most common *in his own day?*

ITHACA, N.Y. J. E. OLIVER.

[Our wary correspondent is a professor, and much more careful with his *tenses* than we suspect Mr. Southgate to have been. We believe that Mr. Southgate's principal "intention" was to do his best to consign Orthodoxy, in all its moods and tenses, to eternal perdition,—which, if all we hear of him is correct, he was accustomed at times to do with a very emphatic imperative.—ED.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE DUTIES OF WOMEN. A course of lectures by Frances Power Cobbe. (Authorized edition.) Boston: Geo. H. Ellis. 1881. Price $1.00.

Since Margaret Fuller's *Woman in the Nineteenth Century*, we do not know that there has been a better book written for women, by a woman, than this by the English disciple of Theodore Parker. It is a course of six lectures, delivered last winter in London, and later in Clifton. It is vigorous, practical, marked by strong good sense, and by a very earnest desire for the real elevation of woman. Miss Cobbe is a zealous advocate of woman's rights, and believes in the ballot for her own sex. But she regards the moral culture of women as of vastly more importance than their political elevation. She deprecates every tendency to let go a high aim of moral development, detests "free love," and condemns severely the tendency to "fastness" she sees among the English advocates of a larger freedom for women. While she would have women gain larger political opportunities, she even more largely believes in the effort to secure genuine culture. In these lectures, she writes of the *duties* of women, to themselves, to their families, and to society. In the introductory lecture, she discusses the importance of the elevation of woman, and then defines her own stand-point in treating woman's duties. She earnestly maintains the ideas of her *Intuitive Morals*, accepts theism as the basis of all moral truth, and makes duty the chief thought in human culture. Perhaps the chief conception of her system of morals is that "the only reward of a right action is to have done right; the only reward of duty is to have done our duty; the only reward of obedience to God is to have obeyed Him, and to have the better hope of obeying Him for evermore." Those familiar with Miss Cobbe's wholesome and bracing books know how sincerely she writes on some of these great themes, with what conviction and simplicity she appeals to the best in the human soul. She has lost none of her power in this book, especially in the first lecture, when she writes of the moral aims which should guide women. In the second lecture, she discusses personal duty, and finds it includes five great moral principles,—chastity, temperance, veracity, courage, and vindication of rightful liberty. She says these personal duties are of supreme importance, and are always to hold the first place. They are never to be neglected or repressed, whatever else may clash with them. On veracity, she lays great stress, says it is never to be put aside for any reason whatever. This whole lecture is very good, clear, judicious, and wise. In the third lecture, social duties are treated, those of mother, daughters, sisters, etc. Lecture fourth brings us to duties of contract, especially those assumed in marriage, and socially those required of friends. She totally rejects the idea of obedience to the husband, and finds the true marriage in a "mutual engagement of exclusive fidelity of

Digitized by Google

each to each." The duties of the housewife Miss Cobbe regards as very important, and says, "If we cannot perform these well, if we are not orderly enough, clear-headed enough, powerful enough, in short, to fulfil this immemorial function of our sex well and thoroughly, it is somewhat foolish of us to expect to be allowed to share in the great housekeeping of the State." The fifth lecture treats of the duties of women as members of society. She is very severe against the petty deceptions of women, the conventional attempts to appear what they are not, and says, "The day in which women renounce all these basenesses, and learn to resent the imputation of them as a mortal insult, will be a better day for us than the one which sees our political emancipation." The sixth and last of these valuable lectures is on Woman as a Citizen of the State. The thought Miss Cobbe here presents is that "we are bound to do *all* we can to promote the virtue and happiness of our fellow men and women, and *therefore* we must accept and seize every instrument of power, every vote, every influence which we can obtain, to enable us to promote virtue and happiness." She believes in woman's political emancipation, that women ought to seek it, chiefly because it will give them a greater means of doing good. She looks at the subject all through on the humanitarian, the benevolent side. She vigorously urges all women who can to enter upon this crusade for equal rights, and she dwells upon the importance of women preparing for the support of themselves, for self-dependence. She wisely says, however: "When it comes to the question of married women, during the years wherein they frequently become mothers, devoting themselves to any considerable extent, either to earning money for their families or performing gratuitous out-door public service, I must say my opinion is different. . . . She serves the community in the very best and highest way it is possible to do, by giving birth to healthy children, whose physical strength has not been defrauded, and to whose moral and mental nurture she can give the whole of her thoughts. This is her *function*, public and private at once,—the *profession* which she has adopted. No higher can be found; and, in my judgment, it is a misfortune to all concerned, when a woman is drawn to add to that great 'profession of a matron' any other systematic work." Yet Miss Cobbe says the women she has known, whose lives have been given to literature and reform, have been, without exception, the best and most zealous of housekeepers.

We should like to see this book, in the very neat and attractive form given it by the American publisher, widely circulated in this country. Its rare wisdom, calm, judicious advice, and wide comprehension of the duties and influences of women are just now greatly needed among us. It is calculated to do great good, and to put the woman's movement on the only true basis a great moral reform ought to occupy.

SHAKESPEARE'S DREAM, AND OTHER POEMS. By William Leighton, author of *The Sons of Godwin*, *Change*, etc. Philadelphia: J. B. Lippincott & Co. 1881.

The longest of these poems represents the dramatist as haunted after his return to Stratford by his own creations, who are successively ushered in by dream-spirits in songs which often have much beauty. For instance, Richard III. is summoned:

> "That the puppet may publish a lesson
> As broad as the infinite plan:
> That the glory of kingship is nothing,
> But Love is the crowning of man."

All the characters seem to have risen morally, so that this king's victims return to assist his reformation, and Portia does her best to console and soften Shylock. The softening process is too apt to efface the individuality, however; and Caliban loses his coarseness, Richard his fierceness, and Mercutio much of his sprightliness in Mr. Leighton's gentle hands. This poem shows some critical ability, and so does the "Ode to Shakespeare." "Youth and Age" gives a charming picture of an old oak, the veteran of six hundred years, under which

> "The little, laughing maiden sits,
> With sunlight in her hair"

The versification is generally smooth, but there are some bad lines, like that which misplaces the accent of marvellous. Not only the contents, but the appearance, of the volume, fit it admirably for a gift-book.

WE acknowledge the receipt of a new *Pocket Map of Boston*, arranged upon Baedeker's plan for European maps, and issued by T. Marsh & Co., 919 Washington Street. It is well printed, and there are no indistinct spots. It is in plain black and white, which contributes to clearness. Its lists of principal buildings are correct, but amusing, from the fact that Parker Memorial is put down among theatres and halls and the Old South among museums. Certain churches are indicated, as Clarke's, Hale's, and Bartol's; while Mr. Savage's is disposed of with the single word "Unity." We learn from this map that Boston has a statue to Aristides and another to Columbus, and we marvel where they are. We find them to be in Division F., 4, which we conclude means that they are in the State House.

BROWSING AMONG BOOKS. By Abba Goold Woolson. Boston: Roberts Brothers.

This is a pleasant little volume of collected sketches, the first of which gives the book its title. The style is, like all of Mrs. Woolson's writing, clear and elegant, and the little papers would furnish wholesome and attractive employment for any chance hour.

PERSONAL ITEMS.

MRS. KATE GANNETT WELLS gives a lecture at Wesleyan Hall in this city, on Thursday of this week, on "Industrial Education."

THE Harvard students are to bring out the Greek play, "Œdipus Tyrannus," the third week in May, and three performances will be given.

REV. C. W. WENDTE, of Cincinnati, recently criticised severely the school board of that city, and has since been elected one of its members. That is a "reward of merit" that is honorable to all concerned.

MR. EDWIN D. MEAD gave, March 4, the third lecture, in a course of three lectures by different speakers, before the Harvard Philosophical Club of Cambridge, Mass. Mr. Mead's theme was "The Philosophy of Carlyle," and its treatment evinced very careful preparation, and a thorough and critical study of the writings of the great author.

GEO. CHAINEY is to speak next Sunday on "The Nature and Decline of Unitarianism." Mr. Chainey's proposition to put his discourses in print appears to be meeting with much favor. The first of the series is to be on "Karl Heinzen and his Work," and will be issued this week. Others are to follow as delivered. Orders may be sent to the author, 3 Union Park. Boston.

A NUMBER of colored men in Virginia have formed a league, pledging each other not to hire themselves to white farmers, the object being to compel the land-owners to let them land on shares. It is doubtful if they better their condition much by thus drawing the color line; but the desire to work for themselves is commendable, and shows an encouraging degree of self-reliance.

DR. HERMAN WENDELL, one of the most distinguished horticulturists of the country, died at Hazlewood-on-the Hudson recently, at the age of seventy years. Dr. Wendell was for several years President of the State Horticultural Society and Vice-President of the State Agricultural Society. His orchard contained from eight to ten thousand fruit-trees, every one planted by his own hand.

CARLYLE'S laugh was described as "portentous, open-mouthed, deep-lunged, and prolonged, ending mostly in a shout of triumph, and seldom quite glad or kindly. The bony hands clutched the table, meanwhile, with a muscular grip; and the laugh was likely to be followed by a torrent of speech, that bore down everything before it. Woe to the man who ventured to gainsay him when in that humor."

MR. GEORGE W. COOKE contemplates publishing in September, through the house of James R. Osgood & Co., a work which is likely to attract considerable attention. It will be entitled *Ralph Waldo Emerson: His Life, Writings, and Philosophy*. Mr. Cooke has long been a sympathetic and devoted student of the great author whose writings have so instructed and inspired this generation; and the analysis of his genius, estimate of his rank among the world's great thinkers, and exposition of his philosophy proposed, we feel assured, will be found interesting and helpful.

COMING from such a person as Prof. John Fiske, the criticism of Rev. Joseph Cook in the last *North American*, entitled "Modern Charlatanism," is probably the most damaging attention of that kind which the celebrated divine has yet received. All the points which Mr. Fiske makes against the clerical prestidigitator, who has so captivated zealous orthodox people, desirous of routing modern science and philosophy, of late years, by his feats of professed logic and learning, have been more or less clearly recognized by thousands. But it is reassuring to have them thus stated by one who has the right to speak with authority.

A WRITER in the last number of the *Woman's Journal* pays a high tribute to Mrs. Anna Garlin Spencer and her discourse at the Parker Memorial, Sunday before last, upon "A Radical Church." The article concludes with this passage: "When the ministers of free thought shall put into their sermons help for practical every-day living, when the exceeding frailty of our nature is recognized, and the masses shall be told how to subject the lower nature to the higher, in the plain, simple way that alone can reach them, then shall Radicalism have a heart that shall reach out and sympathize with lower humanity, and win unto itself followers that can never be reached by the head alone."

THE Baroness Burdett-Coutts, says an Englishman who knows her well, is remarkable both for vitality and energy, which are said to be extraordinary. When she is perfectly well, she defeats her age by a dozen years. She is a good horsewoman, and is still fond of exercise; and she walks with an elasticity which many a younger woman might envy. Her capacity for business has long been known; and, though her benevolence is boundless, no begging impostor could ever hope to outwit her. She has all the shrewdness of the Charity Organization Society, without the callous cynicism which makes that body nothing more than a system of police. Her knowledge of politics and politicians extends over half a century; and, as she can write as well as speak with no little grace and pungency, a book of her recollections should have greater interest than anything of the kind which has been published for many years.

A WASHINGTON correspondent of the Sunday *Herald* thus refers to the causes that contributed to the death of Senator Carpenter. Senator Matthew Carpenter's life, which he literally threw away, has come to a sudden end. Twenty cigars a day and the various other excesses in which a man of his temperament was predestined to indulge were quite too much for the store of vitality, which must have been very large to begin with. He was a man who had drawn with reckless freedom on the resources with which nature endowed him, and who burned his candle at both ends of the wick. He spent in twenty-five years the strength and vitality which ought to have lasted for fifty, and carried him up to the age of threescore and ten. Perhaps the greatest of all his excesses was excess of work. He loved the profession of the law, and loved it far more than anything else, and was, therefore, not the mere slave of his passions, as the newspapers have sometimes represented him. It was always hard to get him away from his law-office, in which he spent four-fifths of his time when he was attending the sessions of the Senate. Last summer, for instance, he remained here through all the long, hot season, attending closely to his legal business, and taking no vacation.

POETRY.

For the *Free Religious Index*.

BREAD OF LIFE.

A dreamer on the highway, with veiled eyes,
Seeking that inward light
Whereby he thought to make men great and wise,
Missed from his outward sight

A halting beggar crouching in the sun,
Dwarfed, starving, sparely clad.
"If mind of man with mind of God be one;
If truth divine be had

"In contemplation; if the seeking soul,
Stamping its passions down,
Can reach, like stainless Buddha, Buddha's goal,
Nirvanâ!—this the crown,

"The be-all, end-all! If"—(in musings lost,
He went his way). The sun
Sank chill, the city glimmered into frost,
The beggar moaned; and one,

Plain, poor, untaught, to meet the sufferer's need,
Gave from his scanty store,
As he passed by. Which, in his out-lived creed,
Honored the Buddha more?

H. T. CLARK.

Digitized by Google

The Free Religious Index.

BOSTON, MARCH 17, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

A CALL FOR HELP IN BEHALF OF THE PARKER MEMORIAL.

The recent proposed sale of the Parker Memorial Meeting-house of Boston not having been consummated, the Hall remains where it properly should, in the hands virtually of the society of which Theodore Parker was the minister during the last fifteen years of his life. The debt upon the building, through the recent contribution of $25,000 from a devoted friend, has been reduced to a little less than $20,000.

The undersigned are appointed a committee by the corporation managing the affairs of the building, to solicit subscriptions sufficient to cancel this debt.

Each $100 contributed entitles the contributor to one share of stock in the building, and a voice in the management of its affairs.

We would invite those who are able, to contribute at least $100. Those desiring to donate a smaller amount, we would invite to contribute in the name of the Twenty-eighth Congregational Society of Boston or of the Free Religious Association, in order that each $100 of subscriptions may be put into a share of stock in the building. We appeal to the friends everywhere to contribute to the maintenance of a pulpit and platform in the interest of Free Religion.

Subscriptions may be sent to A. A. Burrage, 74 Franklin Street, Boston, Treasurer of the Parker Memorial Meeting-house, or to John C. Haynes, 451 Washington Street, Boston, Treasurer of this Committee.

JOHN L. WHITING.
NATHANIEL CUMMINGS.
JUDITH W. SMITH.
FREDERICK W. G. MAY.
JOHN C. HAYNES.

N.B.—Papers interested in this call are invited to publish it.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

INTERPRETATION OF WILLS AND CREEDS.

The recent decision in the Leicester-Society and Southgate-Will case brings up, with fresh interest, the whole and really very important question of the interpretation of wills whereby trust-funds have been given for certain objects with theological conditions. The definiteness of law and the indefiniteness of theology are sometimes brought by such wills into painful conflict; and the question is, Which shall yield to the other in order best to accomplish the intention of the testator?

In the case of Mr. Southgate's will, not only is this conflict apparent, but it is increased by the special indefiniteness which inheres historically in the phrase "Unitarian faith,"—the phrase that, in general terms, he made use of to define the conditions of his bequest. Had he given his money to an Episcopal church or a Presbyterian society, he could, with comparative clearness, have conditioned the legacy by the "Prayer-Book" or the authorized creed of the Synod. It is true, changes are sometimes made even in the Episcopal Book of Common Prayer, and it is not impossible that in the lapse of time, say after two or three centuries, the Presbyterian creed may be amended by the Synod; and then the question might be raised whether the society claiming the benefit of the legacy could receive it, unless said society continued to use the old prayer-book or the old creed that happened to be in use in the testator's day. But, in denominations of such fixity of creed or ritual, it is evident that questions concerning bequests with denominational theological conditions attached must be much more easy to settle than in a denomination like the Unitarian, which has professed to have no common creed, and claims to allow entire freedom of thought, and does in fact include a great variety of theological belief in its borders. Mr. Southgate gave his money for the Leicester society to pay to its minister "so long as he shall faithfully preach those broad and generous views of God which are known by the name Unitarian," the fund to be forfeited if the society should maintain as pastor for six months a man "not identified with the faith herein mentioned," *i.e.*, the faith known as Unitarian. The questions therefore immediately arise, What are those broad and generous views of God known by the name Unitarian? and what is it to be identified or not identified with the Unitarian faith herein mentioned?—questions, it must be conceded, which have their difficulties; for the testator did not intimate by what standard or test the "views" or "faith" known as Unitarian were to be determined.

Two of the nine referees to whom the Leicester-Will case was submitted for decision, Rev. E. E. Hale and Rev. Geo. A. Thayer, give in our present issue the reasons for their respective parts of that decision. Mr. Hale, in the letter to which we referred last week, and which we reprint from the *Christian Register*, uses, indeed, in his second paragraph the plural pronoun, as if he would speak for others as well as himself; yet we do not suppose he meant to convey the impression that he was authorized to give any opinions but his own. Mr. Thayer, in a communication prepared for the *Index*, makes a very lucid presentment of the reasons for his own action. His arrangement of the terms of the will and quotations from Mr. Weston's sermons side by side puts into special relief one argument which we have seen from the first might be a very cogent one with many minds; namely, Mr. Southgate's expressed confidence in *organized* Unitarianism, which Mr. Weston as explicitly disavows. Evidently, Mr. Hale and Mr. Thayer were both impressed by this as the ruling feature of the case, and were essentially in agreement in acting upon it. It being patent to them at once that Mr. Weston does not identify *himself* by the name Unitarian or Christian, it seemed only a short, straight cut to the decision that he could not be one whom Mr. Southgate, twenty-two years ago, could have regarded as "identified with the faith" which he called "Unitarian," and which once in his will, as if it were an equivalent phrase, he mentioned as "the good cause of liberal Christianity."

But, though this short cut leaves one side what seems to us the pivotal point of the will, and escapes the necessity of deciding whether Mr. Weston preached or not "those broad and generous views of God known by the name Unitarian," it introduces perplexities peculiarly its own. Let it be admitted that the only question necessary to ask was whether Mr. Weston would have been regarded by Mr. Southgate as identified with the faith which he (Mr. Southgate) called Unitarian. Then the questions would follow, What was the faith which Mr. Southgate called Unitarian? and what did he mean by a person being identified therewith? And these questions cannot be answered except by seeking other evidence than the will affords of Mr. Southgate's opinions. Is it so sure that it would be a correct decision to say off-hand that identification with the Unitarian faith, in order to meet his views, must be identification with *denominational organized* Unitarianism? There have been Unitarians, so known popularly and so correctly classed theologically (as Mr. Weston is), who have declined to be identified *denominationally* as Unitarians. Dr. Bartol holds this position to-day, as his predecessor, Dr. Lowell, did before him. Dr. Channing was near to holding the same position, and came the nearer to it the longer he lived. Others might be named. If any of these had been preachers for the Leicester society, would Mr. Southgate have been likely in his lifetime to oppose them because not identified with the Unitarian faith, or would the trustees of his will, for this reason, have moved against them, and the referees have upheld their decision? And, again, is it not possible—yes, even probable—that Mr. Southgate, in using the term "Unitarian faith," did not have any very fixed theological beliefs in mind, but a certain style of belief and preaching that opposed the irrational and morally horrible system of Orthodoxy,—that he meant by it the benevolence of God, the dignity of human nature, the right of free inquiry, and character of more importance than creed? Is it not possible that, though he used the phrase "liberal *Christian*" as a matter of course, he would have yet readily assented to such definition of the word "Christian" as he might have read in some of the older Unitarian writers, that even those who gave no outward assent to Christ and did not call themselves by his name, if they were of pure hearts and lives and devout aspirations, were to be counted in the fellowship of his church? The truth is, there is a strict and there is a liberal mode of interpreting what is meant by the phrase "Unitarian faith" and of being "identified" with that faith; and Mr. Hale and Mr. Thayer, while claiming for themselves, as we understand them, to follow the liberal mode, have decided that Mr. Southgate must have followed the strict mode,—a decision, however, for which the will alone does not appear to us to offer adequate facts.

Mr. Hale says that the Leicester society, if it accept Mr. Southgate's money, "is hampered by an iron-clad and unchangeable creed." Was it, then, Mr. Southgate's *intention* (which this mode of interpreting his will professes strictly to follow) to impose on the society an unalterable creed? He made his will before the organization of the National Unitarian Conference; and is it not quite possible that he had a measure of the old-fashioned Unitarian aversion to creeds? And, especially, if

Digitized by Google

he had so much confidence in Unitarian faith and in Unitarian organization as embodying the faith, as his will appears to testify, would he not, to use Mr. Hale's expression, have turned in his grave if he could, at the suggestion that the one society he cherished should be burdened with an iron-clad creed, with which "no other Unitarian church is hampered"? Moreover, what could be the source of this "iron-clad and unchangeable creed" but the Unitarian faith which Mr. Southgate believed was represented in the organized Unitarianism of his time? *Was* that faith ever believed by Mr. Southgate (or any one else in fine) to be absolutely unalterable? *We* do not answer these questions; but we think they are questions that should have been asked and answered, very definitely, before the responsibility was taken of deciding that Mr. Southgate's will has had the effect of imposing an unchangeable creed on the Leicester society. Also, before Mr. Hale presses his alleged parallel of the recent decision by the Vice-Chancellor of England in the case of a Calvinistic trust-deed, we think he should consider whether he is ready to admit that "Unitarian faith" signifies, or has ever signified, a system of theology as fixed and unprogressive as Calvinism has been claimed to be.

We have been drawn again into the details of this case further than we intended. Our main purpose, at this time, was to gather from it a *moral* on the general interpretation of wills which establish trust-funds on theological conditions. The moral may be stated thus: The time must come when a dead man's hand will not be allowed to write the creed of a living church, nor dictate the convictions of a theological seminary, nor tempt the consciences of its students. If a man intrust his money by will to the uses of a denominational faith, the money may legitimately go to serve whatsoever objects or doctrines that denominational faith may, by natural process of development, grow to embrace, no matter what may have been the man's own views of the faith. If he condition his bequest by certain specific dogmas, such conditions must be observed — until the general enlightenment of the community outgrows the dogmas. Then the common-sense of the law will find a way for rightfully emancipating the enslaved fund for the uses of emancipated mind. No will, for instance, ought to be permitted to-day to uphold the doctrine of witchcraft nor the Ptolemaic theory of the earth and sun, nor, many centuries longer, certain theological dogmas that might be named.

SCIENCE ON SUNDAY.

One of the most encouraging and hopeful signs of genuine vitality and promise in connection with the Parker Memorial Society is the interest which has been developed there, during the past year, in solid intellectual pursuits. Very little, if anything, has been said of this, except in a private way; and yet so important and decided has been what we refer to that it seems to afford an additional reason why this free society, with its noble antecedents, should be perpetuated, as well as an indication that there may be opening before it a more distinct and advanced sphere of influence. The impetus in this direction is to be credited, in some degree, to the Rev. Dr. Dudley, its late pastor. During his ministry, a class was formed and conducted by him, under the auspices of the society, for the study of philosophy. Special attention was given to that of Herbert Spencer, and excellent results attained. On Mr. Dudley's resignation of the pastorate of the society, the class found itself without a leader; and, as there was a good deal of scientific interest among the members, it was proposed to reorganize it and, for the present at least, make science the principal aim. It is now known as "The Parker Memorial Class for Scientific and Philosophical Study." At first, its sessions consisted of the reading and discussion of popular scientific essays. But, in order to secure more thorough and systematic work, the subjects and plan of study have been put in charge of a standing committee appointed for the purpose.

The study for the last three months has been "Human Physiology," in which pursuit there has been a steady and earnest interest and growth of membership. The class has been fortunate in having Miss M. A. Hardaker, who has enjoyed exceptional educational advantages, and possesses a special *penchant* in the direction of science, for a leader and demonstrator, with the assistance of some members of correspondent attainments and predilections.

The black-board, diagrams, and other auxiliaries, so far as practicable, have been brought into requisition; and, though Dalton has been the principal text-book, the works of Draper, Huxley, Carpenter, Maudsley, Bain, Claude Bernard, and others, have been continually consulted and referred to. The president of the class is Mr. John C. Haynes, the secretary Miss E. Agnes Burke. It now numbers about forty members, and the roll is continually extending. The time of meeting is at half-past twelve every Sunday. The sessions last one hour. Visitors are always welcome.

The favorable turn which the affairs of the Parker Memorial have recently taken has served to give the class renewed and more ambitious hopes for its future. The programme of work now before it embraces the following subjects: Lessons from Tyndall, Principles of Matter and Motion, Sound, Heat, Light, Electricity, Correlation, and Conservation of Forces. These will be taken up in their order, and probably carry the class forward to the summer vacation. As an aid to the general objects above indicated, it is proposed now to raise a certain sum of money for the purchase of books and apparatus, and to meet like incidental expenses. We are happy to add that a very good beginning has already been made toward this end. But not only does the class contemplate an increased acquaintance with science among its members, but also an effort to popularize it beyond their circle so far as this may be effected. With this purpose in view, it is looking forward to courses of lectures, designed to convey in a simple way instruction in science to the people, from competent exponents. This it hopes another season may witness in successful operation at the Parker Memorial Hall.

D. H. C.

THE six discourses of Mr. S. B. Weston, upon which the committee based their judgment in the Leicester case in respect to the preacher's qualification to represent Unitarianism, have been put into a pamphlet, and may be obtained of H. O. Smith, Leicester, Mass., or at the *Index* office.

THE series of papers entitled "Among the Americans" which Mr. George Jacob Holyoake commenced to write for an English journal, and which have been read with much interest in this country, so far as they have been known, have been transferred to us. Advanced proofs at first were supplied to the New York *Tribune*, where portions, as space permitted, have appeared. The pressure of public affairs in that journal not permitting the editor to continue to quote them, permission was generously given to the author to transfer them to any other journal. Mr. Holyoake selected the *Index*, which has so many readers for whom he has personal knowledge or regard; and since that time advanced proofs have been sent to the *Index* exclusively, and will continue to be sent until the completion of the series, it being left to us to publish such passages as we judge the curiosity of our readers may desire to see, or our space permit us to insert.

WILL IT ORGANIZE?

The *Index* has lately spoken, and well to the purpose, of the question of the organizing power of Liberalism, its capacity of casting the thought it stands for into the form of institutions that shall be for the elevation, the enlargement, and final deliverance of man. Can it give us anything that shall supply for society the need that the Church is here professedly to answer? It is a great question of immense practical moment, and yet one that it is exceedingly difficult at this stage to solve.

Such institution awaits a fulness of time, a ripeness of the mind, a growth not only in intellectual, but in spiritual attainment, that few comparatively have yet reached. The positive worships we see, adoration, invocation of personal Deity, and special observance directed to him, to Jesus, and the Bible, can only be surrendered and superseded when men and women have well outgrown the intense realism, which, most pronounced in savage or barbaric life, still attaches strongly to all who live almost wholly in the realm of the sensuous. In all ages, the mind has asked, *Show* us the Father, and has seemed to feel that it had no God, except it might reach a Deity it could in concept at least see and know, and come into personal relations with. Through all Christendom, the idea of God is still well-nigh as realistic and limitary as with the savage tribes of past or present. In the Catholic Church, the worship is intensely objective and spectacular, indeed could hardly be other, and meet the felt need of the worshipper. The good Catholic must have a God he can know, one that has organs, habitation in place, etc., one to be reached by prayer and offering. He must have his veritable flesh and blood Christ, Almighty Saviour to believe in, to atone for him, his divine Book, institution, etc., to rest in. You take these away from him as objects of worship, and he is bereaved indeed: "Ye have taken away my gods, and what have I left?"

It is much so with the Protestant. There has been some amelioration and expansion, a larger intelligence has done something for him; but he is well-nigh as realistic and sensuous in his religious conception as his Catholic brother. He has reduced somewhat the number of the idols, but he worships in the same fane. Through the advance of general intelligence, there has been marked amelioration in all the Protestant sects, notably the more liberal, especially the Unitarian; and the conception of God is finer, more spiritual, growing to this day by day. And yet, so far as I can see, in no case has there been escape from this toil: the worship offered is personal and thoroughly objective in all their churches. While the general mind continues in this condition, there will be no prevailing acceptance of any new order, either in form of organization or conduct of public service.

This, however, does not affect the case for pronounced and outstanding liberals. It is for them to determine what they may and should do. There are many minds that have grown away, or are fast growing, from the anthorpomorphic ideas. They have left behind the old personal conception of Deity, under whose influence they had their rearing. They have not therefore necessarily left reverence, a worship, an adoration of the highest for the human soul. Their spirit may, at times does, sing its reverence and its trust in the sovereign Truth, Beauty, Excellence. It goes out in love toward all the manifestations of the Supreme in Nature, in the living Universe. With deepest interest, with smitten awe, it contemplates the interpenetration of

Digitized by Google

finite and infinite, the mystery, the wondrous symbolism that speaks in all this world of time.

It is natural that such a soul should go out to worship; that, when it contemplates the wealth, the inspiring power of its newly felt and found ideas, it should wish to embody the thought, to celebrate, to proclaim and commend it to others, should wish to mingle, to kindle and be kindled by other like souls. And these can be found, though they should be few in number, everywhere.

I make no doubt this will effect a radical revolution in the present type of organization and mode of service. The object will be different, and the method also, in good degree. The celebration will be of the Moral Ideal and the overarching Presence of Life, its beauty and its mystery: the ritual will be consideration, earnest thought, and steady work for humanity. Especially, the immediate practical questions,—questions in regard to the diseases, physical and social, and the crippling and defeats thereby, the poverty, the vice, the sorrow and sin, the maladjustments and unrest,—these will be studied and essayed far more thoroughly and fruitfully than the Church has ever attempted. Not merely alleviation, but treatment and cure will be the motto.

I think this church may begin in the formation of little clubs or bands of earnest men and women in every town where they may be found, for mutual improvement, for enlightenment and quickening. There is much already accessible of great value, in the sacred literature of the different races, in the poetic thought, the gnomic wisdom of the ages past and in the present, in the books of science in our own time, and the illumination they shed now on man and his relations to the living world. There can always be reading of the best things, and conversation upon them, papers prepared,—an excellent work for many reasons,—and music. Pythagoras, says the historian, was wont to sing to the harp hymns from Thales, from Hesiod, and from Homer, both before he went to sleep and as soon as he waked, "that his mind might be continually seasoned with Divinity." The power of music for refreshment and quickening will never be spent.

And there can be lessons of wisdom drawn for the young, from apologue, from proverb, from history. The old mythologies, nursery tales, and folklore are to be utilized, and made of great value for the instructing of the youthful mind. They pique and incite, opening the eyes as, perhaps, nothing else can. All this named above may be made exceedingly interesting and improving to all. And then, from time to time, the living voice from abroad may be secured of some good expositor of the truths of the new faith.

While there is much, very much, lying unappropriated for the requirement of our time, there remains yet a world of work to be done to bring the best things in attractive and winsome form before the public mind. This new enlargement will call for a new literature, and the call should receive prompt and liberal response. The old enclosures have been broken down and left behind, and wants unfelt hitherto are to be met. We wish to know what all of religious history has to say of the great saints of the world. A work that should present to us Confucius, Lao-tsze, Buddha, Zoroaster, Jesus, Pythagoras, each in his several merit and best quality, marking also the limitations,—yes, and going beyond these to other royal saints and sages as well,—would be of great service. We should have a goodly number of faces for our picture-gallery, and could study and use them all helpfully. In the brave, ceaseless endeavor and conflict of the soul for self-mastery, the perfect possession, it is probable that nowhere in the West is so inspiring a record furnished as India affords. The legend of Buddha, in this regard, is full of quickening power.

For another thing, the redaction of the proverbs, the signal gnomic wisdom of all the races East and West, setting the best side by side of each other, tracing often the parallelism, the unity, and the diversity, would be a valuable benefaction. We should have here a *Vade-mecum* for the mind, daily bread for all the year and the years. This, with well-chosen anecdotes of royal souls, showing their methods, their talismans, would be Scripture unsurpassed and unsurpassable. The volume would never be closed, for new sentences are being written for it every day.

The *mythologies* of the world also open a chapter exceedingly rich, and upon whose study we have scarcely yet entered. In this chapter, we have both the strength and the weakness of the human mind, its conquest and also its defeat. Every shred of this history is precious, is sacred. An intelligent, a clear and luminous work on this subject, giving the deep-lying facts, and bringing all to the popular apprehension, is a desideratum that, it is to be hoped, will soon be supplied. A poetic beauty will be revealed here, of which the best informed among us has as yet but slight perception. We shall find in this realm language struggling and wrestling with its problem, failing, yet succeeding. We shall gather fruitful hints of the method of intimating to the limited thought of man the unseen. We shall see that poetry alone bears the royal prerogative: it alone has that true splendor of expression that qualifies it in some degree to speak the name ineffable, to describe the indescribable.

Surely there is enough for incitement and quickening to fresh effort in what we have, abundance also for encouragement and support in the assured certainty of what is quickly to come. Let us see whether Free Religion has vitality enough to produce anything. C. D. B. M.

SOCIAL SCIENCE AND PHILANTHROPY.

In the *Atlantic Monthly* for March, the discussion on the causes of human progress, already mentioned, is continued by an article from the pen of Grant Allen, on "The Genesis of Genius." He replies to William James, and follows much the same line of thought as that presented by John Fiske, though he is more emphatic and less guarded in his statements. This sentence is a good instance of his ideas, when, speaking of men of genius, he says: "The individual characters, in their totality, are wholly created by external circumstances." The external circumstances, however, includes not only the physical environment, but heredity, the influence of the past, and all human institutions and ideas of whatever kind. He lays considerable stress on the influence of the common people in the development of civilization, and claims that the genius can do little, unless he works substantially in the direction the people desire to go. "The genius," he says, "is only a step or two above the other men of his race and time. His peculiarity is that he possesses in some one department a few more elements of mind than most other people, his contemporaries; that he combines in himself a certain larger number of mind factors, all or nearly all of which are to be generally found in other people, but which are not to be found in any one person in the same combination."

There is to be found in the January number of the London *Quarterly Review* a very suggestive article on the employment of women in government service. It seems that in most of the leading countries of Europe, as well as in the United States, women are more or less employed in the government telegraph offices as well as in post-offices. In Switzerland and Austria, they are employed in both places and very successfully. Women of all ranks in society engage in these duties. In Italy and Russia, women are employed in telegraph offices, and in post-offices in the Netherlands. In France, they are to be found in one of the government bureaus, in the Bank of France, in the educational department, and elsewhere. In England, a considerable number of women are employed in the telegraph and post-offices. The larger portion of the article is taken up with a discussion of how women of the higher classes may support themselves. In all these countries except Switzerland, most of the women who engage in these pursuits are from the lower or middle classes, and the author seems very anxious to find some place where "ladies" may be employed without contact with those beneath them. Only in republican Switzerland and the United States has this problem been settled by disregarding rank and letting all labor together. We believe this is the only practical solution that will be perfectly satisfactory. In most of these countries, the women undergo a careful examination, receive very poor wages, and do their work in a satisfactory manner. The experiment has in no instance proven a failure, and has been almost without exception a complete success. When women are employed in the same offices with men and boys, the effect on the latter has always been beneficial. In Switzerland, the government has congratulated the country on the success of this experiment. In Austria, the women are said to be remarkable for their attention to duty, and for their faithfulness. This question of employment for women will, we believe, come to be one of more and more importance. It is desirable that all employments should be freely open to women as to men, in which they can attain success. The wages should also be the same for the same work done. Women should be permitted to become self-dependent, and girls should be trained to a life of self-reliance. But most of all is needed that homekeeping should be regarded as a profession, that the home-maker be treated as a wage-earner, and that she should not be required to ask of her "lord" for the money she spends.

The Institute of Heredity sends forth an appeal for aid in its work of disseminating information on the vastly important subject with which it deals. It calls attention to the State aid now given in the education of great numbers of misborn unfortunates, and says it has become important that we should "devote more of our labor and means to such methods of popular education as will result in removing the cause of these evils, and in bringing future generations into existence under such conditions of moral and physical health as will make them altogether self-sustaining and useful members of society. During many years, this question has been considered, and there has been going on a silent preparation for this work; and this movement has been organized in the earnest hope and expectation of meeting many, if not all, the requirements in the case." Considering the importance which science now attributes to heredity, the objects of this society seem to be most commendable. There is no doubt the laws of healthy birth are being constantly violated, causing much of human defect and misery. A right birth at first makes a "new birth" unnecessary.

The first annual report of the Associated Charities of Cincinnati gives a very promising account of the work done there. A good organization has been effected, and the foundations laid for efficient work in the future. In speaking of the objects of such an organization, the report justly says that

Digitized by Google

the Associated Charities "fulfils to the various relief agencies and benevolent agencies similar functions to those which the clearing-house and mercantile agency fulfil toward our financial classes. Its chief aim is not to afford direct relief from its own funds, but to be the medium between the existing charities and the poor. It offers the latter, in its district offices, so many centrally located bureaus, where they can make known their wants to a sympathetic listener, receive the thorough investigation which every honest applicant courts, be advised as to the existing sources of relief in their case (and assisted to obtain it), aided by employment whenever practicable, called on at frequent intervals by the friendly visitors of the society, and made self-supporting as soon as may be. To the existing relief agencies of our city, it offers a common ground for counsel and coöperation, aids them to discover overlapping, prevents them from being imposed on by fraudulent beggars, and makes them more prompt and efficient in the work of relief. To the householder, it offers its gratuitous services in the investigation and disposal of cases, saving them a deal of time, money, and self-reproach." G. W. C.

LESSONS
ON
The Origin and Growth of Christianity.

XV.

LABOR.

"The laborer is worthy of his hire."—LUKE x., 7.

1. Labor as regarded by the Hebrew Nomads.

The *second account* of the CREATION in *Genesis*, to which is added the legend of the *Temptation* and *Fall of Man* (*Gen. ii.*, 4,–*iii.*, 24), represents *labor* and *death* to be *penalties* imposed upon man for ADAM'S *disobedience*. The command to labor is a *curse* instead of a *blessing*. This *legend* was apparently derived from *older* BABYLONIAN *records*, where it has *recently been discovered*, identical, in its main features, with the HEBREW story. It reflects truly the characteristics of the *early nomadic period*.

The *contempt* and *dislike* for *manual labor* peculiar to *nomadic peoples* is also manifested in the stories of CAIN and ABEL (*Gen. iv.*, 1-24), and JACOB and ESAU. (*Gen. xxv.*, 27–34; *xxvii.*) *Art* and *industry* are condemned in the person of TUBAL-CAIN; and the *architect* and *builder* are pronounced *sacrilegious* in the legend of the *Tower of* BABEL. (*Gen. xi.*, 1–9.)

NOTE.—Two *distinct* and *contradictory* accounts of the CREATION are easily distinguished in the early chapters of GENESIS (*Gen. i.–ii.*, 3; and *Gen. ii.*, 4–25.) The *first in order* is, according to KUENEN, OORT, and other liberal critics, *chronologically the latest* in composition. DEAN STANLEY admits that these legends "*differ at nearly every point of time and circumstance.*" (*Address at the funeral of Sir* CHARLES LYELL.) They are *distinguished* by the use of the name "ELOHIM" for GOD in the *first* account, and "YAHWEH" in the *second*. *Both* are manifestly *wholly unhistorical*.

2. Later Hebrew Recognition of the Dignity of Labor.

HEBREW *writers* representing a *later period* in their history, after they devoted themselves to *agriculture*, and settled in *permanent habitations*, view labor in quite another light, deeming it *honorable*, and regarding the laboring man as worthy of respect. The *first account* of the CREATION represents that GOD (ELOHIM) *himself worked* six days, and *rested* on the seventh. (*Gen. ii.*, 2.) Many passages in *Proverbs*, and other OLD TESTAMENT books, affirm the dignity and honorableness of labor and the evil of slothfulness. (*Deut. v.*, 13; *Prov. vi.*, 6–11; *x.*, 4, 5; *xii.*, 27; *xiii.*, 4, 11, 23; *xiv.*, 23; *xviii.*, 9; *xix.*, 15; *xx.*, 4, 13; *xxi.*, 25; *xxiv.*, 30–34; *Eccl. v.*, 12, 18; *x.*, 18.)

SLAVERY among the JEWS was *modified* by the provision of the LAW requiring the *release* of HEBREW bondsmen *every seventh year* (*Deut. xv.*, 12), and other regulations provided for their *protection* against the cruelty and oppression of their masters. (*Deut. xv.*, 13, 14; *Ex. xxi.*, 2, 3, 20, 26, 27, etc.)

In the *earliest account* of the institution of the SABBATH, it is said to have been established as a *day of rest* for laboring men, servants, and cattle. (*Ex. xxiii.*, 12.)

NOTE A.—SLAVERY: Upon this *recognition* of *slavery* in the OLD TESTAMENT, its advocates in AMERICA, prior to its legal abolition, based their claim that it was a "*divine institution*," sanctioned and approved by the BIBLE.

The HEBREW *laws*, however, *did not establish slavery*, but simply recognized a *long-existing custom*, aiming to *ameliorate* the condition of the bondsmen.

SLAVERY originated in a *barbarous condition* of society, and was, *in its inception*, an *advance* in the direction of *greater humanity*,—the *enslavement* of captives taken in war having been originally substituted for their *massacre*, a universal custom among the most barbarous tribes. In *civilized communities*, SLAVERY must be deemed *wholly an evil*,—a "*relic of barbarism*,"—now, happily, fast becoming extinct.

NOTE B.—THE SABBATH: The *earliest* HEBREW recognition of the SABBATH is found in the *Book of the Covenant* (*Ex. xxiii.*, 12), an early fragment of the PENTATEUCH. The *Deuteronomist*, a *later* writer, announces a *different reason* for the keeping of the seventh day, connecting it with the *Exodus* from EGYPT. (*Deut. v.*, 15.) The author of the *Book of Origins*, writing *still later*, bases the command upon the alleged fact that GOD (ELOHIM) *rested* on the seventh day, after the CREATION. (*Gen. ii.*, 3; *Ex. xx.*, 11.) The HEBREWS, doubtless, derived this institution from the CHALDEANS, among whom it appears to have been recognized before the time of ABRAHAM. (See KUENEN, SMITH'S *Chaldean Account of Genesis*, and SAYCE'S *Records of the Past*.)

3. Jesus and the Laboring Men.

The *special work* of JESUS having been to preach the GOSPEL and bring men to *repentance*, there is little in his teaching referring directly to the *ordinary labors of life*. The *disciples* and their *master* appear to have constituted a sort of *community*, keeping their money in a *common fund*, of which one of their number was the custodian.

In the parable of *The Laborers in the Vineyard*, and elsewhere, JESUS recognized the necessity and honorableness of labor. He declared that "*the laborer is worthy of his hire*"; a principle which, if given a universal application, is inconsistent with *involuntary servitude*. He himself followed the trade of a *carpenter* in early life, and several of his disciples were *laboring men*. He *sympathized* with the toiling poor, promising them rest and comfort in the HEAVENLY KINGDOM. (*Matt. xi.*, 28.)

NOTE.—Read to the class LONGFELLOW'S *Psalm of Life*.

Talk about LABOR and COMPENSATION. What is the effect of the *division of labor* upon the condition of the laborer? Are *all kinds* of USEFUL LABOR *equally honorable?* If so, why should not all faithful laborers be *equally remunerated?*

CAPITAL and LABOR. What is *Capital?* Are the laborer's wages paid out of *capital*, or directly from the *product of his labor?* What do you think of the principle of *Trades' Unions?* Will they benefit the laborer? Ought the *hours* of labor to be *limited by law?* How can the conflict between *Capital* and *Labor* be avoided? How would CO-OPERATION influence the laborer's condition,—a system wherein he should *share directly* in the profits of his labor, instead of receiving a *stated salary?* How are *wage-labor* and *slavery* related?

General Questions.

1. How is labor regarded by *nomadic peoples?* 2. How is it represented in the *earliest* HEBREW *legends?* 3. In the earliest story of the CREATION? 4. What are the teachings of *later* HEBREW *writers?* 5. How does the *Jewish* LAW treat *Slavery?* 6. How did *slavery* originate? 7. By whom was it deemed a "*divine institution*"? 8. Why was the SABBATH instituted? 9. What *different reasons* are given among HEBREW writers for observing the *Seventh Day?* 10. Did the SABBATH originate among the JEWS? 11. What did JESUS say respecting labor? 12. Why did he say *so little* about it? 13. What did he promise the "*weary and heavy-laden*"?

To the Teacher.

Read CARLYLE'S noble tribute to labor, and EMERSON'S essay on "*Success.*" Read also the chapter on *The Jews* in Michelet's *Bible of Humanity*, and Henry George's *Progress and Poverty*. Let each of the class learn one of the paragraphs on "WORK" in Mrs. Child's *Aspirations of the World*.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

AMONG THE AMERICANS.

My intention was to visit North Alabama; but Memphis lay close there, where the yellow fever was active, and, as I did not feel I wanted the yellow fever, I never went nearer Memphis than St. Louis. Several persons who knew the district well, and who had resided there, spoke to me favorably of it. I learned, on British official authority, that there are large districts of Alabama where labor is scarce compared with other parts of America. The State of Alabama contains but one million of population, though there is land enough to support ten millions. The colored people have not learned to live under independent industrial conditions. Like the English laborer, when feudalism was abolished, the habit of being kept still clings to them; and being in debt is not the same trouble to many colored men as it is to white men as a rule, though it must be owned that there are white men in many countries who are not much troubled about it either. It is also objected that the colored men cannot be depended upon to remain in their situations, and will leave the plantation when most needed, which occurs at times among workmen not colored. A rising mining town named Birmingham exists in North Alabama. For many years past, a great many miners have settled there from England and Wales, and are doing well and developing the richest of the coal lands. With prudence, any one can keep himself in Alabama; but, without prudence, it cannot be done. The prudence consists in avoiding undue exposure after dark. The Germans have learned to do it. They have founded a colony in this neighborhood. The Germans get along well in this State, and there are large numbers of them. The hill country of Alabama bears the name of the "Land of Rest." Consul Cridland reports that "the climate of this district or colony is said to be very healthy, and to this fact is attributed much of its rapid growth and success. Good water abounds, and the site is seven hundred and two feet above the level of the sea. Epidemics are unknown, and fevers rare. The summers are not oppressive, nights cool, the winter short and mild. Snow seldom falls, and when it does quickly disappears. New settlers, mostly German, continue to arrive daily; and the population is steadily increasing, also in prosperity. The officials of the South and North Alabama Railroad are warm friends of the colony, and do all in their power to encourage immigration."

They make things plain in America. The New York *Herald* published a page containing a series of broad, black lines, showing the comparative length of sixty-eight of the States and Territories of America and the principal countries of Europe, omitting Russia and Alaska. The longest line of all was that of Texas, containing thirty-four thousand more square miles than the Austrian Empire. A glance at this page of the *Herald* shows the relative size of the sixty-eight countries at once.

The Canadian maps given me by the Hon. Mr. Pope are remarkable for their picturesque distinctness. A quarto pamphlet of Manitoba and north-west territories is filled with copious wood-cut illustrations, singularly clear, conveying the sense of coolness and clearness of the air; while the American wood-cuts, in many instances, reproduce the effect of heat and sunlight, so that, when I look upon the engravings of places which I saw, the atmospheric associations under which I saw them return again to the mind. A writer describing Winnipeg says: "It possesses an excellent daily newspaper, the Manitoba *Free Press*. A club-house is regarded as a luxury in the Far West, and a newspaper is held to be a luxury of life." Thus intelligence is the first thought of these new settlements. Mr. James Samuelson, an English barrister (brother of the English M.P. for Banbury), whom I met in Boston, has since published a small book of useful information for intending emigrants, both precise and informing.

In Canada, considerable practical thought is given to forms of coöperation unknown in England. One was a plan by Mr. F. P. M'Kelcan, of the nature of an industrial federation of towns and villages, with a view to obtain, at a central office, a continuous record

Digitized by Google

of persons of all professions in any town wanting employment, or who are themselves wanted or not wanted in it, so that emigrants arriving can learn at once where to go or what places to avoid. A person advertised in the Montreal *Witness* for a musical teacher for his family and for a housemaid. The answers received showed that there were two thousand music-teachers in Canada more than were at that time wanted, while there was not a single housemaid to be had. Mr. M'Kelcan's plan is of the nature of a Co-operative Labor Exchange. I had opportunity of conversing with Mr. M'Kelcan, and found him a man of good practical judgment.

Whether Canada derives the inspiration of equality from its adjacency to America, or whether its spirit of civil liberty is indigenous, I was unable, during my pleasant acquaintance with that country, to determine. That there were gracious ways in the land I could see; for instance, when the Canadian Hanlan—a brilliant oarsman—beat Elliott on the Tyne, the Marquis of Lorne telegraphed to Hanlan his congratulations. This was a very handsome thing to do. . . . As an Englishman, I was interested in what related to the Marquis of Lorne in Canada. Before he went out, he published a volume of poems, superior to anything Lord Byron published at his age. The English are a mysterious people in the eyes of Americans. We treat the aristocracy in politics with a deference Americans contemn, while in literature we treat them with a severity that Americans would not display. If the Marquis of Lorne was a pitman or a weaver, he would be ranked higher as a poet than he is, being a peer.

One afternoon in Ottawa I had the honor to receive, at the Russell House, a deputation from the Ottawa Progressive Society. It was the first formal deputation I had received. I am afraid I did not acquit myself with the dignity a visit of that kind demanded, but the interview was to me a very pleasant one. The same is true in both particulars of a deputation which I met at the Union Dépôt, Toronto. Among them was Mr. Belford, of the great publishing house of that city, and Mr. A. L. Jury, representing the Toronto Coöperative Association, and also representatives from the Toronto Philosophical Society. The time at my disposal did not enable me to visit the city. I had been in it in the early morning a few days before, when I insisted upon walking into the streets that I might have palpable assurance of treading on the soil of Toronto.

Canada is a much more pleasant and habitable country than Englishmen imagine at home. The cold is definite in its nature, limited in its period of operation, and is to be combated by exercise, and the contest conduces to health. There is great warmth in the summer season and almost perpetual brightness in the cold time. I was assured that the clear and brilliant days to be spent among the snow afford an exhilaration unknown in England. I found many emigrants from the old country, who thought they would not like to live in England or Scotland after their experience there. It was professed to me that the fogs of New Brunswick are superior to ours, since they give no colds. But of the superiority of their fogs I can give no opinion, as I did not try them. When Mr. George Iles, of the Windsor Hotel, Montreal, afterward visited me in London, at the Christmas of 1879, I often heard him say that in the winter weeks he spent in London he experienced more discomfort from cold than he ever did in Canada. It was a new thing for me to find in Ottawa that the Liberals were in favor of what we understand as "personal government," while the Conservative party were opposed to it. On that question, I was a Conservative in Ottawa. Thus Canada was a country in which I could change my party without changing my principles. Lord Dufferin, when Governor-General of Canada, said at a dinner given to him at Toronto: "For many years past, I have been a strong advocate for emigration in the interests of the British population. I believe that emigration is a benefit both to those who go and to those that remain, at the same time that it is *the most effectual and legitimate weapon with which labor can contend with capital.*" These are the wisest words (save as I think those which coöperation has to utter) that any man of eminence has said upon the policy of labor.

GEO. JACOB HOLYOAKE.

JOHN ELIOT'S *Indian Primer; or, The Way of Training up of our Indian Youth in the Good Knowledge of God*, is being reprinted from the original, which is in the library of the University of Edinburgh.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, Feb. 23, 1881.

The subject of State secularization has been given a local prominence the present winter, and awakened public sentiment to a degree of interest.

The question of religious instruction in the reform and industrial schools of this State and city has been raised, and investigations have been made with regard to the religious management of these schools. An effort was made, early in the winter, by a member of the Board of Managers of the Reform School for Boys at Waukesha, Wis., to introduce special religious services for the children of Catholic parents, that they might be instructed in the forms and ceremonies of that church. Other members of the board opposed it, and prepared certain by-laws and regulations that would provide for religious instruction, but in a general way. The latter argued that ministers of all denominations might put in the same claim to be allowed to conduct special religious services after their own manner and creeds, which would subject the superintendent and assistants to annoyance, and would result in more harm than good. An argument in favor of the first proposition was to the effect that, while there was a difference in the creeds of the various Evangelical denominations, still the form of worship was much the same; while the Catholic religion is entirely different and exclusive, and its forms and ceremonies cannot be imparted to all classes of believers. The matter, I believe, was amicably adjusted, but will be sure to come up again and again, in one form or another, just as long as any sectarian teaching and observances obtain in these schools.

The *Catholic Citizen* introduced a newspaper controversy, that has been carried on to a considerable extent, concerning the Industrial School for Girls in this city. An editorial appeared in that journal, called forth by a rumored report that an agent of the Industrial School was about to make a thorough canvass of the State for the purpose of obtaining the custody of all homeless and neglected children, without question of creed or sect. The rumor was without foundation, no doubt; but it gave the *Citizen* a chance to air its views, and, through the war it raised, the community had a chance to see the matter in its true light.

The *Citizen* took the position that the homeless and neglected children of the Catholic faith should be committed to the Catholic asylums, and Protestant children to Protestant asylums, and held that it would be a great wrong to commit Protestant children to a Catholic or even to a purely secular asylum when there were Protestant industrial schools willing to receive them without any additional tax to the State. The reply in behalf of the Industrial School contained the following statements: namely, that the school was organized in conformity with the requirements of law; that they *must* receive all the children committed or sent under its provisions, or be found guilty of a violation of the statute; that it had no more right to question, as a condition, the religious faith of a child or of its parents or guardians than it would have of the nationality or color. An explanation was also made in this communication, that the Catholic children of the school had been taken to Roman Catholic services, whenever it was possible to do so.

The quarrel seems to have arisen from the fact of certain appropriations made by the State and county to the Industrial School. This school occupies a somewhat questionable attitude toward the State, being neither a purely private charity nor a State institution. It was organized by a number of charitable Milwaukee ladies, who carried on their reformatory work for several years without assistance from the State. Now, however, they occupy grounds and buildings, the appropriation of both State and city. This public property is granted for the use of the school; but the right has been reserved to take it into the possession of the State, whenever in the judgment of the legislature it shall not be satisfactorily used for the purpose intended.

The Catholic side of the quarrel claimed that this school should be placed on the same footing with other private asylums doing the same work, and that the governor of the State should show no partiality in calling upon the legislature for appropriations, that the bounty of the State should be bestowed upon all or none. They claim that this is a greater expense to the State than other asylums subserving the same purpose. The property that is given to this school, rent free, is valued at $30,000, and is virtually an annual gift from the State, on which the people pay a yearly tax of over $2,000. While this school receives two and a half dollars per week from the counties for the care of needy children, the "House of the Good Shepherd," Catholic, receives but two dollars, and was built wholly at private expense, and never has received an appropriation from the State; simply charging two dollars per week for the board of the children.

Looking at the subject impartially, it seems as if the Catholic side had the best of the argument, and good ground for complaint. The reformatory work done at the Industrial School is valuable to the State in preventing crime; and the State is wise to increase the facilities for extending this work. Still, any partiality in favor of a Protestant institution over a Catholic institution is unjust. The quarrel rests on this injustice. There can be no satisfactory adjustment of such difficulties, while the religious question is tolerated in these or any other schools. Freedom from sectarian influence alone can regulate the standard of equity between the State and its reformatory and penal institutions.

The public attention has been aroused by the local prominence of these questions, and already some action has been taken by our County Board of Supervisors. A thorough investigation has recently been made of all reformatory institutions in the county, by a committee who presented their report to the board a few weeks since. This report is long, fully describing the sanitary, pedagogic, and religious management of each institution. The Catholic schools are reported, as we might expect, "decidedly sectarian in all their teachings." "The others profess to be non-sectarian, but they cannot be said not to inculcate the doctrines of a particular religion." The committee recommend "that all schools controlled or patronized by the State or county be entirely free from sectarian teachings."

This report of the investigating committee, it is expected, will cause a bitter fight between the secular and sectarian factions. It is not at all probable that any farther step will be taken, at present, to free these schools from sectarianism; but it is a satisfaction to know that we have one supervisor who understands the subject of secularization of schools, and who possesses the courage to present such a report to the board, well knowing what would follow. But the more bitter the factional fight, the nearer will the truth come to the people that there is legislative injustice in the taxation of the people for the promotion of denominational religious instruction, and in granting special favors to any particular religion or school. These glaring inconsistencies, once grasped by the public mind with sufficient grip to institute a correction of existing evils, will lead the way to the final separation of Church and State.

The managers of the Industrial School for girls regard the report of the committee of supervisors as fair to them in the main, but disprove the statement that the school is conducted on sectarian principles. The books used in the institution, they represent, "are entirely secular, and the religious teaching is conducted on a broad plan." This breadth can be determined by an extract from the report of the superintendent for 1879: "The religious and moral lessons given to these pupils are carefully prepared, and used to meet their special needs. On Sunday, we have two services in our pleasant school-rooms,—the morning Sabbath school and the afternoon services of singing, prayer, reading of the Scriptures, and afterwards of some suitable sermon or book. Family prayers are attended at morning and evening, and thanks are returned at meals."

It would be somewhat interesting to know what the managers understand by the terms "sectarian" and "secular."

The Catholic view of the report is somewhat clearer. The President of the St. Francis Boys' Home, in an open letter to the Board of Supervisors, is evidently on the scent of the real aim and meaning of the report. He writes: "The spirit and tendency of the document are evident from its closing sentences. Every one will see that the last sentence, sweeping away every superstitious, *i.e.*, religious, teaching and restraint, caps the climax of Mr. Sercombe's hopes. The gentleman must have a fearful dread of any and every religious teaching and restraint, or else he could not have committed himself to such a Utopian hope." And toward the realization of this "Utopian hope," let us

Digitized by Google

say to this reverend Catholic president, all these controversies are tending.

The tax-payers of the city have also been stirring up secularization indirectly, while indulging in their annual squeal at the payment of disproportionate taxes. The discussions, as reported by the press, of their open sessions, savor of the ridiculous, picayunish ignorance often gaining a hearing to air the most absurd suggestions concerning remedial efforts to relieve tax-payers. Fortunately there is too much intelligence in our community to let these absurdities override any reasonable solution of taxation difficulties.

At a recent meeting of the Tax-payers' League, a letter was read from a member of the Assembly representing the first ward, in which attention was called to an act for the repeal of exemption laws, and to the fact that the League had overlooked this important element in taxation, in their meetings. An amendment to the Constitution was to be introduced in the Assembly this winter, similar to the one of last year, subjecting all property to taxation with the exception of places of burial of the dead, and that the League could do good service by indorsing it.

This, of course, called forth the usual discussion. It was urged, on the one hand, that it was only right that every institution except State and municipal burial-places should be taxed, and that this was practically carrying out the principles enunciated by the government; namely, the division of Church and State. On the other hand, it was argued that this committee had nothing to do with State affairs, and could not interfere in a matter which lay entirely with the State. This latter position was refuted by the remark that the League was aiming to lessen taxation and increase the means of revenue. The committee finally concurred in the following resolution, which has been introduced in the Assembly now in session at Madison:—

Resolved, By the Assembly, the Senate concurring, that article 8, section 1, of the Constitution be amended so as to read as follows: "The rule of taxation shall be uniform, and taxes shall be levied upon all property in this State except that owned exclusively by the United States, by this State, or any county, city, town, village, or school district, and places set apart and in actual use for the burial of the dead."

This amended bill bids fair to receive thoughtful consideration, at least from the legislative body; and there is a prevailing opinion that it will pass. If it should, Wisconsin may be congratulated upon initiating, in popular parlance, a "boom" in secularization.

B.

FOREIGN.

The German Emperor has accepted Dr. Schliemann's offer of the Trojan relics, which were lately exhibited at South Kensington; and they are to be assigned a department in the new Ethnological Museum in Berlin.

The London *Weekly Despatch* of February 27 contained the following telegram: "*Lady Students at Cambridge.*— Cambridge, Thursday Night. The voting in Cambridge University Senate to-day upon the proposal to admit lady students to the Tripos examinations has caused the greatest interest, many members of the senate coming a considerable distance to vote. The proposal was carried by three hundred and ninety-eight to thirty-two, the announcement of which was received with much cheering."

A series of etchings of Mr. Carlyle have, the *Athenæum* says, for some time been in process of execution by Mr. Howard Helmick. They are reproductions of authentic and unpublished portraits and sketches in the possession of the philosopher's family; and, covering a period of about fifty years, they show him in the more intimate aspects of his home life,—at ease in his garden and at work in his study. These etchings, which are six in number, will be immediately issued by the Etchers' Society.

The centenary of the death of Lessing has been celebrated in Germany. Most of the papers had articles on the centenary. The liberal and ministerial press describes Lessing as a patriot and the emancipator of the poetic genius of Germany. The conservative press express their appreciation of his worth as a literary critic, but regret his rationalism. The ultramontane press ignores the anniversary. The Jewish papers extol him as the apostle of tolerance: the anti-Jewish journals, on the contrary, decry him as a false saint whom the Jews have introduced into the German calendar.

On Tuesday night, a great demonstration of women took place in the Birmingham Town Hall, in support of Mr. Hugh Mason's resolution in favor of the extension of parliamentary franchise to female householders, and to promote a memorial to the Government. The chair was taken by Mrs. H. W. Croskey. There was a large attendance, and an overflow meeting had to be held, presided over by Mrs. R. W. Dale. The following resolution was passed: "That there are over five thousand rate-payers in the kingdom deprived of the power of voting for the election of members of Parliament, on the sole ground that they are women; that the exclusion is directly opposed to the fundamental principle of representative government, and therefore unjust toward such rate-payers; and that the exclusion of women rate-payers from parliamentary voting deprives women of the free expression of opinion which is the only guarantee for liberty in the State."—*Weekly Despatch, Feb. 27.*

A protest on behalf of the London Positivist Society, signed by Professor Beesly, has been issued against the Transvaal war. It asserts that the original annexation was soon admitted by all except the handful of persons who were responsible for it to have been a flagrant injustice, and that the only reason that has any semblance of morality which has been advanced for maintaining the annexation is that the Boers are a minority of the inhabitants of the Transvaal, and that we are bound to remain in the interest of the native races. But justice would be satisfied by recognizing the independence of the Boers in the districts they really occupy, and forbidding them to encroach any further on the native tribes. The real motive for maintaining the annexation was the immoral and fatal maxim that our prestige requires us never to draw back from any enterprise, however ill-advised and unjust; but the frank confession that one has been in the wrong is no more degrading to a nation than to an individual.—*Pall Mall Budget.*

Mr. Parnell has addressed the following letter to the secretary of the Clara Land League: "*Dear Sir,*— In my speech at Clara on Sunday, I recommended tenants who were about to be evicted to call in their neighbors a few days before the eviction and plough up the ground. Since then, my attention has been directed to the fact, of which I was in ignorance, that a tenant ploughing up his land under such circumstances might be held to be guilty of a crime under one of the many barbarous, cruel, and exceptional Acts passed by landlord legislatures in days gone by for the maintenance of landlords' iniquity, and subjected to penal servitude for seven years. While I am perfectly willing to accept the consequence of my own acts in this movement, I have always carefully abstained from recommending others to break the law. Feeling that the counsel given by me at your meeting might lead to such results, it is my duty at this the earliest opportunity, and in the most public manner, to withdraw the advice given as to ploughing the land, as I cannot justify any action against the criminal law, however iniquitous that law may be. Yours truly, Chas. S. Parnell."

JESTINGS.

The man who receives and changes a counterfeit bill returns good for evil.

A little boy came to his mother recently, and said, "Mother, I should think that if I was of dust I would get muddy inside whenever I drink."

A Northern paper claims that an alderman has been injured by the accidental discharge of his duty. These accidents are very rare.—*New Orleans Picayune.*

"An Open Letter to His Majesty the Devil" is the title of a pamphlet written by an Illinois man, who cannot wait for death to place him in communication with the party addressed.

"As false as a churchyard epitaph" could not be said of the one inscribed on a freestone slab at New London, which reads, "What sort of man he was the resurrection morning will reveal."

The latest scientific version of the old aphorism is given by a writer in the *Quarterly Review:* "Let us eat, drink, and be merry, for to-morrow we shall be carbolic acid, water, and ammonia."

There is a great deal of natural tact in children. When a little one was asked by her proud mother to read her last composition to the minister, she began, "The cow is the most useful animal in the world," and then, remembering the minister's presence, added, "except religion."

"Isn't it awful cold?" queried Smith, as he met Jones on the car the other day. "Terrible, terrible." "Any of your water-pipes freeze up?" "Worse than that." "How?" "Had three barrels of potatoes frozen as hard as stones. I'll lose every one of them." "Oh, no, you won't. Just head 'em up, and send 'em to some charitable institution, and no one will know but what they froze while *en route*. It's a golden opportunity you shouldn't neglect."

Parson Cantable is one of the most absent-minded men we know. At a funeral the other day, after going through with the usual exercises for such cases made and provided, and while the bereaved circle was sighing and weeping, and the head mourners were completely overcome by his harrowing eloquence, he sank gracefully into his chair with the announcement, "The usual collection will now be taken." Even the head of the head mourners fairly snickered.

SPECIAL PREMIUM.

Every new subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

To the Free Religious Association, for the Continued Publication of the Free Religious Index.

Paid.

Amount acknowledged up to March 1	$2028.75
Chas. H. Pierce, *New Bedford* (10th assess.)	10.00
S. G. Morgan, " " one year of pledge	25.00
Arthur M. Lee, *New York*	20.00
Thos. Davis, *Indianapolis, Ind.* (10th assess.	10.00

Pledges.

F. W. Christern, *New York*, annually for 5 years	25.00
R. B. Stone, *Bradford, Pa.*, annually for 5 years	10.00
S. G. Morgan, *New Bedford*, annually for 4 years	25.00
Samuel L. Hill, *Florence*, annually for 4 years	100.00
John L. Whiting, *Boston*	50.00
M. B. Greensfelder, *St. Louis, Mo.* (yearly)	25.00
Clara M. Rotch, *New Bedford*, annually for 4 years	50.00
Miss Emma D. Ireson, *Lynn, Mass.*, annually for 3 years	5.00
James Eddy, *Providence*, annually	50.00
Mrs. Helen B. Bird, *Philadelphia* (10th assess't)	10.00
Thomas Davis, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. Boyd, *Jelloway, Ohio*, annually for 5 years	10.00
Robert Davis, *Lunenburg, Mass.* (annually)	10.00
J. S. Johnson, *Almont, Mich.*, annually for 5 years	10.00

William J. Potter, *Secretary F.R.A.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

Author's American Edition. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 Tremont Place, Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.	
" 13 " 25	"	. . .	8c. " "
" 26 " 51	"	. . .	6c. " "
" 52	"	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists. or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

L. PRANG & CO.'S

Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.

Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

FOR LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 586.
VOL. I., NEW SERIES.—NO. 38.

BOSTON, MASS., THURSDAY, MARCH 24, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE Law is for millions; but it is one, and it is alike beautiful to all.—*Buddhist.*

HEAVEN is a palace with many doors, and each one may enter in his own way.—*Hindu.*

RELIGIONS are many and different; but reason is one. We are all brethren.—*Chinese.*

EACH prophet that appears is not to be opposed to his predecessors, nor yet complacently to exalt his law.... O God! whatever road I take joins the highway that leads to thee.—*Parsi.*

GOD is love; and he that dwelleth in love dwelleth in God, and God in him.... He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?—*New Testament.*

THE East and the West belongeth to God: therefore, whichever way ye turn, there is the face of God.... He is our Lord and your Lord. We have our works, and you have your works; and unto him we are sincerely devoted.—*Koran.*

IF thou art a Mussulman, go stay with the Franks; if a Christian, join the Jews; if a Shiah, mix with the schismatics: whatever thy religion, associate with men of opposite persuasions. If in hearing their discourses thou art not in the least moved, but canst mix with them freely, thou hast attained peace, and art a master of creation.—*Sufi: Persian.*

THE universe is but one great city, full of beloved ones divine and human, by nature endeared to each other.—*Epictetus.*

ONE article of our faith then is that Christ is the first begotten of God, and we have already proved him to be the very Logos (or universal reason), of which mankind are all partakers; and therefore those who live according to the Logos are Christians, notwithstanding they may pass with you for atheists; such among the Greeks were Socrates, Heraclitus, and the like.... They who have made or make the Logos or Reason the rule of their actions are Christians, and men without fear and trembling.—*Justin Martyr.*

WHAT is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race until Christ came in the flesh: from which time the true religion, which existed already, began to be called Christian.—*St. Augustine.*

FROM the beginning of the world there have always been among the heathens higher and rarer people, of greater and more exalted understanding, more excellent diligence and skill in all arts, than among Christians, or the people of God.—*Luther.*

THE commerce of ideas in the human race does not work by books or by direct teaching only. Jesus did not even know the name of Buddha, Zoroaster, or Plato: he had read no Greek book, no Buddhist soutra, and yet there is in him more than one element which, without his knowledge, came from Buddhism, from Parseeism, or from the wisdom of the Greeks. All this is done through secret channels and by that species of sympathy which exists between various divisions of humanity. The great man, on the one hand, receives all things from his time; on the other, he masters his time.—*Renan.*

TO THE true believer, truth, wherever it appears, is welcome; nor will any doctrine seem the less true or the less precious, because it was seen, not only by Moses or Christ, but likewise by Buddha or Lao-tse.—*Max Müller.*

CURRENT TOPICS.

IT is calculated that at the lowest estimate of the population there is one Christian missionary in China to every million of inhabitants in the country.

IT looks as if the old Massachusetts Sunday laws would have to give way to railroad enterprise so far as to permit trains on Sunday. The Legislature, while it is about it, might as well repeal the whole of the absurd and constantly violated travel section, which is practically obsolete, and yet is sometimes sprung into operation in a way to work great injustice.

IN 1838, Frederick Douglass was a slave in Maryland. In September of that year, he fled from bondage to find freedom in the North. On March 4, 1881, the same Frederick Douglass, as Marshal of the District of Columbia, headed the procession of judges, senators, diplomats, and other distinguished personages, with President Hayes and President-elect Garfield next following him, from the Senate Chamber to the eastern portico of the Capitol for the inauguration of President Garfield. Between these two facts, what a history is held, of which they tell the tale!

HORRIBLE as is the crime of assassination, whether it occur in a republic or in a monarchy, we are not among those who expend all our sympathies on the side of the Russian government on account of the murder of the Czar. We do not forget that Russia, in spite of the progress under the late Czar, is still a cruel oppressor of the people, and uses modes of punishment that madden to the fury of despair; and this terrible deed was the frenzied act of a people struggling for their trampled rights. Of course, it may for a time hurt more than help their cause; but people in that condition do not reason.

DENOMINATIONAL hospitals are getting to be quite common in New York. There is an Episcopal hospital, a Presbyterian one, and others of different sects, we believe. And now a distinguished Methodist has just left a large sum for one of his persuasion. Whether it is assumed that there is a special efficacy in the respective creed, in such instances, as compared with others, to cure the ills that flesh is heir to, as is claimed in regard to those of the spirit, does not appear. But, if the chief end of hospitals is the care and cure of the sick and diseased, it would seem there is reason for the presumption. The matter is of a good deal of moment to the class just referred to.

ANOTHER member of the committee in the Leicester case has given his reasons for the decision, Professor Everett, of the Harvard Divinity School. We reprint in to-day's issue his statement from the *Christian Register*. It will be noticed that Professor Everett based his vote against the society, not only on the ground that Mr. Weston was not identified with the "Unitarian faith," but because his views of God, as expressed in the sermons submitted to the referees, are not such as are "known by the name Unitarian." He meets the question squarely by the declaration that Mr. Weston's views of God are Pantheistic, and that Unitarian views of God are distinctly Theistic. We wish Professor Everett had explained more clearly why this is not to touch the question of "fellowship or of ecclesiastical recognition." If "views of God known as Unitarian" can include Pantheism anywhere, why not at Leicester?

IN a late issue, we spoke of some signs of improvement in the literature of obituary resolutions to the effect of throwing less responsibility upon Divine Providence. But the "improvement," at least in respect to a similar kind of resolutions, does not appear to have reached the Baptist society at Chicago, which recently lost its church by fire. The society has passed a resolution on the matter, which begins thus: "*Whereas* it has pleased Almighty God to destroy our church-building by an incendiary." We get this fact from Chicago's *Unity*, which makes a comment we indorse: "There is something wrong about God, or else the church folks are not quite right about it." P.S.—Since writing the above, we notice that the official announcement of the Czar's assassination was made by the government in St. Petersburg as follows: "God's will has been done. At 3.25 o'clock this (Sunday) afternoon, the Almighty called the Emperor to himself." This clearly implicates the Almighty in the assassination.

THE New York *Independent* is usually right on all questions pertaining to the relations between Church and State, as in the following: "The Legislature of Massachusetts recently refused to modify the law of that State relating to witnesses who are not believers in any religion. The law reads thus: 'Every person not a believer in any religion shall be required to testify truly under the pains and penalties of perjury; and *the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness.*' Mr. Higginson's bill proposed to repeal that part of the statute which we have placed in Italics. The Legislature refused to pass the bill, and hence this part of the statute remains.... Our plan would be to subject every witness to the civil pains and penalties of perjury, and attack the credibility of his testimony in a court of justice, if at all, only by proving his general character as to truth and veracity, without reference to his religious belief or his want of religious belief. This strikes us as more in harmony with the general theory upon which our political institutions are founded. It is not fair, speaking in the purely civil sense, to select the creed of an atheist as the subject-matter of proof for the purpose of affecting the credibility of his testimony. If he has a bad character for truth and veracity, let that be shown; but let his religious or irreligious creed alone."

Digitized by Google

For the *Free Religious Index.*

THEISM AND MATERIALISM.

A Lecture delivered before the Society for Ethical Culture, on Sunday, March 6, 1881, at Chickering Hall, New York.

BY FELIX ADLER, PH.D.

It has become the custom in certain circles to speak of materialism, the philosophy which adopts matter as the fundamental principle for the explanation of the universe, with contempt and anger as the "philosophy of dirt." The feelings of mankind instinctively revolt against any system which threatens to lower the dignity of man, and to place him on the same level with the baser things which he treads under foot. Hence, the mechanical theory which materialism offers in explanation of human thought, feeling, and conduct, the reduction of man to a mere machine which it seems to imply, has evoked great bitterness, and called forth the rebellious protests of all who beheld their spiritual aspirations threatened, and the sanctuary of their spiritual nature violated. The course of my remarks will show that I, too, consider the position of the materialist an untenable one, and that I find ample reason why human beings should be unsatisfied with so limiting, so dwarfing, and in the end so hopeless a conception of the universe. Yet I would carefully be understood as declining to join in the vulgar hue and cry against the materialists. I have no indiscriminate invectives to hurl against the thinkers who have been led to that particular system, however little the system may recommend itself to my mind as sound or reasonable. I believe that a considerable degree of morality is at least reconcilable with the theory of materialism. While, practically speaking and apart from theories, we all know of not a few materialists whose lives are certainly as amiable, as virtuous, as truthful, and as tenderly good as the lives of those whose opinions are of the most idealistic type. In brief, I would here also emphasize the sentiment that we must learn to distinguish between an opinion and him who holds it, and that, while we are at perfect liberty to war with the one, we should be very careful indeed how we reflect upon the character of the other.

In speaking, then, of the materialism of to-day, it will behoove us at the outset to discriminate sharply between two kinds of materialism which are radically distinct; namely, the scientific materialism and the dogmatic materialism. Scientific materialism is that which says: The assumption that matter and force explain everything is a necessary hypothesis for the understanding of nature. It is a *necessary* hypothesis, true, but still an hypothesis only. Given matter and force, or atoms and the motion, and we must be able to construct the whole material universe. The dogmatic materialist says: Matter and force are not only hypothetically assumed to explain everything, but they actually do explain everything. There is naught in the whole wide and deep universe but the play and interaction of vibrating atoms. The difference between the two stand-points is enormous, though in popular discussions the two are too often confounded together. The obligations which the modern world is under toward scientific materialism can hardly be sufficiently recognized. All the achievements of science which have illustrated and ennobled the recent centuries have been gained by the adoption of the principle of scientific materialism as the basis of investigation. I may here say, since it is my purpose to-day to compare the two systems of theism and materialism one with the other, and gain a clearer insight into each by the comparison, that scientific materialism is opposed to the admission of theism so far as the explanation of nature is concerned. I do not say that a certain species of theism is not consistent with scientific materialism. On the contrary, it is. But that is a species of theism far off, remote from popular conceptions, a faint, prophetic glimpse of God as the ideal of the world,—be it enough to say here, the idea of a God who does not interfere in the order of nature. But the popular, the tangible conceptions are of a God who does interfere in nature, who interferes all the time; and against such an interfering God the position of scientific materialism is negative, exclusive, avowedly hostile.

And that such must be the position of scientific materialism in relation to the popular theism becomes evident, when we consider the conditions under which scientific results have been achieved, under which alone they are achievable. The basis of all science is the assumption of an invariable order in the universe. Unless there is inexorable law, unless the same conditions are always followed by the same result, the possibility of any explanation of nature ceases: the scientist might as well fold his hands, and give up investigation altogether. Only the certainty that nature is constant allows us to calculate from one of her ascertained actions to others, and so to expand the sphere of knowledge in every direction, and to add link after link to the chain of discoveries. It is evident, however, that if a single link could be proved untrustworthy, if in a single instance, the same conditions being given, nature did not repeat the same results, the whole chain would fall to the ground, and the entire basis of calculation would be withdrawn from under our feet. The search of the natural scientist, then, is directed solely toward causes, because, whenever the real causes are found, the effects must follow; and he has nothing to do with purposes. Every purpose introduced into the explanation of nature is a cross-purpose. Plainly, the supposition of a God who can prevent the effect from following its cause, in order to achieve certain purposes of his own, gives the lie to the whole principle of causation, and makes any such thing as consistent, natural science impossible. It is against the conception, therefore, of supernatural interference, and in favor of the conception of an invariable and eternal order, that science in self-preservation was compelled to fight; and accordingly we find in the various departments of human knowledge that the success achieved was proportional to the exclusion of the idea of divine interference, and that the beginnings of a truly scientific explanation only became possible after that religious spectre had been banished.

This was the case in astronomy, in geology, biology, and indeed in every branch of science. In astronomy, the notion that God has distinguished the earth to fulfil a higher purpose than the other planets and stars caused men for generations to cling to the geocentric theory of the universe, and made them stubbornly unwilling to accept the heliocentric, even after it had been proved by Copernicus. In geology, the same notion concerning the grander designs of which our earth is to be the theatre caused men to favor the conception that God himself had called it into existence in the six days of the Hebrew cosmogony. And it was not until very recent days that the vastness of geological epochs began to dawn upon the human understanding; and, even then, every inch of ground over which geology advanced had to be won against the deadly opposition of fanaticised theologians. And so, in biology, the belief that God created the different types of life by the fiat of his will contented men's feeble questionings. Indeed, here we come upon one of the most painful effects of the popular theology. For, upon its assumptions, an explanation of nature is not only impossible, but it is not even sought. It is enough—God has arranged everything: no better answer than that is required. And so it was not until modern times that men began to address themselves more earnestly to the problems of biology; and Darwin's theory has opened the way, at least to the understanding of how, under natural conditions and without supernatural interference, the higher forms of life may have been developed from the lower.

And so scientific materialism points out that the principle of cosmos in the world depends upon the unbroken connection between cause and effect; and that the unbroken connection between cause and effect depends upon the assumption of a mechanical theory of the universe; and that the mechanical theory of the universe is, therefore, the beginning of all science. Yet, if scientific materialism excludes God-belief from the scientific region, it does not therefore deny that there may be, nay, that there must be, an ultra-scientific region which our human faculties are unable to penetrate, and where higher and truer knowledge than we possess is doubtless concealed. The possibility is plainly conceded by the scientific materialist that, in the course of time, intellectual organs may be developed as far transcending ours as ours transcend those of the wallowing reptile of antediluvian times. To such an intelligence, many secrets might be revealed which are hidden from us, many clouds dispelled which shroud our vision, and depths of wisdom unbarred which to us are sealed. The human intellect is crippled, and matter and force are the two crutches with which it walks in the pursuit of knowledge. But it is possible to conceive of an intelligence which shall be not crippled, but perfect, which shall not stoop, but walk erect. Such an intelligence would also cast these crutches from it, and move with a freedom and celerity toward the ends of knowledge which is to us unimaginable. Fixed, however, and certain it is, in the eyes of scientific materialism, that so long as we have nothing better than the intellectual organs which we now possess, and in so far as we aspire to explain that which to our human understanding *is* inexplicable in the universe, we must even content ourselves to accept matter and force as our fundamental, our only assumptions. The distinctive feature of materialism, therefore, consists in the care with which it marks off the scientific and the ultra-scientific regions. So far as science extends, the materialistic hypothesis extends. But that hypothesis does not cover the ultimate reality. There is a region to which science does not extend, and will never extend. In that region, the principle of materialism also ceases to have any validity whatsoever.

Having thus characterized the position of scientific materialism, to which, perhaps, the most eminent of modern scientists have given in their adherence, and which we laymen in science are simply bound to accept, let us consider now the position of dogmatic materialism, which presents itself to us in a very different aspect,—I may say at once in an altogether unfavorable aspect.

The dogmatic materialism differs from the scientific in taking that as a fact which the other assumes as a necessary hypothesis. The dogmatic materialist believes that he covers the ground, when he says matter and force; that he has virtually solved the world-problem; that, though he may not perhaps be able to follow the tree of existence in all its branches and up to the crown, he has found the root out of which the universal existence grows, and that root is energized matter. Now, the position of the dogmatic materialist would be an unexceptionable one, if he did not unfortunately fail in two very important particulars. For, in the first place, the dogmatic materialist fails to explain mind; and, in the second place, he fails to explain matter. And, for one who starts with the assumption that he can explain every thing, to fail in explaining both mind and matter is, to say the least, a serious omission. The materialist fails to explain mind: *he does signally fail to do that.* All the manifold and patient investigations into the structure and action of the brain have not brought us one jot nearer to the solution of the problem, what mind is. Hasty or superficial writers speak with great assurance in these matters, it is true, and there is no end to what has been proved according to them; and I believe Büchner is quoted as saying, in connection with certain experiments in vivisection, where a part of the brain was cut away by the anatomist, that the anatomist in question had sliced off one piece of "the soul" after another. But such expressions, hastily put forth, and hastily caught up by half-educated people, convey a totally erroneous impression, and are intrinsically false. It is instructive to compare with them the far different utterances of men of the greatest eminence in natural science, whose contributions to our exact knowledge have given them a world-wide reputation. Take, for instance, the opinion of the celebrated physiologist, Dubois-Reymond, expressed in his address on the Limits of our Knowledge of Nature. The most accurate knowledge of the brain, he maintains, would reveal to us only the material conditions under which mental action comes about; but how the mental is generated out of the material would be as unexplicable as ever. Nay, this is a subject, he asserts, which we can never hope to clear up. However far science may progress, the true nature of the mind will forever remain concealed. "What thinkable connection," he says, "exists between certain motions of certain atoms in my brain, on the one hand, and, on the other hand, the primal, undefinable, undeniable facts, 'I feel pain,' 'I feel pleasure,' etc.? Nor is it possible to understand how, out of the acting together of atoms, consciousness should arise. Even if I should conceive the atoms themselves to be already equipped with consciousness, I should not thereby have explained consciousness in general, nor would the unity of consciousness in the individual thereby become clearer."

In the same direction, Tyndall expresses himself in the most decisive and unmistakable language. "The relation of physics to consciousness," he says, "being thus invariable, it follows that, given the state of the brain, the corresponding thought or feeling might be

Digitized by Google

inferred; or, given the thought or feeling, the corresponding state of the brain might be inferred. But how inferred? It would be at the bottom not a logical inference at all, but one of empirical association. You may reply that many of the inferences of science are of this character, as the inference that an electric current of a given direction will deflect the magnetic needle in a definite way. But the case differs in this, that the passage from the current to the needle, if not demonstrable, is thinkable, and that we entertain no doubt as to the final mechanical solution of the problem. But the passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. We have no answer to the question, Are these physical processes connected with the facts of consciousness? The chasm between the two classes of phenomena remains intellectually impassable." These are words which ought to carry weight with them. They come not from those who are opposed to the advance of science, but from the foremost representatives of radical science,—from those who stand upon the heights of science. They come not from those who have any theological predilections of their own to cherish, but from men who are heart and head opposed to theology, but whose opinions fall with crushing force upon the dogmatic materialism as well as upon dogmatic theology. For materialism and theology are respectively obverse sides of the same medal, and both commit the same mistake, only in opposite directions. Both are dogmatic,—that is to say, both profess to know concerning the ultimate reality of things, only that they seek their principles at contrary poles. Theology says, I know mind is the source of everything. Materialism says, I know matter is the source of everything. The wiser insight of the present age remands them both to silence, and says: Neither of you knows: the ultimate reality is shrouded from both of you alike. You have each made the same mistake of seeking to express the Infinite in terms of the finite.

There have been curious attempts, indeed, to solve the problem of the connection of mind and brain; but these display their crudity at the first glance. Thus, the difficulty has been sought to be circumvented by mapping out the brain in different districts, and assigning a certain division of mental action to each. But it has been well observed that this would only multiply the difficulty. For, suppose we had forty such parts, then we should have forty little minds distributed over the brain, instead of one large mind; and the difficulty of understanding how mental action arises in each part would be as great as it was before.

And, again, it has been sought to circumvent the difficulty by asserting that the connection of thought and emotion with the brain is not more recondite, more obscure of meaning, than the connection of fragrance with the flower or musical quality with waves of air: so that the mental might appear to be, as it were, the fragrance of the material; the thought, the music of the brain. But how little help we derive from these metaphors, so far as they can be said to have any meaning at all, becomes clear when we remember that there is no fragrance to a flower, save as we, by our unifying sensation, perceive it; that there is no musical quality in the waves of air, save as we, through our hearing, construct it. It is very true, therefore, that the connection of mind with matter is not more difficult of explanation than that of musical quality with waves of air, simply because musical quality is an illustration of mental action. And the baffling character of the problem by which we are perplexed becomes most apparent in the case where a superficial analogy seems to have removed every difficulty. But these are matters requiring careful and quiet pondering, for which a public discourse hardly gives occasion. And many other considerations, looking in the same direction, might here be adduced; but let us keep our attention firmly fixed on the main point on which everything hinges,—namely, the inexplicable character of the fact of consciousness. A stone may be hot and a human being may be hot; but it is one thing to be hot, and another to feel that one is hot. You may answer that the stone has no fine and complicated nervous system, no delicate electric wires, as it were, that lead from without inward, no cerebral organ in which these impressions give rise to molecular groupings or movements of atoms. But I ask you, What is gained if we follow the message along the electric current of the nerves, and if we observe, were that possible, the molecular groupings which it causes in a brain? Those molecular groupings, those movements of atoms, do not explain to me the sensation, "I feel hot." Between such a movement of material particles in my brain and my feeling of heat there is a gulf that is not bridged over: there is a link missing, and we seek in vain to establish a connection. Or again, to quote the supposition of an author whom we have cited above, if a right-spiral movement occurs in the brain every time there is a feeling of love in a human being, yet does such a right-spiral movement in the brain not explain the nature of love. The immensity and depth of the problem become apparent when any such direct explanation is attempted to be offered. Only so long as everything is vague and general, so long as it is said that *some*how mind is the result of matter, do men rest satisfied with such explanations. But as soon as you come with such detailed explanations, as soon as you say your feeling of love is a right-spiral motion in the brain, every one feels the insufficiency of that; every one feels, who knows what love is, that the nature of his love has not been explained by saying a right-spiral motion in the brain. I, a human mind, a human soul, aspire; I think, I yearn for the highest; I love. No theory of machine-like action of the brain can ever explain to me those facts of my inward experience, which yet are as sure as any facts of outward experience. The problem of what mind is, is left by the materialist where he found it, and where it is likely to remain forever unsolved.

But, if the materialist cannot explain what mind is, he fails altogether to explain to us even what matter is. The philosophy of matter—the philosophy which maintains that by matter everything can be explained—leaves that unexplained by which everything is to be explained. Here the whole system utterly breaks down, and the foundations of the dogma of materialism are seen to be built on mind. I have already explained to you that the materialist is guilty of the same error as the theist, only in an opposite direction. You will remember the deduction of a first cause, to which I have referred on various occasions. There is this present series of causes and effects before us: the mind goes back from effect to cause, and from that cause to a farther cause, and so to a cause behind that, and to a cause still behind that, and so on and on, until we grow dizzy with this whirl and maze of causes, and say, breathless, we must put a stop somewhere, and therefore exclaim arbitrarily, This is first cause, and beyond this we will not go, and here we will drive in the pier to which we will fasten the whole order of existence. But, after we have said first cause, and have obtained rest for a while, presently the old questioning spirit reasserts itself irresistibly within us, and says, Everything that exists must have a cause which produced it: if, therefore, the first cause exists, it must have had a cause that produced it, a cause, therefore, of the first cause, and still a cause of that, and still a cause of that, and so the dizzy whirl begins anew, and there is no end, until at last the mind sinks back exhausted, and confesses that to drive a nail into the blue sky and call it first cause is inconceivable; and that an endless chain of causes and effects which is attached nowhere is also inconceivable; that we cannot understand how there should ever have been a beginning, and we cannot understand that there should have been no beginning; that, in a word, *our category of cause and effect is inadequate to explain the origin of things;* that we have here come to the verge of an abyss where we cannot make one step further, where the unfathomable mystery of things spreads in nebulous profundity before us.

Now, I would point out that the mistake which the materialist makes with respect to matter is the same as the theist makes with respect to cause. For we know sufficiently well what cause and effect are for all the practical purposes of life; but, when we come to analyze the idea of cause to its depths, we find that it is insufficient to explain the origin of the universe. And so we know what matter is. There is no doubt in our minds at all as to what matter is. We know all about it, so far as we need to know for all the purposes of life. But, when we come to analyze the idea of matter to its fine elements, we find that it escapes under our fingers in the analysis, and that it also is totally inadequate to explain the constitution of nature. For the very idea of matter implies divisibility. This you will concede. Every material particle, in so far as it is a material particle, occupies space; and *whatever occupies space can be divided into parts.* For this reason, it is impossible to represent a mathematical point to the eye. For a mathematical point—a mere abstraction of the mind it is, and nothing more—is supposed to be indivisible. But the faintest mark which you can draw with chalk upon the blackboard were capable of million-fold division, if we had instruments fine enough for the purpose. The very nature, then, of that which is really material, implies divisibility. Now look at this desk behind me. It could plainly be divided without much difficulty into a hundred parts; and, if I were to take one of those hundred parts, I could divide that into a hundred parts; and, if I were to take a hundredth part of a hundredth, I could divide that into a hundred parts; and, if I were to take a hundredth of the hundredth of the hundredth, I could still proceed with my subdivision. And I should feel myself compelled to go on subdividing, even after I had been forced to call in the help of the microscope in order to see what I was doing; and, even beyond that where no microscope would be strong enough to show me the parts, I should still feel that the farther subdivision must go on, until the materialist says, "Hold, there must be a stop somewhere: we must fix upon some part, and call it atom, the indivisible, and say beyond this the subdivision must not be carried." And for the moment I am grateful, and say: Yes, I am glad I can stop here. Let the atom be to me that out of which all matter is constructed. But in the next moment it occurs to me that that out of which everything material is built up must be itself material: the atom, therefore, must be material. But, if it is material, then it must be divisible; for, as we have seen, divisibility is one of the inseparable properties of all matter. And so the old process begins over again; and I ask, as I asked above, What is the cause of the first cause? so now, What are the divisions of "the indivisible"? And so I go on dividing and subdividing, until the matter in hand becomes finer and finer, until it passes beyond my senses, until it passes beyond my imagination, and at last I arrive at the necessity of an infinite subdivision, which implies a reduction to zero; and thus I am led to the instructive conclusion that matter, or everything, is composed of an infinite accumulation of nothings.

And if any one asks me, How is it possible to speak in this manner of the atom, at a time when the atomic theory in the hands of the chemist is achieving its most splendid triumphs? I answer, Let the chemist go on in his path of discovery with the help of the atomic hypothesis: no layman will be immodest enough or absurd enough to say what the chemist may assume and what he may not. But to suppose that the atoms of chemistry are the same as the primary atoms of which philosophy speaks, for which philosophy seeks, is a mistake often made, but which rests on idle delusion. And, of the provisional character of the atomic hypothesis, no one, indeed, seems to be better aware than eminent chemists themselves, as is indicated by the fact that leading men of that science have, in modern times, regarded the atom as a mere centre of energy, thus disproving it of all materiality whatsoever.

I want to protest to-day against those on both sides who say they know. I want to insist that the materialist makes the same mistake as his brother dogmatist, the theologian. The materialist leads us to matter as the foundation of the universe; but below that foundation we have a sub-foundation, which is nothing. Materialism, therefore, leads us to nothing: it does lead to nothing in every way.

The positive value of this critical conclusion will be shown in future discourses. Especially in the interest of morality is the critical view of the greatest importance. Matter, tangible things, are discovered to be unreal, while the true objectivity of the outward world is guaranteed to us by the laws that act in nature. Perhaps we shall find that the idea of law is also at the bottom of an assured moral system.

A MEETING of Radical members has been held in the Conference Room of the British House of Commons, with a view of making arrangements for an agitation throughout the provinces against the continuance of the Transvaal war. Sir Wilfrid Lawson presided. It was decided to hold public meetings in the large towns of England and Scotland, beginning with Birmingham; and, in addition to this, a memorial will be got up for presentation to the Prime Minister, reminding him of his Midlothian speeches on this subject, and calling upon him to carry those speeches into effect at the present juncture.

Digitized by Google

THE FUTURE OF THEODORE PARKER'S SOCIETY.

We find a convenient text for some reflections upon this subject in a sentence from the last issue of the Boston *Commonwealth*. The sentence reads thus: "What the society needs more than anything else is an able, sympathetic, and devoted minister." We have been an interested observer of the condition and tendencies of this society for the past two years, and feel certain that, whatever else can be affirmed of them, it cannot be said that, *as a society*, they need or wish for a permanent pastor. Indeed, nothing can be affirmed of them *as a whole*. They decline to be disposed of as a unit of force. Freedom of thought and individual diversity is the most marked trait among them. Some of them, however, are in emphatic agreement with the theory of the *Commonwealth*.

Among those who advocate the pastorate plan, we have heard only one name suggested as likely to fulfil the difficult conditions, that of Rev. O. B. Frothingham. He is at a distance, however, and otherwise occupied. Nor is there any likelihood that he will have the opportunity of declining such an invitation; and, if our reasoning with regard to the society be correct, it is equally improbable that any other preacher, great or small, will have such an opportunity. The society is much too afraid of tying its own hands and surrendering its priceless individualism to fetter itself with a settled clergyman. It is doubtful whether the radical religionists of Boston can be coaxed out of their comfortable homes to listen regularly to any Sunday ministration; but, if any one could lure them out, it would undoubtedly be Mr. Frothingham.

Mr. Parker's society has always depended upon the quality of its pulpit exercises to attract attendance. It has never taken up philanthropy as a business, and the Sunday-school idea is a rather recent growth in it. In Mr. Parker's own day, the pulpit work sufficed. He told people so much which they did not know, and gave them so much of his own radiant intellectual and moral fervor, that they could dispense with the appliances which a man of less power would have made necessary. Since his time, the organization which he created has gradually fallen away, until the burdens of work and expense have fallen upon a few of his loyal disciples. Of these, some of the most keen-sighted and practical regard the continuance of the organization as useless. We incline to agree with these, because the expensive experiments of the past few years show that there is no market for such articles as they have put before the public; and yet they have had the best that they could command from far and near. The conclusion seems unavoidable that the ultra-radicals of Boston find metal more attractive in their newspapers and magazines.

The Twenty-Eighth seems, indeed, to occupy that border-land between individualism and organization which makes any concerted action very difficult. They stand for the vanishing point of religious organization,—too emancipated intellectually to care for any revival fervor, and too well contented with their present development to care to keep abreast of the great intellectual current in the world outside. A small fraction of them do endeavor to keep pace with the scientific thought which is fast carrying the world away from the church. The society's lease of life most surely depends on its ability to put the latest scientific and philosophical knowledge before the people. Even then, it will have the press to compete with; and people cannot be blamed for buying their information at the cheapest market. In fact, they *ought* to do so.

We see no reason why a religious society should continue to pay large amounts of money for the accomplishment of insignificant results, and this is what the people of the Parker Memorial have long been doing. According to the best evidence which we can collect, the amount of edification and information which this people have gained for several years from their pulpit has been exceedingly small. But, according to this same reliable evidence, the real tie which has bound them together has been the memory of their great leader and their hearty affection for each other. The desire to see each other would perhaps have been powerful enough to bring them together on Sunday, had there been no sermon as a rallying point; and we suspect that, if some who have officiated in the pulpit could have read the hearts of their listeners, they would have found there less delight in their eloquence than in the anticipation of greeting and comparing notes with old comrades after the session should be over.

Now, since this society has been furnished with so many gratuitous suggestions from outsiders as to ways and means of carrying on its work, it will not be surprised or displeased at receiving still more. If, then, as it appears, the desire for social intercourse is the strongest motive which brings these people together, that end can certainly be secured in a less expensive way than the present one. There are better sermons in print than the most of those which have been delivered before this society for years past. It has been paying a high price for an inferior article. If it should appoint a competent committee from itself (say to be in power for three months) to select from our first-class religious literature, both English and American, the most appropriate matter, it could have such matter read from its platform by a well-trained reader, and secure a more satisfactory service than by the present itinerant plan. We undertake to say that such a reader could be procured for five dollars a Sunday. It is not necessary that he or she be a professional elocutionist, and we hope that it would not be so. The Florence society selects readers from its own ranks, and, I believe, their services are gratuitous. More reliable work, however, could be obtained for the sum just named. The literature would be easily obtainable, and most of it need not be bought.

Such a plan would perhaps enable the society to carry more easily its newly adopted Sunday-school enterprise, and to maintain its adult class for scientific and philosophical study. We dislike to see money spent to no purpose, although it may not be our own money.

It would seem that the Parker Memorial Hall might be fitly dedicated to the purpose which lived in the heart of the man whom it commemorates. This purpose, if we have read the man aright, was the advancement of the human race in all directions,—moral, social, and intellectual. He set no limit to human development, but would have been the first to strike his tent and march on. We are of those who think he would have incorporated into his thought all the new scientific truth which has come since his day. Our reason for this conviction is of the best: he *did* keep up with the knowledge of his own day, and was always at the front. Is there any reason for believing that he would have lagged behind?

If the Twenty-Eighth Society should vote to discontinue its religious services, it could still use the building for the general purpose of human progress and inaugurate a new philanthropy upon a business basis. The public seem willing to pay for two things,—to be entertained and to be instructed. The new work which we suggest would be instruction. There is a vast amount of knowledge in the world which the present adult generation has just missed, because this knowledge had not reached the schools in their day. We mean that knowledge which goes by the name of scientific truth. There is a dense ignorance of such truth among people who are called cultured. The possession of such truth would snap the fetters which the Church still keeps upon the minds of men. We know no happiness so great and no good so well worth striving for as absolute intellectual freedom,—at least, we have a right to possess all the facts; and less favored human beings have a right to expect instruction at our hands. If we are to spend money, let us spend it for absolute scientific knowledge, and not for vague speculations. Opinions have always been cheap; for they have always been plentifully manufactured, and much in excess of the demand. I do not pay a man to tell me what he *believes*; but I will walk miles to hear what he *knows*.

Common people, mechanics and artisans, are athirst for the kind of information of which I speak. Such people are not in the churches: they crave heartier food than they find there. There must be some thousands of such in and around Boston, who would welcome popular scientific instruction. They would pay for it, if its cost were very low. Very large audiences of working-men are gathered in this way in every English city.

There must be a considerable number of scientific men in this country competent to do such work, though the popularization of science is a nice and difficult task. The men could be found, if a place were made for them; and the audiences would gather round the men. But the work would need careful and conscientious supervision. If Theodore Parker's society chooses to make itself the medium of such an endeavor, it can renew its lease of life, and feel that its building stands for something in the great city.

Like any other business, such a one would need an investment. We fix this necessary sinking fund at one thousand dollars. Possibly, some of it would return: possibly, none of it. But such an enterprise should pay for itself when once started, otherwise it should be abandoned. A business which will not pay its current expenses must be a mistake. We see no insuperable obstacles in the way of carrying out such a plan, although the Twenty-Eighth Society may perhaps see nothing in the suggestion, except one more of the many impracticable things which have been recommended to it.

M. A. H.

THE LEICESTER DECISION.

To the Editor of the Christian Register:—

In response to Mr. Weston's request in the last *Register*, I will state the reasons which led me to vote as I did in regard to the "Leicester Case." The will, I saw, could be considered under two aspects; namely, as to its obvious intent and as to its express requirements.

1st. The obvious intent of the will appeared to me to be to establish a distinctively Unitarian ministry. Mr. Weston could not be held to occupy a distinctively Unitarian position, both because he disclaims the name Unitarian "in any denominational sense" and because he disclaims the name Christian; the action of both the American Unitarian Association and the National Conference having settled the question (if it needed settlement) as to the Christian character of the Unitarian body. Mr. Weston's argument that his position as minister of a Unitarian parish determined his own denominational position may hold good so far as other relations are concerned, but not when the question is as to the man whom the parish shall appoint to be its minister.

2d. The only express requirement of the will to be considered here is the direction that the minister of the society should preach "those broad and generous views of God known as Unitarian." This phrase I understand to mean the views of God known as Unitarian, which views the testator considered *to be* "broad and generous."

There was no statement in the sermons submitted to the committee that went beyond the views known as pantheistic. "Pantheism almost verging toward Theism" was, if I recall the phrase correctly, the description given of the theology of the sermons by the *Free Religious Index*. The Unitarian fellowship is very broad and unquestioning, but this does not affect the fact that the Unitarian body is recognized as the representative of certain fundamental forms of belief. The most important of these is that which is distinguished from Pantheism and Atheism by the name Theism. I do not mean that there was anything in the sermons opposed to Theism. Paul uses phrases which, if they stood alone, would be Pantheistic. In the sermons, such phrases remain without qualification or complement.

Mr. Chadwick, in a letter to the *Free Religious Index*, states that he recognizes the views of Mr. Weston as substantially his own. But Mr. Chadwick* elsewhere implies that in his view "mind and thought, will and love, all personal words," though "not exact expressions for that which cannot be expressed," are "the least inadequate symbols that we have, or can have, of the Infinite Power," and insists even that "personality is a far better symbol than impersonality of the inexpressible fact." He not only recognizes such terms, he *uses* them, evidently feeling that, though imperfect, they stand for real relations between the soul and God; and thus his discourse concerning God naturally culminates in a prayer. From all that is said in the Leicester sermons, I should suppose that the life of a plant might be as good a symbol of the Divine as any other; and, if there be in them the bud that might naturally flower into a prayer, I have failed to find it. I make this comparison to avoid, if possible, any misunderstanding of my meaning, when I say that the views of God expressed in the sermons differ from those known as Unitarian, just as Pantheism differs from Theism. On every ground, then, I felt obliged to vote as I did. It will be noticed that the question was not one as to fellowship or of ecclesiastical recognition. It was simply whether the writer of certain sermons submitted to the committee

**Faith of Reason*, pp. 107-109.

Digitized by Google

should receive money under a certain will, which was also submitted to it; and it was a question to be decided according to the law and the evidence.

C. C. EVERETT.

—*Christian Register, March* 19.

For the *Free Religious Index.*

WASHINGTON AND JEFFERSON.

Jefferson was in entire sympathy with the French revolutionary thinkers who inaugurated the great Republican Movement in Europe at the close of the eighteenth century, which had and has for its object the overthrow of kings and priests and nobilities. He was a philosophic radical of the school of Voltaire and Rousseau; in other words, an enemy of the established Church and State system which still lingers in Europe. He was one of the few Americans of his era of a literary and philosophic turn. He was a writer and thinker, a freethinker in religion and a liberal in politics, so that, if living at this hour, he would be delighted beyond measure by the triumphs of freethought, science, and liberalism, which are among the chief phenomena of this period. Jefferson, in his opinions, was decidedly an eighteenth century Frenchman. But, on the other hand, Washington was what he was by birth, a large English land-owner,—colonial, to be sure, but still of the regular Anglo-Saxon conservative type, a Virginia thane, as it were. He was, in his simplicity, straightforwardness, and uprightness of character, sublime. He was in no sense an idealist or theorist. There was not a drop of socialistic blood in his veins. He was not a democrat of the French type at all. His grandeur was moral, and not intellectual. He was a churchman and an aristocrat in his bearing and surroundings. The aspect of his estate at Mount Vernon leaves no sort of doubt in the mind of the visitor as to what manner of man he was socially and politically. His gravity of manner at his receptions in Philadelphia when he was President was indeed "eminent," and at the present time would have provoked ridicule, as wooden. His hands were clasped behind him according to tradition, in token that he would not submit to any hand-shaking from his guests and fellow-citizens. To borrow a line of Milton:—

"He kingly from his state inclined not."

A stately bow was his gesture of recognition. Such was Washington, a gentleman of the old school, disdaining to court popularity by suppleness of manners and conversational pleasantry. He never even smiled. Sundry of our self-styled friends of the people, who are now flourishing, would have been regarded by the *pater patriae* as the lowest social and political scum, as they are. Of course Washington and Jefferson were not at accord. Jefferson and Franklin were intellectual men, philosophers and doctrinaires. But let not the self-styled Democratic party of to-day lay the unction to their souls that Jefferson, if he were living now, would be of their number. As it has been said that Christ was not a Christian, as the Orthodox interpret his doctrines, so Thomas Jefferson, if living, would not be a Jefferson Democrat, would acknowledge no accord with the most unmoral and unintellectual political organization that ever existed in any country. The Democratic party of this country, as it calls itself, is an ultramontane party, and would so be regarded in Europe. It is distinctly committed to the support of the Roman Church and its hierarchy, the open enemies of liberty throughout the world. No: Thomas Jefferson, the disciple of Rousseau and Voltaire, would scorn, if alive, any connection with our current democracy, and refuse them the use of his name.

B. W. B.

For the *Free Religious Index.*

RELIGIOUS CREEDS AND SOME CONSEQUENCES.

With satisfaction and pleasure, we read such timely and logical criticism as we find in Mr. M. J. Savage's article, "Orthodox Apologetics." We are surprised and grieved that such intelligent and well-educated men as Dr. Storrs can make such "curious and of course unconscious contradictions" (or, perhaps, speculations), as Mr. Savage proves; but, if we find similar contradictions among those brethren of humanity who are nearer our reason, the surprise and grief are certainly greater.

When the bad news came from Syracuse, N.Y., in October, 1866, that a majority of Unitarian ministers had submitted to the Unitarian creed, it was a sad disappointment to all those who thought that Unitarians, and especially their generally well-educated pastors, were compelled by their development of reason and logic to live and act outside of creeds.

What have been the consequences of that Unitarian stricture or speculation?

1. Those who really believe in the Messiahship of Jesus can now no more agree with the Unitarian idea of the Lordship of Jesus than they have generally agreed with "Unitarian Christianity."

2. It has created such discord as we had in Dover, N.H., 1868, where an earnest, honest, faithful, scholarly Unitarian minister and the majority of the members of his society were drawn into a lawsuit, and expelled from their church by an inconsistent, bigoted injunction,—a manifesto which no rational persons in Christendom, the judges who manufactured it included, can consistently and conscientiously respect, believe, or carry out, any more than they do the blue laws, and which, if conscientiously and honestly enforced, would compel the majority of Protestant ministers to refrain from preaching in that church.

3. Many persons manifest by their conversations, lectures, and writing that they are more liberal than the creeds; but they still use them for church and clerical association speculations, and try to make believe that they are the essence of their piety.

Free men and women of republican America, your independence proves that you cannot acknowledge or sincerely believe in the Messiahship or Lordship of Jesus. If you strive to maintain the principles of the Declaration of Independence and the Constitution of the United States, you cannot allow any man, dead or living, to be your absolute spiritual ruler or master. If all intelligent persons will, under all circumstances, as they are called upon, tell what they do know and what they do not know, what they do believe and what they do not believe, and act up honestly to their knowledge and faith, true science and true religion will have better chance to develop, and we will be a secular and free nation indeed.

C. H. H.

DOVER, N.H., March 11, 1881.

PERSONAL ITEMS.

EX-SECRETARY SCHURZ dined in Boston this week.

GEORGE CHAINEY's lecture at Paine Hall next Sunday will be "A Study of Ingersoll."

COLONEL T. W. HIGGINSON, it is announced, will represent Massachusetts officially at the Cowpens, S.C., centennial clebration.

B. F. UNDERWOOD is soon to visit the Canadians. He lectures at Montreal March 31 and April 1, 2, 3. Thence he will journey westward.

REV. DR. GOTTHEIL, a liberal Jewish rabbi of New York, occupied the pulpit of the Rev. Mr. Chadwick in Brooklyn, N.Y., Sunday, March 13.

W. D. HOWELLS is henceforth to be a publisher as well as an author. He has become a member of the Boston book firm of James R. Osgood & Co.

DR. CHARLES F. FOLSOM, of the National Board of Health, has accepted the invitation to edit the Massachusetts State Registration Report for the coming year.

THERE will be much regret and sympathy among those who know of the good deeds of Mrs. Elizabeth Thompson to learn that she has been compelled, in consequence of sudden prostration, to suspend her benevolent labors for a time.

REV. M. J. SAVAGE'S recent statement of his religious belief in the pulpit, which was prompted by conflicting representations current in respect to his opinions, has been published under the title of "My Creed" in *Unity Pulpit*, the weekly issue of his sermons.

MISS HATTIE DEUL, of Iowa City, has abstained from food for twenty-five days and from speech for three years as a religious duty. It is a pity she cannot see that to partake of the necessary sustenance for life and to make the natural use of one's faculties are a religious duty.

T. B. ALDRICH was invited to a complimentary dinner in New York, the other day, by Houghton, Mifflin & Co., the publishers of the *Atlantic*, whose editorship he has assumed. It was one of those dinners when, even of the best, the company is better than the attractions of the table.

THE Astors, it is reported, own $200,000,000 worth of city property in New York, but find it so hard to get along that they are compelled to announce to their tenants an advance of ten per cent. on rents May 1, which has suddenly made all the other landlords feel that it is necessary for them to resort to the same expedient to make both ends meet. Poor fellows, how hard it must be to be thus straitened in one's circumstances!

S. B. WESTON was the preacher at the Parker Memorial last Sunday, and greatly interested those who heard him by a finely written and impressive discourse upon "The Need of Earnestness in the Free Religious Work." It gives us pleasure to announce in this connection that Mr. Weston has been invited to become the superintendent of the Sunday-school of this society, which has been in a state of suspense for a period, and is now revived with new enthusiasm and more encouraging auspices.

GEORGE ELIOT, it is said, was the most careful and accurate of authors. Her beautifully written manuscript, says one who knew her well, was free from blur or erasure, and, with every letter delicately and distinctly finished, was only the outward and visible sign of the inward labor which she had taken to work out her ideas. She had rarely much to correct in her proof-sheets. Her grasp of business was not less striking than her literary power, and her shrewdness and foresight were such as are seldom to be met with.

J. HYATT SMITH, the Brooklyn Baptist minister and congressman, discovers that a portion of his church questions whether God and Mammon can be successfully served at the same time. At a recent secret church meeting, Pastor Smith assured his flock that Congress would not keep him away from them any serious length of time. It being charged that he was a Universalist, Mr. Smith confessed that he did not accept the doctrine of eternal damnation, asked pardon if he had offended anybody, and all but twenty of those present voted confidence in their leader.—*Springfield Republican.*

REV. L. K. WASHBURN, who has been the preacher to a liberal society at Lynn, Mass., for the last two or three years, has resigned that position. Mr. Washburn is noted for his zeal and energy in the Free Religious cause, and attracted large congregations at Lynn, as is always the case where he is the speaker. It is therefore much to be regretted that he has been led to take the step above referred to. Mr. Washburn has a special interest in missionary work in behalf of the Free Religious movement, to which he would prefer for a time to give his chief attention. We commend him to societies that are looking for speakers.

POETRY.

For the *Free Religious Index.*

THE CHANGELESS.

Always still the ancient que-tion,
Love and vanity and nought,
And the fragment of a rainbow
In the clouded sky of thought.

Always still the pretty promise
Of a better, brighter day,
Smiling on the old endeavor,
With its small ambition's play.

While aneath a restless fever,
Wars the little savage will,
With the petty hurts that sting us
And the doom of harms that kill.

And a bitter tide of being
Rushes on its torrent way,
From the savage heart that pulses
Under nature's pagan clay.

And we sell our truth for thistles,
And for veils of many dyes;
Drugging still our hearts to dulness,
With a coated creed of lies.

But the roses and the lilies
Live beneath the drifted snow,
Whether wrong be real or seeming,
Whether loving kills or no.

WILLARD PENNINGTON.

SAVOY, ILL.

Digitized by Google

The Free Religious Index.

BOSTON, MARCH 24, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in o her words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

A CALL FOR HELP IN BEHALF OF THE PARKER MEMORIAL.

The recent proposed sale of the Parker Memorial Meeting-house of Boston not having been consummated, the Hall remains where it properly should, in the hands virtually of the society of which Theodore Parker was the minister during the last fifteen years of his life. The debt upon the building, through the recent contribution of $25,000 from a devoted friend, has been reduced to a little less than $20,000.

The undersigned are appointed a committee by the corporation managing the affairs of the building, to solicit subscriptions sufficient to cancel this debt.

Each $100 contributed entitles the contributor to one share of stock in the building, and a voice in the management of its affairs.

We would invite those who are able, to contribute at least $100. Those desiring to donate a smaller amount, we would invite to contribute in the name of the Twenty-eighth Congregational Society of Boston or of the Free Religious Association, in order that each $100 of subscriptions may be put into a share of stock in the building. We appeal to the friends everywhere to contribute to the maintenance of a pulpit and platform in the interest of Free Religion.

Subscriptions may be sent to A. A. Burrage, 74 Franklin Street, Boston, Treasurer of the Parker Memorial Meeting-house, or to John C. Haynes, 451 Washington Street, Boston, Treasurer of this Committee.

JOHN L. WHITING.
NATHANIEL CUMMINGS.
JUDITH W. SMITH.
FREDERICK W. G. MAY.
JOHN C. HAYNES.

N.B.—Papers interested in this call are invited to publish it.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

CHRISTIAN OR NOT.

We are sure that many of our readers will have read with special interest Mr. Chadwick's discourse, printed in our last number, on the question, "Are we still Christians?" It is a question that keeps coming to the front of discussion, and that presents itself every year to a new circle of freethinking minds with a demand for a personal decision. Mr. Chadwick gives in this discourse, very clearly and frankly, the answer that defines his own position. The question, of course, as stated by him, concerns only those who have been born and bred in the Christian religion; but it intimately concerns that constantly increasing number of those born and bred in the Christian religion, who have come to the conclusion that all religions are of natural origin, and that Christianity has no claims to any special authority beyond other religions. The ground taken by Mr. Chadwick is that all who have been born and bred in the Christian section of the world, as distinguished from the section of any other religion, have a right to the Christian name. They are implicated in a certain "stream of tendency," known as historic Christianity, which has, to a certain extent, shaped their thought and become a part of their very being. It may not have made them moral nor religious in a spiritual sense, but it has made them different from the adherents of other religions; and, on the strength of this difference, they may not only rightfully call themselves Christians, but they are Christians in spite of themselves, and cannot get away from the fact, however they may choose to name themselves.

This argument has a certain plausibility; and when to it is added the claim (which, however, we do not understand Mr. Chadwick to lay any stress upon) that Christianity, though of natural origin like all other religions, has been practically the best of the religions, and that Jesus, though only one in a group of natural prophets of religion, is yet the head of the group, it is an argument that doubtless satisfies not a few liberal minds in the advanced Christian sects. But, to our thought, the argument is not at all satisfactory. It was pressed upon us when personally we gave up the Christian name, but it did not convince. We first became suspicious of the argument when we found that there were those born and bred in other faiths, as the Jewish, the Mohammedan, the Hindu, who had now come to the same liberal, rationalistic interpretation of their respective religions. These persons, in all the essentials of religious opinion, were now on the same ground with us who were of Christian antecedents. Why should a name keep these groups of fellow-thinkers apart? Or why should those coming from other faiths take the name "Christian" more than that we of Christian lineage should take the name "Jew" or "Buddhist," or any other one of these ancestral names? If it be answered that each group is to keep its old name simply to indicate historical descent, while they might come together in present religious fellowship under a new name, that is one thing which may have its uses to the student of religion in its relation to ethnology. But it does not appear to be the thing which Mr. Chadwick has in mind.

Moreover, this argument, which is sometimes succinctly stated thus, "We are Christians by the fact of birth, just as we are Americans," is unsound because of defect in the parallelism. Not all we who make up the American people to-day are American by birth. By the fact of national birth and early education some of us are Germans, some English, some Irish, some French, etc. Migration has not changed this fact of national genealogy, nor whatever sentiment of grateful association may be involved in that fact; but it has changed both the fact and the name of national allegiance. These Germans, English, Irish, French citizens, though for a time keeping their old names to indicate their origin, are yet, by virtue of their absorption into this new nationality, all Americans. And the sooner this assimilation to the fundamental principles of American government and citizenship takes place, the better for them and for the nation.

But the strongest argument against Mr. Chadwick's position may be made, we think, on religious grounds. He would define the adherents of the religions just as the statistician does. This is well enough for the statistician, the method of whose procedure is well understood. But it is a method, of course, that empties the religious names of all the deepest and most vital meanings that have been put into them by those who have used them with faith in their spiritual efficacy. When the religious teacher has used the word "Christian," for instance, to denote his own faith, he has always, whatever may have been his special type of theology, meant to signify his highest ideal of human attainment on earth. He has believed "Christian" to mean the way, above all, between man and God. If to a religious teacher the word "Christian" has ceased to have this meaning, even in a liberal form of interpretation; if it has come to mean to him only that inheritance by blood and birth which connects him with a certain part of the population of the earth,—then it seems to us the time has come for him to drop the use of it in his religious relations and teachings altogether. If he employs the word in his ordinary religious usage, his statistical sense of it will not be so understood, unless he explains it. If he only mean by it the statistician's sense, he may use it as the statistician does; but we see not how he can use it otherwise honestly. Practically we understand Mr. Chadwick in his own usage does drop it except as defined in this discourse. But his theory, we think, has the general effect of keeping the word in a semi-religious use after all religious meaning has gone out of it.

CIVIL SERVICE REFORM.

The leading advocates of the civil service movement bear testimony to their appreciation of the worth of organization to overcome the support of wrong principles as well as to promote right ones. They have accordingly taken the first steps toward the exercise of a wider and more potent influence in the direction of their aims, through the mode of operation above hinted at, by the formation of the Civil Service Reform Association. The President of the Association is Geo. W. Curtis; and among its vice-presidents are Benj. W. Bristow, Howard Potter, Roswald Hitchcock, Oswald Ottendorfer, and other distinguished persons. The secretary is Richard L. Dugdale; and of those who sustain official relations to it are Henry W. Bellows, Dorman B. Eaton, E. L. Godkin, Horace White, and others of the most noted and earnest representatives of the cause.

It is proposed to stimulate and encourage a network of branch societies all over the country to aid in distributing documents and circulating petitions, to bring into active operation the wide-spread desire of the people for this administrative reform, and to bring sharply to the attention of Congress that the public are in earnest in the matter. Already such societies have been formed in Brooklyn, N.Y., and Cambridge, Mass., and others are being formed in a number of the principal cities.

To assist in the furtherance of its objects, the Association has issued two pamphlets, which it is intended shall be followed by others.

The first of these illustrates the evils of the spoils system, and points out some practical remedies. The second pamphlet counsels the formation of branch societies, to promote the reform, and to aid in taking the civil service of the government out of politics, and put it on a business basis.

A printed petition has been prepared, which will be forwarded to applicants from any part of the United States who are willing to solicit signatures, the purpose being to aid the passage of the proposed bills, or to secure some acceptable substitute. Those desiring the documents of the Association can obtain them by addressing the secretary, R. L. Dugdale, 79 Fourth Avenue, New York.

Among the spring announcements of publications by G. P. Putnam's Sons is a book by Mr. John Albee entitled *The Literary Art: A Conversation.* The book consists substantially of two Lectures which Mr. Albee gave last summer at the Concord School of Philosophy, and which attracted the special interest of his hearers. It will be a duodecimo., at the price of $1.00. Mr. Albee is now at St. Louis, giving a course of lectures on the Growth of the English Language and Literature.

THE SCIENTIFIC THEORY OF MORALS.

Col. T. W. Higginson, referring to Miss Frances Power Cobbe, in the *Woman's Journal*, says: "Her ablest work, *Intuitive Morals*, was written just when the Transcendental period, so called, began to wane, and has rather gone out of sight with that ebbing tide: when the tide turns, as I am sure it will, against what is now called the 'scientific' theory of morals, it is certain that this remarkable book will have the justice it deserves. It is pleasant to see that Miss Cobbe still reaffirms her faith in the intuitive side of the argument, and still protests against reducing the sense of right and wrong to a mere deduction from experience."

The advocates of the "scientific theory of morals" maintain that man has learned, through many centuries of experience, that some actions conduce to human happiness, that others cause unhappiness. One class of actions is called *right*, and the other *wrong*. Whatever, on the whole, promotes the well-being of man, is right; and whatever, on the whole, militates against it, is wrong. The only criterion by which we can ultimately decide what acts are wrong is the *effect* they produce for or against human happiness. Hence, utility is the test of virtue and goodness. To those who object that mere sensual gratification is erected by the advocates of this theory into a standard of virtues, it is sufficient to remark, in the language of Mill, that "it is not they, but their accusers, who represent human nature in a degrading light, since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable." The useful comprehends with other components the pleasurable, the ornamental, the beautiful,— art, poetry, music, love, as well as mechanical inventions and industrial pursuits. Our ideas of duty become more correct with advancing culture, because it enables us to understand more fully our relations to one another and to the external world, and to perceive the results of certain lines of actions, of certain courses of conduct, by which we learn what is involved in those general principles and precepts that have descended from the early and comparatively unadvanced periods of human history.

Pleasure "is a feeling which we seek to bring into consciousness and retain there," and pain "is a feeling we seek to get out of consciousness and to keep out." As a consequence, "if the states of consciousness which a creature endeavors to maintain are correlatives of injurious actions, and if the states of consciousness which it endeavors to expel are the correlatives of beneficial actions, it must quickly disappear through persistence in the injurious and avoidance of the beneficial." In more simple words, were it possible for a race of animals to seek pleasure in injurious actions, and to avoid beneficial actions as painful, such a race could not fail, under the law of natural selection, to become extinct at once. It is equally certain that under this law no race could come into existence. It is reasonable to conclude, then, since morals have had a development, and are no arbitrary creation, that our knowledge and practice of virtue — the sum total of feelings and acts that conduce to our well-being — have been attained by the desire for human happiness. The objections urged against this view seem to me to be of a superficial character.

Experience has taught that some acts, which are pleasurable for the moment, are ruinous in the end; that others, which are painful for the time, are ultimately a source of great happiness. It has also taught that acts, which may be a source of pleasure to the individual, if he can enjoy it without reference to others, may be against the happiness of the community, which, in tribal and much more in civilized life, is *the main consideration.* "And bearing in mind," as John Fiske observes, "that the community which primevally comprised only the little tribe has by long-continued social integration come to comprise the entire human race, we have the ultimate theorem of the utilitarian philosophy, as properly understood, that actions morally right are those which are beneficial to humanity, while actions morally wrong are those which are detrimental to humanity."

But this is not all. Man has a *moral sense*, which is as certainly and directly hurt by what he believes to be a wrong act as the tactile sense is hurt by the sting of a bee. This moral sense is undoubtedly *a priori* in the individual, but nevertheless *acquired by the race.* Ancestral experiences, intellectual and moral, have become organized in man as aptitudes and intuitions. Herbert Spencer expressed a profound psychological truth when he wrote, some years ago, as follows: "I believe that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding modifications, which, by continuous transmission and accumulation, have become in us certain faculties of moral intuitions, certain emotions responding to right and wrong conduct, which have no apparent basis in the individual experience of utility." How primitive conceptions of right and wrong could have been acquired, how the sentiments and emotions implied by the word *ought* could have arisen, is shown by Darwin in that able and suggestive chapter on the moral sentiments in *The Descent of Man;* and how the moral sense has been acquired and ingrained in the mind has been clearly shown by Spencer and Lewes in their profound and brilliant works.

A study of the moral sense shows it is the highly complex product of human culture. Although it has become intuitive in man, it is an unavoidable implication of the whole philosophy of evolution, that it is ultimately experiential in its nature; that, although it precedes the experience of the individual of to-day, it has its basis, and its explanation is found, in the experience of the race. The thoughts, feelings, and actions of the past come to us as a legacy, a birthright in the tendencies and intuitions with which we are born.

> "All experience past became
> Consolidate in mind and frame."

This conception reconciles the experiential and transcendental schools, and unites and forms them into one, excluding the element of error each contains, and recognizing and emphasizing the truth common to both. Works like Miss Cobbe's *Intuitive Morals*, although they have served a useful purpose in pointing out errors in the sensational school of philosophy, have had their day, so far as they represent and defend the transcendentalism of the past. Evolution and transcendentalism are utterly irreconcilable. The truth of either, once established, implies the falsity of the other.

While the moral sense has become developed and organized in civilized man, leading him to approve and condemn with the quickness of lightning, to feel shame and remorse or self-approbation, without stopping to think of the results of each particular act, yet it does not tell us what is right or what is wrong, our conceptions of which depend upon the instruction we have received, and the influences that have been brought to bear in our individual education. But this moral sense intuitively approves what we believe right, and condemns what we believe wrong. False principles and imperfect moral codes gradually give way to those more true and better adapted to man's welfare, in proportion as he becomes acquainted with the laws of his being and the highly complex relations which he sustains, in a social state, to his fellow-beings. Happiness, the happiness of the race, is seen to be the greatest good. Our sympathies become broadened, and our benevolence extended with enlightenment. Our thoughts and efforts are no longer confined to ourselves, our family, our community, or our country. We are satisfied only with justice to the whole race, and desire the freedom and prosperity of our fellowmen in every clime.

This is a statement, although a brief and very imperfect statement, of the "scientific theory of morals," which reduces "the sense of right and wrong," as Col. Higginson says, "to a mere deduction from experience." It has been gaining ground steadily for centuries; and, as it rests upon an impregnable foundation, it is not likely to give way to an *a priori* theory of morals which belongs to the system of supernaturalism, and which has been on the decline as the methods and conceptions of science have been adopted.

B. F. U.

OUR LIBRARY.

VIII.—Foreign Views of Emerson.

Emile Montegut in the *Revue des Deux Mondes* for Aug. 1, 1847, calls Emerson, in view of his easy circumstances, his habits of observation, and his scepticism, a Protestant Montaigne, and adds that—

"He gathers all the materials of a philosophy, without succeeding in reducing it to a system. Each of his essays abounds in details and observations; but, under this apparent disorder, we find harmony, as we close the chapter. This unity is the result of the author's character. He does not write to show sagacity or knowledge: it is not his imagination or his thoughts, but his character, which he gives us. The day will come when the philosopher in him will be lost in the moralist.

"As a writer, he belongs with Carlyle and Heine,— to those rare spirits who have the eloquence not of continuous thought, but of instinct. It comes only in flashes, but these succeed each other incessantly. Emerson's thoughts carry him on at random, but there is nothing dangerous in his abandonment. The American moralist never loses sight of his goal, nor of the course he is traversing. He reaches eloquence without our expecting it. As soon as he attains a certain height, he stops and remains in the middle between heaven and earth, his philosophy avoiding alike the inconveniences of

Digitized by Google

mysticism and the commonplaces of ordinary moralizing.

"His feelings toward nature have more of sympathy than of passion. The European reader who opens this volume cannot at first help being surprised. All the philosophers, both ancient and modern, are cited pell-mell, as if they expressed the same opinion. Sceptics and mystics, rationalists and pantheists,—Schelling, Oken, Spinoza, Plato, Kant, Swedenborg, Coleridge, meet on the same page. In this land of democracy, all thinkers appear brothers. This chaos gives to European views a deceptive appearance of unity. For Emerson, distance seems to efface differences.

"There is scarcely more than one question discussed in Emerson's writings,—What will be the effect on man's personality? The development, the education, the rights of the individual, and his legitimate influence on society, there is all the Emersonian philosophy. On the whole, the principle is excellent; and Emerson is bound to choose it for three reasons, first his personal views, second the religious situation of the United States, and third the government. First, he is a man of no party, no church, no system of views recognized in America: his opinions are all personal and individual. The second reason, which leads him to raise the individual above society, is the religious situation. Is there a religion in America which brings the masses together? No, none. Protestantism, decomposing into a crowd of sects, tends to develop religions which are held only by a few individuals; but its spirit is a bond which binds all souls together, leaving to each individual his own opinion about theology, as various perfumes may burn in the same sacrifice. This is Emerson's ideal. The third reason is the government itself of the United States. All Emerson's tendencies are certainly very democratic. One might thus be astonished at this philosophy created for the good of the individual. But reflect! Amid this mob of interests, passions, and contradictions, where shall we let our eyes rest steadily? Amid this whirlwind, what basis for a philosophy? Emerson looks at the agitations and fluctuations of the multitude, and writes for the individual.

"He says, 'Believe in thyself.' Nothing is more sacred than the integrity of our own soul. Our vocabulary has no 'ifs' or 'buts.' It has only 'yes' and 'no': the 'yes' should never hesitate, the 'no' never turn back.

"Confidence in one's self, then, is the foundation of Emerson's morality. To reach this confidence, two qualities are necessary, non-conformity and non-persistency. Do not fear to shock the prejudices of the world, and its pretensions to know your duty better than you do. Be like that friend of Rousseau, who kept saying, 'I am responsible only for myself.' And do not fear to appear to yourself inconsistent. To wish to be always self-consistent is to be willing to use sophistry to bind what is to what has been.

"What is the faculty which gives self-confidence? According to Emerson, it is instinct, or spontaneity, not a force that directs, but a wave that bears along. Faith in the power of spontaneity is the key to all his theories.

"Thereby, each man arrives at an individual revelation. Is this mysticism or pantheism? It borders on both. But the mysticism of Emerson is purely Protestant. That of Romanism is the effect of divine grace, not the reward of human virtue. It is far from noise and crowds, in a cell or a solitude, that the soul rises into ecstasy and grace descends from on high. Emerson would have the individual march amid the crowd, and fulfil his duties; since it is only through them that he can touch the Infinite.

"For Emerson, instinct and spontaneity are the divine faculties, the true relations of man to God. These strange and blind faculties play a leading part in his philosophy, which thus loses much of the harshness of Puritanism. Life becomes all heroism, while Puritanism makes it an immolation.

"What we cannot approve is that Emerson would have the individual let alone to develop his own intellect; and, to do that, he is bidden to trust in his own instinct. But instinct will always be as ready to follow evil as good, until education has polished the manners and enlightened the intellect. Instinct touches all extremes. Originally, it is the groundwork of our nature, a real chaos into which the passions, vices, virtues, and mental faculties are thrown pell-mell.

"Instinct and spontaneity, says Emerson, are the faculties which lead to God. It is He who acts in us, and in whom we will and think. We are falling into mysticism, but Emerson stops on the brink. The visits of God, the inspiration of individuals, are the rewards given to the pure and true soul which does her duty, without troubling herself about the ways of the world. The Catholic mysticism seeks for love, and the Protestant for truth. It is this Protestant mysticism which inspires Emerson.

"This doctrine of the Over-Soul is pantheism in full flood. But with Emerson the individual draws all the universe to himself, whereas in other systems he is swallowed up by it. Thus, each individual becomes an epitome of humanity, a complete encyclopædia of events. History is only biography. One has merely to study himself to learn the laws that rule mankind. Such individualism suppresses time and space, and destroys history. The race should assert its rights.

"What is the sanction of Emerson's philosophy? The reward, as we have seen, is individual inspiration; and the punishment is compensation. The soul should be the image of perfect order. We should establish the harmony of all the faculties, the symphony of thought. If we develop one faculty to the detriment of others, we are punished by seeing only parts of things, and not the whole. The chastisement and the fault grow on the same twig. It is the soul which rewards and punishes the individual.

"As a protest in favor of the individual, it is desirable that this philosophy should prevail in Europe; but it has more than a local value. The ambition of the wise man should be to live amid nature without being carried away by her, as were the ancients, amid society without separating from it, as did Montaigne. Emerson has known this ambition, and he awakes it in us by his writings. Posterity will never forget that he has given us a new ideal of wisdom."

In the number for Aug. 15, 1850, Montegut compares *The Representative Men with Carlyle's Heroes, Hero-worship*, etc., which latter book he thinks superior in grandeur of characters.

"Emerson," he says, "is at once sceptic and mystic. Woe to him who in our age is not both at once! Rightly understood, scepticism is not hesitation about all truth. It is not a disease of the soul: it is a weapon of the intellect. The more we believe, the more we need scepticism to protect our faith.

"It is confidence in the supreme ideal and the eternal order of the world, faith in the stability and permanence of the invisible, which rules this book of Emerson. Carlyle is angry with the age. Emerson is full of calm. He speaks in 1848 as he would have done in 1840, and sacrifices nothing to the moment, but talks about Plato and Swedenborg when the world has ears only for Proudhon and Louis Blanc. He praises Montaigne's scepticism, as if he were not talking to an age which boasts that its philosophies are absolute under every test.

"His great man is one who renders us most exalted services, which are easy for him, but would be impossible for any one else; and it is this impossibility which makes his grandeur. This easy greatness belongs to the classic hero and the modern man of genius, but this is not what Carlyle calls heroism. This theory of easy grandeur is almost irreconcilable with Christianity, which would not have the soul calm, but troubled and agitated, like the Saviour's, seeking after a perfection which suffers no repose. Yet, in thus making the hero depend only on himself and on invisible Nature, Emerson at least preserves the rights of human dignity.

"In this book, Emerson attaches himself especially to men of literary genius, and loves to look on them as representatives of the different intellectual forces of the human mind, while he seeks the secret point of affinity in which all these various gifts unite to form the unity of man's spirit. But, in spite of this almost exclusive fondness for genius, Emerson does not fall into any fetichism of intellectualism. For him, intellect is only the mirror which reflects conscience.

"Who should take the first place, the great thinker or the man of action? Emerson leans toward the former, Carlyle to the latter.

"Emerson's portraits of Goethe and Bonaparte touch us most nearly. The latter is finely drawn, and without any flattery. Goethe is rather severely berated. His too exclusive love of culture and his egoism are blamed. They have often been. But Goethe has done modern thought a service which atones for all his defects. He came at the end of an age when everything was dried up, and he made the world blossom out everywhere *into* life."

In the *Revue* for Nov. 15, 1856, is a third article by the same author, which is little more than a summary of *English Traits*, though occasionally there is a line or two of criticism like this:—

"The sagacious and subtle Emerson has not escaped the danger of observing too minutely. His book abounds in fine thoughts, and in details which are almost all true and have been sought by him in the depths of the English soul, but which are only details. The main question, Why is England what she is, and in virtue of what quality? What does she represent in the world?—this question, the only one which can give unity to all these ingenious details, is everywhere felt, but it is nowhere formulated."

Among Herman Grimm's *New Essays on Art and Literature* (Berlin, 1865) is one on "Ralph Waldo Emerson," of which portions are translated in O. B. Frothingham's *Transcendentalism*. The following passages also are worth notice:—

"Read how he describes a gentleman in the essay on 'Manners.' I can imagine no more perfect ideal of manly character. The free American republican, who bows before nothing but his own will and the glory of the German race, lays down the conditions under which an aristocratic society may be possible, necessary, and beautiful. He does not speak of what is called fashionable, but of the nature of a cultivated man in the historic sense,—of those men whom the events of the time bring plainly to the head of the community. Whether birth, money, tact, or superiority of intellect has elevated them, there they stand, the true aristocrats of to-day.

"Yet he sees every appearance in connection with the highest idea, and looks not only on the poet, prophet, and conqueror as the instruments of providence, but also on the hewer of wood and pounder of stone, the humblest laborer, as the pos-

Digitized by Google

sessor of a necessary place of his own; for greatness and heroism depend on the way in which each one finishes what he chooses for himself out of the countless duties of life. Emerson gives the true theory of contentment, which to-day seems lost. Now, when everything seems to be in dissolution, he states the law by which the new crystal will be formed. He shows how all familiar barriers must fall, because they check development; and how the full power of our race will come to light.

"I have thought that the reader must see this, and that his sentences must strike like the ball of a pistol which is held close to the mark.

"Nothing has cost me so much labor as the attempt really to translate some of his writings into German. He does not write, he seems to speak. At first, we see no plan or order; and we look in wonder for the inner connection of these sentences, which all stand side by side so jaggedly and strangely, and yet form so firmly interlocked a chain. Soon we discover the fidelity to laws with which he develops these thoughts, and the soundness of his conclusions. This fidelity is not that of an espalier tree, with its branches checked or forced by the gardener, but that of a healthy beech, whose growth separates and spreads itself in seeming lawlessness, but at last the loveliest of domes is complete, and not the smallest twig is wrong or useless in its place." F. M. H.

THE NIHILISTS.

How can I condemn them without also condemning Brutus and William Tell, Judith and Charlotte Corday, Mazzini and John Brown? Must I cease to honor Garibaldi, Kossuth, Kosciuszko, Cromwell, Hampden, the heroes of '76, and all who have believed that resistance to tyrants is obedience to God? Surely, the Czar was a tyrant who kept down liberty of the press and freedom of speech systematically, and made it impossible for his subjects to interfere with him, except by murder. He forced them to choose between submission and assassination. I cannot blame those who laid down their lives in seeking to serve liberty in the only way which was open. I am glad that better ways than theirs are open to us. But I can neither blame nor praise them for taking that. I appeal to the future. If that decides that they have really served liberty, then shall they be honored by all who love her. F. M. H.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, March 2, 1881.

Nearly two years ago, Emile François, a white man, for marrying a quadroon woman, was convicted in Austin, and received the severest sentence under the Texas criminal code for the offence,—five years in the penitentiary. Ex-Judge C. T. Garland, attorney for François, appealed from the decision of the lower court to the Court of Appeals, where the judgment was affirmed, and his client was transferred from jail to the penitentiary. Application was then made to Judge Duval, of the United States District Court, for a writ of *habeas corpus*; and it was denied. An appeal was taken to the United States Circuit Court (Judges Bradley and Woods), which has just announced its decision, reversing that of Judge Duval, declaring the law under which François was convicted unconstitutional because in conflict with the Fourteenth Amendment, and requiring the State of Texas to surrender him to the Federal courts, to be set at liberty. As a correspondent well puts it, a legal struggle of two years' duration has established the principle that the white man has the same rights under the law as the black man, in the vital matter of punishment. A State can no longer make it a felony for white fathers to marry the mothers of their colored children. François, the victim of a State's attempt to nullify Federal law, is deeply attached to his wife and step-children, and proposes to bring suit for damages against State officials. His attorney conducted the case without pay, and was subjected to some newspaper abuse and ostracism: he is, therefore, to be congratulated for his legal triumph in a humane effort.

Mardi-Gras, or Shrove Tuesday, is a legal holiday in Louisiana. The numerous Catholics of the diocese are the prime movers in its celebration, and the men of commerce contribute their tens of thousands of dollars to keep up parades that attract visitors to New Orleans. Gorgeous tableaux and grotesque maskers, representing the grave and the gay, the virtuous and the obscene, are presented to assembled thousands. This year, the Boston Lancers, Charlestown Cadets, detachments of the 71st and 74th New York Militia, and the Spaulding Guards of Buffalo participated in the reception of the Latin King "Rex." The Governors of four States, Chief Justices of two, and an ex-Vice-President were on hand, with a liberal supply of fine ladies and gentlemen from over half the States of the Union. Streets were thronged, hotels crowded, and an impromptu "accommodation bureau" distributed twenty-five hundred guests to private residences. There were sisters and cousins and aunts from the country; and, what is rather creditable, good humor was universal, few pickpockets were heard from, and no serious accidents were reported. The cheap railroad fares bring at this time visitors who come to see the people and the country and Eads' jetties at the mouth of the Mississippi. Mardi-Gras night, numerous ball-rooms are filled with masked belles and the demi-monde. It may well be doubted whether the carnival season contributes to a well-ordered society. There is abundant reason to believe that opportunities are increased for the indulgence of vice. And in contemplating these gaudy pageants, with their doubtful returns in either money or morals, and the poorly paid teachers of a meagre number of schools in this great metropolis, one must deplore the love of folly and the neglect of wisdom, as shown by contrast. But let the winds blow, the floods come, an epidemic decimate the inhabitants, New Orleans will adhere to her Mardi-Gras, and be vain of the appellation "The Paris of America." E. B.

AMONG THE AMERICANS.

Until I went to America, I had no proper idea what my personal appearance was. The Kansas *City Times* thought me "to be about sixty years of age, of medium height, blue gray eyes, with side whiskers [which I never had], and hair which has been touched by the finger of time," which was true. The *Index* described me as a "venerable" author. The Boston *Post* regarded me as "being between fifty-five and sixty years of age, of medium height, and well proportioned, hair, moustache, and imperial almost white, firm set mouth, small, gray, and very piercing eyes." The Boston *Herald* found I had "snow-white hair, a chin-beard, and in looks and manners much resembling ex-Governor Rice." When I afterwards met the ex-Governor at the Christian Union, I was perplexed, not knowing which was which. The Boston *Daily Advertiser* regarded me as "of medium height, well formed, and of good weight." Weight, I observed, is somehow an element of rhetoric in the American mind. The Cincinnati *Daily Gazette* described me as looking older than I was, but, however, having the appearance of robust age, with calm demeanor and quiet voice. The Philadelphia *Times* began its report of my address in St. George's Hall thus: "Bearing, but not bending under, the weight of seventy years. Notwithstanding his age, he seems as fresh, physically, as a well-preserved man of fifty or fifty-five years." One reporter thought me, when excited, "a little inclined to stammer." A Florence writer said he thought, as a speaker, I was "off-hand, but refined in the choice of words." I cease the citation of these descriptions, which will be less interesting to the reader than to the writer, and because the amusement arose from the contrast with other qualities assigned to me which it is not my place to quote. No doubt my speaking at times was pretty much like stammering, since I always think it respectful to an audience to cast about to find the proper word, instead of throwing at their heads the first that comes to hand, although it may be an unfitting one; it being in my opinion a less waste of time to an audience to hear nothing than to hear the wrong thing. As Lord Chancellor Campbell used to say, "It is better to go to a house where they give you bad wine than where you have to listen to a bad dialect." In America, I had to speak, like Mark Antony, "right on," but not with his success, because I did not expect to speak at all; and except at a few times, when I did not think of the audience or the place, and thought only of the subject, I do not believe I did deserve the credit that was given to me by hospitable critics. It is not possible to any, except orators by nature, to speak always as they would wish; but it is possible to any one to say exactly what he ought to say, if he has the courage, which the late Earl Russell had, of trusting to the audience to tolerate defects of manner in consideration of the fair intention of the matter.

One day, I paid a visit, with two friends, to New Rochelle, to explore the lands voted by Congress, in the last century, to a famous Englishman, Thomas Paine, whose political writings had so signally promoted the Independence of the United States. No other Englishman ever achieved like distinction. In his own country, Paine ranked with Junius and Burke as a foremost political writer dealing with principles of government. In America, his pen accomplished almost as much as the sword of Washington. In Paris, he was the wisest counsellor of the Revolution. In England, his liberty was in jeopardy; in America, his life was imperilled; in France, he was condemned to death. I found his beautiful estate entire and unchanged. I walked on the terrace where he meditated, and sat in the room in which he died, where objects of interest remain upon which he last looked. No Englishman ever rendered services so splendid to three nations, or was so ill requited in all.

Like others, I had heard it said that Americans in Europe gave observers the idea of a decaying race. That must be because many being invalids come to Europe for change of climate, others because they have lost fibre in attaining fortune to enable them to travel. Instead of being all attenuated, I found men and women of vigor and solidity of frame very general. I asked Dr. Oliver, of Boston, whom I found to be a philosophic physician, what, in his opinion, were the physical prospects of the race. He thought that three generations, or a hundred years, were needful to acclimatize a European family to the new country; that is, supposing they do not conform to rational conditions of life there.

An English traveller will to the end of time be astonished at the simplicity, precision, and security of the express system by which luggage in America is transmitted. In England, the care of luggage is a very serious operation for the traveller. You are required to see yourself that it is put into the van, and it does not at all follow then that it will remain there. At the first junction, you may see it on the platform again, or the van itself may be detached and sent to another part of the country, and you are told you should have looked after it. In America, a civil, quiet person appears, who asks you where you will have your luggage sent to; and he gives you a metal ticket with the name of that place, and you leave the station and proceed unencumbered on your journey. Days or even weeks after, probably three thousand miles from the place you last lost sight of your portmanteaus and their precious contents, the train stops at a prairie station, when there issues from an official ranch in a wood, or some unnoticed dépôt in the rocks, a baggage-master, who has upon his arm the corresponding check to that which you have in your purse, and your luggage is there exactly as when you last saw it.

Another thing surprising to me was the artistic facility with which letters were produced on placards and signs. Shopkeepers had a black-board at their door, upon which they wrote with chalk the particulars of their commodities. Near the *Tribune* buildings, New York, a man would come out of the shop and write up the quality and price of his oysters. The words were written with such graphic beauty, freedom, and rapidity that the board was worth buying and framing and hanging up among your pictures.

Chautauqua Lake is a famous place for the congregation of prophets. It is a general campaigning quarter for propagandists of the other world and of this. The shore is covered with tents of speculation and of practice. The ardent take their wives and families there, and spend their annual vacation time between the pleasures of the lake and the progress of principles. The bright lake is eighteen miles long, and requires a steamer to cross it, so that there is ample space for airing the most advanced ideas. It lies in a corner of New York State, some five hundred miles or more from the city. Those who go to convention there have in view to put forth their ideas of things in general, and generally do it. For myself, I could listen to all

Digitized by Google

subjects, but did not want to listen to them all at once. There were, however, a good many persons there who seemed able to do it. I was surprised to find the Liberal Convention I attended a great "pow-wow," with no definite plan of procedure such as would be observed in England. As I arrived early at the lake, I drew up the following resolutions, as the reporters had nothing to report:—

We the undersigned, having arrived at Chautauqua Lake a day before everybody else, do resolve ourselves into a Primary Convention, setting forth the following objects:—

1. That the President of the Convention be requested to define its objects, and state them as briefly as possible.

2. That as many of the speakers be requested to speak, if possible, to those points.

3. That each speaker be allowed reasonable time for denouncing everybody and everything, and afterwards it is hoped that every one will proceed to business.

4. That, if more imputation be desired by any speakers, the proprietor of the hotel shall be requested to set apart a Howling Room, to which all such persons shall retire, attended by as many reporters as can be induced to accompany them.

5. That it is not intended here to disparage imputations or irrelevancies, which are always entertaining if well done, but to prevent the time of the Convention being consumed upon persons instead of principles.

6. That clear notice be given to speakers that this is not a convention for the discussion of every subject under the sun, but of those only proposed from the chair.

These resolutions were signed by G. J. Holyoake, L. Masquerier, H. J. Thomas, H. L. Green. Of course, they were directed against those whom Col. Ingersoll happily calls "the Fool Friends of Progress," who hang about clerical as well as lay associations, who create enemies by wanton imputations, and render good principles ridiculous by eccentricity of advocacy. The resolutions were printed in the Bradford *Era*, the chief paper in those parts, and were considered to have been useful to the Convention, which, unlike American conventions in general, had nothing in common save the unity of miscellaneousness, with the right of imputation to be used with or without discretion. The President could not state a definite plan of procedure or questions of debate, for he had never thought of them, and he could not invent any; for he had the inaugural address in his pocket, not only written, but printed, and bound up in book form. And, to do justice to the versatility of his knowledge, the address related to most things which have ever been mooted in this world. The reader must not suppose that there were not wise men and wise women at the Chautauqua Convention because mention has been made here mainly of the other sort. At the town of Bolton, in England, I saw lately an announcement at a good-looking chapel that a sermon would be preached by the "Shaggy Prophet." I saw no "Shaggy Prophet" at the Chautauqua Convention.

GEORGE JACOB HOLYOAKE.

RELIGIOUS CULTURE OF THE YOUNG.

THE MINERAL KINGDOM.
THE VEGETABLE KINGDOM.
THE ANIMAL KINGDOM. (Except man.)
MAN.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these with great freedom, and not of necessity at all. F. A. H.

Study 5.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Organic Rocks.

Articles 132-142 and 153-160 inclusive.

Specimens: Coal, Fossil Fern and Fossil Shells or Crinoids in Limestone or Clay.

How do plants and animals move, live, and grow?
What, then, is an organism?
And what are Organic Rocks?
Why do we call them Organic?
What is this?
[Show piece of Coal.]
What can you see about the formation of it?
How is Coal found?
[See Figure 37, page 103, Geology.]
What will a perpendicular section of a Coal Pit show?
[See Figure 18, page 59, Geology.]
What sort of a bed does the coal seam usually lie on?
What do we find in this bed?
What do these facts suggest?
Can we find traces of plants in Coal?
Where can we find them?
What is this?
[Show sample fossil fern. See also Figure 19, page 61, Geology.]
This is an example of what?
Where are the best examples of the way in which rocks are formed from the remains of animals?
How were these discovered?
What are they called?
What do minute specks of Ooze show under the microscope?
[See Figure 22, page 68, Geology.]
How many of these graceful forms are there at the bottom of the ocean?
What becomes of them as time passes on?
So that, thousands of feet below the waves, what is happening?
What did we find Chalk was made of?
Where is Chalk formed?
How do we know that?
[See Figure 23, page 70, Geology.]
Are remains of animals found in other rocks than Chalk?
What is this?
[Show specimen Fossilized Shells, etc., in Limestone or Clay. Also see Figure 24, page 71, Geology.]
Where did this come from?
All the little fragments in it were once what?
Where do we find these fossils besides at the bottom of the sea?
What does that show?
What is found in the Alps?
So that where Ice and Snow now are was once what?
How do such facts as these make us feel about the universe?

SELECTIONS.

The past is writ in characters
Of rock and fire and scroll,
The building in the coral sea,
The planting of the coal.—*Emerson.*

Every piece of coal, every bit of iron, was a prophecy of steam-engines and steamships, if men had only the wit to read the oracle.—*Parker.*

See dying vegetables life sustain,
And, life dissolving, vegetate again.—*Pope.*

Her tokens of renewing care
Hath Nature scattered everywhere.—*Whittier.*

Nature ever faithful is
To such as trust her faithfulness.

All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.—*Pope.*

Suggestions to Leader.—You can easily find a piece of common hard coal which will show the layers, and the specimens of fossils can be bought for a very small sum. In connection with the third selection, show how the vegetable growth passes into the coal, the coal into fire and heat, and the heat, in various forms, contributes to the sustaining of life. With the closing selections, show the necessity for the long range view, in order to see through chance direction, through discord, harmony, etc.

Study 6.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Igneous Rocks.

Articles 163-175 inclusive.

Specimens: Lava, Pumice, Granite.

What two classes of rocks have we now learned about?
These are made of what?
In what other way are rocks made?
These are called what?
Are these as easily found as the other kinds?
What is a Volcano?
What do Volcanos cast up?
Where do these come from?
What happens to the Lava?
What to the loose Ashes and Stones?
How is the Lava made up?
How the beds of Ashes?
What two groups of Igneous Rocks do these represent?
What kind of a rock is this?
[Show specimen Lava. Also see Figure 25, page 76, Geology.]
Where did this come from?
What makes the holes in the specimen in Figure 25?
In what condition is Lava, when it issues from a Volcano?
How much do the streams of Lava vary in size?
After they have cooled, what can be found on and beneath their surface?
What can you tell about Fingal's Cave?
[See Cyclopædia.]
What about the Giant's Causeway?
[See Cyclopædia.]
What is this?
[Show specimen Granite.]
What kind of a rock is it?
Does Granite come to the surface like Lava to cool?
What reason have we to suppose that Granite was ever in a fluid or pasty state?
What is this?
[Show sample Pumice.]
Where did it come from?
What does Figure 29, page 83, show?
Among the ruins of what old Roman city are such layers of Tuff found now?
[See Cyclopædia, article on Pompeii.]
How do they happen to be there?
Henceforth what will Granite tell us of the old and unseen forces of Nature?
And all Igneous Rocks teach us what?

SELECTIONS.

The mountains seem to have been built for the human race, as at once their schools and their cathedrals.—*Ruskin.*

The rock stands forth in its white and rugged mystery, as if its peak had been born out of the blue sky. —*Ruskin.*

Self-kindled, every atom glows,
And hints the future which it owes.—*Emerson.*

The centre-fire heaves underneath the earth,
And the earth changes like a human face.

All is rocks at random thrown,
Black waves, bare crags, and banks of stone,
As if were here denied
The summer sun, the spring's sweet dew,
That clothe with many a varied hue
The bleakest mountain-side.

The life that veins and girdles the noblest mountain on the earth is shallow to the play of vital energies within a human frame.

No mountain can
Measure with a perfect man.—*Starr King.*

Suggestions to Leader.—A specimen of Volcanic Tuff, like that in Figure 29, would be the best example of Fragmental Igneous Rock; but Pumice is more common, and with the picture in the book will answer. Let one of the group study up the Giant's Causeway, another Fingal's Cave, and still another Pompeii; each one reporting on his special topic to the full group, when the lesson is reached.

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

LIFE AND LETTERS OF JOHN HOWARD RAYMOND. Edited by his eldest daughter, with portrait on steel. New York: Fords, Howard & Hurlburt. 1881.

We have here the record of a "life worth living," and, consequently, a record worth reading by every one who can appreciate exalted and generous purposes combined with executive ability to put these purposes into noble practical results. It has the special merit of bringing us very near the real man, showing his interior character, the animating principles of his life. He was a man of profound religious convictions, of the Christian and Evangelical sort, but one who held his convictions in a spirit of candor and charity, that, to a very great extent, freed him from exclusiveness and dogmatism. Of a genial disposition, sympathetic nature, keen sense of justice, clear moral discernment, and elevated aims, it is no

Digitized by Google

wonder that he so impressed himself on his family, pupils, and friends, that their letters, which form a large part of the volume, unite to speak of him in the most loving and reverential way. First undertaking the study of law, after his "religious awakening" he turned his attention to the ministry, into which, however, he never regularly entered, being soon drawn aside to the educational work to which, in various forms, his subsequent life was so enthusiastically and so effectively devoted. Yet he frequently preached in connection with, or in occasional addition to, his special work. To the deep impression produced in the former case, his pupils earnestly testify. Concerning the latter, an incident which occurred at Rochester is very suggestive. Miss Elizabeth Peabody, who was visiting at the house where Professor Raymond boarded, along with W. H. Channing and others, and who had enjoyed an evening and a morning table talk with the professor and the rest, upon having it subsequently proposed to her to go and hear him preach, broke forth, "Preach! Is that man a minister?" To which Channing instantly replied in ringing tones, "That minister is a *man*, which is more." This was in the old Fugitive Slave Law days, when, in sermon and speech and talk, Professor Raymond sided unequivocally with the abolitionists in their abhorrence of the attempt to make the North a hunting-ground of slavery, and in their antagonism to slavery itself as unchristian and inhuman. Later, in visiting Europe with Henry Ward Beecher during the Civil War, he was frankly and indignantly outspoken to the sympathizers with the Southern confederacy.

His chief work was, however, educational. In this, forty-four years of his life were passed. During the first half of this period, he was connected with the Hamilton Baptist Theological Seminary and the Rochester University. His life at Rochester brought him into friendly contact with Emerson, Channing, Curtis, Higginson, Garrison, Douglass, and their fellow-workers. In 1855, he was called to the Presidency of the Brooklyn Polytechnic Institute. With admirable judgment and tact, he harmonized and guided the counsels of the officers, new to the institution and to each other, and shaped the working details of the school. The crowning result was the establishment over the school—of five to seven hundred boys, from ten to eighteen years of age—of a moral government, without resort to corporal punishment, a condition of things which still continues. His last and best work, and that to which about one-third of the volume is devoted, was the service he rendered to Vassar College, to whose Presidency he was appointed in 1864, and which he held to his death in 1878. In intimate sympathy with its founder and his purposes, he became, from the first, the leading and inspiring spirit, selecting its teachers, arranging its studies, directing its mental and moral discipline, with clear discernment and persistent urging of the Higher Education which the institution should furnish, so *that it might be for young women what the best colleges are for young men.* To this purpose, he gave himself without stint, and wore himself out in the long, successful, and well-requited service. Uniform testimony is borne, alike by officers and students, to his indefatigable efforts, his absorbing devotion, his high moral purpose, his deep convictions, and to the patient fairness and impartial justice which characterized his dealings with all.

We welcome a new exchange in the *Illustrated Scientific News*, published monthly in New York. The present March number leads off with an elaborate illustrated sketch of Capt. Eads' plan for a great ship-railway, which shall connect the Atlantic with the Pacific, via Panama or Tehuantepec. It is argued that the plan of building such a great road for the transportation of ships with their cargoes would be but an extension of the common maritime railway, on which ships are moved a few hundred feet, and that its cost would be about fifty millions,— probably not more than half the expense of a canal. Mexico has already offered the land, harbors, right of way, etc.; but the United States is expected to furnish the fifty millions. It is a great enterprise, and well set forth in the article mentioned. The *News* is full of other bright things, and looks like a respectable competitor of the *Scientific American.*

The *Art Amateur* for March contains the usual large variety of articles relating to art in its various forms of painting, sculpture, design, and music. The Boston correspondent writes concerning the recent exhibition at the Art Club, and touches on the "clique" which has ruled, or attempted to rule, art matters in Boston. If his statements and comments may be accepted, the race of artists in Boston is being rapidly diminished by immigration to New York, and the culture and taste of Boston connoisseurs are only delusions. Besides the illustrations and designs for the use of those who have become afflicted with the prevailing decorative mania, there is a liberal selection of airs and choruses from "Billee Taylor," the latest comic operetta. Published by Montague Marks, 23 Union Square, New York.

FOREIGN.

A movement has been commenced for the purpose of celebrating in a fitting manner the fiftieth anniversary of the passing of the Reform Act of 1832 in England.

The Duke of Cambridge will preside at the annual dinner of the Society of Friends of Foreigners in Distress, which is to be held at the Freemasons' Tavern, on March 23.

The authorities of the Oxford and Cambridge University Presses announce that the publication of the revised version of the New Testament will take place about the middle of May.

An examination has taken place at Brussels of the railway employés, in order to test their eyes. More than one-twentieth of them have been found defective, and consequently will be discharged as being unable to fulfil their functions with a sufficient security for travelers.

Questions of ritual are, it is stated, dividing the clergy of the diocese of Winchester into two well-marked camps. Three hundred of the High Church clergy recently sent a memorial to the Bishop, stating that the immediate need of the Church is a tolerant recognition of divergent ritualistic practice. Eighty-six clergymen of the Evangelical party have now presented a counter-memorial, urging that there has been too much toleration in this direction, and that what is wanted is "more loyal obedience to the bishops." To this, the Bishop sends a guarded reply, deprecating prosecutions that lead to imprisonment, but admitting that, if the clergy had been more dutiful to their bishops, "none of these unhappy proceedings" would have been possible.

The old story of death-bed repentance has just received a new reading. The other Sunday, we are told that the Rev. John Hugh Morgan, of Liverpool, when preaching at the Wesleyan Chapel, Whalley Range, Manchester, read it thus: A person who had sat under a Unitarian minister was at the point of death. The Unitarian pastor was sent for; but, strange to say, he could neither pray nor give the least spiritual consolation. Thereupon, the Unitarian minister was so dissatisfied with his own condition that he turned his back on Unitarianism. We should like to have the details of this case from Mr. Morgan, so that we could verify them. We suspect he has been dealing in "Old Wives' Fables," or possibly this is an old hash re-dished up.—*Unitarian Herald.*

Rada Bay, a Russo-Hindoo lady, who has long been supplying the Moscow *Gazette* with Indian letters intensely hostile to the British Government, tells in her last epistle an extraordinary story about subterranean passages at Djadjmon, near Cawnpore, supposed to be entirely unknown to the English people. The lady was taken there in the summer of 1879 by an Indian patriot named Gulab Singh, or Takur, who profited by the opportunity for extolling the death of Lakshmi Bay, the cousin of Nana Sahib, near the gates of Gwalior. On leaving her guide, the lady asked permission to publish what she had seen, at the risk of directing English attention to these important caverns. Gulab Singh willingly accorded the request. The English, as he puts it, will be either too proud to look for these secret recesses, or else too stupid to find them.—*Lloyd's Weekly.*

Victor Hugo's seventy-ninth birthday (he was born on Feb. 26, 1802) was celebrated in Paris on Sunday by a great popular demonstration. A procession of deputations from Paris and the provinces passed his house in the Avenue d'Eylau, and cheered him enthusiastically. The deputations were joined by large crowds, the number being variously estimated at from one hundred thousand to three hundred thousand. Addresses were presented by the Paris Municipality and other bodies, to which M. Hugo replied; and afterward a great musical and literary festival was held in the Trocadéro, at which M. Louis Blanc presided. At night there was a Victor Hugo concert at the Conservatoire, and at many of the theatres verses were recited in his honor. On Saturday night there was a special performance at the Gaité, after ten years' interval, of the drama of "Lucretia Borgia," in which Mme. Favart appeared in the part of Lucretia. Victor Hugo, in the *Rappel*, thanks "the admirable and generous French people" for the demonstration, "which will be the best day of his life, and for which he will cherish to his latest hour an inexpressible gratitude."—*Pall Mall Budget, March* 4.

JESTINGS.

Two men went a-fishing, and on their return were asked as to their success. "Oh," said one of them, "we had about the same measure of fortune. Brown brought home a perch, and I a pole."

A fashionable young lady was seen blacking her brother's boots the other morning, and the next day she helped to do family washing. It is thought she is fitting herself to become the wife of an Italian count. —*Puck.*

A Milwaukee clergyman, asking a correction in a published report of one of his sermons, remarks: "I do not mind so much being taken for a heretic, but seriously object to anything which will condemn me as a lunatic."

Wishing to pay his friend a compliment, a gentleman remarked, "I hear you have a very industrious wife." "Yes," replied the friend with a melancholy smile, "she is never idle. She always finds something for me to do."

Valid Excuses.—*Landlord:* "Now, Pat, you're well enough off. Surely, you've no valid excuses for not paying the rent." *Tenant:* "Ah, sure, yer honor, but it's a poor *widdy'd* man that I am, wid me crippled ould mother *to rear!*"—*English Paper.*

SPECIAL DONATIONS

To the Free Religious Association, for the Continued Publication of the Free Religious Index.

Paid.

Amount acknowledged up to March 1	$2028.75
Chas. H. Pierce, *New Bedford* (10th assess.)	10.00
S. G. Morgan, " " one year of pledge	25.00
Arthur M. Lee, *New York*	20.00
Thos. Davis, *Indianapolis, Ind.* (10th assess.)	10.00
J. D. Frost, *Providence, R.I.* (10th assess.)	10.00

Pledges.

F. W. Christern, *New York*, annually for 5 years	25.00
R. B. Stone, *Bradford, Pa.*, annually for 5 years	10.00
S. G. Morgan, *New Bedford*, annually for 4 years	25.00
Samuel L. Hill, *Florence*, annually for 4 years	100.00
John L. Whiting, *Boston*	50.00
M. B. Greensfelder, *St. Louis, Mo.* (yearly)	25.00
Clara M. Rotch, *New Bedford*, annually for 4 years	50.00
Miss Emma D. Ireson, *Lynn, Mass.*, annually for 3 years	5.00
James Eddy, *Providence*, annually	50.00
Mrs. Helen B. Bird, *Philadelphia* (10th assess't)	10.00
Thomas Davis, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. Boyd, *Jelloway, Ohio*, annually for 5 years	10.00
Robert Davis, *Lunenburg, Mass.* (annually)	10.00
J. S. Johnson, *Almont, Mich.*, annually for 5 years	10.00

William J. Potter, *Secretary F.R.A.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

Author's American Edition. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 Tremont Place, Boston.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE SIX DISCOURSES
OF
Mr. Samuel B. Weston

Submitted to the Unitarian Committee of Reference in the Leicester Case, together with Mr. Southgate's Will and the Committee's decision, making a pamphlet of 67 pages, can be had at the *Index* Office, or by sending to H. O. Smith, Leicester, Mass.

Price, for single copy, 40 cts.; for two or more copies, 30 cts. each.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

☞ *or sale by Druggists, or by mail*, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,
COUNSELLORS AT LAW,
48 Congress Street, Boston.
GEO. W. PARK. PIPER

Cornell University Library

L. PRANG & CO.'S
Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.
Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 587.
VOL. I., NEW SERIES.—NO. 39.

BOSTON, MASS., THURSDAY, MARCH 31, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE holy man must not be covetous or revengeful or foolish; and he must be versed in the four virtuous inclinations, which are: desiring for all living things the same happiness which one seeks for one's self; training the mind in compassion toward all living things, desiring that they may escape all sorrows either in hell or in other existences, just as a man who sees his friend ill desires nothing so much as his recovery; taking pleasure in all living things, just as playmates are glad when they see one another; and keeping the mind balanced and impartial, with no affection for one more than another.—*Buddha.*

THERE is no greater delight than to be conscious of right within us. If one strive to treat others as he would be treated by them, he shall not fail to come near the perfect life. Every duty is a charge, but the charge of one's self is the root of all others.—*Mencius.*

WHO can deservedly be called a conqueror? He who conquers his rancorous passions, and endeavors to turn his enemy into a friend.—*Rabbi Nathan.*

IF thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go away; first be reconciled to thy brother, and then come and offer thy gift.—*Jesus.*

A BENEFICENT person is like a fountain watering the earth and spreading fertility: it is therefore more delightful and more honorable to give than receive.—*Epicurus.*

NOTHING can work me damage except myself: the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

VIRTUE and true goodness, righteousness and equity, are things truly noble and excellent, lovely and venerable in themselves.—*Dr. Samuel Clarke.*

BENEVOLENCE is a duty. He who frequently practises it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good. When, therefore, it is said, "Thou shalt love thy neighbor as thyself," it is not meant, thou shalt love him first, and do good to him in consequence of that love; but, thou shalt do good to thy neighbor, and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good.—*Emmanuel Kant.*

WHEN the majestic form of Truth approaches, it is easier for a disingenuous mind to start aside into a thicket till she is past, and then reappearing say, "It was not Truth," than to meet her and bow and obey. —*John Foster.*

IT is in the determination to obey the truth and to follow wherever she may lead that the genuine love of truth consists.—*Archbishop Whately.*

ALL true glory rests,
All praise of safety, and all happiness,
Upon the moral law. Egyptian Thebes,
Tyre by the margin of the sounding waves,
Palmyra central in the desert, fell!
And the arts died by which they had been raised.
Call Archimedes from his buried tomb
Upon the plains of vanished Syracuse,
And feelingly the sage shall make report
How insecure, how baseless in itself,
Is that philosophy whose sway is framed
For mere material instruments, how weak
Those arts and high inventions, if unpropped
By virtue. —*Wordsworth.*

CURRENT TOPICS.

ANOTHER earnest soul, struggling for freedom and for opportunity to work for human benefit, repulsed from Unitarian fellowship! Read the story in our long essay to-day.

ACCORDING to the estimates of the eminent German geographers, Messrs. Behm and Wagner, the total population of the earth is now 1,455,923,000; and the increase is nearly one million every month.

THE acquittal of young Kalloch, the other day, in San Francisco, shows how easily the criminal there, under certain conditions, may go "unwhipt of justice." It cannot fail to discourage the friends of law and order on that coast.

THERE is to be no extra session of Congress, and the country is happy. It is a singular commentary on the success of our republican institutions that the people, in these latter years, feel their interests to be *safest* when the very representatives they have chosen as legislators are not legislating.

SOME of the daily journals are speaking of the abandonment of Candahar by the British army, and of the terms of peace offered to the Boers by which their territorial rights are respected, as humiliating to the British government. But, as the British had never the least shadow of a right in the land of the Boers or of the Afghans, Gladstone's administration, instead of being humiliated, is rather to be congratulated on possessing the moral courage to retrace a wrong step,—a virtue not frequent in a strong nation.

THE Pope has discovered that an extensive traffic is carried on in relics of saints and martyrs, a large share of which find a market in this country. He has accordingly put in operation stringent measures to stop the business. It is not a new one, but has always flourished in the Church more or less. It is a matter which its dignitaries, however, have hitherto troubled themselves but little about. But the nineteenth century compels the Pope to take a stand in regard to it that he would not have been obliged to take a few centuries earlier. Thus, the times and the manners change even in the Roman Church with the courses of the suns.

THE New York Children's Aid Society, which transplants neglected children from the streets of that city to good homes in the West, is one of the best philanthropies of the country. It is entirely unsectarian in its aims; yet the *Catholic Review* calls it a Protestant proselyter, and scents a danger in it. It says: "The Catholic Church has lost, and is still losing, through the efforts of the Protestant Children's Aid Society, thousands of children who should be members of its fold. This so-called Aid Society, which is nothing but a proselytizing machine, annually sends West thousands of Catholic children. They are given to none but farmers who are Protestants, and they soon lose under the teaching of their Protestant masters the true faith." We hope this result follows, though it is not the aim. We do not believe that the Society object to *Catholic* farmers, if they find their homes equally good.

AN interesting and important case concerning the taxation of church property has just been decided by the Supreme Court of New Hampshire. The Legislature of that State in 1879 passed a law which provides "that all property, whether real or personal, owned by any church association or corporation, used exclusively for a place of worship, not exceeding ten thousand dollars in value, shall be exempt from taxation; and all such associations or corporations owning church property, whether real or personal, in excess of ten thousand dollars in value, shall be taxed at the same rates as other property for the total valuation of such excess." One of the churches in the city of Manchester taxed under this law brought suit against the city to recover the tax on the ground that the law is both unconstitutional and of the nature of a violation of contract. The court has given a strong decision sustaining the law and dismissing the case. This was probably tried as a test case, and will settle the law for all churches in that State.

IN the last *Christian Register*, Mr. Abraham Firth, the Chairman of the Trustees of the Southgate Will in the Leicester Case, makes his statement. Of course, he agrees with the decision of the referees. But he vigorously takes Rev. E. E. Hale to task for saying that the Leicester society, by reason of the will, has "an iron-clad creed" such as "no other Unitarian church" has. Mr. Firth declares that the Leicester church has the breadth and freedom and *the limitations that belong to all Unitarian Christian churches*, and it has no other." The italics here are ours. He thanks Messrs. Everett and Thayer for their statements. But so far as they rested their decision on the condition that the preacher must be denominationally identified with the Unitarian faith (and this, from what we have heard, appears to have been the strongest point in the minds of the referees generally), does not Mr. Firth rather "give them away," when he adds that he does "not believe that any earnest preacher of 'liberal Christianity,' even if *he did not take the name of Unitarian*, if he were chosen by the society as its minister, would fail to receive the income of the fund"? Again, the italics are ours. He intimates that there may be ministers in "Evangelical pulpits" liberal enough for the purpose. Mr. Firth says that his two colleagues had not seen his statement, but he knows that they are in agreement with him. From this, it would appear that the trustees withheld the fund from Mr. Weston, not primarily because he was not identified with the Unitarian denomination, but because they did not consider that his theology met the terms of the will. It would also seem that they are willing to make the terms of the will quite elastic in the Evangelical direction, but not in the direction toward which the majority of the society appear disposed to move.

Digitized by Google

For the *Free Religious Index.*

THE GREAT DEBATE.

A Picture of the Present Phase of the Struggle between the Old and the New Faith.

BY T. W. CURTIS.

To give vent to any personal grievance is not my aim, nor to treat the reader to an essay learned or abstruse. But the elements of personal history and earnest thought will be found blended together and balancing each other. Though I am compelled to speak of myself, my utterances I trust will hint of no wish or design other than the vindication of the cause of truth. For I am persuaded that my individual experience has more than a private significance, in as much as it illustrates the nature of that controversy between Tradition and Reason, the old and the new, that threatens a crisis in the world's affairs, by generating a new consciousness in the race, causing it to wake as it were from a dream.

The Unitarians have two Theological Schools in this country. The one at Meadville, Pa., I entered in the fall of 1876, expecting to go into the Unitarian ministry. My knowledge of Unitarianism was limited to a perusal of a few of its works, Bartol's *Radical Problems* being among the number. Liberal Christianity imparted to me a spiritual faith built on the intuitions of the soul, with God and immortality for its postulates. In one sense, I adored Jesus of Nazareth, but never dreamed of becoming his follower or taking the name "Christian." In this school's catalogue, it is stated that "no doctrinal test shall ever be made a condition of enjoying any of the opportunities of instruction, except a belief in the divine origin of Christianity." So I went thither to have my faith simplified and strengthened, and to equip myself for the ministry.

But, as I advanced in my studies, I became profoundly impressed with the lack, in the Unitarianism of this period, of adaptation to American civilization and the moral nature of man. A new discovery it was to learn that the Scriptures were the basis of the Unitarian faith; and that while rejecting a part, explaining away a still greater portion, it applied to the balance various methods of interpretation with no approach to uniformity of result in issues great or simple. The resurrection was the pivotal truth of the New Testament to one, unhistoric to another, and of no moment to a third. All that savored of the supernatural would be mercilessly scorned by one, and felt to be the sinews of gospel truth by another. The professors, within hearing of each other's voices, gave directly opposite interpretations to passages of Scripture, to Christ's own words. And students, all believing in "the divine origin of Christianity," were yet Presbyterian, Methodist, Christian, Universalist, and Unitarian. Christ was not God, but treated as if he were. Man was Christ's brother, but treated as if he were not. Man was a son of God, his nature progressive; while inspiration was a thing of the past, and the Christian ideal the summation of all excellence. The Bible, allowed and shown to be fallible, was yet an authority; while Reason was under ban because of its fallibility. Science was praised in general terms, but its method contemned and its results ignored. God's personality was but feebly affirmed, and immortality spoken of in the subjunctive mood. And when one frankly confessed any lack of assurance regarding the personality of God, he at once incurred ill-repute; and yet the keystone of the theologic structure was the dictum of the Hamiltonian philosophy, that the Infinite is the unconditioned of which the mind can form no definite conception. Professing definiteness and simplicity, Unitarianism was yet made up of opposing theories, clashing sentiments that must accustom the tongue to evasion and give congestive chills to the soul. I am aware it is the faith of the brightest and most gifted intellects America has produced. Its communicants are, as a rule, of the cultured and well-to-do in society. But the gospel's peculiar boast is that it is fitted for the poor, the illiterate, and the outcast. The answer is of course, "Times have changed." Though Unitarianism is the faith of those possessed of affluent gifts and fine parts, it is not sure of giving to the soul its true self-poise and manly dignity; for in not a few instances its preachers swing back and forth from Rationalism to Orthodoxy, and some of its leading spirits have passed over to Romanism or agnosticism, clearing the intervening space at a bound. With an abundance of learning, and faith in man for one of its cardinal tenets, its position is that of neutrality or suspense, in the initial stages of reform, both philanthropic and philosophic. Instead of facing the evils of the world with a resolute will, it disguises them with optimistic fancies; instead of recognizing the difficulties of life's problems, discourages attempts at their mastery, by saying to the intellect, "Take heed lest thou fall." With no real doctrinal basis, it yet assumes to have a formula of belief, and, while pointing to Christ as our examplar, will not fellowship the Christ spirit, unless labelled with the name Christian. Professing to be of the spirit and not the letter, it commits itself boldly to neither, availing itself of both by turns for controversial or partisan ends.

These were the views I could not escape, and which I frankly avowed before the close of the third year, when I was to graduate. In a world where compromise, equivocation, and apathy reigned, *to be true to the little light one had* seemed the only true plan of salvation. When I resolved to square my conduct by my highest perceptions of right, with no more parleying with theories of expediency, a new sense of personal responsibility came to me like a revelation. Honesty seemed to have the weighty contents of a creed, and to be of more prime importance than any question of theology, culture, friendship, or salary; and but to comply with its simple behests seemed to be the highest service to humanity or God, and to have in it crucifixions, pain, and glory. "Be not hasty," "act wisely," "wait until you get out of the woods," said the tempter. But this misnamed "wisdom" was to me the curse of curses, that anaconda of worldliness in whose toils man's religious nature was helplessly writhing. Not within so much as without college walls did these evils loom up before my sight. I freely and gladly acknowledge the existence in the school, in its president, among its faculty and students, of capacity and integrity and kind-heartedness. But it was as plain to me as the day that society's ideals were false and low, because its religion was pitched in a wholly false key.

My thoughts crystallized into a few principles, which appeared to offer common standing ground for all who were conscious that the old foundations were loosening, and that new realms of thought were opening before man's vision; who believed that a fresh co-ordination of truth was demanded, while the piety of ages was to be condensed into moral aim and endeavor. I transcribe these principles here:—

Man.

I. We affirm man's right to *free inquiry*, his *natural love* of Truth, and his capacity for the *discovery* and *practice* of it.

Reality.

II. Truth, Justice, and Love are the abiding Reality.

Perfection.

III. Thought, Aspiration, and Endeavor tend to Perfection, Freedom, and Happiness, which are one.

Voices.

IV. We believe in the glory and divinity of all Records that tell of a forward aim and a virtuous deed; in the sacredness of all utterances that voice the needs and aspirations of Humanity.

Authority.

V. Our highest authority is the awakened Conscience, inspired by the convergence of all lines of thought in the Living Present, which some call the voice of REASON, and others the voice of GOD.

Religion.

VI. Trust in the highest revealed in man's better nature and loftier moods, coupled with the effort to render that ideal actual, is Religion.

Right.

VII. On Devotion to the Right hinge the destinies of mankind.

Responsibility.

VIII. Society is an organism; to purify its life currents is the duty of every man and woman.

Progress.

IX. Lights and Helps increase as time moves on; and after-ages will work in a deeper mine, and ascend a higher mount of vision.

Immortality.

X. A noble life is more suggestive than aught else of man's kinship with the Infinite.

Corollary.

State secularization and formation of Ethical Societies.

These principles seemed more affirmative and inspiring than any of the dogmas of the Church, whose typical one is man's fallen, impotent state, which taints Christianity in its most liberal form. These principles express, I believe, the inner spirit, the true ideal of the liberal cause, and are the basis of all action, in Church or State, that is reformatory or upward tending. I was satisfied they were the life of Unitarianism, in as far as it was a distinct movement. And I believed Unitarianism's fear or hatred of Rationalism to be a proof of its lapse from that high moral and spiritual aim that constituted it the vanguard of the world's religious emancipation. I was equally convinced that Liberalism's crude temper and abortive measures were largely due to the timid, halting conservatism of liberal Christianity, which enticed to its standard many brave thinkers and actors, who bound themselves to a life-long apprenticeship to Ecclesiasticism's astute and recondite modes of warfare, which may have the Holy Ghost for their prompter, but possess not a very strong current of human sympathy or courageous purpose.

Scarcely a week before Commencement Day, *it was officially announced to me that the Faculty had decided I could take no part in the graduating exercises for not having appeared at some of the examinations.* So this was given out as the reason for my exclusion from the honors of graduation. The complaint was based on a technicality which would have been made to apply to no one whose belief was of the prescribed pattern. As to devotion to study and the amount of work done, I yield the palm to no graduate of the three years of my residence there. The following petition was entirely voluntary on the part of the signers, one being a teacher of the class in Hebrew, one the assistant librarian, one the superintendent of the Sunday-school, and one a graduate of that year, and all men of mature years and high standing in the school; and, with a single exception, all differed from me in my belief.

To the Board of Instruction of the Meadville Theological School:—

GENTLEMEN,—We, the undersigned, students of the Meadville Theological School, on hearing that the Board of Instruction have resolved to debar Mr. T. W. Curtis from any participation in the graduating exercises of the year, naturally feel the deepest sympathy with him in his painful situation.

We believe that Mr. Curtis has been, on the whole, a faithful student for three years, and that he has only failed to present himself at some of the final examinations through an inadequate sense of their importance, and owing to his having engaged himself in lecturing and other work during the latter part of the present year, in order to provide himself with some support in view of his leaving the school.

Since other students, who have only partially fulfilled the course of study laid down by the Board of Instruction, have nevertheless been allowed to read an essay on Commencement Day, and have publicly received certificates for the course of study taken by them, we respectfully request the Board of Instruction to grant the same privilege to Mr. Curtis.

We, all of us, have the greatest respect for Mr. Curtis, both for his moral worth as a man and his marked ability as a student; and we cannot help feeling that the penalty which the Board of Instruction have imposed on him for the mistake he has made is such as he by no means deserves, being, as we fear it will be considered by all who know the school, nothing short of a public disgrace.

Believing that the Board of Instruction only wish to act justly in this matter, we do not offer this as a protest against their resolution, but only as a request that the Board should be kind enough to consider whether they cannot modify their decision.

(Signed) H. R. WILSON.
W. C. HAWTHORNE.
A. J. FLOYD.
H. H. WOUDE.
JULIUS BLASS.
JOHN TREVOR.

I undertook to organize a Radical Liberal Society in Meadville, the first time such an attempt was ever made there, and met with a response from some as true and worthy people as can anywhere be found, among whom I am proud to include the names of Joseph York and Almina F. Rhodes. Some of the foremost citizens of the place, whose coöperation was expected, were daunted by the cry of "infidelity." The action of the Faculty had stigmatized me as an unbeliever or infidel. This charge will be met by the rehearsal of certain facts or incidents, which, however, have a bearing on the entire question at issue, and so are an essential part of my narrative.

Tyrannical measures were employed to make me bend to the caprice of others. A suggestion was made in the form of advice, and advice so urgent as to seem like a request, that prayer be closed with the formula "Father, Son, and Holy Ghost." This it was simply impossible for me to do, as I had declared in

Digitized by Google

a sermon my resolution never to make use of the name of Christ in any connection not proper to those of other of the world's saints and heroes. Another request was made. On New Year's morning of the last term, I read Tennyson's verses when conducting the chapel exercises,—"Ring out Wild Bells":—

"Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

"Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

And I remember breathing a prayer, burdened with the wish that we might come to know how our task was a double one, making it our duty to unlearn as well as to learn. After this, a request was made, and made obligatory, giving it the complexion of a command, that the students would use in the chapel exercise no book but the Bible. This restriction was unknown in the school for many years, if not from its foundation. Students were allowed to read selections from any author they chose. When my turn came, the request was not obeyed. I began by reading Principle IV., "I believe in the glory and divinity of all records that tell of a forward aim or a virtuous deed, and in the sacredness of all utterances that voice the needs and aspirations of humanity," and followed this with an extract from Channing on the evils of conformity.

The Platform of Principles already referred to was first written on a blackboard for a conference theme, and was received with an almost universal murmur of dissent. One speaker thought the Love of God and Man a much simpler creed. True, I replied, if such a creed were anywhere known. Nowhere on the round globe, in this nineteenth century of the Christian era, is there a Christian church that conditions its fellowship on terms so simple, though it was said that on these two commandments hang all the law and the prophets. Dogma has not only obscured and perverted the terms God and Man and even Love, but has well-nigh emptied them of all meaning. The Principles are these two commandments passed through the prism of the understanding.

In a recitation in Locke, the class were catechized on "fundamental verities." This naturally brought up the question of the authority of Scripture. I gave it as my belief that religious verities were not, and never, in this day, should be made dependent on Scripture for their proof. The professor observed that the people were accustomed to seek them in that way. I thought the method false. He regarded it as convenient, if not the only practicable one. Still, I felt it my duty not to follow it. But who, then, he asked, are you going to get to help you? God, I answered.

One day in class I asked the professor the meaning of the phrase, "the divine origin of Christianity," a belief in which was the only test of admission to the school. He could not say what was its signification when first placed there, but thought it would receive a liberal interpretation to-day. An ex-Catholic priest being present, who seemed keenly alive to the importance of the inquiry, arched his eyebrows significantly, as if he thought the answer no less mysterious than the phrase itself, and wondered how much it was like the old trick of the mother Church to seem to answer a question by not answering it. My inquiry stopped here, though I might have asked: "What *do* the words 'divine' and 'Christianity' mean *now*, professor? If it be said any one can give what meaning he pleases to these words, how can they serve the purpose of a test? Is not the manner in which they are used anything but 'divine,' or, to speak more intelligibly, anything but just and moral?" And still the ghost of an answer would have been forthcoming, and nothing settled with any certainty, perhaps, excepting that the interrogator was void of "Christian" faith and humility.

The use of the Bible was the subject for a conference meeting attended by Faculty and students. The Rev. J. T. Bixby was present, pastor of the Unitarian church, which requires of its converts "to accept the New Testament Scriptures as their authority in matters of faith." The remarks made were fraught with hints of the absurdity or impiety of using any other book than the Bible in religious services. The leader of the meeting and one or two others uttered some very liberal sentiments. I spoke in substance as follows:—

The view so generally expressed surprises me greatly. I see in it neither reason nor piety. It may be consistent enough with the Orthodox belief, but out of keeping with the Unitarian, from which standpoint it is nothing less than fetichism. Do you see no incongruity between the use of the Bible in the manner urged, and the commentary given on it in the adjoining room, which proves it one of the most fallible books, crammed with errors of every description? Do you not have to use a polyglot to get at the meaning of a single verse? And how rarely is it any two persons are even then agreed? Does the Bible not divide mankind into sects? Is it not the shelter of superstitions numberless? Of what crime has it not been the excuse or sanction? See in this group of persons within my hearing the lines of separation it draws, that forestall argument, obstruct sympathy, and caricature devotion! *We are one.* Can we not feel it? Who denies that we are brothers? Not the heart or understanding. But the moment you appeal to Bible texts, we are foes, eternally separate. I yield to none in reverence for the good contained in the Bible. I may commune as deeply, if not so often, with the noble spirit that breathes through many parts of it. But, after all, the spirit is not separable from the letter, never was, never will be, by the mass of worshippers. Nor is that the worst. The Bible has many spirits as it has many Christs; and some of those spirits are devils, which the centuries have not yet succeeded in casting out. One spirit, one Christ only? What is the answer History gives? Suppose the true Christ, or Jesus of Nazareth rather, were to enter our city to-day, would we hail him as "The King of Glory"? *No*, though we *have* his picture on our walls and his praises on our lips. But get at this better *spirit*, then what? Is it not the spirit of Justice and Love, that asks not leave of authority or custom to be, but speaks and acts from a divine necessity, or a commandment from within? Is it not the spirit that existed before the Bible was, and is found where the Bible is not? Said Zoroaster, "He who chooses the right and shuns the base has the Eternal for his friend, brother, and father." This spirit, I believe, bids man declare his independence of the Book, by practical demonstrations that there are other sources of inspiration, other marks of wisdom and goodness. And we know it. Shall we tell the people so? Oh, yes! But how? We want in the pulpit to-day less theory and more principle, less of Scripture phrase and more manhood. The secret of the preacher's art is by example giving force to precept. Few of us believe in vicarious atonement, except as all share in the act as well as in its benefits. And, if we would not have the people lean on a Saviour, the preacher must not lean on a book. Else character will never be formed, and man will be a weakling, a parasite, a slave to the end of time. Religion is not a short cut to heaven, the road is long, the summits are many. Whatever power started or cheers us on our way, we know we are brought every step of it on our own legs. This hugging of the Book seems to me one of the subtlest forms of infidelity. Do we believe in the living God? Then why leap over the heads of so many centuries in search of the divine? Are these eighteen centuries a blank? Is man a cipher? I believe in the existence of Soul. And I believe it better to show by living examples of what the soul is capable than to prove there was a Christ, or that there is a God. Show us the article. That is the best, the only proof of divinity. To know it is to possess it. If God is not in you, the voice of the Eternal can never be heard or obeyed. Reason is man's authority; conscience, his guide; experience, the school of the prophets; the collective wisdom and virtue of the race, the image of the Perfect, the only clew to the science or mystery of Being. And now I want to submit another question. How can our faith be made to rest on Scripture texts, if the professor's learned criticisms have any weight with us? This moment, the Bible, we say, is the rock of our salvation; and we are made to believe that, as the fabled pair who walked in Eden, we may behold above the smile of the Eternal, and beneath the bloom of the amaranth! But the scene is changed. The Bible is being discussed; and we find ourselves afloat on an iceberg, amid blinding mists and a heaving sea. I cannot feel the respect which perhaps I ought to feel for the man whose exegesis, if accepted, would make us all radicals or sceptics, yet who, when we are commanded to read from no book but the Bible, listens unmoved, without the raising of a finger or the winking of an eyelash. Things cannot remain so always, and how are they to be changed?

This "speech," as it was called, was relished by some and not by others. The friendlier comment, however, seemed to imply that what I had said might have been *true*, but was not *wise*. But, if the speech had any significance, I thought it was just this,—that Truth was wisdom, the *highest wisdom*. I felt that more good than harm would follow from stripping off at times all disguise, and having the reality appear, however abrupt or great the transition.

When I thought of organizing a Society in Meadville, I called on the pastor of the Unitarian church, and expressed to him my belief that his congregation would be better suited, and his influence greatly extended, if his church were planted on a more liberal basis, and also stated that I felt sure a majority would vote for a change; and I then promised him an increase at once of at least twenty new members. *No*, he replied, *there is a circle of Christianity outside of which we cannot go.* Wishing to know what that circle was, he replied it was left to each individual to define for himself.

A short time previous to this call on the pastor, the superintendent of the Unitarian Sunday School, entering into the spirit of the new movement, was compelled on conscientious grounds to resign. Being himself a very successful teacher, and the school being large and instructors scarce (and perhaps for some other reason as well), he was desired to remain, and was told that his change of views need not disturb his relations with the school. He was of a different mind. He was a student and on the high road to promotion, but, as it appears, cared more for honor than for honors.

The following is an extract from a letter addressed me by a former attendant on the Unitarian church. It is of recent date, and contains a report concerning myself that has some basis of fact, but carries with it a meaning that is false:—

I am told that you asked to be admitted to the Theological School again, and was refused. I am vexed with you for doing such a thing. Could you after your bold defiance hope for favor. I am sorry; and, since you could be nothing but a radical of the sternest type, why did you desire it? Savonarola recanted; but, when his tortures ceased, he declared it was only through fear of pain. I believe that many thought your position right in the main, and grand; and I am grieved to think what they will now think. The Unitarians are tolerated and spoken kindly of now, because they are willing to compromise for fear of losing a foothold on the stand where men work to elevate their fellows. And indeed it does seem as if the end might justify the means, did we not reflect that no falsehood can be disseminated for good. Unitarianism, in seeking for absolute truth, has found too much. It disables its ministers. They stand in their shaky pulpits, preaching Christ and the Bible, and reciting miracles, when—well, it seems to me a wearying, sickening state of things, and hopeless, did I not believe that in the long run truth must inevitably assert itself. I have little heart to attend church. If I could believe that those who preach believe, I should feel more like listening to them. Pardon my sincerity," etc.

Sincerity needs never to be pardoned. Its place is at the centre of the royal group of heavenly virtues. My correspondence with the president of the school I will give in full, but preface first with a few words. The Unitarian ministers I met during my visit East did not seem disposed to admit that Unitarianism, in any part of its administration, curtailed the freedom of any one. In the *sanctum* of the *Christian Register* (the Unitarian organ), a definition of Christianity was given,—the sense of right and wrong, the love of good, —which I never before heard even faintly whispered. All this was simply bewildering. Besides, I found current among some of my former acquaintances an account of my battle at Meadville that was quite out of keeping with the facts, making it appear more like a personal quarrel than a debate on essential truths. So I resolved to make another and last attempt to have the *real issues* between the school and myself, which I believed to be the pith of the religious controversies of our time, made clear, and put into bold relief. I then wrote to President Livermore, disavowing personal animosities, expressing quite other feelings rather, and repeating briefly those truths to which my allegiance was due, along with an intimation that I was even more than ever anxious for a closer fellowship with those who had these simple aims uppermost in their minds and hearts. What was said about "re-entering the school" will be seen in the letter. I also

Digitized by Google

spoke of a change of method, but not, as I trust it will appear, of the surrender of an iota of principle:—

BRIDGEPORT, CONN., April 18, 1880.

President A. A. Livermore:—

It is nearly a year since I last saw you. The first five months were passed in Meadville and vicinity. My task has not been a very simple one,—lecturing, organizing societies, and issuing a monthly journal. The difficulty of last spring naturally stopped communication between us, and seems to have tended to a rapid, if not complete, estrangement; for three years' attendance at school could not but beget intimate relations between Faculty and students. I, of course, have my theory of the differences that arose between the school and myself; but, though it was my duty to voice them at whatever cost, I was far from unconscious that there were agreements as deep and abiding, though at the time not more sacred.

You know the realities on which my faith rested, however rude their utterance; and their ascendency is even greater than formerly. I believe that God is light, love, and life; and that is my religion, whose aim is to indoctrinate man with this one truth; though I have stronger sympathy with the agnostic than with the preacher whose life is sundered from his creed.

To yourself and the Faculty generally, every student must in time become conscious of a deep debt of gratitude; and I appear to have signally failed in making this manifest. One of my strongest desires is to effect a readjustment of these personal relations.

I have met with more success than I had looked for; but the toil and anxiety have also been greater. It is a hard struggle when one's appeal is uniform,—union for constructive work. There is much that is warring and uncouth in the element with which I have had to deal; yet my conviction gains steadily that no goodness is beyond recall, and that brotherhood must be preached and lived. But a change of method seems to me best. I need companionship in my work.

I have not made up my mind whether it would not be well for me, as I am about to return to Meadville (providing permission were given), *to finish the review of studies* omitted last year. Should like to hear from you, if this communication has any interest for you, and you have any suggestions to make. Most respectfully,

T. W. CURTIS.

MEADVILLE, PA., April 27, 1880.

My dear Mr. Curtis:—

Your favor of late date is received. Certainly, we always retain an affectionate interest in the young men who have been under our instruction. We follow them wherever they go; and, however far we may think they wander from right and truth, we still remember how many are the temptations which beset them, and how wild are the speculations, as in the old French Revolution, which are abroad, and which they must meet and overcome or be overcome by them.

I am happy to learn by your letter that you have become convinced of the need and value of union and cooperation. All our works as Unitarians or Liberals have been more or less marred and hindered by an extreme and intolerant Individualism. Even Mr. Abbot has come to recognize that "the Consensus of the Competent," whatever that may be, is indispensable to the search for and application of the truth.

As to your suggestion, rather hinted than stated, of returning here and studying for examination, the Board of Instruction, when the matter was laid before them, declined to reopen the issues of last spring. This they regard as better for you and better for them. As long as neither party has apparently changed its ground in any important respect, the attempt of reconsideration would only be a loss, and not a gain. When you come to Meadville, call and see me, and I can more fully explain to you all these matters. In the mean time, I hope you may find some congenial sphere of duty and labor.

Very truly yours, A. A. LIVERMORE.

Is there any recantation in my letter? Not a syllable. President Livermore's reply testifies as much,—"*as long as neither party has changed its ground in any important respect.*" It is unwittingly implied or openly confessed that the difference between us was of the kind evidenced by my narrative, and which I have claimed and they have denied,—an heretical tendency of faith on my part. This is plain from the whole tenor of the reply to my letter. "*However far we may think they wander from right and truth,*" hints (how very gently!) at my wide divergence from Unitarian belief. Under these circumstances, I agree with President Livermore that "*it would be useless to reopen the issues of last spring.*" An article written about the time of the correspondence, for a Unitarian journal, on the "Objects and Aims" of the Meadville Theological School, is almost as full of Christ as a Catholic Breviary. It was because my vows were plighted to humanity and to the right that "*any attempt at reconsideration would be a loss, and not a gain.*" If the privilege of formal graduation had been allowed me, it would have been a lowering of the flag bearing the Christian-test-oath inscription of "*the divine origin of Christianity,*" and substituting for it Light, Liberty, Right, or putting it in words that do not mean anything, everything, and nothing.

I had no need of a certificate, as there is nothing to prevent my entering the pulpit any day but the proper guarantee of the preacher's freedom. The societies I have organized are beginnings. Time will be required for them to develop to the point where systematic work can be taken up.

Said George W. Curtis at a Unitarian festival in Boston, "Unitarianism's creed is liberty." He might have said, Its boast is that it has no creed. Rev. J. H. Allen, of Harvard, puts it in this wise, "Unitarians have always regarded creeds as unchristian and mischievous." The Rev. Dr. Bellows, of New York, tells us that "the Universalist and Christian Churches are founded on the written word, and the Unitarian on the eternal word that can never be stereotyped." History confronts these gentlemen with a far different story. Why, does not the platform of the National Unitarian Conference contain these words?—"We reaffirm our allegiance to the gospel of Jesus Christ, our Lord and Master, and invite all to our fellowship who wish to become followers of Christ." Is it not true that Channing's definition of the term Liberal Christian is the Unitarian creed? "One who repels all tests of Christian character and fellowship but the words of Jesus Christ and his inspired apostles." This may appear very clear and simple to some; but it has all the essentials of a creed, excepting I should say those very qualities of clearness and simplicity. Says Bartol: "If nothing be true, why was a trumpet ever blown? I was planted in the Church, and uphold the Christian standard." Now, what certainty is there in that sound? Is the fault with our ears or with the trumpet?

Notice the guarded and hesitating manner in which the recent able editor of the *Christian Register*, Mr. Ames, expresses himself: "The time may come—we hope and toil for it—when all whose ruling principle is love of the Lord and the neighbor," etc.,—the rest may be easily guessed. What is meant by "*the Lord*"? Christ or God, or either, or both? Is it meant that those whose ruling principle now is love of God and Man (that is, pure Theism) are outside of his communion? The inference seems plain, and is certainly justified by facts. Even James Martineau hedges that way, giving the sanction of his great name to this retrograde theory. What of Parker, Newman, Cobbe, Abbot, Potter, Conway, Towne, and others, whose name is legion, and who are found among all ranks, in all conditions of life? Western Unitarianism invites all to its standard "who desire to aid in building up the Kingdom of God." Whether this is a movement in the right direction depends on the spirit that animates it. One whom we understand to be prominent in its councils publishes a pamphlet, entitled "Christ or the Creeds." It will never do. A *Creedal* Christ is the *Christian* Creed. The spiritual instinct takes quick alarm when beckoned toward affiliation with those who treat it with contempt; and that instinct is the sense of right and wrong, the love of good. It has attained its majority, and rests no longer on Scripture proof or ceremonial rite. Thought, affection, will, are elemental forces that have the universe at their back. He who believes that Truth, Justice, and Love are the inspiring and formative principles of human life and conduct is a fit candidate for the pulpit. I am glad to learn that the following test is favored by Minot J. Savage: "Those who believe in Truth and Duty, and are trying to organize these into the lives of men."

Emerson is reported saying, "Why not give the most favorable interpretation to Christianity?" Because every interpretation yet given has been supposed the most favorable. Emerson's own would be ridiculed by every professed Christian. Nay, the very use of the word "favorable" in such a connection is an affront to Christianity. Had Emerson through his life acted on his own suggestion, he would to-day not have been Emerson. Let Christ be ever so perfect, his words ever so true, it does not become man to be the follower of any one but the Impersonal Reason. I ask, why not give the most "favorable interpretation," to God's or man's nature, which would not keep him forever bound to a name or a book? But I suspect Emerson has been misquoted, or that he has misquoted himself,—just as I believe that Abbot's words are misinterpreted by President Livermore, and that the author of the Consensus of the Competent came near sacrificing a principle to a formula,—the principle of freedom and right, whose chosen apostle Francis Abbot has certainly been. I do not question the existence of the Consensus of the Competent; but the all-important question is, How are its judgments and decisions to take effect? The democratic principle is coming more and more to prevail in Church and State. Because intelligence is spreading fast, and manhood's glory wakes on the brow of the masses, the toiling, low-born millions.

"Make no more giants, God,
But elevate the world at once,"

is the prayer of every spirit abreast of the times. It is mortifying to hear radicals (theistic or agnostic) echoing the cant of Orthodoxy of the feebleness and impotence of human reason. The court of commonsense tries all. The tendency is less and less toward a hierarchy of service, and more and more toward mutuality and equality.

I am not opposed to creeds: the only question is, Are they honest, are they true? A creed is but an outline of general truths or universal principles, tested and verified by experience. Felix Adler is right in saying as a matter of emphasis, "Deeds, not creeds"; but the better, truer form of expression is, Let principles shine through facts. The Free Religious Association has its creed. "The practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature," means something. Can an orthodox Christian stand on this platform? Not unless it be possible to serve two masters. He would be welcomed of course, but as a subject of any of the monarchies of Europe would be welcomed to our shores.

The spirit of the movement is the placing of the emphasis on the Here and the Now, as the method of interrogating the Infinite; and the love of and devotion to the human, as the readiest and truest means of access to the Divine. Be not a contemner of creeds; but be not caught within the magic circle of that wizard of the mind, sentimental vagueness,—the hierophant of liberal Christianity. And fear not to know that to believe really and truly in the fathomless Godhead with which we are surrounded is "atheistical," and that to rest all worth on the adamantine base of manhood is to place one's self outside the pale of Christianity.

For the *Free Religious Index.*

CHRISTIANITY: MR. CHADWICK'S DEFINITION OF IT.

Mr. Chadwick's sermon, entitled "Are we still Christians?" in the *Index* of March 17, is a valuable contribution toward accuracy in the idea of what Christianity is. He represents it to be that "stream of tendency" which, flowing from the heart of Jesus, and illustrated in his life, has descended with constantly widening influence to our own time, and has been a main factor in freedom, progress, and civilization, as well as in religion, thus entitling its author to special reverence among religious teachers.

Heartily conceding that this language justly describes the stream of tendency that really proceeded from Jesus, and his just preëminence among the founders of religions, I wish we might have from so competent a critic as Mr. Chadwick an answer to this farther question: Did not the stream of tendency proceeding from Jesus receive such addition or modification from Paul as to make *what is now popularly accepted as Christianity* referable rather to him than to Jesus?

It has been customary among commentators to characterize as "Pauline" certain of the New Testament writings of later date than the Epistles of Paul. If the doctrine formulated in the creeds and preached in the pulpits of nine-tenths of the churches called Christian should express its origin in its name, would not that name be Paulism rather than Jesuism? Did not the thing now recognized as Christianity both in the Church and the world proceed rather from Paul than from Jesus?

The essence, the core, of Paul's theology and religion, seem to me to be expressed in his oft repeated formula, "the Lord Jesus Christ." He, a Jew and a Pharisee, of course meant by "the Christ" just what his Hebrew prophets meant; namely, a deliverer and a ruler. The expectations of those who first called Jesus "Son of David" and "King of Israel" had been disappointed by his crucifixion; but Paul still claimed him as the Christ, because (as he elaborately explains to the Thessalonians and the Corinthians) he confidently expected a second coming of Jesus in the clouds, to be a ruler and deliverer, armed with supernatural power and exercising absolute authority, and all this within Paul's lifetime. The writer of the Acts of the Apostles (long afterward) continued the use of Paul's favorite expression, "the Lord Jesus Christ"; and the various Christian Churches have continued its use in creed, sermon, and prayer to the present day. Moreover, in a vast majority of those Churches, nothing would sooner stamp a member as heterodox and apostate than a refusal to recognize Jesus as the Christ, or to accept him as rightfully ruler and Lord. I conclude, therefore, that such recognition and such acceptance are essential and specially characteristic parts of Christianity.

The Gospels represent that Jesus, after long solicitation by his disciples and apostles, first admitted that he was the Messiah, and afterward clearly *claimed* that dignity; and Mr. Chadwick, seeming to allow the correctness of this representation, assumes that he accepted Messiahship "in his own sense of the word," a sense "quite peculiar to himself," and thus different from the original one.

Such a claim as this really made by Jesus would carry great weight with it. If we could believe the orthodox assumption that those Gospels were written by inspiration of God, giving us the words of Jesus precisely as they were uttered, the matter would be very plain. But not only is this assumption proved unfounded and indefensible, but the critical research of the last forty years has thrown serious doubt upon the claims heretofore made in regard to the date and authorship of those narratives. The inquiries of Davidson in England, of Kuenen in Holland, and of Mr. Charles B. Waite in this country, conducted independently of each other, seem to make it doubtful whether either of those Gospels was written by any contemporary of Jesus, and of course *very* doubtful whether either his words or his meaning have always been correctly recorded.

Doubts like these will seem shocking to devotees of the orthodox creed and traditions, to whom the corroboration of them by farther research would appear to involve utter loss of the Sermon on the Mount and the Golden Rule. But the rationalist will understand that what we recognize as just and true, as noble and soul-inspiring, in the reported words of Jesus, will re-

Digitized by Google

tain those qualities, and will remain our assured possession, whatever may be decided respecting the vehicle by which they come to us. Moreover, if the later criticism should prove correct, one real difficulty in regard to Jesus would be removed, since we might fairly attribute to errors in the record, rather than to Jesus himself, some of the mistakes which the Gospels represent him to have made: such as the declaration that Moses wrote of him; the reference to the Pentateuch and the Psalms as containing allusions to him; the allusion to an assumed statement of the Hebrew scriptures that he should be raised from the dead the third day; and predictions on his own account,—first, that he should lie three days and three nights in the earth, and afterward that he should come again in the clouds, with power and great glory, during the lifetime of those who heard him. That all these were mistakes is now certain. Thinking highly, as I do, of the wisdom as well as the goodness of Jesus, I should welcome any evidence fairly showing that neither these, nor the claim of Messiahship, were *his* mistakes.

It seems an unfortunate feature in Mr. Chadwick's definition of Christianity that it assigns to one who thinks so clearly and who speaks and writes with such logical precision as Francis E. Abbot a place which that gentleman distinctly and systematically repudiates. There are plenty of people too little introspective, and with too little mental development, rightly to appreciate their own position, either intellectually or spiritually. But Mr. Abbot is of a very different class.

Mr. Chadwick, I think, speaks too strongly when he says that "it is not origin and derivation, but use, that decides the right meaning of words." Both these factors should be considered in determining the right meaning. Sometimes one is predominant, sometimes the other. The most satisfactory cases are where popular use coincides with the appropriate derivative meaning. But it is also certain that many words are grossly misused in common speech and writing. We frequently hear the most ludicrous misapplication of the epithets "splendid," "magnificent," "perfectly lovely." The words "blasphemy," "blasphemer," "infidel," "atheist," are applied incorrectly far oftener than correctly in popular language. The word "freethinker," highly honorable by derivation, has become a vituperative epithet through pertinacious misuse. The word "restive" is generally used, even by practised writers, in a sense not only different from, but opposite to, its dictionary meaning. What I wish is that intelligent people, who appreciate the importance of accuracy in language, should make an effort to attain it in speech and writing, especially upon subjects so important and so much discussed as Christianity.

C. K. W.

For the *Free Religious Index.*

A WORD ABOUT EMERSON.

I was much interested in what was said about Emerson in the *Index* of February 24. As Mr. F. M. Holland suggests, the key to Emerson's thought is to be found in Schelling. Yet I do not think he was much indebted to that philosopher, except as his system was diluted through Coleridge. In fact, Emerson received the foundations of his thinking from the very same sources where Schelling obtained his leading ideas, in the Neo-Platonists and from the German mystics before the Reformation. Emerson early read Plotinus and Proclus, and everywhere the influence of their thought is to be seen in his pages. That influence may be seen in his *Nature* more distinctly than elsewhere. Soon after leaving the pulpit, he was reading Eckhart, Tauler, and Boehme, the great German mystics. Eckhart has been called the father of German thinking, and he is so more truly than any other. In him, both Schelling and Hegel found the beginning of their systems. In these three men, Emerson found the superstructure of his thinking. To the later philosophers, Kant, Fichte, Schelling, and Hegel, I do not think he was very largely indebted. I am inclined to think the key to Emerson will be found in Eckhart. Yet it must not be forgotten that he has been wide-reaching in his absorption of the ideas of others, but, more than that, that he is largely an original thinker. He belongs undoubtedly in that line of thinkers who have followed down from Plato through the Neo-Platonists, Plotinus, Proclus, Eckhart, Tauler, Boehme, Schelling, Coleridge, and Alcott; but he is wider-minded than any of these men, and has built on this foundation, with materials gathered from many sources, an edifice of his own designing.

I was glad to read Mr. Mead's article, and remember how much I liked it a year ago, when it formed a portion of one of his lectures in Wesleyan Hall. I am sure there has been no change in Mr. Emerson's religious sentiments. His own neighbors at Concord scout the idea so much as to think it quite beneath recognition by a denial.

It occurs to me, in this connection, that those who criticise the philosophy of Emerson and Carlyle quite overlook our debt to those men. There are two methods of judging of a philosophy,—either as to its ability to stand the tests of experiment, logic, and reason, or as to the influence it has exerted in the world. By the last method, the intuitive or German philosophy does not come off so far short as some of its critics would have us think. The quickening, liberalizing power of this method of thought is everywhere felt in our century. Let any one read Hildebrand's lectures on "German Thought," who would know how deep and wide-reaching are the results of that method. In some of the best directions, the scientific method cannot show results that will at all compare with it. It has been one of the most fruitful movements the world has ever known. What it has accomplished ought to secure it a just recognition, and I am decidedly inclined to think that what it has accomplished is quite proof enough that it has not been superseded by the scientific method.

GEO. W. COOKE.

For the *Free Religious Index.*

SPIRIT AND ORGANIZATION.

The doctrine that man is a spirit served by organs is as old as reflective thought, and is a probable and reasonable statement. Shakespeare says we are such stuff as dreams are made of, and our little life is rounded with a sleep. And any one who has ever dropped a sounding line into the depths of his own nature or exercised much self-introspection,

> "Becoming aware of his life's flow
> And hearing its winding murmur,"

will accept Shakespeare's diction as literally true. The primitive thinkers, or philosophers, as they modestly styled themselves, not pretending to win, but only to woo truth, upon subjecting the sensible world to the scrutiny of their reflective thought, pronounced it merely *an appearance*, solid-seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with an additional sense or senses, it would be no longer the world which it seems to be to us, constituted as we are at present, but quite another affair. The doctrine that we are essentially spirits is not a doctrine of yesterday, first announced by our *soi-disant* Spiritualists. It is as old, as we have said, as reflective thought. Power is an all-inclusive word in the universe, covering both mind and matter; and all force or power is in the last analysis spiritual. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not luminous. Light, sound, odors, tastes, exist nowhere except in ourselves; for, in the sublime phrase of Lewes, "Nature, in her *insentient* solitude, is eternal darkness and eternal silence." The above proposition now goes without saying in this age of a dynamical philosophy of matter. Even extension itself is subjective. Matter is the pliant garment of spirit, which is constantly woven "in the roaring loom of Time." What is matter? Mill answers, "A human sensation." Not that we are all-in-all, because there is a Power, not ourselves, constantly interacting with our inner self, and thus producing the phenomenal world which environs us. Mill says our feelings and thoughts are the only things which we directly know to be real. Matter is a mere assumption to account for our sensations. Instead of the world containing us, it is being constantly created by us in connection with the eternal animating Power, for which or whom there is no name. Thus is modern thought, so far from being materialistic, as the theological reactionists affirm, idealizing matter, and thus

> "Melts things which are to things which seem,
> And solid nature to a dream."

As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the science and thought of this century idealize matter into a vibratory force or power. Spiritualism, then, is not a word that can be degraded by charlatans or appropriated by them. It is a word of the sublimest import. Death, which Mill defines to be a mere cessation of the stimulus of the sensible world, makes us ghosts pure and simple, or clothes us with a more subtile, pervasive, and beautiful corporeity. But I do not propose to speculate upon "the land of souls," as Byron calls it, or "the undiscovered country from whose bourne no traveller returns," as a greater than Byron denominates it. Thither we all migrate, sooner or later, and migrate to stay. The migration is evidently not much of a journey. It is simply a change of corporeal costume. There is no occasion for a return to this sphere. The vulgar ghost belief is a morbid, subjective affair. Nervous disease and enthusiasm easily enable their subjects to see ghosts both sleeping and waking. A man who persistently outrages his nervous system by drunkenness and debauchery will, sooner or later, be brought to a bodily and mental condition in which he can realize Dante's *Inferno*, and find it no mere imagination of a great poet. Thus is nervous disease itself, whether the result of criminal self-abuse or not, a terrible witness to the supremacy of spirit over organization. In the light, then, of current physiology and psychology, the human body is literally a breathing-house, not made with hands, as Coleridge calls it, exactly adapted to the temporal and temporary use of the spirit or "inner man," who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenues of distinct classes of sensations, pleasurable or otherwise. Brain, lungs, stomach, heart, and bowels are all organs of spirit, each with a special significance and function. The brain is as supreme in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with its intricate nerve-labyrinths, of the mind or regulative faculty, which is enthroned in it as in a citadel. The lungs give buoyancy, animation, and locomotiveness. The great Swedenborgian psycho-physiologist, Wilkinson, likens them to a balloon tethered in the chest. He says: "The breathing lungs are the barometer that indicate the peace or the power or the storm of the soul; the heart is the animal man himself; hearing is a new-born palace of the air, whose shakes are music and whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape, in the gloss of that glory which is an image of the truth."

B. W. B.

THE cruelty of the Coercion Act is that it places two hundred thousand tenants, with holdings under ten acres, at the mercy of the landlords, who may evict them without compensation whenever they please; for, of course, one good harvest is not enough to enable arrears to be paid up which were caused by several bad ones. Already the landlords are gloating over their vengeance, and announcing that, now they have the government to protect them, they will act with energy,—or, in other words, turn thousands out of their homes to starve, as Mr. Gladstone said last year, on the road.—*London Truth.*

POETRY.

For the *Free Religious Index.*

THE TREASURE AND THE HAND.

When I dive in the sea and return with no pearl,
As, all dripping, I come once again to the strand,
No complaint at the covetous sea do I hurl;
For I know that the blame is alone in my hand.
An abundance of pearls overspread the deep sand,
But an unlucky fortune has blinded my hand.
Over riches unsounded the bright billows curl,
And no curse but a blessing upon them I swirl.
Oh, I never will stand with the arrogant band
Who their fingers at Fate still conceitedly twirl.
Lord of Fate! let a smile from thy features unfurl,
And remove the unfortunate luck of my hand!

SELF-SURPRISE.

If thou wouldst know thyself as thou art known by God alone,
Conceive thyself as wholly to thyself unknown:
Then for thy secret traits in silent ambush lie,
And see what starts when strong temptations travel by.

W. R. ALGER.

Digitized by Google

The Free Religious Index.

BOSTON, MARCH 31, 1881

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

AN association has been organized in Chicago, called the Colegrove Book Company, which is hereafter to undertake the publication of *Unity*, and will secure for it a better financial basis. We congratulate this liberal organ of "Western Unitarianism" on its improved prospects. The same company is also to publish *Little Unity*, which, being translated, means Unity for Little Folks.

WE must again remind our contributors of the limitations of our columns, and of the necessity of brevity. We have discovered a new meaning in the old saying, "Art is long." Judging from a pile of communications in our editorial drawer, for which each week we in vain seek room to print, it means the art of writing for newspapers. Patience, friends. Some of your productions will come at last, though, perhaps, in some cases curtailed of their fair proportions; and some of them may, alas! have become obsolete before there is any chance for them. Let us whisper a secret in your ear. If you want to see your article soon, make it short. Of course, you will make it good.

THE Western Unitarian Sunday School Society (office at 75 Madison Street, Chicago) has published a programme of an Easter service, arranged by Rev. Samuel Longfellow. It consists of selections for reading, hymns, and music, and, like all of Mr. Longfellow's work, is characterized by spiritual refinement, simplicity, and reverence. In doctrine, it is theistic, but not theologically Christian. The key-note of its thought is the renewal of life in nature and man, but it has nothing to say of the Christian legend of the resurrection of Jesus. Though meant specially for Sunday-schools, it would not be out of place in assemblies of older people. The Western society that publishes will furnish it at the rate of $2.50 for one hundred copies.

WASTED POWER.

We find in some of our Evangelical exchanges the statements that somewhat more than a million copies of the Bible are printed in the English language every year; that it has been translated into two hundred and twenty-six different languages and dialects; and that it is estimated there must be one hundred and fifty-four millions of copies in circulation throughout the world. By this calculation, the printing-press is producing more than three thousand English Bibles every day,—not counting the Sundays, when even the manufacture of Bibles has to stop. These figures furnish food for reflection.

We wish we had by us the means of making a correct estimate of the cost of these Bibles in money. Suppose we put it at only one dollar a copy, meaning by that the average cost of the manufacture of each Bible, Old and New Testament together, of all the many editions and sizes,—a sum, probably, much below the actual average. Even this would make the large sum of more than one million dollars spent annually in the production of Bibles in the English language alone. But what the actual cost may be is not the fact of chief importance in the point we wish now to make, which is this: Whatever the cost of producing this million of Bibles every year, it may be reduced to one one-hundreth part of itself without any loss, but rather benefit, to mankind; and the entire power physical and mental now expended in this business of Bible-manufacturing may be profitably reduced in the same proportion. The reasoning by which we arrive at this clear conclusion is in this manner.

The portions of the Bible, taking Old and New Testaments together, which are of real value for moral and spiritual use, are not more than one one-hundredth part of the whole. Even those people who read the Bible because they believe it given by special inspiration from God, if they read with true spiritual discernment and for spiritual profit, read only a comparatively small part of it. Now, if these portions were selected and printed in a volume by themselves, we should have all that is requisite for general circulation. We may concede, even from the most liberal point of view, that all the rest of the Bible may have a certain value to the archæologist and the historian. Though having little value *as* history, it may yet be valuable *to* history, especially to the history of religious development. And hence editions of the Bible in complete form would still be needed in general libraries and for the uses of scholarship. But, for general use, a little book, small enough to be carried conveniently in one's pocket, and yet printed in good type, would contain everything essential for moral instruction from the whole Bible.

And we venture to believe such a volume would get more readers, certainly more edified readers, than the Bible now gets. Of what possible use is it to read the Bible chapter after chapter in order, as is frequently done as a matter of duty, in families and churches and by individuals privately? Much of the time thus spent is simply wasted. Nay, it is worse than wasted; for the people do it with an idea of performing a religious duty, when there may be no religion nor benefit in the act whatever. We were once in a large boarding-school for boys where the Bible was publicly read in this way, morning and evening, in the assembled school. Nothing was omitted, not even the genealogies nor the driest chapters of Chronicles nor the bloodiest of Judges, nor the parts that to-day would be expurgated from all books intended to be read in the family circle. The exercise, we firmly believe, not only did no good, but did positive harm. We were taught to believe that this throughout was God's book, not to be questioned in any part or particular. And yet our hearts and consciences, if they acted at all, could not help questioning many things that we heard read from it. It was simply the superstition about the book as containing a special message from the heavens that kept up this irrational way of reading it, chapter after chapter, verse after verse, from Genesis to Revelation. Every part was alike held to be sacred, and read with the same unreasoning solemnity, and the same lack of moral and spiritual discrimination.

And the same superstitious belief about the Bible keeps up the printing of it entire, from first of Genesis to last of Revelation, at the rate of three thousand copies a day in the English tongue alone. Ninety-nine hundredths of each of these three thousand books, issued daily from the printing-press consist of matter that has no more bearing on humanity's moral and spiritual needs in this century than has a thousand years old Chinese Geography. Think of the enormous expenditure of time and labor and money thus wasted in the printing and multiplying of this vast mass of outgrown primitive literature! This theory of the Bible makes it, in fact, an idol, a fetich; and it is manufactured as such. But idols and fetiches can be made at much less cost. And it is quite time that the highest civilization of the world should have advanced beyond the idea that it is necessary for the salvation of mankind to reprint, by the million copies every year, every book and chapter and verse of the King James version of the Bible. If it is a question, not of fetich, but of moral and spiritual benefit, then from the same materials, for a hundredth part of the outlay, a better Bible could be made.

LIBERAL SUNDAY-SCHOOLS.

The subject of Sunday-school instruction seems to be arousing new interest in the liberal minds of the community. The excessive abuse of dogmatic theological instruction of the young created such a prejudice against these schools as led the last generation of liberals to dispense with them altogether. Mr. Emerson asked, "Why drag the dead weight of the Sunday-school?" and we mostly concluded to let it alone.

But, in the progress of time, we see that the religious nature must have food and guidance, and that, if we do not provide it for our children, they will get it elsewhere, and such as we do not wish them to have; and, as we rightly demand only secular instruction in the compulsory public school system, we must seek other means to furnish the young with what they require.

Without going more fully into the subject now, I wish to call attention to the lesson papers in the *Index*, which are being prepared to help teachers. It is extremely difficult to find a sufficient number of wise and experienced teachers for our schools. The young and inexperienced need a text to guide and help them. Mr. Janes' lessons furnish help to understanding the historical side of religion and its development in life; while Mr. Hinckley, by his admirable scientific lessons, is bringing up the other side, the relation to nature. These are good beginnings and preparations; but, in the Sunday-school, we ask that science shall be taught religiously,—that is, not alone as nature seen by the intellect, but as emblematic of spiritual truths. Yet, as Mr. Hinckley suggests by his questions, these thoughts should rather be awakened in the child's mind than given to him. So, too, the Sunday-school has not done its work, unless the great fact of Law in the Material World leads to the

Digitized by Google

recognition of the Moral Law, the great principle of Duty.

Professor Hall is said to have commented upon the danger of leaving the instruction of religion in such inexperienced hands as is done in America. Any one willing to take a class in Sunday-school can do so, and hear the catechism or the lessons in a text-book; but really to make the school what a noble worker said lately one liberal Sunday-school had been to her, "an awakening into active moral life," requires the rarest and noblest qualities in a teacher. We are glad to find that our young people are hungering and thirsting for religious knowledge. Let us try to give them bread, not stone. E. D. C.

DR. NEWMAN'S BALAAMIC THEORY.

The Rev. Dr. J. P. Newman, widely known at one time as President Grant's minister, then as Chaplain of the United States Senate, subsequently Inspector of Consuls, etc., and now, we believe, pastor of a Methodist society in New York City, delivered a sermon to "an immense congregation" in Music Hall, Cincinnati, last May, on the comparative antiquity of the sacred books of the great religions of the world. The sermon is unique. Its fervid—we scarcely like to say bombastic—Methodist rhetoric brought down the house in repeated rounds of applause, and it has since been reprinted and commended as a "masterly discourse." We read the sermon with unusual interest, and can honestly commend it, if not as a masterly production, yet as thoroughly enjoyable reading,—enjoyable, that is, by any one who has a taste for opera bouffé, and who does not suffer from over-acute religious sensibilities. Newman concedes that the Bible is going to have a hard time; that the publication of the coming translations of the sacred books of the East will lead to quotations from them, and comparisons between them and the Bible. He admits, moreover, that in these books are to be found nearly all the fundamental doctrines of the Bible. He admits also that Confucius, Sakya-Muni, and others, including Plato and Socrates, have received a measure of the divine illumination; and that we must admit inspiration outside of the narrow circle of the Hebrew prophets and apostles. But he guards himself, he says: only the writers of the Bible have received "credentials" worthy our intelligent faith, although he apparently forgets to tell us anything of the nature of these supposed "credentials."

After these significant admissions, he lays down his main proposition, which is that "Moses has a clear margin of about three hundred years beyond the oldest of the writers of these other books." He assumes that, "if there is any fact that is fixed in the history of the world, it is this: that one thousand five hundred years before Christ Moses lived, that Moses wrote, that he wrote the Pentateuch, and that the Pentateuch has come down to us in all its integrity."

Having proved to his own satisfaction (by a rigid suppression of all unpleasant historic facts, and of all the results of modern Biblical criticism) that Moses has the "clear margin" above mentioned, his next task is to show in what way the "powerful truths" of the Pentateuch were propagated to the ends of the earth. And it is here that Dr. Newman's peculiar genius is exhibited in full strength. After speaking vaguely of the origin of the Hindus, of Hebrew colonies in China, of the extent of Solomon's kingdom, of the travels of Jewish merchants, etc., and giving the impression that in some way these things were related to and helped his argument, he refers to Zoroaster and Balaam as residents of neighboring lands, and asserts triumphantly that Balaam knew Moses, that Balaam saw the Pentateuch, and that Balaam therefore stands forth as the divinely appointed channel by which the stream proceeding from the Pentateuch, "the source of all the sweet promises that gladden the soul," was conducted to an expectant world.

No one, of course, can be so dead to every feeling of appreciation of the audaciously sublime as to ask for Dr. Newman's authority for the statements that Balaam knew Moses and that Balaam saw the Pentateuch. Genius of this kind is its own authority. And we know that nothing but what a very respectable journal calls "pure cussedness" could induce any one to be malicious enough to suggest that, according to the legend, the angel of the Lord told Balaam that, if his ass had not turned out of the way, he would have slain the soothsayer with a sword; and, therefore, a strict logical completion of this theory might require the credit of the world's salvation to be awarded to the keen insight of Balaam's ass. We purposely refrain from any attempt to improve or to comment upon this original Balaamic theory, and have written this brief account of it only to do what little we can to insure to Newman's brilliant discovery the measure of immortality which it surely deserves. R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

A new thing under the sun, so far as we know, has just been inaugurated in New York. It is nothing less important than a "School for Plumbers," just opened in the Metropolitan Museum of Art. It starts off with eighty-five pupils, and bids fair to be in every way a success. In view of the sanitary importance of good plumbing, and the evils attending poor work, we consider this a movement in the right direction, that should be imitated in every city.

We are glad to see that the State of Indiana, which has been somewhat backward in its benevolent enterprises, gives some promise of redeeming its character in this respect. A bill has been introduced into the Legislature to create a State Board of Health, and another provides for a State Board of Charities. In his inaugural address, the governor suggested the creation of a Board of Charities. Efforts are also making toward the regulation of the practice of medicine. A strong movement is on foot to provide a school for the seven hundred pauper children of the State, all of whom are now in the county poor-houses. All these movements show there are right-minded and right-hearted people in Indiana; but we believe none of these efforts have as yet been successful. It will take much agitation, in such a State, to secure these improvements; but persistent agitation will at last have its reward. One has but to encounter the deep-set apathy and bigotry in regard to such reforms, in a State like Indiana, to realize how great the need there is yet for benevolent work of a practical sort. Seven hundred children in pauper houses! What other comment is needed in regard to the humanitarian spirit of a great State, which permits such an evil within its borders? G. W. C.

The *Christian Register* contains this notice of a retiring professor at Cambridge, who has long been known, not only as one of the most learned and eminent ministers of the Unitarian denomination, but also distinguished in the literature of the country as an accomplished writer and thinker: "It is nine years since Dr. Hedge removed from his parish at Brookline to take the Chair of German at Cambridge. With the completion of his present course of lectures on German Literature, of which he is an acknowledged master, his connection with the University will cease, much to the regret of officers and students. A distinguished Professor of High German in Jena has been invited to succeed him, but has declined."

For the *Free Religious Index.*

THE LEGENDS OF KRISHNA.

In response to my query as to the authority for the 25th of December being the birthday of Krishna, Jean Story refers me to Lemprière's Classical Dictionary,—not that that work names that day as the natal day of the Hindu god, but, since it indicates a resemblance between the deeds ascribed to Krishna and those related of Hercules, Apollo, and other solar deities, it was inferentially posited that his birthday would coincide with that of the other solar divinities. While it is true that that date has been assigned as the birthday of *some* of the various personifications of the solar *mythos*, yet *all* the sun-gods are not represented as being born thereupon. The appropriateness of the selection of that day therefor is apparent, still such selection was not universal. The 25th of December being the day when the first perceptible lengthening of the day obtains, the day when the increased power of the solar rays first became apparent, after their gradual diminution through the autumnal months, culminating in their greatest decrease upon the 21st of December,—mythically denominated the death of the sun-god,—it was natural and fitting, in the language of nature-worship, that the twenty-fifth should be hailed as the day upon which the sun-god was annually reborn into renewed vigor and glory.

While one or two generations back Lemprière's Bibliotheca Classica was a standard work of reference, of late years, of course, it has been superseded largely by other and newer classical dictionaries. It was first published as far back as 1788, its author having died in 1824; and, even with Mr. Anthon's revision, it remains in many particulars antiquated and incomplete. Anthon's Classical Dictionary is much superior to it, while in England, as Chambers' Encyclopædia tells us, it "ceased to possess any intrinsic value after the publication of the magnificent classical dictionaries edited by Dr. William Smith." "The rising generation is forgetting" the name of Lemprière, "and it will soon become *vox et præterea nihil*," the same authority informs us.

When Lemprière wrote, very little was known, comparatively, of Hindu literature and mythology; and the hieroglyphics of Egypt and the cuneiform inscriptions of Babylonia had not been deciphered: hence, the many errors and misleading propositions in his and other works of the last two or three generations. Comparative mythology was in a crude and ill-digested condition till within the last generation of scholars, while comparative philology is entirely the outbirth of the nineteenth century. Previous to the time of Schlegel, the latter can scarcely be said to have had an existence. The resemblances between the mythologies of India and Egypt are not so extensive nor so striking as at first supposed: indeed, in many respects they are more apparent than real, consisting of superficial analogies rather than actual identity; while other supposed resemblances, due to the imperfect state of our knowedge a few years back, are now, in the light of present-day scholarship, known to have been entirely unreal, without existence in fact.

Hindu literature gives no countenance to the statement that Krishna was born December 25: on the contrary, the Pauranik writings, the only works referring to its date, state that his birth occurred on the eighth day of the month Bhádra (August-September). The anniversary of his birth is celebrated in India on this day as a great festival (Monier Williams' *Indian Wisdom*, p. 334). If Krishna be regarded as a sun-god, still no trace exists in India of such a date as the modern Christmas having been assigned as his day of birth. It is possible that the date really given for his birth may have some connection with the nature-worship of India, but so far I have been unable to trace it.

It is by no means certain that Krishna is a solar deity: indeed, I think the preponderance of Orientalists regard him a warrior of the Yádava race, deified in after years by the Bráhmans. Some authorities, however, look upon him as a myth. Dr. Tiele thinks him "the hidden sun-god of the night, always connected in the Epos with the light Arjuna, the visible sun-god"; and J. Talboys Wheeler says that the stories concerning Krishna in the Mahá-Bhárata, in which he figures as a prince and warrior, have no direct connection with the narrative, and are later interpretations. There is no doubt that the stories of the *later* exploits of Krishna in that poem are additions to the original narrative, but that all the accounts of

Digitized by Google

his connection with the Pándavas in the great Bhárata war are subsequent interpretations admits of great doubt. Scholars, then, are divided upon the question of Krishna's identity,—one section regarding him as an historical character, a popular Indian hero, deified long after his death; while the other think him one of the nature-gods of ancient India, a night-god (Krishna means, in Sanskrit, black or dark blue), subsequently transformed into an earthly hero, prince, and warrior. The popular misconceptions concerning Krishna, he being regarded as a religious teacher and reformer, akin in spirit to Jesus and Buddha, have their origin in the zealous efforts of certain uncritical and (it may be said) unscrupulous opponents of Christianity to have the world believe that the history and legends of Jesus the Christ are borrowed from the life of Krishna. Hindu literature completely negatives the idea of Krishna being really or ideally a religious teacher or reformer; and the asserted parallels between Christ and Krishna (often either ignorantly or designedly misspelled Christna or Cristna) exist, for the most part, but in the imaginations of those describing them. In the Bhagavad-Gitá (that is "Holy Poem"), a comparatively modern production, it is true Krishna, in his character of an incarnation of Vishnu, or rather as Vishnu himself, is made to indulge in a long philosophical disquisition upon theological and mythological subjects; but this work has really little or no connection with the popular Krishna *cultus*, the author having simply used the personality of Krishna as a mouthpiece for the expression of his peculiar philosophical conceptions. He belonged to the eclectic school of Indian philosophy, and wrote the Bhagavad to reconcile the conflicting views of different philosophical systems of his country, which he did by attempting to graft the Sankhya and Yoga doctrines upon those of the Vedánta. To gain currency for his work, it was attributed to Krishna. The life of Krishna, however, as found in the Purá-nas and the Mahá-Bhárata, lends no countenance to the proposition that he ever acted as a teacher or reformer in religion, licentiousness and other immorality staining his entire life.

WM. EMMETTE COLEMAN.

SAN FRANCISCO.

LESSONS
ON
The Origin and Growth of Christianity.

XVI.
RELIGIOUS OBSERVANCES.

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath."—MARK ii., 27, 28.

1. Jesus and the Sects.

In his doctrine of the *future life*, the *resurrection*, and *speedy coming* of the KINGDOM OF GOD, JESUS more nearly resembled the PHARISEES than either of the other JEWISH *sects*. The ESSENES, with whom he has sometimes erroneously been identified, are *nowhere mentioned* in the NEW TESTAMENT.

In his contempt for the mere formalities of *outward observance* (*Matt. xv.*, 1–20; *xxiii.*, 1–33; *Mark vii.*, 1–23; *Luke xi.*, 37–54), he *differed widely* from both these sects; while he was *still further removed* in his doctrines and in his life from the conservative sect of the SADDUCEES, who rejected the belief in a resurrection and life after death, and believed *"neither in angels nor spirits."* (*Acts xxiii.*, 8; compare *Mark xii.*, 18; *Matt. xxii.*, 23.)

The disciples of JESUS were of the *common people*, who generally accepted the PHARISAIC doctrines. He *associated familiarly* with some members of this sect, visiting them, and sitting at meat with them. (*Luke vii.*, 36; *xi.*, 37.) Yet his *stern denunciation* of their hypocrisies and formalities brought him often in conflict with them, and made them his enemies. They are represented as *tempting* him often, and seeking his destruction, while he baffled their shrewd questions by his wise and ingenious replies. (*Matt. ix.*, 11; *xii.*, 2; *xv.*, 1–9; *xvi.*, 1–6; *xix.*, 3–9; etc.) He *rebuked* them for testing his prophetic mission by demanding *miraculous signs* and *wonders* (*Mark viii.*, 10–12; *Matt. xii.*, 38, 39; *xvi.*, 1–4; *Luke xi.*, 16, 29, 30), and declared RIGHTEOUS LIVING to be the only true and saving test. (*Matt. v.*, 20.)

NOTE.—SECTS, SECTARIANISM: What is the *origin* and *meaning* of the word "SECT"? Why are *Protestant* CHRISTIANS divided into so many sects, while the *Catholics* are united? What is the nature of the *fundamental differences* between the sects? What do you think of the *Protestant* doctrine of *"the right of private judgment"*? Is not RATIONALISM the logical outcome of this doctrine?

UNITARIANISM: Is it a *sect*, based upon a *dogma* (say of *"the Lordship of* JESUS"), *excluding* those who disbelieve in this dogma? Or is it a *rational movement, universal* in its scope, and consistent with *absolute mental freedom?* Which of these ideas does the name represent to YOU?

ROME and REASON: Are not all the different Christian sects simply *way stations* on the road from *Catholicism* to *Rationalism?* How does *Rationalism abolish* the *sectarian spirit?* What is the meaning of FREE RELIGION?

2. Sabbath Observance.

JESUS differed widely from all the *Jewish sects*, and from the LAW itself, in regard to the *strict religious observance* of the SABBATH. He *nowhere* recognizes one day as *more holy* than another. He declared it right to *heal the sick*, to *carry burdens*, to *pluck ears of corn*, and to do other works on the SABBATH, contrary to the teaching of the *Jews*. (*Mark ii.*, 23–26; *iii.*, 1–6; *Matt. xii.*, 1–7, 9–14; *Luke vi.*, 1–4, 6–11; *xiv.*, 1–6; *John v.*, 5–16; *ix.*, 1–14.) He affirmed the superiority of MAN to the LAW, saying, *"The Sabbath was made for man, not man for the Sabbath."*

In enumerating the *essential commandments* to the young man who inquired, *"What shall I do to inherit eternal life?"* he *nowhere mentions* the commandment to keep the Sabbath day. (*Mark x.*, 17–20; *Matt. xix.*, 16–21; *Luke xviii.*, 18–21.) Doubtless, he would have agreed that it was a wise and salutary custom to set apart one day in seven for rest, and for thought upon subjects apart from the ordinary labors of life; but he appears to have rejected all claims for the *special sanctity* of the SABBATH, as did the older HEBREW prophets. (*Isa. i.*, 13–17; *Amos v.*, 21.) According to the FOURTH GOSPEL, he also denied the legend that GOD rested on the seventh day, after having labored six days in creating the world, saying, *"My Father worketh* HITHERTO, *and I work."* (*John v.*, 17.)

NOTE.—The *religious observance* of SUNDAY, or the *first day* of the week, is nowhere suggested or authorized in the NEW TESTAMENT. This custom grew out of the usage of the early CHRISTIANS, *subsequent* to the time of JESUS, who frequently met on this day for social and religious purposes. When the legend of the *resurrection* took form, it was believed that JESUS rose from the dead on this day. Its final adoption and legal sanction by the *Church* was a contribution from *Pagan* ROME, where the worship of JESUS, and the symbolism of the resurrection, naturally supplanted the ritual and worship of the SUN-GOD, to whom this day was previously dedicated. The PURITAN custom of identifying this day with the *Jewish Sabbath* is of comparatively recent origin.

Ought not *all days* to be deemed EQUALLY SACRED, *too holy* for the doing of any unjust or unkindly deed? Yet is not the *regular day of rest* a rational and beneficent institution for hard-working people? What do you know of the "SUNDAY *laws*" of Massachusetts and other States? Ought they to be repealed? Ought not *libraries* and other useful public institutions to be kept open on SUNDAY?

3. Prayer.

JESUS taught his disciples that whatsoever they should ask of the HEAVENLY FATHER *in faith* would be granted them, even though it were the removal of a mountain. (*Mark xi.*, 23–26.) He appears, however, to have condemned the practice of *praying aloud* in the SYNAGOGUES, or in *other public places*, and to have forbidden the use of *"vain repetitions"* and *"much speaking."* (*Matt. vi.*, 5–8.) He commanded *complete seclusion* and *secrecy* in praying (*Matt. vi.*, 6); and this was apparently in accordance with *his own practice.* (*Matt. xxvi.*, 36, 39, 42, 44; *Mark vi.*, 46; xiv., 32, 35, 39; *Luke xviii.*, 13; *xxii.*, 41.) The *form* of prayer which he commended to his disciples voices simply the *natural desires* of men for *daily sustenance*, the *forgiveness of trespasses* or *debts*, and *deliverance from temptation;* while it recognizes the sacredness of the thought of GOD, the HEAVENLY FATHER, and pleads for the *speedy advent* of his KINGDOM on the earth. (*Matt. vi.*, 9–3; compare *Luke xi.*, 1–4; *Mark xi.*, 24–26.)

NOTE.—Consider JESUS' idea of prayer. Is it *consistent* with the conception of a UNIVERSE *governed by law?* Can we *rationally pray* for bread, expecting any answer save through *natural sources of supply?* Is it *reasonable* to pray for *rain* or *fair weather*, or any *deviation* from the ordinary working of NATURAL LAWS? If these laws are simply GOD'S *method of working*, would not such a prayer be not only *irrational*, but *sacrilegious?* Is there *any escape* from the result of trespasses against these laws?

What *sort of* PRAYER, then, remains to the *rational believer?* Does not the prayer of *aspiration, hope*, and *trust* still remain? May not prayer be offered as an *act of worship*,—an *offering* to DEITY rather than a vain *supplication for favors?*

Would you, with JESUS, reject all *formal* and *public* prayers? Is not the *helpfulness of prayer to the individual* the best test of its value? Are not *all men* naturally prayerful? Can we *reason away* this instinctive longing for better things? Can an ATHEIST pray? Is not *every noble aspiration, hope*, and *devout wish* a *prayer?* What do you think of *Professor* TYNDALL'S *"prayer gauge"* proposition?

General Questions.

1. With what *Jewish sect* was JESUS in closest agreement? 2. Wherein did he differ from the PHARISEES? 3. The ESSENES? 4. The SADDUCEES? 5. With which sect did he most associate? 6. Why did he *denounce* the Jewish sects? 7. Are there any *"Scribes and Pharisees"* among us? 8. How did JESUS regard *Sabbath observance?* 9. What did he say of the legend that GOD *rested* on the *seventh day* after creating the world? 10. What did JESUS teach regarding *prayer?* 11. Did he approve of *formal* or *public* prayers? 12. What is *"the* LORD'S PRAYER"? 13. Can you tell how the ordinary version of this prayer is *modified* in the new translation of the NEW TESTAMENT?

To the Teacher.

Read the little pamphlet *"On a Foundation for a Religion,"* published by GEO. H. ELLIS, Boston; also *The Sabbath*, by PARKER PILLSBURY, published by the Free Religious Association; and lectures on *"The Best Use of Sunday,"* by Rev. JOHN W. CHADWICK and Rev. M. J. SAVAGE.

Read also the sermons on *"Prayer"* in CHADWICK'S *Faith of Reason* and SAVAGE'S *Religion of Evolution.*

[These Lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

ENGLISH PHILOSOPHERS: ADAM SMITH. By J. A. Farrer, author of *Primitive Manners and Customs.* New York: G. P. Putnam's Sons. 1881. Price $1.25.

We are glad to see this new series of books under way. While so many other subjects are treated in series of handy volumes, it is well that philosophy should be made popular by being made accessible to all. To condense into a readable, convenient volume the substance of each of the leading English philosophers is a very good work to have done. The method of doing this, as set forth by the editor, is the only true one,—to let each philosopher speak for himself, by giving a simple and condensed statement of his ideas. "We seek to lay before the reader," says the editor, "what each English philosopher thought and wrote about the problems with which he dealt, not what we think he ought to have written. Criticism will be suggested rather than indulged in, and these volumes will be expositions rather than reviews." A brief biography is to be given of each philosopher, a list of his works, of the books written about him, and each volume is to be complete in itself. The series is to include an Introduction to the Study of Philosophy, by Prof. H. Sidgwick; Prof. Fowler writes of Bacon and of Shaftesbury and Hutcheson; Prof. T. H. Green, of Berkeley; Miss Helen Taylor, of J. S. Mill; while Hamilton, Mansel, Bentham, Austin, Hobbes, Hartley, and James Mill, Locke, Hume, Paley, Reid, and others, are to be included. The writers are not made known, with one or two exceptions; but the series may be quite as valuable as though men of literary reputation did the work. The volume already issued, on Adam Smith, gives good promise of the faithful manner in which the whole series is likely to be treated. Mr. Farrer has already attracted attention by his interesting and valuable book on *Primitive*

Digitized by Google

Manners and Customs, and he seems to have made a very faithful *résumé* of the moral philosophy of Adam Smith in this volume. Smith is widely known for his great book on the *Wealth of Nations* and as the originator of political economy. He is not so well known as the author of a *Theory of the Moral Sentiments*. It is this last work alone which Mr. Farrer writes about in this very neatly printed volume of two hundred goodly-sized pages, which is very pleasant to read, with its clear type and fine paper. Smith's theory of morals is mainly valuable now as showing the history and gradual growth of the utilitarian ethics. His book is, however, of importance and value even now for its remarkably clear analysis and presentation of human motives and conduct. He had evidently studied human nature very closely, and his wise observations on a great variety of subjects are worthy of an attentive perusal. Lord Brougham called his book "a performance of the highest merit." Lord Jeffrey said he was "nearly the first to make deeper reasonings and more exact knowledge popular among us." While Mackintosh, in speaking about the main subject of his book, says he was "the first to draw attention to one of the most curious and important parts of human nature,—who has looked closely and steadily into the workings of sympathy." Smith accounted for morality by sympathy. In his hands, our tendency to sympathize with each other was made an all-powerful element in conduct. Put yourself in his place, was the basis of his system. It would be natural at once to ask, But why do we sympathize with each other? Though Smith does not fully develop the answer to this question, yet he had reached a practical solution of it. The foundation of sympathy is pain. We all suffer, we all enjoy; and out of these experiences we are led to sympathize with each other, to have a fellow-feeling, to desire each other's good, and to so order our conduct as to secure it. Smith had caught the idea which has since been worked out by others, and which has finally taken elaborate form in the writings of Herbert Spencer, of the utilitarian basis of morals. He was a forerunner of the intellectual theory of association and of the experience-theory of morals. His system of ethics appears constantly defective, because it lacked the foundation in heredity and the accumulative experience of the ages, which has at last been worked out for it in our own day. In fact, Smith was one of those patient thinkers and observers who laid the foundations for the scientific theory of ethics. Without his work and that of others, it is not probable Spencer would have been able to perfect his system. It is curious to note how he was feeling out toward, and dimly grasping, what has only been completely worked out in the last few years. Yet Smith showed many tendencies toward the idealistic theory, and from Hutcheson he received much help. The theory of Hobbes, that morality is what the legislators put into statute-books, he abominated and would have none of. In fact, Smith was in morals an eclectic. He tried to get the good out of all theories; and, while he condemned Epicureanism without stint, he went to Locke and all other utilitarians; yet he drew freely from all the idealists he knew. He tried to take the good in every theory, and to arrange around his central principle a system of morals which should reconcile all differences. His effort was as much a failure as all other eclectic systems have been. He had an organic principle, but he had not all the parts with which to work it out; and, when it was worked out, it totally rejected every form of morals save that based on experience. He was not a mere utilitarian by any means, but, on the foundation of sympathy, built up a careful system of conduct, that made much of duty, justice, and love. He believed in final causes in morals: he seems to have regarded sympathy as a fundamental or intuitive gift of human nature, and he accepted all the incentives and motives of religion. Farrer happily sums up his system in these words: "Man, having been intended by Nature for society, was fitted by her for that situation. Hence, she endowed him with an original desire to please, and an aversion to offend, his brethren. By teaching him to feel pleasure in their favorable and pain in their unfavorable regards, she laid, in the reward of their approbation or the punishment of their disapproval, the foundation of human ethics. In the respect which she has taught him to feel for their judgment and sentiments, she has raised in his mind a sense of duty, and girt her laws for his conduct with the sanction of obligatory morality. And so happily has she adjusted the sentiments of approbation and disapprobation, to the advantage both of the individual and of society, that it is precisely those qualities which are useful or advantageous to the individual himself, or to others, which are always accounted virtuous or the contrary." This brief summary will indicate how far short he was of grasping the idea of morals as based on experience. He recognized sympathy as based on pain and pleasure; but these last he had not discovered to be the slow accumulations of experience. He saw to what an extent morality depends on the relations and sympathies of men in society, dimly recognizing the idea of relativity; but he had not grasped the thought that sympathy is itself the creation of man's relations to the universe. In a similar way, he failed to lay hold of the idealistic theory of morals, as developed by Kant; though he often, and in many of the vital portions of his theory, more nearly resembles Kant than he does Bentham or Spencer. The real value of his book, however, is not destroyed because his theory would not now be acceptable to any school of moralists. Its wisdom, purity of thought, close knowledge of human nature, and its high ideals of conduct make it yet a volume worthy of attentive reading. Mr. Farrer gives a biographical sketch of Smith, an account of the theories previous to Smith's, as introductory to his *résumé* of the *Theory of Moral Sentiments*. He does not follow Smith's order of arrangement, but throws his matter into a more orderly and systematic form; while he takes up several subjects in separate chapters which Smith treats only incidentally, but which are important to a full understanding of his theories. At the close of the volume are chapters on Smith's relations to other theories of morals, and on the principal criticisms of his system. In reality, this volume gives the general reader in philosophy a much better idea of Smith's theories than could be had from the reading of his own book. This is an important service to perform, which we trust will be as well done for all the other English thinkers as in this case. A similar condensation of Smith's *Wealth of Nations* would be doubtless acceptable to many readers in political economy, who not only wish to know what such a man thought, but the nature of his influence on others, and his place in the world of science, as it has been determined by the advances of political economy since his day.

ELEVENTH ANNUAL REPORT OF THE MASSACHUSETTS HOMŒOPATHIC HOSPITAL, AND OF THE LADIES' AID ASSOCIATION.—This excellent Report gives a very vivid idea of this Hospital, which seems to have been managed with great skill and economy. An average cost of $7.00 per week for each patient is certainly very moderate, when we remember how much of care and comfort it covers.

Whatever judgment we may form of the differing schools of medicine (and far be it from us to decide where doctors so emphatically disagree), it is yet of great importance that a school which has so many adherents among the best portion of the people should have an opportunity for a thorough education of its physicians and a test of its practice which may be apparent to the public. We hope therefore that the appeal for funds for farther extension of the work will meet a liberal response.

One remark in the Report of the President should be noticed. He says, "A Lying-in Ward is greatly needed"; and, referring to the Lying-in Hospital, he adds, "It is of public importance that there should be more than one institution in the city to receive lying-in patients." It is strange that any one interested in this subject should not know that the New England Hospital has had Lying-in Wards from its foundation in 1861, at a time when there was no other provision for such cases out of the alms-house, the old Lying-in Hospital work being temporarily suspended, and a portion of its income given to the New England Hospital. This Hospital reports for the last year one hundred and ten midwifery cases, and it is now making an effort to add a second Maternity building, in order to do a still greater work.

We hope that the Homœopathic Hospital will also have its Lying-in Ward, since it is very important that the influence of homœopathy in the conditions incident to child-birth should have a chance to become known.

We would also say that this Hospital, like the College with which it is connected, is open not to men only, but that women have a fair share in all its advantages of study as well as in its management.

FOUR FEET, WINGS AND FINS. By Mrs. A. E. Anderson-Maskell. Boston: D. Lothrop & Co.

Children are naturally interested in animals. The infant crawls toward the house-dog or cat, and shows a genuine pleasure in touching it with his little fingers. This innate curiosity of children in respect to their "dumb relations," and disposition to fellowship them, may be made available in enlarging their acquaintance and quickening their sympathies with the animal world. Of course it is desirable that the living objects should be referred to, so far as they may be in such efforts. But this is possible only to a quite limited extent. The almost only redeeming thing in connection with the travelling menagerie or circus is what it offers in the way of this kind of knowledge. Natural History Institutes and Museums are of inestimable value for the aid they afford in this direction. But the printed and pictured page must be largely depended upon.

In the volume before us, all these resources are drawn upon to some extent. A group of eager and inquiring children are conducted by the lively and ingenious colloquial devices of an instructor, in the character of a sympathetic and entertaining nurse, through a succession of talks in-doors and excursions out-doors, that embrace the divisions of the animal kingdom indicated in the above title. The book is somewhat open to criticism, it appears to us, in view of the class of readers for whom it is designed, for its too frequent use of technical or Latin terms, and the inadequate explanation generally given of them. The information conveyed also is, as a whole, more on the surface than even the necessities of the case require. These defects are, nevertheless, largely atoned for by the wealth of finely executed illustrations in which its pages abound. Like all the books of D. Lothrop & Co., it is artistic and beautiful in its outward appearance.

THE contents of the April *Wide-Awake* bear to a considerable extent a happy adaptation to the month. The frontispiece, "A Joyous Little Maid," and its accompanying poem, are very suggestive of the new life and exhilarating influences of opening spring. "A Little April Fool" is no less timely. Of like character is the poem "A Bird's House," and the pretty little fancy, in a dozen poetic lines, under the title of "the Rain and the Flowers,"—of the rain, with its "tap, tap, tap," calling forth the flowers from "the great brown house where the flowerets live." St. Botolph's Bells gives a glimpse of New England winter in Puritan days. These are all finely illustrated, which, with several short sketches and continued stories, and the usual proportion of charades and puzzles, make up a rich and very enjoyable number. *Babyland*, issued by the same house, at the low price of fifty cents a year, is as bright and attractive this month as ever.

OUR LITTLE ONES for April rivals its elders in the promptness of its appearance as it continues to do in the beauty of its pages. Russell & Co., publishers.

PERSONAL ITEMS.

THE wife of Edwin Booth is dying in London.

TRANSLATIONS of Mill, Spencer, and Darwin are common in Japan, where the *Origin of Species* has a large sale.

THE present Pope in face bears a striking resemblance to Voltaire; and here, it may be supposed, the resemblance ends.

THE death is announced of Francis Trevelyan Buckland, best known as Frank Buckland, a popular writer on subjects of natural history.

MISS MARY F. EASTMAN addressed the Sunday "Lecture Association" of East Dennis, Mass., Sunday, March 20, speaking both morning and evening.

PROFESSOR HUXLEY, in a recent paper before the London Zoölogical Society, said he was not aware of any zoölogist who now maintains the independent creation hypothesis.

"THREE TREATISES OF PLOTINUS," one of which has never before appeared in English, have been translated from the Greek and published by Thomas M. Johnson, of Osceola, Mo.

F. A. HINCKLEY delivered the second lecture in the Free Religious course of lectures at Brockton, Mass., last Sunday evening, taking for his subject "The Constructive Work of Free Religion."

MR. RALPH WALDO EMERSON'S recent Boston discourse on Carlyle is to be published first in *Scrib-*

Digitized by Google

ner's Monthly, and permanently in the proceedings of the Massachusetts Historical Society, in whose rooms it was first delivered.

It is proposed to hold a Centennial Celebration this year of the publication of Immanuel Kant's great work, the *Kritik der Reinen Vernunft*, or *Critique of the Pure Reason*. It certainly ought not to be classed among the things that *can't* be done.

Annie Cary says that in Pittsburg the secretary of a cremation society came to her, and wanted her to sing for the benefit of its "furnace fund," and actually had the impudence to offer as an inducement to give her free cremation whenever she should need it.

Rufus Choate believed in hard work and struggle. When some one said to him that a certain fine achievement was the result of accident, he exclaimed: "Nonsense! You might as well drop the Greek alphabet on the ground and expect to pick up the Iliad."

Kossuth, who is now seventy-nine years old, enjoys not only good health, but perfect elasticity of intellect. He has now a very pleasant villa near Turin, surrounded by a handsome garden, which he planted himself and cultivates with the greatest care. Natural science is one of his favorite studies.

The colored people of the South welcomed with great pleasure the announcement of Robert Lincoln's appointment to the place he fills in President Garfield's Cabinet. They remember his father, and what he did for their race; and they expect to find a stout friend in the son, and are not likely to be disappointed.

The vicar of a village near Gravesend, England, who is somewhat unpopular with some of his parishioners, made certain remarks in a recent sermon at which a lady smiled scornfully. The vicar walked down from his rostrum to the pew where the lady was seated, and, having given her a good shaking, returned to his place and finished his discourse.

Rev. Dr. Edward Everett Hale, of Boston, has filed a complaint in the United States Court in New York against George Munro, the publisher, for alleged breach of copyright in publishing in the Seaside Library, without Mr. Hale's consent, his story, "The Man without a Country." The complainant states that this has injured his reputation, and sues for $5,000 damages.

According to Professor Swing, "the coming man will be temperate, chaste, merciful, just, generous, charitable, large-hearted, sweet tempered, Christian, a good neighbor and a faithful citizen." There can be no doubt that the coming man will be an ideal one as compared with the present. It is a question however whether he will be just such a one as the Professor contemplates.

Professor Huxley says of common-sense that it "is science exactly so far as it fulfils the ideal of common-sense; that is, sees facts as they are, or at any rate without the distortion of prejudice, and reasons from them in accordance with the dictates of sound judgment. And science is simply common-sense at its best; that is, rigidly accurate in observation and merciless to fallacy in logic."

Thomas Carlyle, in the last days of his life, is said to have been very awkward and ungainly. His stooped and thick-set frame was attired in rough, ill-fitting, and almost shabby clothes. His face was rugged and sombre, set in a bush of gray-white hair and beard. Beneath the heavy brows, within deep hollows, lined and worn, shone dull the bluish-gray eyes. His nose was a handsome Scotch nose, straight, fine, and bold.

The late Emperor of Russia, when a child, was well beloved by the people. A correspondent writes thus: "When in Russia in 1826, he was a handsome little boy, and used to walk the streets of St. Petersburg with a guard or two, the people following him in crowds and trying to kiss the hem of his garments. I have seen peasants run before him, and prostrate themselves on the pavement, so that he had to step one side for fear of trampling on them."

It is announced that Mrs. Victoria C. Woodhull is about to capture an English husband of aristocratic connections. The paper from which we get this intelligence also states that she "for years conducted a large banking-house in New York," and was designated the "Burdett-Coutts of America," which will be news to most people. We see it also stated in an English paper that Mrs. Woodhull totally denies tha she ever had any sympathy with the free-love doctrine. She says that what appeared to this effect in her notorious weekly was during her absence from its management and in opposition to her sentiments, which to those who have any knowledge of her lectures and writings in this country will also be a surprise.

Carlyle's severest critic, and a critic of his own school, was the old parish roadman at Ecclefechan. "Been a long time in this neighborhood?" asked an American traveller on the outlook for a sight of the sage. "Been here a' ma days, sir." "Then you'll know the Carlyles?" "Weel that! A ken the whole o' them. There was, let me see," he said, leaning on his shovel and pondering, "there was Jock, he was a kind o' throughither sort o' chap, a doctor, but no a bad fellow. Jock—he's deid, mon." "And there was Thomas," said the inquirer, eagerly. "Oh, ay, of coorse, there's Tam,—a useless munstruck chap that writes books and talks havers. Tam stays mostly up in London. There's naething in Tam; but, mon, there's Jamie, owre in the New lands,—there's a chap for ye: he's the mon o' that faimily. Jamie taks mair swine into Ecclefechan market than ony ither farmer in the pairish."

FOREIGN.

A ball in aid of poor English people in Paris is to be given on the 19th of April, at the Hôtel Continental, under the patronage of Lord Lyons.

Queen Victoria has celebrated the marriage of her grandson, Prince William of Prussia, and Princess Augusta Victoria of Holstein-Augustenburg, by a state banquet at Windsor Castle.

The French Chamber has decided to take into consideration Mr. Raspail's bill relative to the secularization of the Pantheon, and restoring it to the destination given to it by the Assembly of 1791.

In the absence of a law authorizing divorce, French juries continue to be of the opinion of Alexandre Dumas, which is summed up in the words *Tue la!* A policeman named Koenig, whose antecedents were excellent, was recently acquitted on the charge of having attempted to kill his wife, whom he had surprised in the act of adultery in the most aggravated conditions.

We have received a very satisfactory report from the Sunday Lecture Society. It refers to an interesting experiment in Edinburgh of a Sunday science school, in which ninety-two pupils were enrolled, with an average attendance from November to July of sixty. The pupils were mostly of the artisan class, and youths who, owing to late business hours, could not avail themselves of evening classes.—*Nature.*

Much curiosity was felt last Sunday as to whether the government would enforce a certain circular said to exist, which forbids members of unauthorized religious congregations to wear their distinctive costumes. The government, however, remained silent; and, in all the churches of Paris, Dominicans, Capuchins, Carmelites, and Benedictines spoke from the pulpit clad in their different costumes. No incident occurred anywhere.—*Parisian, March* 10.

In the Chamber of Deputies at Paris, a bill repealing a decree of 1804, which prescribes that cemeteries shall have separate spots for each religion, was agreed to by three hundred and forty-eight to one hundred and twenty-six. It was opposed by Monseigneur Freppel, who denounced it as an attack on the rights of Catholicism and as contrary to Catholic doctrine. Protestants and Jews, he said, were perfectly satisfied, the only complainants being Freethinkers, whose anxiety to be buried among Catholics was a want of logic and courage. Though the cemetery was the property of the parish, so also was the church of which it was an annex; and, if the decree had not been observed in large towns, this was no reason for rescinding it as regarded Catholic villages.

A largely-attended meeting of the tenantry on the estate of the Marquis of Clanricarde, an absentee landlord, was recently held at Loughrea in order to consider his lordship's reported intention to evict all tenants who did not pay their rents. The Rev. P. Egan, who occupied the chair, said he waited some time ago upon the agent, and explained to him that in consequence of the deplorable state of the people the majority were unable to pay their rents. That official stated, in reply, that he presented a similar claim to the Marquis on behalf of another portion of tenantry, and had been rebuked for so doing, and ordered to at once serve writs. The agent was sure that, if the people declined to pay their rents, they would be certainly evicted. Several tenants addressed the meeting in resolute terms; and the following resolution was passed: "Resolved, that we pledge ourselves to pay Lord Clanricarde no rent higher than Griffith's valuation, even should he fling us on the roadside to die."

A correspondent of the *Church Times* writes to state that, whatever may be the practice among secularists, the positivists most certainly do make use of Thomas à Kempis in their quasi-religious exercises. He has seen "a book of this sort prepared for their own use by M. William de Constant Rebecque. Its title is *Appréciation Positive de l'Imitation de Jésus Christ, ou de l'Assimilation à l'Humanité.*" This is very different to the original statement respecting secularists made by the *Church Times*. As a matter of fact, no secular society has ever so far stultified itself as to use Thomas à Kempis' devotional production; and we can quite accord with the correspondent referred to in the expression that "it seems to be a literary error of grave character for any one to take the words or thoughts of a Christian writer and use them for purposes which, were he alive, we may be quite sure would be offensive to him."—*Secular Review.*

True Liberty.—France is much agitated just now by the expulsions of those members of the religious bodies which have omitted or refused to submit to the government, and thus obtain the necessary authorization. Hear what Mr. Bradlaugh says respecting this matter: "As a politician, I regret these expulsions: they are impolitic. As a freethinker, I regret the expulsions still more: they are utterly opposed to the liberty we freethinkers claim. As a Republican, I can hardly find words strong enough to condemn the expulsions. I believe the Roman Catholic Church to be the persistent and unvarying foe of all progress, social, political, and religious; but my weapons against this Church are limited to the weapons which I think fair and just against myself. I deny the right by law to punish opinion. I deny the right to put penalties either on its utterance in press, on platform, or by any other fashion of teaching. I think the monastic and conventual institutions grave mischiefs in every State, but they are mischiefs to be cured by reason. Expulsion of ideas by force is impossible: the attempt defeats itself. Some persons may be expelled; but others of the same creed, acting more secretly or less honestly, are strengthened in their propaganda."—*Otago Echo, New Zealand.*

Suicide of a Young Lady.—On Tuesday afternoon, Mr. Bedford held an inquest at the Vestry Hall, Charing Cross, on the body of Miss Marie Victoria Alexandrina Cox, aged twenty-two, daughter of Mr. Cox, one of the sub-managers of the Polytechnic, who was found drowned in the Thames on the previous Saturday. Evidence was given showing that the deceased was well educated, very religious, and exceedingly kind to the poor, to whom she would give all her money and best clothing. She was latterly in bad health and depressed in spirits; but it was not thought that she would take her own life. On the previous Thursday afternoon, she quitted her home; and the next morning her mother received a letter, of which the following is a copy: "*My dearest Mother,*—I am not able longer to dwell with you while I feel that dreadful cloud ready to burst over my head; and so confident am I that I can never be a blessing to any one that I only ask you not to trouble about me. I love you all, and know you have ever meant to cure me; but only God knows my sin, for it is entirely against him I have sinned. If there were any hope, I would not do so now. May you all find that forgiveness which I cannot. Your loving daughter,—M. V. A. Cox." The jury recorded a verdict of "suicide while of unsound mind."—*Weekly Despatch, February 27.*

London Flower-Girl Brigade.—The Baroness Burdett-Coutts opened an exhibition of natural and artificial flowers and plants at the Holborn Town Hall. The object of the exhibition was to bring under public notice the Flower-girl Brigade, a society of flower-girls founded last year by the Baroness, who is at once its patroness and president. In the endeavor to raise the tone of the flower-selling class by diminishing as far as possible those precarious conditions of their trade which have hitherto baffled their attempts to live decently by honest industry, the founder of

Digitized by Google

the brigade made arrangements for clothing the girls in a neat costume, supplying them with flowers, and inducing them, for a regular salary and a commission on their sales, to sell their stock at fixed stations, where they would be secure from insult and molestation, or to accept regular employment by taking cut flowers to the customers of the brigade. The approach of winter made it necessary that some other industry should be found for many of the girls, and it occurred to the Baroness Burdett-Coutts that the mounting and arranging of artificial flowers was a handiwork for which their early familiarity with natural flowers and their conscious observation of their growth and peculiarities of foliage specially fitted them. The exhibition is a proof of the success of the brigade in the artificial-flower making. If perfumes distilled from flowers were only freely used in the hall, the flower-show illusion would be complete. Roses, camellias, chrysanthemums, geraniums, forget-me-nots, are copied with surprising fidelity, as well as many varieties of green foliage. The combination of cleverly imitated foliage and flowers in many huge bouquets and baskets of flowers reflects no little credit on the artistic taste of the brigade. In addition to the Baroness Burdett-Coutts, there were present on Tuesday the Countess Clanwilliam, Admiral Sir H. and Lady Keppel, Lady Gordon, Lady Pollock, Sir G. Bowyer, and Mr. Ashmead-Bartlett. The Baroness, in declaring the exhibition open, stated the object of the flower-girls' mission to be the promotion of the interests of the children of honest, hardworking men and women, and earnestly recommended the public to trade.—*Lloyd's Weekly.*

JESTINGS.

"ARE you a materialist?" asked Jones. "I'm a building materialist," replied Fogg, who is in the lumber line.

COLORED women may not always be wise, but none of them were ever foolish enough to wear a piece of white court plaster on her chin.

THE following recipe for eloquence is given by a "down East" orator: "Get yourself chuck full of the subject, knock out the bung and let nature caper."

"PARADISE LOST" IN TRANSLATION.—We hear that a native clergyman at Madras has translated *Paradise Lost* into the Tamil tongue, thus changing it from Milton to Ta-Milton.—*Funny Folks.*

HOW THEY SAY GRACE IN GEORGIA.—A party of gentlemen having sat down to dinner, one of them, Colonel Waddell, was asked to say grace, and, bowing his head, said: "Lord, make us honest and rich." An editor, who was present, promptly responded: "Amen. Give the colonel the former and thy humble servant the latter, as thou seest we need, and do it quickly."

A TOUCHING instance of agricultural distress is briefly set forth in the following advertisement in the St. Joseph *Herald:* "Wanted a correspondent I am 25 years old hav one hundred and sixty 160 ackars of Kansas land worth 1500 dollars tolaberl fair looking comin chool educatoon eny lady fairly educated will oblige me by righting I will send my PhotoghaPh by return male William lemons."

A GENEROUS TRIUMPH.—"What's wrong between you and Smythe, that you don't speak?" "Haw! fact is, we were both wivals for the hand of the same young lady,—a celebwated beauty, you know!—and—well, I don't want to bwag, but I got the *best* of it. Poor Smythe!" "My dear fellow, a *thousand* congratulations!" "Thanks awf'ly! We both proposed last week, you know, and she accepted—a—*him!*"—*Punch.*

A YOUNG, smart-looking Scotch clergyman was preaching in a strange country church. Fearing that his hair was not properly parted in the middle, or perhaps that he might have a smudge on his nose, he quietly and significantly said to the beadle, there being no mirror in the vestry: "John, could you get me a glass?" John disappeared, and after a few minutes returned with something under his coat, which, to the astonishment of the clergyman, he produced in the form of a lemonade bottle, with a gill of whiskey in it, saying: "Ye maunna let on [tell] about it, minister, for I got it as a great favor; and I wadna hae got it ava if I hadna said it was for you!" It may be well to mention that among the humbler orders in Scotland "a glass" is the expression for a dram of liquor. In the foregoing anecdote, we are not told whether the minister or John consumed the gill.—*Chambers' Journal.*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for 1881, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to March 1	$2028.75
CHAS. H. PIERCE, *New Bedford* (10th assess.)	10.00
S. G. MORGAN, " " one year of pledge	25.00
ARTHUR M. LEE, *New York*	20.00
THOS. DAVIS, *Indianapolis, Ind.* (10th assess.)	10.00
J. D. FROST, *Providence, R.I.* (10th assess.)	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

JUST READY.

A NEW VOLUME BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind. These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, BOSTON.

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.

PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE SIX DISCOURSES
OF
Mr. Samuel B. Weston

Submitted to the Unitarian Committee of Reference in the Leicester Case, together with Mr. Southgate's Will and the Committee's decision, making a pamphlet of 67 pages, can be had at the *Index* Office, or by sending to H. O. Smith, Leicester, Mass.

Price, for single copy, 40 cts.; for two or more copies, 30 cts. each.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK PIPER,
COUNSELLOR AT LAW,
48 Congress Street, Boston.
GEO. W. PARK. PIPER

L. PRANG & CO.'S
Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.
Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

FLORENCE KNITTING SILK

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 588.
VOL. I., NEW SERIES.—NO. 40.

BOSTON, MASS., THURSDAY, APRIL 7, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

HONORABLE age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age.—*Hebrew.*

THE soul is cured of its maladies by certain incantations: these incantations are beautiful reasons, from which temperance is generated in souls.—*Socrates.*

WHAT nation is there in which kindness, benignity, and gratitude are not recommended? What nation is there in which cruelty, arrogance, and unthankfulness are not reprobated and detested? This uniformity of opinions invincibly demonstrates that mankind were intended to form one fraternal society. —*Cicero.*

WHEN the idea of any pleasure strikes your imagination, make a just computation between the duration of the pleasure and that of the repentance that is likely to follow it.—*Epictetus.*

LET us make haste to live, since every day to a wise man is a new life; for he has done his business the day before, and so prepared himself for the next that, if it be not his last, he knows yet that it might have been so.—*Seneca.*

How oft the sight of means to do ill deeds makes ill deeds done.—*Shakspeare.*

TO HAVE religion upon authority, and not upon conviction, is like a finger-watch, to be set forward or backward, as he pleases that has it in keeping.—*William Penn.*

TRUE religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable nor lasting.—*Burke.*

THE heart may be broken, and the soul remain unshaken.—*Napoleon.*

OUR greatest glory consists, not in never falling, but in rising every time we fall.—*Goldsmith.*

BROADER and deeper we must write our annals,—from an ethical reformation, from an influx of the ever new, ever sanative conscience,—if we would trulier express our central and wide related nature, instead of this old chronology of selfishness and pride to which we have too long lent our eyes.—*Ralph Waldo Emerson.*

WHEN all else fails us, and in the dread clouds of doubt even the face of God is hidden from our eyes, and the hope of immortality becomes a dream, even then there remains to the soul the belief in Duty. In the utmost desolation, we may stand firm upon that rock. We say each in the depths of our hearts, "There are actions and feelings *I* call good,—true, pure, loving, noble. I know not how I know them, nor who taught them to me, nor whither, for good, or evil, they may lead me now or hereafter. But this I know: that I love them,—that I desire to do those good actions and feel those holy sentiments. *I will be* true, pure, loving, noble, so far as in me lies such power." —*Frances Power Cobbe.*

LAWS are nothing, institutions are nothing, national power and greatness are nothing, save as they assist the moral purpose of God in the development of humanity.—*E. H. Chapin.*

JUST as the little star,
Without haste,
But without rest,
Let each the path
Of his duty trace. —*Goethe.*

CURRENT TOPICS.

THE New Jersey Legislature has passed an excellent law, which provides the giving of a sum, not exceeding $5,000 annually, to any city, town, or township that may raise a like sum, to be applied to the education of pupils in industrial, mechanical, and agricultural pursuits; but not less than $3,000 must thus be contributed by the citizens, or otherwise, in the localities desiring to take advantage of the State appropriation.

A DENVER journal announces that the Baptist society of that enterprising city have organized a club for social intercourse and dancing, the officers of which are church members, and the president the minister's son. The class-room of the church is being fitted up with waxed floor and other adaptations for its novel uses. So the paper says; but we hardly know whether to quote it as fact or as a joke anticipatory of the First of April.

THE peaceful sect of Quakers in Indiana are engaged in a law-suit for the possession of meeting-houses. The denomination in that State has been overrun by a multitude of new members, who are more Methodists than Quakers. The new comers allow singing in their meetings, pay salaries to their preachers, have "revivals," urge people to come forward to the "anxious seats" for prayers, and proclaim a very un-Quakerish belief in book-revelation and blood-atonement. The old-fashioned Quakers have now revolted against the innovators, a split has occurred, and the law-suit is to determine which division shall retain the Society property. We hope, in this case, the old-fashioned ones will win; for the innovators, though calling themselves the party of progress, are really moving on a retrograde track.

THERE has just been an energetic controversy in Philadelphia between Rev. Dr. Batterson, pastor of one of the city churches, and Mr. Riche, President of the Central High School. Dr. Batterson, in one of his Sunday sermons, took occasion to say that he was informed on authority that, in that school, doubts are thrown upon the Mosaic record of creation, and that a professor there had said to his class, "There are many things in the Bible which are not true." Thereupon, Mr. Riche demanded the sources of his authority and the name of the offending professor, in order that the *grave* charge might be investigated. But Dr. Batterson did not know the name of the professor, and would not give the names of the mothers of boys in the school from whom the complaint had come to him. Two of these boys, it seems, had been so wrought upon by some remark of the professor concerning the Bible that they "had walked the streets for an hour or more, discussing this question which had so excited them, to the abandonment of the usual hour of play." This is pretty good evidence that something had been said of an unusually awakening character. But, as the minister persisted in his refusal to give names, the evidence from the boys' side could not be got at. The President, however, understood well enough from what professor the heretical remarks must have come, if from any, and confronted him with the charge. He denied it *in toto;* and added moreover, gratuitously, that "whenever the facts of science seemed to conflict with Scripture he has been at especial pains to show that there was actual agreement, and has particularly stated his implicit belief in the divine inspiration of every word in the Bible." A statement that evinces his discretion, we fear, more than it does his valor or his fitness to teach geology.

JOHN G. WHITTIER'S prose is as good as his poetry. In the Boston *Daily Advertiser* of March 29, he makes a vigorous and, as we think, entirely successful defence of the New England Quakers of the seventeenth century against the aspersions cast upon them by Dr. George E. Ellis, in a recent paper read before the Massachusetts Historical Society. Dr. Ellis, in this as in previous essays, attempts most liberally to excuse if not to justify the persecution of the Quakers by the Puritans, on the ground of the "intrusive" and "indecent" conduct of the Quakers. With the same purpose, he also criticises Mr. Whittier's recently published ballad, "The King's Missive." But Mr. Whittier is entirely equal to the occasion. His communication is one of the best pieces of controversial writing we have seen of late. Perfect in its courtesy, it is as strong as it is courteous. Calm in spirit, it is yet conclusive in argument. The persecution, he claims, "owed its origin to the settled purpose of the ministers and leading men of the colony to permit no difference of opinion on religious matters." The charge of "indecency" was only incidental to this main purpose, and "comes with ill grace from the authorities of the Massachusetts colony," who had no opportunity for making such a charge until after they had "ordered women to be stripped naked, and their bodies to be carefully examined to see if there was not the devil's mark on them as witches," and after also they had caused half-disrobed women, young and old, to be dragged through the streets tied to a cart-tail, and whipped unmercifully with the constable's lash. After such cruel outrages, two or three half-frenzied women appeared in public disrobed, professing to be called, after the manner of the Old Testament signs, thus to bear testimony against the sins of the times. "Whatever of 'indecency' there was in these cases," says Mr. Whittier, "was directly chargeable upon the atrocious persecution. At the door of the magistrates and ministers of Massachusetts must be laid the insanity of the conduct of these unfortunate women." And he justly adds: "It is remarkable proof of the purity of life among the early Friends that their enemies, while exhausting the language of abuse against them, pointed to no instances of licentiousness or immoral practice. . . . From the rise of the Society to the present time, the peace, purity, and peculiar sweetness of Quaker homes have been proverbial."

Digitized by Google

For the *Free Religious Index.*

THE PLAINT OF IRELAND.

A Discourse delivered in Rochester, N.Y.

BY NEWTON M. MANN.

There is but one foreign country whose affairs it is in order, according to current ideas, to consider on Sunday in church. We can talk about the kingdom of Israel to our heart's content. Sins committed by the Jews, and sins committed against the Jews, are always up for denunciation, and not uncommonly the preacher gives to the services the tone of an indignation meeting, at which Pharaoh, or Jezebel, or Herod, is brought to judgment and pitilessly subjected to the rhetorical lash. A great field is here offered to show one's hatred of iniquity. Moreover there is nothing risked. These old-time sinners have no sympathizers in the congregation. One may bear down very hard upon them without the least danger of giving offence. This method also has the advantage of great simplicity. To learn what is to be known of one country or tribe concerning which the evidence is all in is a small matter in comparison to the task of acquainting one's self with contemporary nations sufficiently to consider intelligently the grave questions which are agitating them. A theological equipment seems only to involve the affairs of one country; and, for the treatment of these, the proper formulæ are laid down in the books. The politics of other peoples lacks the positive, dogmatic quality to which prophets and preachers incline, and is generally thought to lie out of their sphere. However, I propose now to speak of Ireland's troubles instead of Israel's. I venture upon the subject with some diffidence, but only for the reason that it is beset with so many and such grave difficulties.

I think, to begin with, we should be on our guard against any hasty condemnation of the English government in the matter of the Irish troubles. It is fair to suppose that the real state of the case is much better apprehended by the men in power than by us. No philanthropist in this country, probably, can enlighten the English cabinet in the least degree on the situation. They are not blood-thirsty tyrants and oppressors, but honorable men, some of them *eminent* lovers of humanity. Their very names debar us from thinking that they are perpetrating wrongs upon the Irish people. At any rate, of all attitudes of mind with which an American can approach this subject, that is most to be avoided which inclines to regard the Englishman as essentially a tyrant, devoid of feeling toward a subject race. He is not the same Englishman against whom our fathers rebelled, but one not less a lover of liberty than ourselves, who has made Great Britain and its colonies seats of freedom, asylums for the oppressed, centres of light and hope.

At the same time, and Englishmen themselves being judges, Ireland is in distress. Its people are among the most down-trodden and despoiled in Europe,—too helpless to utter the bitterness of their complaint. And their grievance is not easily stated. When the American colonies revolted in 1776, they clearly pointed out the person who had wronged them, and set forth to the world their charges against him. George III., he it was who had committed this and that invasion of their rights and liberties. But the Irish people do not point to the Queen, or her minister, as their oppressor. They do not name the person who is trampling them in the dust. Their oppressor is not a person, but a thing, a system, for which no living soul is directly responsible, and the abolition or modification of which is a task exceedingly difficult for a government to undertake. The tyrant of Ireland is a land system which perpetuates in these days the barbarisms of other centuries, and even intensifies them. It is an impersonal, and, for that reason, an utterly remorseless tyrant. There is no master quite so hard as a system. The lot of the chattel slave has been found desperate; but he is in the hands of a man who, though at times cruel, has a heart to feel, and will occasionally relent and be kind. The subjects of an absolute monarch are exposed to extremities of hardship and injustice: still, the despot is a *person*, and, if they can get to him, can be reasoned with and entreated. But a system is deaf to reasoning, implacable to tears. It goes round and round like the millstone, and grinds its victims to powder with as little concern. In his extremity, the slave may possibly save his life and secure his liberty by killing his master, or an outraged people may bring a king to the scaffold; but a grinding system is not to be put out of existence by killing its agents. Shooting the landlords in no way disposes of landlordism. All violence, short of successful revolution, only tightens the grip of the oppressive system.

Just what this land-despotism is cannot be at once understood by our people. The conditions here are different in three important respects. Our people have many and various avocations, only a minority limiting themselves to the culture of the soil. The lands here are plenty and cheap; and they are generally owned by their occupants. It requires, therefore, a little effort to realize what must result where these conditions do not exist. Ireland has a very small town population, because the country does but little in the way of commerce or manufactures. Those lines of industry it has been the policy of England to monopolize, and systematic legislation looking to the suppression of Irish trade is among the grievances which have been accumulating for the last three hundred years. In 1663, "the importation of any European article into an English colony except from England and in English ships, built and manned by Englishmen," was prohibited. In 1696, a law was passed that "no goods of any kind should be imported direct from the colonies into Ireland. In 1699, the woollen manufacture in Ireland was broken down by an act prohibiting the exportation of woollen goods.

By these and such like measures, any faculty the Irish may have had for a diversity of avocations has been repressed; and now more than half the people are engaged in agriculture, a fact which, in connection with other circumstances, proves to be a supreme misfortune. Of these three millions of farmers, very few indeed own any land; but they must all *have* land, as that is the only way by which they can live. Now, the whole extent of territory from which they can be supplied is restricted by nature within quite narrow limits. As many as two hundred and fifty thousand are living on farms of one acre and under. The amount of arable land is not sufficient to furnish each tenant with what we should call a farm. Moreover, it is decidedly to the advantage of the owner to let it out in small holdings, as the number of competitors for it is thereby increased, and handsomer returns are realized. A great part of the tenantry are poverty-stricken and always on the verge of starvation. The prime necessity by which it is possible for them to live at all is a little land from which to raise at least a few potatoes. The whole agricultural population, therefore, are thrown into eager competition with each other for the occupancy of the soil. By these exceptionally adverse circumstances, the people are made their own destroyers. Each man, as his family grows up, needs his neighbor's holding, and offers a little more rent to secure it, with a lessened ability to pay. Thus there is an ever-active tendency to higher rents, and at the same time lower depths of poverty among the people. A few thousand persons, mostly English noblemen, own the whole island; and it is this property interest which has long been in sharp collision with the life of the people. These landlords are no worse than ordinary men. Some of them are distinguished for their considerateness and benevolence. But capital has its own interests, and, on the whole, will seek them by its own laws, whoever holds it. A monopoly of the land, in a country where the people know nothing but tillage, puts it in the power of the monopolists to take the whole product of the soil beyond what is necessary for the narrowest maintenance of the tenants. And that this will happen, Ireland is the demonstration.

The theory is current, and seems at first incontrovertible, that a man has the right to make the most he can out of his possessions, whether they be land or merchandise; and that any legislation looking to the limitation of rent is in the nature of spoliation. Where lands are plenty, this theory is not much called in question; and its operation gives comparatively little inconvenience. But, if it is a sound principle to apply to a great world, it must apply equally well to a smaller world. Suppose, then, there were a few hundred feet more water in the ocean, so that only about thirty-three thousand square miles of land remained on all the face of the earth. Suppose that by some means a few persons held the title to all this land, so that the millions living on it must hire space of these great landlords before they can have any right to eat, drink, or sleep. Not a mouthful of food could be raised without paying them a tribute; not a house could be occupied, because the house is an appurtenance of the land. There could be no going to other countries where land is still unclaimed; for, on this supposition, there would be no such countries. On the principle of unrestricted possession of the soil, all the land having passed into the hands of a few persons, they have the rest of mankind at their mercy. The competition is all on one side. A thousand are clamoring for land, where one has land to let; and he can make his own terms. Under these circumstances, no one needs to be told that the terms will be extortionate. In such a world, the handful of land-owners would grow very rich and powerful, the millions of laborers would grow poorer and more helpless year by year, until reduced to a condition worse than slavery. This state of things would now be perfectly realized in Ireland, were it not that there are other lands to which its people can escape, and other lands from which food can be brought in exchange for manufactures. If the Irishman were able to flee his country, he would not be absolutely in the power of the landlords. But to make the journey with his family to America is usually beyond his means. If he were an artisan, able to make things which the world wants, he might acquire some independence of his masters. He could leave the farm then, and break down the rent by lessening competition. But he is no mechanic, and there is small opportunity for him to become one. The result is not exactly the same for the Irish farmer as though Ireland's thirty-three thousand five hundred square miles were all the land in the world; but it is very much the same. The unrestricted privilege of the owners to make all that they can out of their property gives them undue advantage, to the great detriment of the people. Indeed, that principle is not allowed to apply to all species of property in any country. Street-cars, omnibuses, hack-drivers, are limited by law in their charges. The State of New York does not permit the Central Railroad to make all it can out of its passengers, but fixes the rate per mile, beyond which the company must not charge. It is sufficient sanction for this law that the public interest requires it. The same principle must be held sufficient to authorize restrictions upon rent. A very forcible illustration of the fallacy of the notion that a man, under all circumstances, has the right to make the most of his own, has been given in the case of a ship at sea with a large number of passengers. The ship-master owns the whole stock of provisions on board, and in the absence of a contract might put up the price of subsistence so high that some would starve, and all be stripped of their available means. Probably nobody could be found to justify such an act. A monopoly of one of the necessities of life does not give the monopolist the right to put any price he pleases on that necessity. And especially is this to be said of land, which is something that labor cannot produce. In everything else, labor is efficient to break down a monopoly. More railroads, more telegraphs, can be built, more wheat raised, more iron can be mined. But islands and continents cannot be made by human hands. From the land monopolist there is no escape this year or next, or ever after, except by restricting his privileges.

This evil stands out in Ireland as nowhere else in the civilized world. Competition for land has been so eager, and the power of the proprietors has been so great, that the whole burden of making improvements has been thrown upon the tenants. Until recently, a tenant, when for any reason he left a farm, had no legal means of securing compensation for any improvements he may have made. And now, so long as he stays, the improvements he makes with his own hands he has to pay for over and over, as they are considered good ground for advancing the rent.

Mr. Charles Russell, an eminent lawyer and member of Parliament, has made a personal inspection of several districts, of which he makes report in his "New Views on Ireland." The impeachment of the present land system is complete. He gives the evidence of the people from their own lips. One poor widow says: "This cabin has been in the family for the last sixty years. My husband killed himself trying to improve the land. It was a bad, shaky bog when he got it. It is now as dry as the road. The landlord raised the rent three times. The last rise was in 1875, when he added 5*s.* in the pound to the rent." On the Inveragh estate of Lord Lansdowne, who is not reckoned by any means the worst of landlords, there have been in twenty-five years four ad-

Digitized by Google

vances made in rent. Of the last advance of 25 per cent. made in 1874, the agent is reported to have said: "I have done two good days' work. I have put £10,000 in Lord Lansdowne's pocket." It is to be observed that this increase in land value comes almost entirely from improvements made at the expense of the tenants themselves.

The encouragement to the poor man to do well under such circumstances is not great. The Irish tenant, as John Stuart Mill observed, is the only man so situated that he can neither benefit by his industry nor suffer by his improvidence. The workhouse will catch him, if he drops any lower: if he tries to do better and bring some thrift into his husbandry, the most obvious result will be the advancement of his rent. Mr. Justin McCarthy has this account, as he says, from good authority: "'Up in the hills, a man many years ago had a farm at a very low rent. The land was worth little or nothing of itself. He set to work with a will, and it took him years of toil to clear the land completely of stones. Being a sensible man as well as industrious, he made use of the stones to build a wall to enclose the farm. His landlord happened to die; and the heir, seeing the improvements which the poor man had made, raised the rent in the proportion of five hundred per cent. This day his neighbors outside the wall pay just the small amount he paid before he set to work and reclaimed and enclosed his land. Such,' says the writer from whom I quote this incident, 'are the rewards of industry too often reaped by the Irish farmer.' He also says, 'It is well known that in some parts of the country the farmer is afraid to wear a good coat, lest the agent or some of his minions should see him comfortable, and consequently able to pay more rent.'"

It is not pretended that this is the course which the generality of wealthy landlords take. It is enough that such a course is open, for there will always be some unprincipled enough to do the meanest things permissible. It was never urged, by those who knew about it, that the American slaveholder was generally unmerciful to his slaves. The condemnation of the system was that it permitted barbarities, which some would be found base enough to perpetrate. Mr. Courtney, a moderate liberal member of Parliament, who has given special attention to the subject, exempts the large proprietors of hereditary estates from the charge of rack-renting. But he states that others have bought up Irish lands with a view to make money out of them, and of these "the greater number wring out of their tenants promises of the utmost rents that can be suggested,—often of rents that cannot be paid. This evil, he also observes, "has its origin in the fact of the relative excess of tenants, the competition between them preventing each from protecting his position, either by stipulation before entering upon it or by declining to accede to new terms after he has assumed it."

The extreme grievance to which the Irish tenant is subject is eviction. An American farmer would think a tenancy, loaded down with such exactions, something one need not greatly mourn being deprived of. It would be no loss to him to be ejected by an extortionate landlord, for he could easily go and find another place to rent. Not so with the Irish tenant. Eviction to him means ruin, and leads—unless friends come to his help—no whither, except to the workhouse. According to Mr. Charles Russell, the English tenant cannot be summarily ejected for non-payment of rent. Under various conditions, "by the law of Ireland, which is not the law of England, the tenant would be turned out of his holding by the landlord without any notice whatever to quit; and the only means by which he could live would be taken from him without any compensation." In similar cases in England, according to the same authority, "the landlord must give a year's notice to quit, ending with the year of the tenancy." This discrimination against the Irish tenant has been vehemently condemned by many English observers, among others by Lord Dufferin, recently the much esteemed Governor-General of Canada, and who is himself owner of large estates in Ulster province. He denounces the yearly tenancy as "a tenure which, if its terms were to be literally interpreted (and its terms *are* literally interpreted in Ireland), no Christian man would offer, and none but a madman would accept."

It is not easy for Americans, under the very different conditions in which they live, to see all there is in the Irish case. The Irish themselves mostly despair of expounding it intelligibly to us, and find it much easier to move an audience by wholesale denunciation of oppressors and a senseless "shrieking for freedom." In this way, the ordinary citizen is made aware that somebody is hurt, and feels a measure of sympathy. But a certain comicality spreads over the whole sad business, for the reason that nobody knows who is to blame, or, if he knows, will not tell. That the Irish are in poverty and wretchedness is pretty generally understood, and a vague notion prevails that some wrong is being done them; but just what that wrong is and who it is that is doing it are questions that uncover a good deal of ignorance. The Irish themselves, even the best of them, are scarcely wiser on this point than we are. Some demon besets them,—of that they are sure; but one strikes this way and another that, and all sorts of measures are proposed to cast him out. One thing has been done which touches the source of trouble, and that is the formation of the Land League. That organization, whatever indiscretion it has committed, has at last struck home. It is an application of some of the principles of the Trades' Unions to the relation between tenants and landlords. The peasants have long enough been playing into the hands of the proprietors by competing with each other for the occupation of a patch of ground. They now have a combination by which they can establish non-intercourse with an obnoxious landlord or agent, and put him to no end of trouble. In this way, the subject has been forced upon the attention of the government. The great proprietors themselves begin to see that something must be done, and when they speak all England listens; but when the poor man cries, as he has now for many generations from the bogs of Ireland, nobody but the Lord hears him.

What the land reform will be by which the attempt is to be made to pacify Ireland remains to be seen in the near future. The three features for which reasonable men are contending are: first, fixity of tenure, the right to hold on so long as no just cause of removal exists, and only then to be ejected after due notice and by form of law; second, fair rent, which means, of course, a greatly reduced rent and free from all possibility of capricious advancement; third, free sale,—that is, the right to sell the privilege of occupancy, together with improvements that one has made, to any unobjectionable tenant, whenever one wishes to leave a holding. These are the "three F's" of which so much is said; and certainly to an American they seem to make a serious inroad upon what are called the rights of property in land. That these concessions are actually contemplated in England shows how circumstances modify men's conceptions of what the rights of property of this kind are. Here, in America, ownership of land carries with it pretty much the same privileges as ownership of stocks or merchandise. But as the population becomes dense, and the public domain comes under cultivation, it is found necessary to guard against a landed aristocracy, which, owning the soil upon which a people live, is likely to end by virtually owning the people too. *Salus populi suprema lex esto*, is the noble motto borne by the great seal of one of our States,—"Let the safety of the people be the supreme law." Whatever fancied rights are in the way of this must go down before the most urgent of all necessities. Ireland is giving final emphasis to the doctrine of John Stuart Mill, the clearest-headed political economist of the century,—that there is a distinction between the rights of land and of other property; that land, being limited in amount and incapable of increase, does not properly give to its possessor such unrestricted privileges as pertain to the use of other kinds of values. It is the duty of the State to curb the grasping hand which "adds field to field till there is no place left," and would wrest from the laborer all the fruits of his toil. If this action is not taken in time, it becomes every year more difficult. The tyranny of landlordism has become so entrenched in Ireland, the resulting degradation of the people is so abject, that now the problem of rectification has become one that staggers the strongest minds. Property interests are involved, which it is impossible justly to adjudicate. To crown all, a race prejudice exists, intensified by religious animosities. The situation calls for a measure of self-denial and disinterestedness which it is in vain to look for in more than exceptional individuals among any people. All the most potential circumstances are adverse to a deliverance of justice to Ireland from the English government. The exhibition which the irreconcilables have made in Parliament is another illustration of the fatality which has ever made the Irish their own worst enemies. The extravagant demands with which they fill the air give a sense of unreality to the land-reform movement, and render doubly difficult any act of equity. Still, we may hope that something will be done. The sentiment of the civilized world demands it. Even Russia, it is said, has expended a hundred millions to establish a peasant proprietary, and looks upon the land system of Ireland as a despotism too deep to be condoned. The nation which of all the nations of the Old World most cherishes personal liberty, and stands in the very van of progress, cannot afford to keep much longer this political plague-spot at her door. The dues of Christian love and service fall to those who are most needy, most despised, and withal nearest at hand. By all which most separates us from our fellow-man,—depths of poverty, ignorance, superstition,—we are the more bound to see to it that we take no advantage of him,—that, if we err at all, it be in giving him more than in strictness he has a right to claim.

For the *Free Religious Index.*

"GEORGE ELIOT'S MARRIAGE."

There appeared an article with the above title in the *Index* of January 13, signed "E. D. C." With its opening remark I can agree, that "none of the writers of the daily papers seem to have probed the subject very deeply or given any very helpful suggestions as to the true line of duty." And, doubtless, the writer will concur in the opinion that any lack of frankness in the treatment of the marriage question is fraught with nearly as much mischief to morals as the vagaries of the defiant and lawless. Are not the sapient twaddle of the press and the dainty pious scorn of the pulpit vain and bootless, to say the least?

I am afraid the article already referred to has tended little toward freeing this question from mystification, as it appears both vague and non-committal; a fact to be regretted, I think, as it is by an able hand, and appears in large type in our leading liberal journal. These are the answers the article gives to the following series of questions touching the vital aspects of this most important subject:—

(1) Is the course of Mr. and Mrs. Lewes to be approved? Yes and no. "To class a relation so formed, and carried out in good faith and legalized as soon as circumstances render it possible, with intentional lawlessness and inconstancy, seems to me confounding the distinction of right and wrong." (2) But, if their motives would bear the strictest scrutiny, was the act justifiable? Yes and no. "Charlotte Bronté," Dickens, and Miss Mulock have presented similar cases, where the statute law forbids what reason and morality might well allow." (3) Is genius to be judged by a different standard to that applied to the less gifted? Yes and no. "But we cannot consent to brand the author of *Romola* as a wilful sinner against truth and purity." (4) Is the marriage law unjust? Yes and no. "There are meaning and value in the marriage laws, imperfect though they be." (5) Is the existing law essential to a true marriage? Yes and no. "Does the declaration of the marriage by a magistrate or a clergyman give it sanction, or is it the true purpose to live according to God's laws, and to be faithful to pledges freely made?" (6) Are parties ever justified in violating any of the marriage laws? Yes and no. "For the sake of stability and respect for law, in a free and well-ordered government, should not good citizens sacrifice their own happiness rather than disobey the statutes when they do not violate their own consciences?"

This last quotation, the answer to question sixth, appears to me to betray the fundamental error in the argument, not only of this writer, but of most of the defenders of established institutions. Can it be that American radicalism may speak of the British Empire as "*a free and well-ordered government*"? The *Index*, I know, has been suspected of a reactionary tendency toward centralized power, but not of offering homage on bended knee to royalty. Is it not a begging of the whole question to make use of such a qualified phrase, "*when the statutes do not violate their consciences*"? The very complaints of reformers in both Church and State is that the latter are not "free and well-ordered": the *casus belli* is that the rights of conscience are "violated." Even in America, such is the case.

I have besides these additional criticisms to offer.

1. I cannot appreciate the remark that "the strang-

Digitized by Google

est thing of all is that all the condemnation is against Mrs. Lewes for disobeying the law which she had no part in making," etc. Now, in point of fact, when those marriage laws were enacted, had man, as man, any more voice in the matter than woman has at the present day? What had *man* to do with the making of England's land laws? But I presume Mr. Lewes has been made less the subject of criticism than Mrs. Lewes, because he is a comparative stranger to most people, even to those who ply the quill, notwithstanding his high rank in the literary world. Who has read *The Science of Mind?* Who has not read *Felix Holt* and *Daniel Deronda?* In circles where both are equally known, I rather think it is the conduct of the pair that is commented on; though the fact is patent enough that society is less lenient toward woman than man in most cases. And this is one of the proofs of the insincerity of this social gossip, in whatever dignified phrase it may clothe itself; and I am surprised that this feature is not noticed by the writer. In these days there is too much painstaking argument to overthrow objections, when the task required is that of unmasking hypocrisy.

2. There is an apparent anxiety to exonerate Mrs. Lewes, and let the burden of blame fall on Mr. Lewes, or, "If George Eliot was wrong, *he* was doubly so." Is not this falling into the error of discrimination, which the writer had charged upon the public? Any such distinction should always be deprecated. Let the believers in equality keep the ideal, in their reasonings at least, free from controversial bias. Equality means justice, nothing more nor less; and without it *every bond*, even that of love, is tyranny or myth. I suppose Mr. and Mrs. Lewes understood themselves equally well, and neither desired nor would countenance any apologetic plea in favor of one as against the other. That they should dream of aught else than a division of the responsibility is not in keeping with their characters. Let us not be so cruel as to rob them of *this one true title* to respect, which the world's sneers cannot touch. They were not characterless, whatever the popular verdict may be. If it be that they erred, what indications are there that they had not the support of a conscious rectitude?

3. But the following view of the writer surprises me more than any. Speaking of Mr. Lewes, "he had put himself out of the reach of divorce by a hasty or unwise confidence in his first wife." This remark would have been intelligible enough from an orthodox source. With the Church, theory and practice are totally unrelated. "Go thy way, and sin no more," has served how often as a text for a sermon, how seldom as a principle of conduct! Mr. Lewes condoned a fault in his wife, which few men ever condone. Christ would have done no less: he could have done no more. And because of this act, for which I revere Mr. Lewes more than for any feat of intellect, he must endure through life a legal disability, which amounts to a stigma, and may be a curse.

T. W. CURTIS.

[We thought it right to refer Mr. Curtis' communication to our contributor "E. D. C.," that, if there were any reply, it might appear, together with the criticism. But "E. D. C." only wishes to say, "I consider the question of the limits of divorce, and consequently of the moral judgment on George Eliot, as yet an unsettled question; and my plea was for charity and calm judgment, looking to motives as well as to actions."—ED.]

For the *Free Religious Index.*

THE MIDDLESEX INSTITUTE: A KIND OF CLUB TO BE IMITATED.

Of the many indications of increasing interest in scientific matters in the community, perhaps one of the most promising is to be found in the local societies and clubs, which are forming in all parts of the country. Varying much in form of organization and extent of membership, they have originated, in nearly all cases, in the efforts of two or three earnest and enthusiastic students of nature, who have succeeded in arousing the interest of enough others to start the movement; and, once started, it seldom fails to continue. These societies in no way rival those long-established organizations which "have taken all knowledge to be their province"; but the generally small number of their working members gives a personal directness to their work, which is often wanting in the larger societies. By limiting their observations to a small district, they are able to make them more complete; and often more can be learned from the thorough study of a small region than from a hasty survey of a whole country.

Among the organizations of this character in this State, the Middlesex Institute, with its head-quarters in Malden, is one of the youngest; but its prospects of growth and usefulness are excellent, and a few words on its designs and methods may not be uninteresting to the readers of the *Free Religious Index*. It may show work going on in a quiet way, that will ultimately give good results.

Three years ago, a few people of Malden and Medford, interested in natural studies, met and formed the Middlesex Scientific Field Club. Their meetings were held on one evening of each month, at the house of some one of the members; and during the summer there were frequent "field meetings," semi-scientific, semi-social,—picnics. Half or a whole day was spent in some locality previously agreed on, collecting flowers and ferns, which the more expert members helped the others to identify; enjoying the freshness and freedom of the woods, and becoming better acquainted with each other and with nature. When the season for collecting had gone by, short papers by some of the members were read at the evening meetings, as results of the past summer's work, or to lay plans for the next year. This was kept up during the three years: only the social, picnic elements became less prominent, while the individual studies of the members were more systematic and productive.

Increasing membership, coming from all parts of the county, and growing confidence in the permanence and usefulness of the club, caused an expansion of the original plan; and last February the old name was given up, and the society incorporated under the laws of the State, by the name of the Middlesex Institute. Rooms were secured suitable to its growing needs, and it enters them with excellent hopes and prospects. Its purpose, like that of kindred societies, is twofold: first, to awaken and encourage an interest in scientific studies in the community; second, by the investigations of its members to add something, however little, to the world's stock of knowledge. In furtherance of the former, it will provide for lectures by men of well-known scientific attainments; the lectures to be for the public, and of a character which will interest persons of general culture, not specialists alone. There will also be, during the season, exhibitions of native flowers, and such other exhibitions of interest to the public as the resources of the Institute will permit. In its second aim, its present intention is to limit itself to county work, but within these limits to do all that can be done. It is intended that its collections shall fully represent the flora, fauna, and geology of the county; that any one who can give or wishes to obtain information on these shall naturally turn to the Middlesex Institute. Its membership includes all classes and ages, and every shade of religious belief and disbelief. All meet on the common ground of interest in science, where they can work harmoniously in the common cause. There are now nearly a hundred active members, and their number is rapidly increasing. The herbarium, in new and commodious quarters, will be accessible to any student; and a library of reference will be formed, as soon as the means of the Institute will permit. Its first publication, a list of plants growing in Malden and Medford, was issued this winter. It is a preliminary to a full flora of the county which it is proposed to publish as soon as practicable. Other departments of science will receive equal attention, though botany has so far been more prominent.

The credit of originating the club is due to Mr. Henry L. Moody, of Malden, who for three years was its presiding officer. Mr. L. L. Dame, of Medford, is now President of the Institute; Mr. Geo. E. Davenport, of Medford, Corresponding Secretary; and Mr. Roscoe Frohock, of Malden, custodian. Botanists and entomologists will find familiar names among these. The Institute has no endowment; but the members are willing and earnest, and have faith in the American spirit of liberality, which seldom allows a worthy enterprise to fail from want of material support.

As I said, the increased formation of such societies is an excellent sign of interest in science; but, for one now in existence, ten could be formed without interference with each other: on the contrary, each would help the other, and the success of one is an incentive to the formation of others.

C.

DIVERSITY of worship has divided the human race into seventy-two nations. From all their dogmas, I have selected one,—Divine Love.—*Persian.*

For the *Free Religious Index.*

NOT "CHRISTIANS."

Mr. Chadwick answers the question asked by Strauss, "Are we still Christians?" He says that we are, not because we accept the distinguishing tenets of the religious system of to-day called Christian, but because the "stream of tendency" in which our lives are so profoundly implicated had its source in the devout heart of Jesus.

If the fact of the source, as here stated, be conceded, it is still a question whether the name "Christian" properly follows, inasmuch as Jesus was not, and did not claim to be, the Christ of the prophets. To speak of Jesus as the source of a certain "stream of tendency," or order of development, is to acknowledge what is claimed by the orthodox Christian,—that he was a supernatural interpolation; a new force arbitrarily projected into the orderly sequence, separating the past and the future, the starting-point and active germ of a new progression.

The great stream may be followed, from where it loses its identity in the sea, to its far distant source, so called for convenience,—that is, to the spot where it emerges, a tiny rivulet from the earth; but we know that its real source is not there. And, though we were still able to follow it even to where it is imperceptibly condensed from the pervading mists, its ultimate source would be still to seek or to despair of.

It is true that the "stream of tendency," embracing those nations which now largely monopolize the progressive force of humanity, includes Jesus, his people and his time; and his worshippers may please themselves with the fancy that he was the beginning of the stream itself. But it was at that time a stream broader than his single life, more comprehensive than his limitations, deeper than could be sounded by his philosophy,—a stream already so broad that its defining shores are lost to view, flowing so silently and smoothly that its motion engages the attention of no dull perception; but the sparkle and ebullition of the little spring which gives back its tiny flood to the great stream whence it had been drawn take the eye and ear, and it is hailed as the living source of the mighty waters.

No, this will never do. Jesus, too, was the result of foregoing conditions; and, if he had never been born, there would have been a "stream of tendency" all the same, the source of which is in that hidden country, far beyond the confines of history.

J. A. J. WILCOX.

For the *Free Religious Index.*

ANSWERS TO QUESTIONS.

In the very interesting correspondence which has lately appeared in the Boston *Daily Advertiser* in regard to Whittier's poem entitled "The King's Missive," Mr. Whittier has magnanimously refrained from a direct answer to some of the questions of his clerical critic. That answer, however, ought, I think, to be plainly stated by somebody.

Rev. George E. Ellis says (*Advertiser* of March 30), "Mr. Whittier, if he had pleased, might have added that the disgusting process to which the first two Quaker women were subjected [stripping naked to explore for the witch's mark] was a judicial one, by commissioned officers, universally practised all over Christendom in that superstitious age, and half a century afterwards, to detect tokens of suspected witchcraft. It simply shows what a dread was felt here of specimens of a people, a report of whom in England had preceded their arrival. Could not Mr. Whittier have told his readers in a single sentence *why* the Quakers were treated so ruthlessly?"

It is true that the custom then prevailed all over Christendom, of suspecting certain classes of unpopular women to be witches, and treating them as such; and the reason was that the religious teachers of Christendom taught, *as their successors teach now*, that the Old Testament assumption of the reality of witchcraft was inspired by God, and that the punishment of death assigned to witchcraft was God's appointment. For the disappearance of these delusions (as far as they have disappeared in Christendom), we have to thank the progress of civilization, or what Mr. Lecky calls rationalism, not at all the clergy, in their official character. They still teach Bible witchcraft as a reality.

Mr. Ellis further asks, "By what rightful claim could intruders come among them [the Puritans], al-

Digitized by Google

leging a divine mission, to rebuke, revile, and prophesy all manner of woes against them?"

The answer is, By the same claim which was assumed as unquestionably sound by the Puritan ministers, *and which is still claimed as sound by the clergy of all the sects claiming to be "Evangelical,"* in regard to the Hebrew prophets of the Old Testament; whose symbolic acts, presented as the fulfilment of a divine commission, were sometimes more outrageous and disgusting than any done by the Quakers. Hosea and Ezekiel were as sincere and honest as the Quakers; but, if they were to do here *what our clergy now teach* that God really commanded them to do, they would not escape legal restraint and chastisement. The claim of the Quakers to a divine warrant for the rebuke of sin, and for their particular methods of rebuke, was just as valid as those of the Hebrew prophets. It is owing to an unsound distinction made by the Christian clergy that the former of these is condemned, while the latter is justified. C. K. W.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

SANSKRIT AND ITS KINDRED LITERATURES: Studies in Comparative Mythology. By Laura Elizabeth Poor. Boston: Roberts Brothers. 1880.

This book has been lying on our table several weeks, but not unopened. We have taken it up a number of times, and read such goodly portions here and there of its four hundred and fifty pages that we think we can take a fair measure of its contents. It is not a book with a fascinating style. It does not entice you to read it by the way in which things are said. But it is none the less a useful book, and one which it was quite worth while to have written and published, in the present dearth of anything easily accessible on the subject in popular literature. We have noticed in other journals a great variety of criticism of it, some condemning it as nearly worthless, others giving it most extravagant praise. We should side with neither class of critics. It is not the great book which will some day be written to become the classic history on this subject. But meantime, as "Studies" on the subject, all that it claims to be, it will be of service to many readers who have not the time or facilities for making the studies themselves. The book is on a great subject, but it has a modest purpose. The author lays no claim to be an original investigator. She works with second-hand materials. But, with her materials, she appears to have worked with conscientious fidelity.

The main object of the book is well expressed in its first paragraph; namely, "to show the unity and continuity" of the literatures of which it treats. These literatures are "not many, but one." "The same leading ideas have arisen at epochs apparently far separated from each other." With this object in view, the author gives at the outset an epitome of the results of the investigations of the sources of the Sanskrit language and literature by Professors Max Müller, W. D. Whitney, and others. From this starting-point, she follows the line of development into the literatures of Brahmanism and Buddhism, Persia, the Mythology of the Greek Poetry and Drama, the Mythology of the Latin, Keltic, and Teutonic races, the Mediæval Hymns and Ballads of Europe, and thence even to the era of Modern Poetry. This last chapter, on Modern Poetry, is necessarily scrappy, and the threads of connection with the main purpose of the book not always evident. The publishers have given the book a neat exterior.

THE KING'S MISSIVE, AND OTHER POEMS, is just issued by Houghton, Mifflin & Co. It contains a portrait of Whittier, calm, benevolent, and serious in expression. The volume is in smooth, satin-like dark blue, with gilt garniture. It contains thirty-one poems and just one hundred pages. To read it through is like sitting down for a bit of "Auld Lang Syne" with one of our own kindred. It is the same rippling stream by which we sat in our childhood. There is the same shade and sunshine, the same serenity and stillness. "National Ethics" is the only thing that creates something like a cascade in the even little stream. The sticks and straws of Calvinism make little eddies in the peaceful water, but for the most part sunshine and birds' song prevail in this as in every volume that has come from his hand. Personal character has not lost its power to rouse him. He discourses of Webster with sad severity, and of Bayard Taylor with reverent memory. "The Lost Occasion," which contains the reference to Webster, seems the best in the collection. His prelude is an apology. He says,

"I spread a scanty board too late."

Yet the repast is far from meagre. It is not such a banquet as "Snow-Bound" and "The Tent on the Beach," but it is a very tempting and toothsome array of wholesome things. We are sure of the hygienic value of every dish.

We are not certain that any American poet equals Whittier in painting the stillness of a summer landscape. He does it in the following touches in "The King's Missive":—

"Broad in the sunshine stretched away,
With its capes and islands, the turquoise bay";

and, again,

"The topaz leaves of the walnut glowed," etc.

The most exultant poem of this collection is "St. Martin's Summer." It reveals the poet's personal delight in life more than any other; for example,—

"I lean my heart against the day
To feel its bland caressing:
I will not let it pass away
Before it leaves its blessing."

There is no doubt that this little blue book will be bought, read, and loved like its predecessors.

THE EASIEST WAY TO HOUSEKEEPING AND COOKING. Adapted to Domestic use or Study in Classes. By Helen Campbell. New York: Fords, Howard & Hurlburt. 1881.

The easiest way to housekeeping, if it be also the best way, is a most desirable thing to know; and we certainly shall find no fault with Miss Campbell for adding one more to the number of cook-books, if she helps us at all on this difficult road. The first part of the book is devoted to general directions for housekeeping, and is by far the most valuable portion. It is the clearest, simplest, and most compact presentation of important truths in regard to ventilation, drainage, and other hygienic conditions of the house, and the scientific preparation of food, that we have seen; and any housekeeper who carefully studies it and follows out the suggestions given will be able to put her housekeeping on a basis of hygienic safety, order, and comfort. Although we cannot expect anything absolutely original in such a treatise, yet the subject receives an air of fresh vigor, as if the author were talking of something she had thought out and experienced, instead of copying from other books.

We regret, however, such a remark as "it is safe to say that no class of women in the civilized world is subjected to such incessant trials of temper and such temptation to be fretful as the American housekeeper." We think it quite doubtful whether we are well acquainted with the difficulties and trials of all other classes of women; and, when we consider the many advantages which American housekeepers possess in the abundance of material things, such as fuel and food and water, and the many conveniences for doing work, so generally introduced into their homes, we think it quite likely that their trials are far less than those of the French woman, with a kitchen eight feet by ten, and her little fire of charcoal, with meat dear and fuel dearer, or the German woman with her semi-annual washings.

According to our experience, domestic servants are more intelligent and reliable than they were thirty or forty years ago, because the Irish population, on which we must mainly rely, is better educated at home and better acquainted with our customs here; and the increased intelligence of our women in scientific and practical matters, and the respect for work, are developing a far better state of feeling than the last generation generally knew.

The second part devoted to recipes contains less that is interesting, although the rules are given with clearness and precision, so that they can be easily followed. In one or two points, she does not give the best directions according to her own hygienic principles.

The directions to teachers are very suggestive, and may well help in the formation of cooking schools and classes throughout the country,—a most desirable result. Why cannot any circle of young girls who wish to learn to do well what so certainly must be done, form a class, and follow out the directions in this book experimentally, thus getting the advantage of training, even if they cannot secure a skilled teacher?

E. D. C.

PERSONAL ITEMS.

EDISON, the electrician, has just obtained his three hundred and first patent.

THE eldest daughter of Rev. Edward E. Hale sailed last week for Europe to complete her art studies.

IT is reported that Mr. Beecher's effort for a revival in his church did not revive, and has therefore been abandoned.

COL. R. G. INGERSOLL is to lecture in his unique and brilliant way at the Boston Theatre in this city, next Sunday evening.

S. B. WESTON repeated last Sunday at Florence, Mass., his discourse on "The Need of Earnestness in the Free Religious Work."

W. H. SPENCER lectured in the Free Religious course at Brockton last Sunday, Miss Mary F. Eastman in the course at Ipswich.

SOME of the newspapers of this State are printing "Gov." before T. W. Higginson, just to see how it looks. It looks very well, by the way.

MR. GLADSTONE'S young daughter, Helena, has passed her examinations at Newnham College, and returns to pursue her studies, with the object of becoming a teacher there. The idea of the daughter of a prime minister becoming a teacher quite shocks the aristocratic world; but it does not strike a Yankee as anything remarkable.

PROFESSOR W. D. WHITNEY of Yale College delivered a lecture before the Harvard Philological Society at Sanders Theatre, Cambridge, Mass., Wednesday evening, March 23, before a large audience. Beginning with our alphabet, he showed how it was one of the elements of civilization borrowed from the Romans, who in turn borrowed it from the Greeks. The Greeks again received their alphabet from the Phœnicians. This is proved not by the uncertain traditions of remote Grecian antiquity merely, but by the identity of the names of letters of the alphabet in both languages. It is still a matter of doubt whether the Phœnician be derived from the Egyptian hieroglyphics through the abbreviated Hieratic forms. The probable origin of the Cuneiform and Chinese characters was set forth The whole lecture was illustrated by diagrams bearing comparative tables of the various alphabets. Thus we have another confirmation of the doctrine of evolution, and this from a professor in one of the leading orthodox colleges of the country.

POETRY.

For the *Free Religious Index.*

HOLY LAND.

Where is the Holy land? Not where
The wrecks of vanished priesthoods lie,
Fallen fanes beneath the lonely sky,
Round which of old the battle-cry
Of warring zealots rent the air:
The Santa Terra is not there.

It rears aloft no haughty dome,
Of God the so-called special home,
Beneath which low-browed peasants kneel
And voices of *castrati* peal.
'Tis where the light of knowledge comes
E'en to the lowliest, humblest homes;
'Tis where the people own the soil,
The acreage on which they toil,
Gathering beneath their granges' eaves
The annual harvest's golden sheaves,
Untithed by haughty priest or lord,—
For freemen's use, enrichment stored.

It is no stricken waste of sand,
Of crumbling rocks and outworn earth,
Where wild enthusiasts had birth:
Such natals once made Holy Land.
Now, where truth's light and reason's ray
Shed cloudless, intellectual day,
Where knowledge w th anointment grand
Makes all men kings,—there's Holy Land.

B. W. BALL.

Digitized by Google

The Free Religious Index.

BOSTON, APRIL 7, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, MRS. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, MRS. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and MRS. SARA A. UNDERWOOD.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

WORTH AND WORK.

People show their worth by their work. And yet many persons of solid worth and of enduring benefit to mankind fail to accomplish the work which they have most set their hearts upon doing. It is the exception rather than the rule to form a plan of life in advance, and then by sheer mental force, by will-power, to proceed to build the external career with exactness thereby. Life is made up of too multifarious elements, and many of these elements are too hidden, and necessarily unforeseen, to admit often of such rigidity of procedure. And, even if such a course were often possible, it might not be the most desirable. As constituent elements of the mental force necessary to form such a plan are the capacities of mental perception and comprehension, grasp of circumstances, possession of large ideas, and deep convictions; and it is impossible that this kind of mental power should exist at the age of twenty-five to the same degree that it does at fifty. It is a wisdom that is only gained by experience, or by life itself.

There is, it is true, a *vision* that is natural to the youthful stage of life, and that has no little to do with the shaping of the early career; and these youthful visions in general are so genuine, so pure, so golden, that they are rather to be encouraged than utterly rejected. Where the development of character takes place naturally, they fall in due time into their proper place, and become restricted to their proper influence. But because they *are* visions, and are based therefore on ideality rather than facts, they do not take adequate account of the manifold circumstances that come in to interfere with human plans, nor of the force of old traditions and habits, nor of the effect of the wills and careers of other persons who come into practical contact with our lives; and for this reason it is that so many persons are disappointed that their lives have not fulfilled the early hopes which they cherished and the earnest purposes which they formed,—persons, too, who have kept an earnest heart and an honest endeavor, and who may seem to the world outside to have lived most usefully, and to have accomplished all that could have been expected of them. Indeed, probably there are few persons to whom this world is a place for serious work rather than for any mere self-indulgence in pleasure, who do not have times of painful misgiving as to whether they have attained anything that may be called success in life,—whether on the whole their lives have not been failures. Measuring their achievements by the standard of their hopes, comparing what they have done with what they see before them clearly needing to be done, they are prone to pass judgment on themselves as after all only unprofitable servants.

But, fortunately for all such earnest souls, their contemporaries and posterity are more lenient and often more comprehensive judges than themselves. The observers regard the work actually done, and the capacity, fidelity, consecration that have gone into the doing of it. They see not the hidden longing that has not been satisfied, or, if they see it, regard it lightly in view of the things achieved. But the workers, standing with their backs to their own past, have their eyes fixed still on the things hoped for, but not yet accomplished. And not infrequently it happens that the observer can judge better than the worker himself of the kind of work the latter is best fitted to do. Here is one, we will suppose, who bitterly laments that circumstances compel him to abandon a field of labor to which, as the mission of his life, he had zealously devoted himself body and soul. He cannot help feeling a pang of disappointment as he finds his hopes and projects in chaos at his feet. But the friends that stand nearest to him believe that he has too fine a quality of mind to be trampled in the earth and mire of such a field of conflict, and are disposed to welcome the circumstances that remove him from it as opening the way to the higher opportunity which awaits his transcendent abilities.

Thus, whatever any genuine man may do, society learns to separate his worth from his work. His work is the passing utterance, the temporary outcome and result of the man, but not the man himself,—not that which measures his power nor defines his value as a factor in society. Behind the work there is a certain weight and quality of character, certain principles of conduct, certain vital forces of mind and conscience and heart, that make themselves felt through all that he does, and abide through whatever changes of occupation, through seeming failures or successes, as a permanent and stable element of social benefit. In other words, in all true human development, character is more than any special work; being is more than any particular doing; the vital capacity to do, being the continuous and indestructible source of all activity, is of vastly greater moment than any thing actually accomplished. The latter is the closed gate of the past, the former has the boundless future open before it.

There is, in fact, no failure for such character, so long as the vital capacity to do manifests itself in any direction. There is no real failure in life except the failure that comes from inertia, indolence, self-indulgence, the seductions of appetite, the unresisted onset and sway of passion. So long as a serious purpose animates the heart, and enlightened conscience holds the helm of conduct, and honorable, upright principles permeate the daily behavior and manners, life is insured against failure, whatever uncertainties and changes adverse fortune may bring in the outward sphere. It is very much, indeed, to find a vocation that is congenial, to which the faculties will adapt themselves with little fret or friction, and the results of which will satisfy the taste as well as the conscience of the worker. But this is not absolutely necessary, nor is is always possible. There can be noble and beneficent living without it. There can be integrity and honor and good-will and purity and benevolence without it. It is a mark of the greatest characters that they can do all things easily and well, that they are at home in any vocation, and can manage its great duties or small with equal facility. The secret of it is that the greatest characters carry their power within themselves, and do not derive it from their outward calling. They rule their work, whatever it be, instead of their work ruling them; and hence their work takes on a character from their own inward worth. It may, in truth, be a positive advantage to have a vocation that does not absorb and satisfy all one's faculties; for then the individual is emancipated from too exclusive dependence on his outward vocation, and is enticed to some broader endeavor and culture. In the true relation, the outward work is always subordinate to the inner power of character; the medium, not the master; the instrument through which mental and moral principles express themselves; the plastic body which, even if it be by nature homely and rugged and offensive, may be shaped to tell honestly the purpose of the masterful shaping spirit.

IN the sixty-fourth Annual Report of the City Missionary Society of Boston (an Evangelical association) there is an interesting table of statistics, comparing the number of churches and chapels of the different denominations in Boston (and the adjacent towns now annexed to the city) in the years 1820 and 1880, and the gain per cent. between those dates in the increase of churches. The whole number of churches and chapels of all sects in 1820 was 40: in 1880 there were 218. The largest gain has been the Roman Catholic; namely, 2,800 per cent.,—chiefly, of course, as the result of emigration. Next to the Catholic come the Methodist churches, which have increased 1,300 per cent.; and next the Episcopal, increased by 633.33 per cent. The Unitarian churches show the lowest rate of increase, only 81.25 per cent. It should be added, however, that there is a large increase of a liberal element in religion which does not get counted in any such statistics, the *unchurched* Liberals.

IT seems that Professor Adler's lectures which we have recently published, on Materialism and the Eternal Principle of Morality, have led some of the conservative Hebrews to think that he has changed his views, and that he may possibly yet return to the Jewish fold. But this, to our mind, only indicates that these conservatives have not hitherto understood, nor taken the pains to understand, the man they were criticising. The *Jewish Advance* sees more clearly, for it announces its belief that "the Professor is precisely the same as he was at the beginning of his bright career, and intends to remain the same advocate of charity and benevolence to all, the same enemy to all that is superstitious and irrational in creed and belief, the same opponent to all that raises the letter of a book or books above the spirit of intelligence and humanity, the same teacher of faithful deeds and deeds of faithfulness in contradistinction of theological chimeras."

THE *Harvard Register* is to be discontinued with the April number. Its editor and publisher, Mr. Moses King, an undergraduate, has shown wonderful energy and ability in its management. But the graduates of the College have not given it the financial support by their subscriptions which the

Digitized by Google

enterprise deserved, and he is now obliged to succumb. A part of the ground occupied by the *Register* is now to be covered by the *Library Bulletin*, which is to be enlarged for the purpose and issued as the official organ of the college. Mr. King announces that the articles which have appeared in the *Register* on the late Professer Benjamin Peirce, have been collected in a memorial volume, which can be obtained by application to the *Register* office at Cambridge.

THE Boers of South Africa have good blood in them. They are descended from the Dutch employés of the old East India Company, and from a colony of French Huguenots, who, two centuries ago, found an asylum there for that liberty of religious conviction which they could not enjoy in Europe.

OUR LIBRARY.

IX.

The Transcendentalists.

Whether we look at Transcendentalism as the eternal temple of truth, or as a frequently renewed suspension bridge of fanciful pattern and slender workmanship, which gives a speedy though rather dizzy passage over the deep and rapid river of scepticism, from the dark forests and foul swamps of superstition to the rich fields and sunny hills where Science reigns, we must all admire the choice flowers of literature which have decked the structure ever since Plato hung there his matchless dialogues.

Emerson and other poets here and in Europe have been already mentioned; but it is by no means easy to make out a complete list, for Transcendentalism has inspired almost all the poetry of the century.

And then, this philosophy can show a brilliant array of histories and biographies, like Carlyle's *French Revolution*, *Cromwell*, and *Frederick II.*; Lecky's *Rationalism*, *European Morals*, and *Eighteenth Century*; Parker's *Historic Americans*; Johnson's *India* and *China*; Clarke's *Ten Great Religions*; Mrs. Child's *Progress of Religious Ideas* and *Isaac T. Hopper*; Weiss' *Theodore Parker*; Sanborn's *John Brown*; W. H. Channing's *Margaret Fuller* and *Dr. Channing*, etc. Among these authors, the first place, of course, belongs to Carlyle, who has leavened all our literature for fifty years. Next in importance is Lecky, whose histories are a rich mine of information about the last nineteen centuries, telling us how paganism and its philosophies fell before Christianity; how persecution, asceticism, and belief in witchcraft flourished until checked by the growth of freethought; and how mental progress has been resisted by the Church, but favored by all artistic, industrial, and political activity. So clear are his views of the past that it is a pity to see his visions of the future obscured by his prejudices against the system of morality which Mill and Spencer have made the ruling one.

And the originality and energy of the Transcendentalists are further shown in their contributions to literary and artistic criticism; for instance, those of Matthew Arnold, Ruskin, Greg, Weiss, Higginson, Lowell, Lessing, and especially Carlyle, to whom we owe the introduction of readers in England and America to the great German poets and novelists who powerfully aided the development of our own literature.

And moral culture has been so much stimulated by his vigorous rebukes of shams and inconsistencies, that we can afford to pardon those tirades against philanthropic societies and those eulogiums on public-spirited despots, which have puzzled some of his admirers, but which are simply legitimate results of his extreme individualism, which led him to despise public opinion, popular government, and voluntary associations, so much that the only way he could find of exercising such control over individuals, as he saw was needed for the safety of society, was to give some one individual absolute power over all the rest. Carlyle, like Lecky, displays a hostility to utilitarianism, which does not show itself in Emerson, who loves virtue too much to stoop to quarrel about its source. And so, indeed, did Theodore Parker, whose sermons are still alive with fearless rebukes of popular sins and cheerful encouragement to high morality. Nor does any intolerance weaken Channing's appeals to self-culture and brotherly love. Miss Cobbe, however, is too ready to do battle with more scientific moralists; but we must all be grateful for her appeals to disinterested loyalty to conscience, for this should ever be revered, whether we hear in it the voice of God or the universal experience of man. Her criticisms on religious duties are peculiarly full and sound, and her pleading for kindness to animals is in the spirit of the most advanced ethics. Her last book, the lectures on the *Duties of Women*, is remarkable for the union of desire for rapid progress with sound common-sense, so that she would throw open every field of social and intellectual activity, while she reserves for the family duties their rightful place, as usually the most important. The highest place among the philosophic and systematic teachers of intuitive morals in this generation belongs, however, to Henry Sidgwick, whose *Methods of Ethics* shows such desire to appreciate the labor of utilitarians, as well as to add original work of his own, that we are even more instructed by his example than by his arguments.

Most of the English and American Transcendentalists have loved philanthropy and political liberty. Carlyle, as we have seen, did not; and Wordsworth made himself notorious as an advocate of the gallows. Even now, the St. Louis *Journal of Speculative Philosophy* and the Concord School are striving to promulgate a reactionary system, which has had among its legitimate results the support of hereditary monarchy and hereditary aristocracy, the preference of capital and other forms of intentionally vindictive punishment to attempts to reform the criminal, and the disparagement of women, whom Hegel himself pronounced unfit for philosophy. Indeed, the general tendency of Hegelianism is manifest in two of the most independent of its disciples, Strauss and Renan, the former favoring capital punishment in his *Old Faith and New*, and ridiculing peace-societies, labor-reformers, etc., as well as universal suffrage and republican institutions generally; while the French philosopher urges the incompatibility of a democracy with high culture, by picturing Prospero, after his return to Milan, as falling before a revolt which is headed by Caliban, and which Ariel assails with a new tempest and most terrific music; but all in vain, for the people are blind and deaf to all that is ethereal and transcendental. Such is the general spirit of Renan's *Caliban*, in which the most original fancy is that of the passing away of our divinities hitherto, the gods of flesh, before the advent of gods of steel, deified steam-engines and other machinery.

Thus, Transcendentalists have differed more widely on the most important points than is consistent with the theory that they are under infallible guidance. We might, however, expect that, if conscience has any superhuman power, this would be shown in revealing the fundamental principles of philosophy so clearly that they might be readily found by all who seek them in the revelations of the inner life. But here, too, we find a great variety of opinions. Plato, and the old philosophers generally, believed that the cardinal or axiomatic virtues are wisdom, fortitude, temperance, and justice. Few modern thinkers would leave out benevolence. Indeed, Miss Cobbe sums up our duties as benevolence, personal virtue, and piety, leaving justice out. Whewell makes five cardinal virtues, namely, benevolence, justice, truth, purity, and order. The last may seem least important to us; but it did not to Jouffroy, for he reduces all the other good qualities to this. So Dr. Samuel Clarke accepted one primary axiom, that of the necessary fitness of things; while Kant has his two great axioms, and Reid has so many that he is obliged to arrange them in classes. Emerson, on the other hand, does not appear aware of the existence of strictly defined cardinal virtues or moral axioms. The more we compare the opinions of the leading Transcendentalists, the more clearly it will be seen that there is very little certainty in their philosophy.

And their systems give still more variable results in theology. It is hard to see what right the Parkerites have to claim that they know more about the Divine Nature than the Hegelians do, or that the trinitarians among these latter are more consistent than the atheists. Indeed there are at least four distinct sects of intuitive theologians.

First, there is the strict conservatism of Hegel himself and many professors in our colleges, of the Boston Monday Lectureship, and of the Concord School of Philosophy.

Then, second, there is the liberal Christianity of Beecher, Swing, and others of the most popular of our nominally orthodox preachers, of the German Rationalists, of many of the English Broad Churchmen, and of such Unitarians as Channing, Martineau, Clarke, and Hedge. The latter's *Reason in Religion* and *Ways of the Spirit* are among the most scholarly and liberal of the productions of this school.

A more free development of Transcendentalism is pure theism, such as we find inspiring all Emerson's writings, from his *Nature*, published in 1836, to his *Preacher*, published in 1880. The most systematic exposition of this view is Theodore Parker's *Discourse of Religion*, one chapter of which —that entitled "The Natural-Religious View, or Spiritualism"—has a curious interest from the fact that it has been used as an indorsement by the Spiritualists, in spite of its having been published in 1842, long before the name was ever employed thus. This chapter, like all the rest of the book, is remarkable for the vigor with which religion is freed from all that is unscientific and unhealthy, as well as from all that is formal and dogmatic. The most eloquent portion is the account of Jesus, which rises at times into touching pathos. Many of Parker's sermons, especially those on *Theism, Atheism, and the Popular Theology*, are remarkable, not only for the severity with which he denounces the errors of Orthodoxy, but for the earnestness with which he pleads for rational faith in God, conscience, and immortality. His prayers must always hold a place beside the *Imitation of Christ* by Thomas à Kempis, and the *Psalms* of David. The writer most like him, however, is Frances Power Cobbe, who in her *Broken Lights* and *Religious Duty*, as well as in many of her essays, shows how the most tender and spiritual form of piety may also be the most independent and philanthropic. She has proved that those who have faith in personal Deity and immortality need lose nothing of the beauty and power which decked the creeds that are passing away. There are many other valuable statements of this view, for instance, Weiss' *American Religion* and *Immortal Life*, Bartol's *Radical Problems*, *Rising Faith*, and *Principles and Portraits*, Johnson's *Worship of Jesus*, and Newman's *Phases of Faith*. And Tho-

Digitized by Google

reau, though he has written no book like these, deserves a place among radical authors in view of many spirited passages, especially in the Sunday chapter of the *Week on the Concord and Merrimack Rivers* where he tells us that "there is more religion in men's science than there is science in their religion."

These writers have certainly developed Transcendentalism in greater freedom from outside pressure than have those who defended Orthodoxy or even liberal Christianity; but they cannot claim to have more of this liberty than is enjoyed by those whose intuitions reveal nothing holier than Nature and Humanity. The best-known book in this spirit is that on *The Old and New Faith*, by Strauss, who tells us that we have advanced so far from the ideas set forth in the Gospels and in the sacraments that we have no right to call ourselves Christians, and that we can have no religion, except what we can base on our faith in the Cosmos, while our rule of life must depend on our knowledge of our relations to this universe in which we live. Similar views may be found in Renan and in Feuerbach, though the latter's *Essence of Christianity* shows that he had left Hegelianism for materialism. Bradlaugh also seems to have drawn largely from Spinoza. And the last great teacher of this philosophy, Schopenhauer, says that religions, like fire-flies, shine only in the dark.

At all events, Transcendentalism has produced such a variety of theologians that there is plainly room for some system of thought which will yield more uniform results. F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

In the March number of the *Sanitarian*, Dr. Nathan Allen calls attention to the well-established fact that "about one-third of all the disease and mortality that once prevailed can be prevented." It is only in the last few years that this fact has become fully known and its significance realized. As a consequence of it, more and more is being done to *prevent* disease; while some of the best of physicians give special attention to the diffusion of information about the laws of healthful living. He applies this thought to the treatment of insanity especially, and quotes the statement that "insanity is a disease of ignorance,—ignorance of the human organism and the laws which regulate it.' He says little is done to *cure* insanity, while all students of it believe much can be done to prevent it by a general diffusion of a knowledge of the laws of the human organism. He thinks far better results could be secured, if even one-tenth of what is now spent in its cure could be efficiently applied to its prevention. The same thought of the prevention of disease is brought out in a paper on tenement-house reform in New York City. It details the efforts made there in the last few years in securing good dwellings for the poor and the great success of the effort. All interested in the subject would do well to read this paper in full. Several organizations have taken up this work, one of the most efficient being a building association. Another movement is in imitation of Miss Octavia Hill's labors in London. Tenements of the worst sort are rented, repaired, cleansed, put into good condition, relet to the same persons, while a careful superintendence is given to sanitary and moral health of the inmates. As a consequence, "in a very short time, a marked change for the better is to be observed both in their morals and in their health; and those who but a few weeks before were looked upon as the dregs of society are to be found living in a decent and respectable manner."

The Indians have excited not a little attention of late from the philanthropic. In her *Century of Dishonor*, Mrs. Jackson has eloquently told the story of their wrongs since the foundation of the Republic, fortifying her statements by the official documents and figures. It is one that reflects no honor upon us as a great nation. A little, at least, has been done to wipe out that stain in the education of Indian youth. In the April *Harper's*, Helen M. Ludlow gives an account of "Indian Education at Hampton and Carlisle." In 1878, the first Indian youth were taken to Hampton; and their success there as students has been remarkable. It has shown their capacity for education in a most convincing manner. The education given them is largely industrial, such as will fit them for the life they must hereafter live. The school at Carlisle, Penn., was opened in 1879, and has nearly two hundred pupils. Miss Ludlow says a study of the young people in these two schools will show that "Indian children are, on the whole, very much like other children, some bright and some stupid, some good and some perverse, all exceedingly human." The Indians themselves take a keen interest in the education of their children, and seem to be anxious to have them educated. There appears to be a growing interest among them in the adoption of the ways of white men, and an anxious desire to settle down to a civilized life. *Wide-Awake* for March gives an account of "some Indian schools" in the Indian Territory, showing how zealous are these people to maintain their own schools. We are then told that in the five civilized nations of that Territory "schools are quite as numerous in proportion to the population as in the States. They are principally supported by the Indians themselves, who draw a large annuity from the United States,—the interest upon money held in trust by our government, the sale of land sold to us by the Indians." The school at Tahlequah, the capital of the Cherokee nation, has a college course, while the pupils make as good progress as in most of our own schools. These experiments at education are certainly full of promise. It seems much better to educate than to exterminate. The new policy of conciliation, fair treatment, education, and a settled life, should be carried forward as rapidly as possible. It is not to be expected the red men can be turned into white men, even by education; but much can be done for their improvement. The past should be atoned for, and its *dishonor* never again permitted.

The success of women physicians has been most encouraging. It is a profession they are in many ways specially qualified for, and it is one in which they may be of the greatest service to their sex. In a great number of cases, they are able to render a better service than men can give. They are better nurses, appreciate more keenly the finer phases of treatment for the sick. This fact is so much recognized now, that women are being trained for professional nursing. In connection with Bellevue Hospital in New York is a Training School for Nurses. It provides a two years' course, the instruction being given at the bedside of the patients by competent physicians and surgeons. The nurses command good wages, when their training is completed; and the demand for their services greatly exceeds the number who have prepared for the work. This is a profession for women eminently suited to them, one that will command a good compensation, because it will not be crowded; and it is one preëminently of benevolence and humanity.

G. W. C.

Another marriage is arranged in England between a lady of mature age, much wealth, acquired by brewing, and well known for her charities, and a young gentleman who is only a little above twenty years old.

AMONG THE AMERICANS.

Manners and Opinion in America.

Children in America are regarded as apt to act upon their own will rather than upon the will of their parents. It did not appear to be so in any of the families which I had opportunities of observing: on the contrary, there was manifest affectionate and intelligent obedience. At the same time, it was apparent that young people were more self-acting than they are in England, where we have a somewhat unwise domestic paternalism, which encourages a costly dependence. The result is that many parents have to keep their children at a period of life when children should be prepared to keep their parents, if need be. The American habit of training their children to independence, which they interpret as meaning self-dependence, has much to be said in its favor. We have the Scriptural maxim, "Train up a child in the way it should go." Young people in England among the middle class have quite reversed this. Their reading of the text is, "Train up the parents in the way they should go that, when they are old, they shall not depart from it." Hence it is that we have so many young men whose politics are conservative conceit, who despise the principles under which their fathers were enabled to achieve prosperity, and who think their mission in this world is to live upon the earnings of their relatives, making no honest exertions on their own behalf.

The equality of classes in America has many pleasant features. Policemen are dressed without the apoplectic rigor common with us. In riding with Mr. Quincy, in one of the public carriages, or with the mayor of the city, I observed that they spoke to the driver as an acquaintance. When Mr. Wendell Phillips took me to see Cambridge, he consulted the driver as to the best route to see the university and other places of interest. Sometimes the driver stopped and suggested another route that he thought would be better, with as much ease and confidence as though he were one of the party. In nations where there is social inequality, intercourse between superior and inferior classes is marked by ceremonies of submission on the part of the lower to the higher. There are also observances of pure courtesy, which pass under the pleasant name of "deference." Deference is just, when it is voluntary; when offered as an acknowledgment of discerned worth, it is politeness; when it is yielded because it is exacted, it is servility. When all classes become socially equal, as in America, there is among the unthinking an unceremoniousness of behavior, which they suppose to be a sign of equality as showing that one man is as good as another. It is overlooked that among gentlemen who are on a perfect equality there is deference of manner toward each other. Without it, equality becomes mere familiarity. In a democratic nation, every person is a gentleman or a lady in social rights; and perpetual deference to each other is a mark of educated equality. What reticence is in speech, deference is in manners. Those who do not know when to be silent are not more offensive than they who do not know when to be still. The babbler is one with the familiar. Deference is the acknowledgment of individual superiority where it exists. Rudeness is a coarse assumption of the right to disregard the feelings and convenience of others. It is not equality, it is insolence.

The splendid school system of the country causes a much higher average of intelligence than we have in England. I frequently heard young ladies of fifteen or eighteen years of age speak familiarly and intelligently of public questions, cite the names, recall the record, describe the capacity of public men with an accuracy of judgment which would be thought unusual in ladies in England of mature age. Where general intelligence reaches so high a level, persons of distinguished attainments are less conspicuous than they are in a nation where the majority are ignorant. Where the many know little, a person whose knowledge reaches only the standard of mediocrity has a chance of being conspicuous, and a person of ordinary attainments is eminent. But it implies a higher state of progress where the majority are well informed than where only a few are so. In America there are a million villas to a single mansion. This implies a far higher average of comfort than where there are a thousand great houses, and a million hovels.

Eccentricity in piety in America is imputed to the want of that delicacy and taste supposed to be conspicuous in democratic institutions; yet in England

Digitized by Google

Moody and Sankey exhibitions were promoted by noblemen. Thurlow Weed, a politician always spoken of now as a "venerable and great authority," has lately given the following description of American Christianity. "Clergymen do not, as formerly, dwell and linger upon the dark feature of theology. Nothing is now heard of the fate of 'infants not a span long.' The ministry of our day is a ministry of peace, charity, and good-will. This generation learns to love and serve rather than to dread and distrust our Creator and our Saviour." This is said in answer to a great American heretic, Col. R. G. Ingersoll. But the answer itself is heresy in England. The intolerance complained of in American religious life did not strike me as being at all so serious as it is sometimes represented. Intolerance in any degree is thought more of in America than elsewhere, because the general liberty of opinion is so great there. There is, however, I observed, some neat, unadulterated intolerance in many church quarters in the States; but the bluest pattern is imported, and, as a rule, does not keep its color in America. It is objected that a stranger settling anywhere in the country is asked by his neighbor what church he purposes to attend, and that there is an exacting expectation that he should go to some place. The question, however, is often put merely to test the stranger's tastes. If no place on hand suits him, things are sometimes made unpleasant to him. But this objection to non-conformity is a very different thing from what it is in England. In America there are fifty religions to one in England; and a man is fairly thought to be fastidious and "stuck up" who, amid the great variety presented to him for selection, cannot find one to his mind. They offer him so many specimens that they think it a reflection upon their ingenuity, if not one will suit the newcomer. If, however, the stranger who is thus difficult to please chooses to set up a new religion for himself, there is nothing more said. He is quite at liberty to do it; and, if he "strikes ile" in unexpected quarters, he becomes popular, as having increased the theological resources of the community. American Christians are braver-minded than English. They believe in spite of irreverent humor. They can laugh at droll aspects of the thing they like. We think ridicule kills piety. The religion of the nation does not stand upon the connection of the Church with the State, but upon conviction, which is braver. Americans have such prodigal material resources that they expect a great deal of everything. Whether it be theology or politics, they like large quantities of it. As with us, those who promise most are most popular. It is only the few who see that a little truth makes you wealthier than ten times the amount of error. But, with the bulk of mankind as they are, making great promises is a good trade alike in politics or piety. It does not much matter that nothing comes true. Many generations of men will live on expectations, as the history of great creeds shows. Those who believe in many things are much better regarded by the public than those who believe in few. Simplicity and truth seem shabbiness by the side of the profuseness of error and the opulence of delusion. Besides the thinking class (never very numerous in any country), who look for evidence of new truth or for verifications of supposed truth, there are two other classes,—those who have each a set of first principles for himself, and those—the most numerous of all—who have no principles whatever, and do not want any.

The reason why Spiritualism answers better in America than elsewhere is because anybody may put what interpretation he pleases upon any proposition advanced; and, in districts where there is no standard of common-sense or test of science established, the believer has it all his own way. Then, people who aim at nothing almost always hit it, and nobody disputes their success.

The American manner of speech is more picturesque than in England. People look at things in a more unconventional way. I had excused myself to my host Mr. Hill, at Florence, for smoking, by saying I did it to avoid pretence of perfection. "Yes," he said, "You don't want to be an angel at starting out." One thing which struck me in meeting American ladies was seeing how large a number were teeth-talkers. They used their teeth like a piano, and the pretty accents seemed to run along the rows. English women usually talk with their lips, which is enticing; but the American method has very winning ways with it.

The Irish, whose charm is perplexingness, do not suffer that quality to deteriorate in America. They submit to the Church, but rebel against secular government. They submit to ecclesiastical authority abjectly, and resist the nobler authority of reason foolishly. Having been so long oppressed and deceived, they suspect nobody so much as those who try to serve them. GEORGE JACOB HOLYOAKE.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these with great freedom, and not of necessity at all. F. A. H.

THE WORLD WE LIVE IN.

THE MINERAL KINGDOM.
THE VEGETABLE KINGDOM.
THE ANIMAL KINGDOM. (Except man.)
MAN.

Study 7. The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Igneous Rocks, Continued.

Articles 176-187 inclusive.

Specimens: Lava, Pumice, Granite.

We have found Igneous Rocks to be what?
Where, then, do they come from?
Is there any evidence of great heat in the earth's interior?
How is it shown in deep mines?
What experiments have been made with the thermometer?
What would probably happen at a depth of two miles?
What at a depth of twenty-five or thirty miles?
And thirty miles is what portion of the earth's radius?
So that the earth for the most part is probably in what condition?
How do Hot Springs show the internal heat of the earth?
What are the Geysers of Iceland?
Have we Geysers in this country, and, if so, where?
From what do we get our most impressive evidence of the great heat within the earth?
How many Volcanoes are there in the world at the present time?
Where are they mostly found?
What is a dormant or extinct Volcano?
Are there many such?
What does this show about volcanic action?
What about the manifestation of the heat of the interior at the surface of the earth?
What is probable concerning Earthquakes?
If the inside of the earth is so hot, why is not the outside warmer?
The heat therefore passes away from the centre of the earth into space how?
How may this be illustrated by the cooling of a volcanic eruption?
What happens to bodies when they are heated?
What when they cool?
When the earth was vastly hotter than now, was it probably the same size as now?
What has happened as the cooling process has gone on?
And how would this contracting affect the rocks of the surface?
Is it possible to conceive of the force thus expended?
Does it result in destruction or in order and beauty?

SELECTIONS.

Time and Thought were my surveyors,
They laid their courses well:
They boiled the sea, and baked the layers
Of granite, marl, and shell.—*Emerson.*

The hills move lightly, and the mountains smoke,
* * * * * * * *
The rocks fall headlong, and the valleys rise.—*Cowper.*

The fierce flames to which the Alp owes its upheaval and the volcano its terror temper for us the metal vein and quickening spring.—*Ruskin.*

As water to our thirst, so is the rock, the ground, to our eyes and hands and feet.—*Emerson.*

For our incitement, herbs have their healing, stones their preciousness, and stars their times.—*Ruskin.*

Every atom poises for itself,
And for the whole.—*Emerson.*

Suggestions to Leader.—In connection with this study, read some good account of some of the leading Volcanoes; also the Geysers of California and Iceland. Such may be found in available shape in a little book on *The Sublime in Nature*, of the Illustrated Library of Wonders Series, published by Scribner & Co. Also, of course, in the Cyclopædias. The lessons of the Selections are obvious, do not fail to explain them clearly to the children.

Study 8.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

The Crust of the Earth.

Articles 188-217 inclusive.

Specimens: The different examples of Sedimentary, Organic, and Igneous Rocks already used: namely, Conglomerate, Sandstone, Shale, Coal, Chalk, Lava, Pumice, and Granite.

We have now learned what?
What are these materials?
Into what classes have we divided them?
How and where are these different classes made?

[Let the members of the group select from the specimens, giving the proper name to each, and telling all they can about them.]

Do these rocks form simply a thin covering on the surface of the earth?
What is the solid outer part of the earth called?
In what proportion are the different kinds of rock found in the earth's crust?
Have all rocks always been in the same situations they are now in?
Can you give any examples?
What do such facts show?
What does a portion of the coast of Scotland show?

[See Figure 33, page 93.]

So that this land on which towns stand and roads are built was once what?
Can similar changes be noticed elsewhere?
Has the ocean sunk or has the land been raised?
What proof have we of that?
What can be seen in the south-east of Sweden?
The rocks of every country furnish evidence of what?
What can be seen along the coast line of England?
What does an examination of this beach show?
Why do we conclude that here the land must have sunk?
What has been taking place in the southern part of Greenland?
What do coal-pits show about the sinking of the land?

[See Figures 37 and 38, pages 103 and 105.]

What two things, then, have often happened to the earth's crust?
All of which is additional proof of what?

SELECTIONS.

Nature, only loud when she destroys,
Is silent when she fashions.—*Trench.*

Every power that fashions and upholds
Works silently,—all things whose life is sure
Their life is calm.—*Trench.*

Nature carves the coastwise mountains into caves.—*Emerson.*

What solid was, by transformation strange,
Grows fluid; and the fixed and rooted earth,
Tormented into billows, heaves and swells.—*Cowper.*

Sincerely awakened intelligence may find wealth in every falling rock and wisdom in every talking wave.—*Ruskin.*

Only the wise can interpret the song of the waters. Only the good can understand the history of the dry land.

Suggestions to Leader.—In using the specimens for this study, be particular not to tell the children what they are. Let them tell for themselves. In connection with the selections, talk about the silent forces of the world, and show how calm determination of character will always prove stronger than noisy and boastful living.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

M. JULES FERRY has established a number of colleges for females in several parts of France. Some o them have already been opened.

Digitized by Google

AN EDUCATED WILL.

[From a Sermon by JOHN W. CHADWICK.]

What Abraham Lincoln said of the suppression of the great rebellion is true also of the education of the will. It is a big job,—so big that we can disdain no help that comes to us, however little it may be. Inestimable here are those friends of our virtue who make plain to us the laws that rule within the moral sphere, the intrinsic beauty of holiness, the intrinsic hatefulness of all injustice and impurity. What light a single sentence of the great masters of ethics flashes at times upon a tortuous and darkening way! Emerson is the greatest ethical teacher of the modern world among those who have made the aphorism or the essay the favorite vehicle of their thought. He abounds in sentences that startle us with the aptness of their application to our own affairs. There are warnings and encouragements on every page. But more effective than the most penetrating phrases are those literary triumphs in which the relations of character and circumstance to conduct are exhibited in the development of a personality. It is the privilege of the novelist to do this,—a privilege of which he avails himself too rarely. The characters of the novelist are generally puppets of his arbitrary will. Seldom can they say truly of their heroes and heroines as Thackeray of Esmond and the mother of Beatrix, "I didn't marry them: they married themselves." The average novelist is generally a benevolent *deus ex machina*, always ready to step in at the last moment and save his puppets from the legitimate effects of their inherent qualities. But in the person of George Eliot, the most gifted woman of the nineteenth century, so far, we have had,—we still have: it is only Marian Evans who is dead: George Eliot is as much alive to-day as ever,—we have a novelist who has been willing to stand off and permit the men and women of her creation to work out the legitimate effects of their characters and the circumstances in which they are placed. The result is such a contribution to our stock of ethical warnings and encouragements as has not been made by any other writer of our time. The novels of George Eliot are *a series of dramatic studies of the education of the will*. I am assured that by affirming this I make a hostile criticism on their artistic quality. "The artist never moralizes," cries M. Taine. "Never moralizes," echoes the neo-pagan choir. I doubt it much. But I am willing to allow that George Eliot's greatest distinction was not in art, and even that her moral fervor sometimes marred the artistic aspects of her work. But to be the greatest moral teacher and inspirer of one's time is a distinction that is vastly greater than to be the most perfect artist. And George Eliot was that: as I interpret her, not first an artist and second an ethical philosopher, but first an ethical philosopher, a teacher of morality, and second an artist; a moral teacher availing herself of the methods of art to enforce the grand and awful lessons which, so help her God, she could no otherwise than utter to an unbelieving world. I do not forget how much of thoroughly artistic work was incidental to the performance of this task. What living men and women move across her stage, speaking their own thought in their own way, never her thought in her way; what exquisite humor enlivens almost every page; and how appropriate the frame of local circumstance in which every character is set! Enough is here to satisfy the thousands who resent the novelist's assumption of the preacher's moral tone. But, while I do not mean to undervalue any of this, and do not unless I deceive myself, it is not because she was so great an artist that I most admire and honor her, but because she saw as did no other of her time the sublime significance of AN EDUCATED WILL, and set forth as did no other the dangers that beset the way to this attainment, and the methods of long-suffering, self-restraint, and self-denial by which alone it can be reached. Hardly can I conceive of any course of reading so tonic in its influence upon the moral sense and will as the novels of George Eliot. Many a Hetty Sorrel—if only the Hetty Sorrels read them—might, I have thought, be saved from Hetty's fate by her sad history. Many an Arthur Donnithorne, I am sure, interposing the good opinion of others, entirely ignorant of the ground of his self-reproach between himself and this, might be warned in time of the abyss to the edge of which—ay, and to the bottom of which—such habits of self-comfort lead. And many a Tito, I am sure, not bad as yet, but only wishing to avoid all painful and unpleasant things, has been arrested in his downward course by that wonderful depiction of the progress of Tito's character from bad to worse till there was nothing too bad for him to do. Many times already I have expressed to you my faith in the moral efficacy of the book of which Tito Melema is the central and important character. It would be impossible for me to exaggerate my sense of the moral value of this book for those who have the wit to apprehend its deep significance. But I shall never cease to regret that George Eliot did not choose for the ideas of this novel an English setting, that would have introduced it into a wider circle of sympathies and brought home its lesson to a greater multitude of men.

George Eliot's contribution to the problem of an educated will is her unique perception of the reproductive power of every action, good or bad. She has embodied this perception in a hundred apt and striking phrases. For example: "Our lives make a moral tradition of our individual selves, as the life of mankind at large makes a moral tradition for the race; and to have once acted greatly seems a reason why we should always be noble." "But Tito," she says, "was feeling the effect of an opposite tradition: he had won no memories of self-conquest and perfect faithfulness from which he could have a sense of falling." Again she says of him: "He hardly knew how the words had come to his lips. There are moments when our passions seem to speak and decide for us, and we seem to stand by and wonder: they carry in them an inspiration of crime that in one instant does the work of long premeditation." But equally an inspiration of virtue when the habitual life has been just and noble, when there is a tradition of nobleness, when there are "memories of self-conquest and perfect faithfulness" to compel us to maintain ourselves at their exalted height. The sadness of George Eliot's stories, of which we hear so much complaint, comes from the fact that her illustrations of the law of moral reproductiveness are mostly taken from the sphere of moral lapse. But the law holds equally good in the sphere of moral improvement. "Memories of self-conquest and perfect faithfulness" are as much a fate for good as the opposite memories are a fate for evil. The law of moral reproduction is discouraging to all wrong-doing, encouraging to all right-doing. If George Eliot gave us only maxims containing so much wisdom, our debt to her would be considerable. But she has done more than this, infinitely more. She has created for us characters whose development according to their own inward law illustrates, sometimes with dreadful painfulness, the law of moral reproduction, the fatality of the moral tradition.

Is this a hopeless creed? Truly there are those for whom there seems to be "no place for repentance," they have established for themselves a tradition of such utter baseness. But to know the law is to avoid the consequence. George Eliot addresses herself to men and women in whom the dread of moral deterioration is still a motive power. Having this dread, and knowing by what gradual approaches "their feet take hold on hell," men can avoid those acts of self-endearment and self-pity which lead on to ever baser things.

Ye know these things. Happy are ye if ye do them. No perception, however clear, of the laws of ethical development will serve us, if we do not bend ourselves with earnest resolution to the tasks of self-determination which these laws command. It is not by reading, it is not by thought, it is by action, action, action, that we reach the consummation of an educated will. Honor and praise to all the teachers and helpers who have painted virtue and vice in their true colors, who have appealed with signal force to our dread of self-deterioration, who have made the beauty of holiness seem so beautiful to us that we have said, "This beauty must be ours"! But, if we desire for ourselves the honor and the glory of a completely fashioned will, we must address ourselves to the arduous task of amassing for ourselves a tradition of justice and tenderness and good-will that will compel us to illustrate these qualities in each new emergency. Think not, O brave young men, O beautiful young women, that you can indulge yourselves to-day in this or that little act of selfishness or insincerity, and be just as easily able to-morrow as you are to-day to avoid a similar act. For every act of selfishness or insincerity that you commit, unselfishness and sincerity will be harder for you in the future; while, on the other hand, every unselfish action, every sincere or generous act, makes generosity, sincerity, unselfishness henceforth the more natural and unavoidable gesture of the mind.

Having such ample furtherance, aware of these tremendous aspects and responsibilities of the moral life, shall we not address ourselves with firmer courage and with more inflexible resolve to the achievement of that highest good which beckons us from far away,—the possession of an educated will, a will that naturally and easily, as flowers to seek the light, will turn itself to the performance of all just and noble things. Remembering that we are factors in the moral environment of our fellow-beings, shall we not try to make ourselves friendly to their virtue in all possible ways? Remembering what power we have in the formation of our own character, how much past deeds determine what we are, how gradual the incline that slips at length into unfathomable deeps, and what compelling force a tradition of nobleness has to keep us in the ways of truth and right, shall we not seek more earnestly than we have done to lay up for ourselves such "memories of self-conquest and perfect faithfulness" as will hold us firm and steady, whatever winds of wild temptation, whatever waves of lawless passion, may beat upon our house?

> "Oh, well for him whose will is strong!
> He suffers, but he will not suffer long;
> He suffers, but he cannot suffer wrong:
> For him nor moves the loud world's random mock,
> Nor all Calamity's hugest waves confound;
> Who seems a promontory of rock
> That, compassed round with turbulent sound,
> In middle ocean meets the surging shock,
> Tempest-buffeted, citadel-crowned.
>
> "But ill for him who, bettering not with time,
> Corrupts the strength of heaven-descended will,
> And ever weaker grows through acted crime,
> Or seeming-genial venial fault,
> Recurring and suggesting still!
> He seems as one whose footsteps halt,
> Toiling in immeasurable sand,
> And o'er a weary, sultry land,
> While far beneath a blazing vault,
> Sown in a wrinkle of the monstrous hill,
> The city sparkles like a grain of salt."

FOREIGN.

THE students of the Glasgow University, at an enthusiastic meeting lately held, resolved to raise a subscription for the purpose of presenting to the Senatus of the University a statue of Mr. Carlyle.

THE third anniversary of the coronation of Pope Leo XIII. was celebrated with great pomp in the Sistine Chapel on the 3d ult. The Russian Grand Dukes, the Princes Carlo and Oscar of Sweden, and a number of diplomatic and papal officials, were among those present.

THE Victor Hugo fête has been followed by the publication of the first part of an illustrated life of the poet. It is written by M. A. Barbou, of the Bibliothèque Ste. Geneviève, who is said to have been engaged for the last ten years in collecting the materials for it.

A MOB broke into the Protestant church at Marsala recently, and, despite the efforts of the police, carried out all the books and furniture, of which they made a bonfire in the Piazza del Duomo. Entering the cathedral, they are said to have received the solemn benediction of the archbishop and clergy. The Protestant minister, Signor Litteeri, with difficulty escaped.

THE memorial to the late Miss Adelaide Neilson is now completed, and has been placed over her grave in Brompton Cemetery. The memorial consists of a large, handsome cross of the finest white marble, the pedestal which bears it having the following words in plain letters: "In loving memory of Adelaide Neilson, died August 15, 1880. Gifted and beautiful, resting."

THE plague has broken out in Mesopotamia. At the instance of the International Sanitary Council, the Porte has ordered a double cordon to be drawn round the localities where the plague is raging, one round each village, and the second round each district. It has also been decided to burn all the infected villages. At Nedjeff there were eighteen deaths between the 28th of February and the 2d of March; and thirty persons fell victims to the plague at Djagra, during the last thirteen days of February. The extent of the mortality at Kerbela has not been exactly ascertained. Dr. Kabiades, who is an authority on the plague, has been despatched to the stricken district.

IN the Belgian Chamber, March 9, M. Nothomb, a former Minister of Justice, opposed the proposals of

Digitized by Google

the Government to reduce the budget of Public Worship, and attacked the general policy of the ministry as anti-religious. The Minister of Justice replied that the charges were exaggerated; and after some discussion the proposals of the ministry for reducing the grants to the ecclesiastical seminaries, suppressing the government grants to the professors and students of these seminaries, to the salaries of the military chaplains, and the salaries of priests paying taxes as traders and of foreign priests appointed without the sanction of the Government, were adopted. Amendments moved by private members for the reduction of the bishops' salaries, and of the number of salaries paid for curates, were rejected. The whole of the estimates of the Ministry of Justice, including for Public Worship, were finally adopted.

It may console the professors of the spiritual art, who meet with many unsympathizing authorities in this country, to know that they are better appreciated in France, if we are to take the recent case of Mlle. Vinolas as a test. The lady in question was prosecuted for obtaining a number of railway bonds of considerable value from a M. Harpé, who appears to have fallen under the influence of the charmer with more than usual silliness. Mlle. Vinolas went considerably beyond the stock business, such as calling up from the vasty deep celebrated characters, such as Napoleon, Meyerbeer, and Tropmann (a curious mixture of heroes); for she persuaded the old gentleman that he had passed through no less than thirty-seven successive incarnations before he became M. Harpé, and that, in point of fact, in the thirteenth metempsychosis, which happened in 1704, he had contracted matrimony with Mlle. Vinolas herself. It is clear that, under these overpowering circumstances, the lady had a perfect right to the railway bonds or any other property upon which she could lay hands; but the executors of M. Harpé (he having gone through the last and final metempsychosis) differed from her view of the case, and went so far as to accuse her of robbery. The court, however, gave a verdict in her favor, so that Spiritualism may expect good times in Paris for the future.—*Pall Mall Budget.*

JESTINGS.

"Don't I make a pretty picture?" exclaimed Jones, rather ruefully, as he stepped upon the river bank after his baptism through the ice. "A picture?" replied his friend. "I should call you a silly wet."

His text was: "What dost thou here, Elijah?" He divided it into two heads. "First, my brethren," said he, "let us consider what Elijah did hear; and, secondly, what he didn't hear."—*Brookline Chronicle.*

Teacher: "Did I not tell you to be prepared with your history lesson? And here you are unable to repeat a word of it." *Scholar:* "I didn't think it was necessary, sir. I've always heard that history repeats itself."

Texas prohibits by law the opening of telegraph offices on Sunday. The Detroit *Free Press* expresses the hope that the good State will go a little further, and make it a misdemeanor to murder a man on Sunday.

The Philadelphia *Telegraph* publishes an article entitled "Noted Men of Harvard," and it don't say a word about either the pitcher, the captain of the eight, or any of the football men. Now, what sort of an article is that on "Noted Men of Harvard"?—*Post.*

SPECIAL DONATIONS

To the Free Religious Association, for the Continued Publication of the Free Religious Index.

Paid.

Amount acknowledged up to March 1	$2028.75
Chas. H. Pierce, *New Bedford* (10th assess.)	10.00
S. G. Morgan, " " one year of pledge	25.00
Arthur M. Lee, *New York*	20.00
Thos. Davis, *Indianapolis, Ind.* (10th assess.)	10.00
J. D. Frost, *Providence, R.I.* (10th assess.)	10.00
Pledges.	
F. W. Christern, *New York*, annually for 5 years	25.00
R. B. Stone, *Bradford, Pa.*, annually for 5 years	10.00
S. G. Morgan, *New Bedford*, annually for 4 years	25.00
Samuel L. Hill, *Florence*, annually for 4 years	100.00
John L. Whiting, *Boston*	50.00
M. B. Greensfelder, *St. Louis, Mo.* (yearly)	25.00
Clara M. Rotch, *New Bedford*, annually for 4 years	50.00
Miss Emma D. Ireson, *Lynn, Mass.*, annually for 3 years	5.00
James Eddy, *Providence*, annually	50.00
Thomas Davis, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. Boyd, *Jelloway, Ohio*, annually for 5 years	10.00
Robert Davis, *Lunenburg, Mass.* (annually)	10.00
J. S. Johnson, *Almont, Mich.*, annually for 5 years	10.00

William J. Potter, *Secretary F.R.A.*

SPECIAL PREMIUM.

Every new subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

METROPOLE
INSURANCE COMPANY,
OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,
No. 20 Kilby Street,
BOSTON, MASS.

JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, Esq.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, Esq.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, Esq.,
President Atlas National Bank, and President South Boston Iron Company.

JUST READY.

A NEW VOLUME. BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 Tremont Place, Boston.

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

Author's American Edition. Cloth. 12mo.
PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 Tremont Place, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE SIX DISCOURSES
OF
Mr. Samuel B. Weston

Submitted to the Unitarian Committee of Reference in the Leicester Case, together with Mr. Southgate's Will and the Committee's decision, making a pamphlet of 67 pages, can be had at the *Index* Office, or by sending to H. O. Smith, Leicester, Mass.

Price, for single copy, 40 cts.; for two or more copies, 30 cts. each.

BRAIN AND NERVE FOOD.
Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS
OF THE
FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,
COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

L. PRANG & CO.'S
Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.
Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New in the Old.
20. The Beliefs of Unbelievers.
21. A Holy Superstition.
22. Temperance in the Bible.
23. Common-Sense Views of Our Journey through the Bible. Nos. 1, 2, 3.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 589.
VOL. I., NEW SERIES.—NO. 41.

BOSTON, MASS., THURSDAY, APRIL 14, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

"IS THIS one of us, or is he a stranger?" is the enumeration of the ungenerous. But to those by whom liberality is practised the whole world is but as one family.—*Hindu.*

WHEN heaven is about to confer a great function, it first exercises the mind with suffering and the limbs with toil, exposes the body to privations, and confounds the undertakings. In this way, it stimulates power and supplies defect. Incessant falls teach men to reform, and distresses rouse their strength. Life springs from calamity, and death from ease.—*Chinese (Mencius).*

PURITY is of two kinds, real and formal: the real consisteth in not bending the heart to evil; and the formal, in cleansing away what appears evil to the view.—*Persian.*

BE of the same mind one toward another. Mind not high things, but condescend to men of low estate. Recompense to no man evil for evil. Provide things honest in the sight of all men.—*New Testament (Paul).*

THOU God of all, infuse light into the souls of men, whereby they may be enabled to know what is the root from whence all their evils spring, and by what means they may avoid them.—*Euripides.*

THE Scripture and the Faith and the Truth say Sin is naught else but that the creature turneth away from the unchangeable Good, and betaketh itself to the changeable; that is to say, that it turneth away from the Perfect to "that which is in part," imperfect, and most often to itself.—*Theologia Germanica.*

IT is not lawful in heaven to think three and say one, because every one in heaven speaks from thought: in heaven there is thinking speech or speaking thought.—*Swedenborg.*

TO WHICH religion do I belong? To none that thou might'st name. And why to none? For religion's own sake.—*Schiller.*

PURE truth, like pure gold, has been found unfit for circulation, because men have discovered that it is far more convenient to adulterate the truth than to refine themselves. They will not advance their minds to the standard, therefore they lower the standard to their minds.—*Colton.*

TRUTH is congenial to man. Moral truth is then most consummate when, like beauty, it commends itself without argument. The righteous not only does right, but loves to do right.—*F. W. Newman.*

EVER present, potent, vigilant in the breast of man, there is that which never became a partner in his guilt, never consented to a wrong deed, nor performed one, but holds itself above all sin, impeccable, immaculate, immutable, the deity of the heart, the conscience of the soul, the oracle and interpreter, the judge and executor of the divine law.—*A. B. Alcott.*

THE lives of men who have been always growing are strewed along their whole course with the things which they have learned to do without.—*Phillips Brooks.*

THE great religions of the world are but larger sects: they come together like the lesser sects, for works of benevolence; they share the same aspirations, and every step in the progress of each brings it nearer to all the rest. The reign of heaven on earth will not be called the Kingdom of Christ nor of Buddha: it will be called the Church of God, or the Commonwealth of Man. I do not wish to belong to a religion only, but to *the* religion. It must not include less than the piety of the world.—*T. W. Higginson.*

CURRENT TOPICS.

THE Senate of the United States has been in session nearly six weeks, but has done very little of the business it was called together to do. It has been fixing "politics" instead. The President also has been attending to "politics" somewhat in some of his appointments to office. When will our men in office learn that they will do the very best thing for "politics," even of their own party, when they do the best thing for the country?

THE Corporation of Harvard College has invited Rev. Phillips Brooks to the place of preacher and pastor in the College, which Dr. Peabody is soon to vacate. At least, the Boston papers have been so reporting the past week, and without denial. This, if it takes place, will be a new religious departure, indeed, for the old College! When Dr. Huntington, holding the same office, became Episcopalian, he had to leave because of the change.

THE assassins of the Russian Czar have been sentenced to be hanged. It is a doom they were ready for, if discovered, and a doom which, if capital punishment be ever allowable, they deserved. We agree entirely with Mr. Wasson's protest against making the secret craft of the assassin a legitimate method of political reform. Yet we would not let even the crimes of the Nihilists, nor the frenzied extravagancies of their professed principles, blind us to the fact that they have a just cause of liberty to defend against an oppressive despotism.

MR. GLADSTONE introduced his budget into the House of Commons, as promised, on April 4, and the long-talked of Land Bill for Ireland on the 7th. In the former, he was thoroughly at home, and will apparently have no difficulty in carrying his measures of finance through Parliament. At this writing, only telegraphic reports of the Land Bill have reached us, which are not wholly clear. But the Bill, though not all the Land League has claimed, goes far in the direction of the "Three F's," or Fair Rent, Fixity of Tenure, and Free Sale. Whenever the landlord and tenant cannot agree upon a rate of rent, the local court may be appealed to for a decision as to what rent is reasonable. Tenure is fixed for fifteen years; and the sale of tenant rights is permitted under certain conditions. The Irish members met immediately after the session; and the general opinion among them is reported to have been that, if the Bill passed, Ireland would have little cause left for complaint. It is also reported that the Duke of Argyll has resigned his seat in the Cabinet on account of his dissent from some of the provisions of the Bill. Mr. Gladstone made long speeches, of two to three hours each, on the presentation of both Bills, and showed no abatement of his wonderful mental vigor or eloquence.

THE Established Scotch Church has had a mission at Blantyre, near Lake Nyassa, in Africa. For two or three years, it has been under the charge of a Rev. Duff Macdonald, who has had several assistants. But it seems that these missionaries have not been content with preaching "the gospel" to the heathen, but have taken it upon them to govern the natives; and they have done this with all the ingenuities of cruel punishment which have been devised by Christian civilization. Men have been tied to trees, stripped, and unmercifully flogged, with sixty, eighty, and ninety lashes, by whips made of knotted ropes, and then rubbed down with brine; and this for comparatively light offences. A man charged with stealing beads was thus whipped three times, in a few days, so that his flesh was cut as if with knives. He was afterward proved to be innocent. For robbery and on slight evidence of murder, men have been shot. One man charged with stealing tea was whipped with two hundred and seventy-five lashes, was then tied to iron rings in the store for the night, and died—of "heart disease," some of the missionaries say—the next morning. These facts are all reported by a commission which the Scotch Church sent out to investigate the matter. The missionaries have been recalled from their work of spreading the gospel of "peace and good-will toward men."

WE have before us a poem of twelve pages in pamphlet form, called "The Spirit of the Matterhorn." Its author is the Lord Queensberry of Scotland who a year ago, at the election in Holyrood Palace of the Scottish Representative Peers, was deprived by his fellow Peers of his seat in the House of Lords on the avowed and acknowledged ground that he had denied the existence of God and had expressed opinions antagonistic to the Christian religion. Lord Lothian said on the occasion that Lord Queensberry "held as a negation all that his brother Peers regarded as most sacred." The Poem is dedicated to these "brother Peers." Its doctrine is Positivism; but it certainly shows its author to have an earnest and reverent spirit, devoted to the good of his race. In a prose preface, he says: "I have never at any time denied the existence of God, or ventured to express a decided opinion on the matter. In private, I have always objected to give a name, such as God, to a Power which, to me, appears undefinable by man, and which I have therefore preferred to speak of as the Inscrutable. With respect to the allegation brought against me of 'holding as a negation all that my brother Peers regard as most sacred,' I leave those who may read this poem to judge for themselves whether my sentiments therein expressed do not breathe forth a great hope, and a sincere belief in all that is highest, and therefore most sacred, for the present and the future of mankind, which hope and belief cannot be among those things which my brother Peers consider negations of things sacred." One special purpose of the Poem is to proclaim the salvation of the human race for its immortality by the better education of the body.

Digitized by Google

For the *Free Religious Index.*

HYPOCRISY IN ENGLISH RELIGION.

I perhaps ought not to be surprised at the defence of Mr. Stopford Brooke which Mr. Holyoake attempts; and I should not reply to it, if he did not rashly go a step further, and say that to speak of Mr. Brooke's "mouthing the name of Jesus," and of "the long hypocrisy of his understood position," is "of the nature of an outrage." Mr. Holyoake shows how little he takes pains to be just in the matter, when he says: "What views Mr. Brooke ought to hold, in Mr. Towne's opinion, is quite another question. But there can be no question that Mr. Brooke has always held what he has professed to hold." I did not in the least raise the question of what views Mr. Brooke ought to hold. I spoke of Mr. Brooke's holding one set of views and being understood to hold another, and also using a liturgy and hymns which implied these other views, and not his real ones. Mr. Brooke has done this. Dean Stanley is doing it. Dr. Martineau has conspicuously done it. I have no occasion to say what these eminent men ought to hold; for they hold views already, as to the main central truths, in no way different from my own. They interpret and accept Christianity as I interpret and accept it. My strenuous difference with them relates to their continuing to appear to hold what they do not hold, and to their using in prayer and hymn language which honestly means Orthodoxy, and the use of which for years by a radical Christian is "a long hypocrisy."

Mr. Holyoake says that my letter "must have been written without that knowledge of English ecclesiastical facts known to most of us." I shall bring hard English facts to prove that I was wholly right and that he is entirely wrong. Happily, the highest English facts are available in support of my position that a school of eminent men of the highest character hold one set of views, and make clear that they hold them, while they stand in public profession, and in the use of prayers and hymns, and even in much which they appear to say (using old language not in its natural meaning), for another, an Orthodox, and a highly profitable set of views.

I must begin with an explanation as to hypocrisy, the nearly universal weakness of the English religious, political, and social mind. There is one radical Christian in England whose standing is above that of Stanley, Brooke, and Martineau. I mean Jowett, the Master of Baliol College, and Regius Professor of Greek, at Oxford; also the translator of Plato, and author of a commentary on the Epistles of St. Paul to the Thessalonians, Galatians, and Romans. Professor Jowett's work on Paul's chief Epistles is one of the rarest books in the market; but I was lucky enough on my arrival in England more than four years ago to pick up a copy sold from the library of S. P. Tregelles. If Mr. Holyoake will turn to the seventy-fourth page of the second volume of this work, he will learn something as to the sense in which a well-instructed scholar speaks of hypocrisy in connection with entire honesty of mind and heart. Professor Jowett says:—

> Hypocrisy is almost always unconscious: it draws the veil over its own evil deeds, while it condemns those of others, not intentionally, but because human nature is strangely gifted with the power of deceiving itself. It is popularly described as "pretending to be one thing, and doing, thinking, or feeling another." In fact, it is very different. Nobody really leads this sort of divided existence.

The hypocrisy which leads Professor Jowett to make this comment is that of conduct. It is easier to be drawn into hypocrisy of religious profession, easier and much less immoral. Hence what Professor Jowett says will apply with increased force to the case which I have in hand. And there is another consideration. Professor Jowett says of the hypocrisy of the Scribes and Pharisees that "it was the hypocrisy of an age and of a state of society blinder, perhaps, and more fatal in its consequences for this very reason, but less culpable in the individuals who were guilty of it." This is what I say of the hypocrisy in religion which is so universal in England. The culpability of it belongs to the established state of things in so great part that one may truly and justly say all that I said of Mr. Brooke, unreservedly affirming his high character, yet marking the laying aside of an every way profitable and no way strictly true Anglican profession and pulpit practice as allowing a long hypocrisy to cease. It is not saying that Mr. Brooke is a hypocrite in character or in moral conduct, but that without being this he has used a degree of hypocrisy in his public religious position.

The same thing is done by Professor Jowett himself. In his work on the Epistles, he went so far as to say:—

> The belief in the near approach of the coming of Christ is spoken of, or implied in, almost every book of the New Testament, in the discourses of our Lord himself, as well as in the Acts of the Apostles, in the Epistles of Paul no less than in the Book of Revelation. . . . It is a subject from which the interpreter of Scripture would gladly turn aside. For it seems as if he were compelled to say at the outset that St. Paul was mistaken, and that in support of his mistake he could appeal to the words of Christ himself. Nothing can be plainer than the meaning of those words; and yet they seem to be contradicted by the very fact that, after eighteen centuries the world is as it was. . . . Why, then, were the traces of such a belief permitted to appear in the New Testament? . . . So far as we can venture to move such a question of our Lord himself, we may observe that his teaching here, as in other places, is on a level with the modes of thought of his age. . . . The words of our Lord himself are not more in apparent contradiction with the course of experience than they are with other words which are equally attributed to him by the Evangelists.

Now is it or is it not hypocrisy, with such opinions of what Christ really was, to keep up a pulpit and university profession of Anglican Orthodoxy? I can illustrate the case a little further by citing the representation of Dr. Martineau. Mr. John Kenrick was a very distinguished scholar and a conservative Unitarian. What was behind his conservative profession, Dr. Martineau, in a most friendly eulogy, deposes as follows:—

> His Christianity, therefore, appeared to remain, in its essence, a religion of *authority*, depending for its weight on its credentials of miracle. . . . Yet his critical acumen, directed upon the Scriptures, led him to inevitable concessions, which, though inconsiderable when taken one by one, insensibly perforated and "honey-combed" the whole ground of that older theory. While repelling "Strauss' attack upon the evidences of revelation," he admits the coexistence of myth and history, and the need of discrimination to separate them. While vindicating the historical fidelity of the synoptical gospels, he establishes in them a scale of true and less true, not excluding the false and contradictory, and gives the highest credit to an evangelist who cannot be claimed as an eye-witness of what he relates. He contends earnestly for the *genuineness* of the prophecies attributed to Christ respecting the approaching end of the world and his own coming on the clouds to judge mankind, yet relinquishes their *truth*, and admits that they were spoken under illusion. He resolves the inspiration on the day of Pentecost into eager, fluent, even inarticulate speech, the utterance of intense emotion; and the gift of tongues at Corinth, into the outpouring of religious feeling in the Christian assembly by *foreigners* in their own language,—on both occasions reducing to a human phenomenon a *charisma* which certainly is represented as divine. Whether history colored by tradition and mixed with myths, apostles whose access of enthusiasm is construed into a descent of the spirit, and a prophet subject to mistaken visions of his own functions and the world's future, leave standing-ground for a dictatorial and oracular revelation, to be taken on trust of its credentials, appears to us more than doubtful."

Dr. Martineau proceeds to argue that we do not need such revelation, because "we carry, in our conscience, reason, and affections, a verifying power which supersedes dictation, and renders the fallibilities of an inspired soul innocuous," which is only a mystifying way of saying that it does not matter if Christ did make mistakes, because we know better than to accept them. Dr. Martineau also says that no doubt Mr. Kenrick arrived at such an understanding of "the inward spirit and personal attributes of Christ," apart from his dicta that he could "admit without a shock some inaccurate report of his words and some erroneous conceptions in his mind."

I call it very bad learning and utter failure of criticism to believe for a moment that the picture of Christ given us in the Gospels is any more than a pious fiction in all these matters which show Christ as subject to illusions, ignorant, and mistaken. But, for those who accept the picture and admit the charge it brings against Christ, to keep up an appearance of orthodox faith in the Lord Jesus, the Logos incarnate, the Saviour of the world, and other characters of this sort, is very high hypocrisy. It seems to me all the worse because I believe an honest study may readily make out that none of these characters were known while Christ was living, and that they are flagrantly contrary to his real mind and his true teaching.

A very complete proof of my assertion as to a degree of hypocrisy in English religious liberalism, both in and out of the Church, may be seen by reference to a new Prayer-Book lately prepared by Dr. Martineau, which expressly does away with the title of Lord applied to Jesus, and with the mediatorial use of his name in prayer.

Dr. Martineau's statement of reasons for the change revolutionizes worship.* In this revision of a former book of which he was one of the editors, he has made a clean sweep of "through Jesus Christ our Lord," with one or two trifling exceptions. In the General Confession, where it says, "Restore thou them that are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord," he has expunged what follows the word "penitent." Instead of the acknowledgment in the Te Deum of three objects of worship, Father, Son, and Spirit, he does the best he can to make but one. His reading has been until now:—

> "Doth acknowledge thee,
> The Father of an infinite Majesty;
> Thy beloved, true, and glorified Son;
> The Holy Spirit also, the Comforter."

The new, revised reading (see the ninth service in both books, as well as elsewhere):—

> "The Father, hid in infinite light;
> Shown in the mind of thy most beloved Son;
> Felt in thy Holy Spirit, the Comforter."

This leaves something of inconsistent retention of Christ in the place of God; but it goes some way toward carrying out Dr. Martineau's confession that God only, and not Christ at all, should have the eye of Christian devotion. And now my point is that what Dr. Martineau thus confesses and makes a good effort to carry out, he has equally well known for at least twenty-five years, and could equally well have thought out and carried out any time this forty years, as his writings abundantly prove; while yet all this time, by very much of his preaching, by many of his published sermons, by the Hymn-Book of his compilation which has been so long and so generally in use, and by the earlier Prayer-Book of which he was one of the editors, he has, conspicuously, constantly, and with the gathering force of a public life now a half-century long, promoted that way which he, in his real mind, knew to be contrary to "the supreme and distinctive end of Christ's religion." I refer for the Hymn-Book to Dr. Martineau's old one. He has made a new one like his new Prayer-Book, the reasons for which are a severe indictment upon the old one; and he now puts out an orthodox hand behind and a radical hand before, and asks people to take their choice. It is a position of this sort which caused Dr. Rowland Williams to scorn Unitarianism as a half-way house to nowhere,—"conclusions leading to nowhere, which always tempt me to ask a Unitarian divine, Well, what next?" Dr. Martineau's mind and character are of the highest and finest English type; but his influence for a quarter of a century has been that of a double mind, thinking one thing and appearing to think another.

Dean Stanley has played the same double part. The Queen, her husband, and two daughters married to German princes, became thorough rationalists long ago, and to this influence Dean Stanley has been indebted. The daughters of the Queen in Germany made a favorite of Strauss in his last years, and for one of them he especially prepared a book of lectures on Voltaire. A man must be ignorant as night not to know that English religion is honey-combed with freethinking, and that the profession of the better class is largely hypocrisy. The Dr. Williams to whom I have referred was an exceptionally honest and straightforward and courageous thinker, yet he was carried into the common hypocrisy. He stoutly resented the charge of heresy, while yet he could think and say: "Christianity turns everything into spirit, so far as it has turned out true; and, if taken literally, it has turned out false. What is doubtful to me is, how far Jesus himself was above the local Judaisms of his followers; or how far God used even him as a man, suffering him to partake not only of time and place, but of all the notions which belonged to them." Dr. Williams doubts whether his second person of the Trinity may not have been an ignorant fanatic, whom the first person *used*.

Up to the beginning of his last vacation, Mr. Stopford Brooke stood as an orthodox preacher and used an orthodox Prayer-Book. He then gave notice that

* Mr. Towne makes lengthy and forceful quotations from Dr. Martineau's reasons, which want of space compels us to omit.—Ed.

Digitized by Google

the summer cleaning of his chapel would include a complete cleaning out of his supposed Orthodoxy. If I understand him, however, he still retains phraseology and appearances which are not in character with his real views. At least, he had gone on for some time before last summer, and for some years, to judge by his published sermons, using language and maintaining appearances which were not true then any more than they would be now. I know from the writings of the biographies of very many English and Scotch preachers, professors, and literary men, that this sort of thing is the rule. The plain facts of Mr. Brooke's case show that he has done as others do. The lesson which the facts read to Mr. Holyoake is certainly a painful one, but there is not the least chance to escape from it. But will he be candid enough to entirely withdraw his hot and rash charge of "outrage"? EDWARD C. TOWNE.

For the *Free Religious Index.*

MURDER AS A METHOD OF REFORM.

I was very sorry, and not a little surprised, to see in the columns of the *Index*, and from the pen of an editorial contributor, a recognition of assassination as a legitimate method of political reform. Worse still, Mr. Holland even goes so far as to place the murderers of the Czar on the same footing with "our Revolutionary Fathers," and with all who in open and honorable warfare have imperilled their lives for a rational and morally contained freedom. This is indeed amazing. I will not undertake to say that the taking of life by private and concealed persons is justifiable under no conceivable circumstances. Secret homicide may perhaps be condoned, when inhuman and intolerable outrage can be resisted or punished in no other way. I would not indeed like to be responsible for a positive statement to such effect; nor, supposing such a case possible, do I think that any attempt should be made to cover it in advance by a general rule. But concerted and systematized assassination as a means to bring about political and social changes is another matter altogether. It is a horrible doctrine that some portion of a people, desiring alterations in the form of government or of society, may organize murder in order to compel compliance with their wishes. Even though the alterations desired were indeed desirable, such a means were damnable. But thrice damnable it must be when the means and the end are of a piece, and murder is the road to anarchy. But, without pressing this point, let us look to their own language, or that of their brothers in belief. The German Socialists of New York address to their confederates in Russia the following beautiful exhortation: "Kill, destroy, assassinate, annihilate your aristocracy." A whole class is to be murdered. For what crime? None is named or suggested but that of being an aristocracy, of being born to a certain social station. Apropos to an assassination just committed, and committed in a manner peculiarly brutal, with reckless, hap-hazard destruction of other lives than the one aimed at, systematic murder is commended and advised as a means to change the traditional form of a national society. As in the worst days of the French Revolution, no distinctions of character are made. To be an aristocrat is to be worthy of death without trial, and by any hand which can reach the victim. And Mr. Holland wonders how he is to honor such men as Washington and Jay, while laying blame upon the sweet creatures who speak and act after that fashion? I must think him not a little bewildered.

This state of mind appears not only in the main matter, but also in examples he mentions. Charlotte Corday was no political reformer. She was engaged in no coolly concerted plan of effecting changes in the structural form of a society by murdering whole classes, irrespective of personal conduct and character. On the contrary, she was herself an aristocrat, if I remember rightly. She struck the dagger to the heart of one whom she regarded as a blood-thirsty assassin. But Marat *was* a political reformer. He was engaged in the same business with the Russian Nihilists,—that of serving the glorious cause of liberty by hunting down and butchering an aristocracy. Marat is Mr. Holland's proper hero. A genuine reformer, a painful apostle of liberty, painfully compelling himself to cut off the heads of the Hydra, resolved, in faithful performance of duty, to "kill, destroy, assassinate, annihilate an aristocracy." Strange that Mr. Holland should see the proper fellow of his liberty-loving friends, the Nihilists, in poor Charlotte, and not in her victim. Strange, too, that he should put Oliver Cromwell into the same list. Cromwell was an aristocrat no less than Alexander II. There were those who would have murdered him, could they have been clever enough to manage it. Mr. Holland's sympathies are due to those men, and not to a "tyrant," placed in power by an army over the heads of a parliament.

Alexander II. was an autocrat; so was Marcus Aurelius; and the like was substantially true of Charlemagne, of Alfred the Great, of the great Oliver just mentioned, and of other noble and beneficent rulers of men. History says that autocratic government is proper to certain stages of civilization and conditions of society. It is legitimate wherever it is the alternative to anarchy. Every republican will grant this, who is not a political formalist, or who does not believe that human history has been for the most part a mere devils' dance, holding to the dogma of total depravity in a form a little worse, I think, than the ordinary one. Whether it is at this date the necessary alternative to anarchy in Russia, I am unable to say. Clearly, the Nihilists are doing their best to make it such. They *believe* in anarchy. One of their number recently started a periodical in Boston with the title of *The Anarchist*. He believed in "individual autonomy," he said, and gave this out as the creed of his sect. The last I heard of him he was in jail upon a charge of wholesale swindling. Now, with a large sect in Russia secretly organized and conspiring to bring about "individual autonomy" by systematic assassination, I do not see what chance of success there would be for a more liberal form of government, were it established. However this be, I will have neither part nor lot with those who sustain the doctrine that murder, secretly concerted and systematized, is a legitimate means to effect changes, even desirable changes, in the constitution of government or of society.

Alexander II. was an autocratic ruler; and he made use of his power to strike off the bonds of slavery from more than forty millions of men. He did it against all the most powerful influences and interests of his empire, risking crown and life upon the act. He did it deliberately, compelled only by his own conviction, in time of peace, and not, as we in our comparatively small stroke of emancipation, under the urgency of a great civil war and as a means of self-preservation. It was the grandest act of voluntary equity which has ever proceeded from any government, monarchical or republican, since the world began, so far as I know. This is the man who has been murdered as an "oppressor," justly, as Mr. Holland inclines to think. But Alexander did not essentially change the form of government, not believing it wise to do so, but judging that the power which had performed that act must remain to support it. And when Nihilism got afoot, with its new gospel of anarchy and new apostleship of murder, he repressed it vigorously. I have never seen the smallest reason to doubt that he did so in honest discharge of his duty as a ruler. But, knowing the Nihilists to be a most crazy crew, I still thought that he had, perhaps, attributed to them more heinousness than they were really guilty of, and by consequence had been unduly severe. But the recent deed, and still more the responses it has awakened in this country and elsewhere, show that he knew the sort of characters with whom he had to deal. Of course there may have been, or rather must have been, individual cases of suffering not deserved. This is a necessary concomitant of murderous conspiracies. They spread over the land a dark cloud of distrust and dreadful suspicion. Murder works in the darkness, but where? Who are the innocent, who the guilty? It is always difficult, often impossible, to guess with a degree of certainty. It is the very plan of the murderers to hide among the innocent, and make the latter jointly responsible with themselves. In war, the combatants take the field openly as soldiers, a distinguishable class. Frankly confronting the danger, they draw it away from non-combatants. Thus, during the greatest military contests, the sentiments, habits, and morals of civilization may continue almost as usual, save in the immediate neighborhood of the field. During our civil war, for example, the order of society in Boston remained unbroken; and the better sentiments of men, it was thought, were rather exalted than destroyed or depressed. But suppose that in Boston five hundred men, so small a minority only, had been secretly banded together and sworn to assassinate the chief unionists and abolitionists. Suppose they had thrown out hand-bills declaring their intents, and had made murderous attempts to show their threats not idle. With some years' continuance of this, five hundred men would have done five hundred times more than the whole gigantic war actually did to heave apart the joints of society, to destroy that confidence of men in one another which is *conditio sine qua non* of civilized life, and to conjure up that spectre of fearful suspicion which, once abroad, corrupts in a degree the sanity even of the most steadfast minds. Now suppose such a state of things spread all over the United States, and going on for a series of years, with sons of hell all over Europe cheering the conspirators on, and crying, "Kill, destroy, assassinate, annihilate." A government fighting such devilish belligerents in the dark, belligerents whose express plan it is to skulk and hide among those who are innocent and ignorant of their purposes, how could it avoid occasional mistakes? I know not of any specific instance, however, in which the Russian Government has seized upon the wrong man. Does Mr. Holland know of any? But many think it not at all necessary to make any inquiry on that head. Enough for them that the Nihilist conspirators were punished, when detected. The Czar was therefore a tyrant; and the assassins, innocent victims and martyrs while they failed, are glorious patriots and champions of liberty, when at length they succeed.

I do not for my own part admire the political formalism which regards the democratical form of government, or any other, as alone legitimate and imperatively required always and everywhere. "Our Revolutionary Fathers" entertained no such opinion. It was foreign even to Thomas Jefferson, save perhaps for a brief period, during the delirium of presidential fever. Late in life, Jefferson wrote it deliberately down that, had he been a member of the French Convention, he would have voted not for the execution of Louis, but for his restoration to the throne. While in France, he advised Lafayette not to aim at a republic, but to keep always in view the "good model" of the British Constitution. Political formalism of the democratic stripe became diffused at a later date, Thomas Paine having been its first prophet. It is a mode of bigotry, and to me not more beautiful or rational than any other mode of the same. But when it is coupled with a readiness to hail as republican all who shriek "liberty," all communists, anarchists, advocates of "individual autonomy," or of the devil knows what, and when joined yet further with the doctrine that assassination in the service of "liberty" is lawful, then the combination becomes desperately and inhumanly bad. Are our good young men to be caught in this devil's noose? Let them beware. The word "tyrant," like the word "liberty," is capable of many and various applications. Alexander, who emancipated the Russian serfs, has been murdered as a tyrant; and President Lincoln, who proclaimed emancipation in America, was also murdered as a "tyrant." The assassination plan leaves it to every dull, hot fanatic or crew of fanatics to determine who is a tyrant, and to execute without trial. Shall we open the door to it? Will democracy sanction the murder of emperors and aristocracies? Suppose it done. Now comes communism, saying, as it already does say: "Your pretended democracy is no democracy: it allows one man to be rich while another is poor. All men are equal, and he the aristocrat who has more wealth, education, leisure, or the like, than another." The murder apostleship will serve here as well as elsewhere. Whither does this road lead? It leads, I think, to hell. And he has entered upon it, who has once set a form of government above the everlasting laws of morals.

D. A. WASSON.

For the *Free Religious Index.*

MR. T. W. CURTIS AND THE MEADVILLE THEOLOGICAL SCHOOL.

In the essay in the *Index* of March 31, by Mr. T. W. Curtis, entitled the "Great Debate," there are many statements in regard to the Meadville Theological School which may give to your readers who do not take the trouble to compare them with other statements in the essay false impressions of that institution and its attitude toward free inquiry and expression. One of those statements is that when a student "frankly confessed any lack of assurance regarding the personality of God he at once incurred ill-repute."

Digitized by Google

Now, I was in the Meadville Theological School one of the three years that Mr. Curtis spent there; and to the school, during that period, I am sure this statement does not apply. One of the students, I remember, leaned strongly toward what is known as agnosticism. He would never affirm his belief in the personality of God or in conscious personal existence after death; and not only so, but he confessed his lack of assurance a great deal oftener than simple honesty or good taste demanded. He criticised severely what Matthew Arnold has called "the insane license of affirmation," in which so many indulge when speaking of these subjects. The boyish rashness with which he would sometimes intrude his lack of faith no doubt pained the professors and the more thoughtful students at times; yet I was not aware that he ever incurred any ill-repute because of his opinions, except it might have been with a small number of students, of which Mr. Curtis was one. The latter at that time was a not too tolerant conservative, and seemed at times to regard this student's unwillingness to affirm his belief in the personality of God almost as a personal offence.

In regard to Christ, the Bible, prayer, and all other subjects pertaining to religion, there was the greatest diversity of opinion among the students. By several, the most purely rationalistic views were held. No one thought of concealing his opinions, so far as I could judge; and I do not remember of hearing a single student complain that he suffered any disadvantage because of his radicalism. I feel quite sure that there was not the shadow of foundation for such a complaint.

But it does not require a very careful reading of Mr. Curtis' own words to gather hints as to the real cause of the difficulty between him and the school. In the report that he gives of a speech made by him before the faculty and students is this sentence: "I cannot feel the respect which perhaps I ought to feel for the man whose exegesis, if accepted, would make us all radicals or sceptics, yet who, when we are commanded to read from no book but the Bible, listens unmoved, without raising a finger or the winking of an eyelash." This remark, we infer, was made of, and in the presence of, Professor G. L. Cary, a man of the most transparent honesty, whom most of the students learned to love because of his fairness and his untiring devotion to their interests. And it does certainly indicate that Mr. Curtis was lacking in the respect that any student who had been in the school for three years ought to feel for so excellent a teacher and man.

For Mr. Curtis to claim that he has been a martyr to conservative bigotry will seem utterly absurd to those who know anything of the school and his connection with it. Putting together what I know by observation of his conduct in the school, what I have been told by others on whose veracity I rely, and what is revealed by his own words in such sentences as the one I have quoted, I make no hesitation in saying that it was not his opinions that prevented him from graduating, and hindered him from entering the school a second time; but rather his disrespectful, I may not say insolent, bearing toward the professors and the regulations of the school.

If the school's management was so distasteful to Mr. Curtis, would it not have been more manly in him to have quietly left, instead of enjoying its many advantages for three years, seeking entrance a second time, and then so grossly misrepresenting it as he has done? D. Rowen.

For the *Free Religious Index.*

THE LEICESTER CASE: A QUESTION.

Suppose that a Free Religionist were to bequeath to a Free Religious Society a fund for the support of a Free Religious preacher "so long as he shall faithfully preach those broad and generous views of God which are known by the name Free Religious"; suppose that the preacher were to become a Unitarian, preaching the lordship of Jesus Christ, the necessity of believing in him as the founder of absolute and perfect religion, the necessity and consistency of wearing the name Christian, the narrowness, inconsistency, and inadequacy of Free Religion, and declaring that he was not a Free Religionist; suppose that the question, "Do the views preached by Mr. —— before said society, as its minister, meet the requirements of said will, so as to entitle said society to receive the income of the aforesaid fund for his support?" were submitted to a committee of representative Free Religionists: would the decision of such a committee be different from that which has been rendered in the Leicester case?

Suppose that the preacher should be converted to Presbyterianism and preach its doctrines, what would be the decision of a consistent committee of Free Religious men?

Suppose again that he became a Roman Catholic, and preached the infallibility and supremacy of the Pope, what would be the decision of a Free Religious committee?

Or suppose again that he became a convert to Brahminism, Buddhism, Mohammedanism, or any non-Christian faith, would such a committee decide that he should be supported by a fund for the support of Free Religious preaching?

I do not write to you to provoke controversy. I simply want to know if a Free Religious preacher could become anything or do anything that would justly and legally, in the opinion of a Free Religious committee, exclude him from the benefit of a fund for Free Religion. Yours truly,

J. S. Thomson.

Gloucester, Mass., April 4, 1881.

[We cannot conceive of a "Free Religionist" (if that uncouth term must be used) making a will with the condition named. Should any one do so, it would, in our opinion, be impossible to decide any practical question arising under the will by the literal terms of such a condition. We know of no "views of God" entitled to the name "Free Religious." The phrases "Free Religion" and "Free Religionist" have come into use since the organization of the Free Religious Association, and, it is to be presumed, are to be defined by the principles of that Association. But the constitution of the Association expressly disclaims limiting membership by any test of theological opinion or belief. And, as matter of fact, there are among members of the Association various and even contradictory "views of God." But we will help our correspondent to another supposition, which was, perhaps, the one really in his mind. Suppose that a "Free Religionist" were to bequeath to a Free Religious Society a fund for the support of a Free Religious preacher, so long as he shall faithfully preach in accordance with the principles of the Free Religious Association, as given in its constitution; and then suppose that the preacher were to turn to the advocacy of any of the special denominational creeds or theological faiths which Mr. Thomson successively names, and according to the spirit and method which he describes: would a Free Religious committee decide that the preacher still had a right to the fund? We cannot answer for others; but, if we were on that committee, we should say unhesitatingly, *No*, for the reason that every one of these sectarian forms of faith limits liberty of thought by a certain standard of traditional authority, and conditions fellowship by a creed rather than by character,—two things which violate the paramount principles of the Free Religious Association. Our objection concerning the Leicester decision has been that, while the decision was made by a denominational and doctrinal definition of Unitarianism, the claim is also put forth that Unitarianism, nevertheless, means complete liberty of thought. We do not believe in thus trying to serve the two masters of spiritual authority and mental freedom.—Ed.]

BOOK NOTICES.

Note.—*It is proposed to make this a carefully prepared department of the* Free Religious Index, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

British Thoughts and Thinkers: Introductory Studies, Critical, Biographical, and Philosophical. By Geo. S. Morris, A.M. Chicago: S. C. Griggs & Co. 1880. Price $2.00.

This volume contains a course of twelve semi-popular lectures, delivered last year at the Johns Hopkins University. Its first chapter treats of the general philosophical attitude of the English mind. The second discovers anticipations of the later English philosophy in the mediæval writers, Roger Bacon, Duns Scotus, and others. The third deals with the Englishmen of the Renaissance, Spenser, Davies, and Hooker. Then successive chapters discuss the philosophical teachings of Shakespeare, Francis Bacon, Hobbes, Locke, Berkeley, Hume, Hamilton, Mill, and Spencer. The book is quite largely biographical; but it also gives a concise, and usually a just and accurate, account of the philosophy of the men with which it deals. The style Professor Morris has adopted is sometimes involved and pedantic; but he usually writes with clearness and easy comprehension. He has been for some years a professor in the University of Michigan; and he is known to students by his translation of Ueberweg's *History of Philosophy*, to which he added many valuable notes. He has in this case made a valuable volume for the general student, who may wish to know the history of English thought as embodied in the lives and writings of its greatest teachers.

Professor Morris is an idealist; and he writes of English philosophy as its opponent and critic. He adopts Schopenhauer's phrase, "The world is for me an idea." It is an idea, a thought, not a hard, concrete reality. Its value to him is not that of its material facts, but of the great thoughts and aspirations it calls forth. This conception he presents in his introductory chapter, when he says: "Intelligence is an active function, not simply a passive possession. Strictly passive, it were no longer intelligence; for then, inactive, it would not have intelligence of itself. Still, further, intelligence is only of the intelligible. Reason apprehends only what is rational. Mind, therefore, can comprehend no world which is not permeated with its own attributes: the absolutely unintelligible, irrational, being inconceivable, and hence utterly incapable of being brought into relation to mind, is for it no better than the non-existent. Mind seeks itself therefore in the universe, chiefly in forms of law, order, purpose, beauty. It must reduce its conception of the universe, given first in the form of isolated, unexplained impressions, to the order and harmony of a rational and, hence, explicable, apprehensible whole. And this search, this necessity of mind, precisely is idealism. Man seeks and finds himself only in the realization of an ideal, the Idea of Man, as perfected in truth, goodness, and love. He is, therefore, thus, and immediately, in proportion to the perfection of his manhood, a living text and lesson of Idealism."

He finds that the English, like the Romans, are marked by an almost absolute neglect of abstract speculation. He also finds in them a remarkable harmony between their inward thoughts and aspirations and their material and historical condition. To him, the record of English philosophy is not a shining one: indeed, he doubts if there has been, in England, a "properly natural philosophy at all." This philosophy, he says, is marked by an "intellectual contractedness," and by a failure to include within itself the highest elements of truth.

The chapter on the English Schoolmen is one of the most suggestive in the book. In Duns Scotus, Roger Bacon, John Scotus Erigena, and William of Occam, Professor Morris finds many anticipations of later English thought. The same type of thought, the same mental tendencies, were then present, so that, "if you consider among these schoolmen those who were strictly English, you find in them already distinct evidences of that type or direction of thought which, in the last two hundred and fifty years, has become so pronounced a characteristic of the English mind. These leading traits are found to be three, subordination of theory to practice, profession of agnosticism or scepticism respecting ultimate philosophical questions, and zealous cultivation of physical science, as a thing of palpable, demonstrative, and practical certainty and utility." This chapter is clear and strong; and it shows how characteristically English are the methods followed by the great thinkers of the nation. In treating of the Englishmen of the Renaissance, and also of Shakspeare and of Berkeley, Professor Morris is more at home than anywhere else in his book, because more in sympathy with his subject. He rejoices in that revival of Platonism in the sixteenth century which touched so deeply and effectually the thought and literature of the period. He shows how Platonic idealism quickened to life and power the poetry of that time, so that Spenser, the first of the genuinely English poets, drank all his inspiration out of that fountain. There it was, too, that the great Hooker, whose influence has been so lasting on the religious life of England, found his inspiration. Shakspeare came also under this influence; and Professor Morris devotes a chapter to showing how it affected his thought.

The chapters on Francis Bacon, Hobbes, Locke, Hume, Hamilton, and Mill, treat quite fully of the biographical, moral, and literary characteristics of these men. No very lengthy or elaborate attempt is made to present their philosophies, though their lead-

Digitized by Google

ing traits of mind, their methods and philosophical assumptions, are carefully sketched in each case. In dealing with Spencer, however, there is presented a much fuller account of his philosophy; while its defects are earnestly criticised. Over fifty pages are devoted to him. Professor Morris claims that the leading idea on which he bases his philosophy, that of evolution, "is, as such, neither philosophical nor anti-philosophical, neither religious nor anti-religious. If true, it is true for the same reason for which the conception of gravitation is a true one,—because it is agreeable to sensible fact. It is a physical conception; and the law of evolution, if correctly stated and duly established, is but an accurate statement of the observed or observable order of sensible phenomena. The conception of evolution differs from other physical conceptions only in its claim to greatest generality." Professor Morris then passes on to a criticism of Spencer's philosophical positions, repeating his theories of mind and of agnosticism. He gives a very good statement of what idealism has to say in opposition to Spencer's teachings, while some of his positions and criticisms are quite valid as evidence against Mr. Spencer.

Professor Morris has made a book which will be highly appreciated by those who cannot accept the most pronounced conclusions of English thought. It will help the general reader to a clear understanding of what that philosophy is and the practical conclusions it teaches; and it will aid the student to a just apprehension of what can be said against agnosticism and the English pyschology. It must fill a want felt by many, and which no other popular work supplies.

In the April *Atlantic*, Mr. Henry James adds four chapters to his "Portrait of a Lady." He paints so many other people by the way that the portrait of his heroine grows very slowly. We keep expecting to see the completed portrait; but we are put off with photographs of other people. Miss Phelps' "Friends" is far more warm and intense in color. It is difficult to imagine a more neutral character than Isabel Archer. She has floated through twenty-four chapters of this story with nun-like neutrality. Julius H. Ward, an Episcopal clergyman, writes about "The New Sunday" in a very tolerant spirit. The Modern Sunday, in his view, is for rest, for social, sanitary, and educational purposes. He adds the religious use in a supplement, and sees no occasion for changing the Apostles' Creed. Taken altogether, his argument is rather grotesque. Wm. M. Rossetti concludes his review of "The Wives of the Poets" by casting up and striking a balance. He finds that, of thirty married poets, eight were positively unhappy in marriage, fifteen were happy, and the rest doubtful. "Voltaire's School Days" by James Parton is a very agreeable paper. Richard Grant White has a bright article on "The British Philistine," and John Fiske writes learnedly of "Old Aryan Words." The poetry is by Cameron Mann, Louise Chandler Moulton, and Rose Terry Cooke. The latter's song of "Dead Love" is the best of the three.

The *Popular Science Monthly* for April has no less than fifteen regular articles, selected and contributed. Herbert Spencer gives the sixth of his series, under the title "Political Heads." "The Black Races of Oceanica," by Dr. Verneau, seems the best thing of the number. It is a comparison of the cranial structure and other anatomical points of the inhabitants of Borneo, Tasmania, and the South Pacific Islands. Dr. Oswald pleads for extended out-of-door life for our young people in his continued paper, and tells of expedients and occupations for securing it Professor Burns' "History of Chronology" is a valuable statistical compendium on this subject. Oliver E. Lyman has "Notes on a Doctor's Liability," which states the rigid legal requirements made upon the profession, and shows how much conscientious legislation has been applied to the prevention of quackery. Another medical man answers the question, "What is a Cold?" in the plainest manner. We are even let into the philosophy of that modern æsthetic ailment known as a "rose cold," and, better still, we are told how *not* to take cold. The hygienic department of the *Popular Science* has always been a valuable one. "The Purification of Sewer-Waters" is another most instructive paper. It is a record of French experiments in purifying the Seine. "Plantation Folk-Lore" is a page from our native negro mythology, which will be new and charming to those who did not realize that we possessed such primitive songs and legends. Some one writes of the scientific work and speculations of Lucretius, of whom Professor Tyndall has already told us something in the Belfast address; and others tell us other things which we are glad to know. The number is rich in variety.

A new monthly journal has been started in St. Louis, called the *Platonist*. It is edited by Thomas M. Johnson, of Osceola, Mo., for two dollars a year, and is devoted to the revival of the Platonic philosophy. Much of its space is to be given to the exposition of Plato and to the translation of the writings of his successors. There are also to be original articles in defence of idealism, while the republication of the writings of the English Platonist, Thomas Taylor, is to be made a specialty. The first number has an article on the "Mysteries," by Alexander Wilder, a translation from Plato, and an account of his life, Taylor's introduction to Plato and one of his translations, an account of the Concord School, a paper on the soul, and other articles of the same character. The editorial notes are written in anything but a philosophic spirit. The editor cannot convert the world by damning every other form of thought but his own.

Childhood's Appeal.—An extra number of this paper, which was issued as a serial during the recent State Fair for Abused Children in this city, has just appeared. It contains the opening address of Governor Long; a clear and detailed statement of the conduct of the fair, whose net results were over $13,000; the constitution of the society under whose direction the fair was held; extracts from the laws of the State concerning the protection of children; a list of nearly forty societies for the benefit of the young, and other articles of interest contributed and selected. Copies can be obtained of Frank B. Fay, Esq., General Agent and Secretary, 1 Pemberton Square, Boston.

PERSONAL ITEMS.

Walt Whitman visits Boston this week. He is to read a memorial essay on Lincoln, and to have a reception by the St. Botolph Club.

A full-length portrait of ex-President Hayes is to be hung in Memorial Hall, Harvard College, by the side of the pictures of John Adams and John Quincy Adams.

Senator Mahone, remarks the Vineland *Independent*, still occupies the position of senatorial hornet in that dignified body. The Bourbons have found out that there is venom in his sting.

T. T. Timayenis, of New York, a native of Greece, appeals in a letter to the Boston *Courier* to the citizens of Boston for aid in behalf of the island of Chios. Mr. Timayenis offers to give an historic lecture on Chios in behalf of this object, if he should receive encouragement.

Mr. L. K. Washburn, we are pleased to learn, is meeting with numerous engagements to speak on Free Religion in this State. His present appointments are as follows: at Hyannis, April 10; Orange, April 24; Florence, May 1 and 8; and East Deunis and North Dennis, May 15.

B. F. Underwood will lecture at Chagrin Falls, O., April 17; Wauseon, O., April 19; Walton, Ind., April 20 and 21; Greenboro, Ind., April 23 and 24; Knightstown, Ind., April 25; Seymour, Ind., April 26. He then goes to Illinois and Iowa, to meet engagements in those States.

Prof. John Fiske and Rev. Dr. Bartol were among those present at Col. Ingersoll's lecture last Sunday evening at the Boston Theatre. Prof. Fiske was compelled to leave before the lecture was concluded to take a train for Indianapolis, Ind., where he begins a course of lectures this week.

Col. Ingersoll gave "Some of the Reasons Why" he is not a Christian to a packed audience at the Boston Theatre, last Sunday evening. The reasons seemed to be generally considered very reasonable by those present, and were listened to for two full hours with evident interest and satisfaction.

Julius S. Shailer, a prominent citizen of Roxbury, a friend of the *Index* and of late years a liberalist in religion, died at his residence on Roxbury Street a few days since. He was educated at Brown University, came to Roxbury in 1845, and was the first pastor of the Ruggles Street Baptist Church, occupying the pulpit for ten years. He was active in educational matters, having served on the school committee of Roxbury for twelve years.

It gives us pleasure to announce that Charles Ellis has been added to the list of names of the lecturers approved by the Free Religious Association. Mr. Ellis was formerly a Unitarian clergyman, but for several years his sympathies have been with distinctive radicalism. For the last four or five Sundays, he has spoken regularly at Revere, Mass., with much acceptance. He will be ready to answer invitations to speak anywhere in New England.

Mrs. Oswald Ottendorfer, the wife of the editor of the Staats Zeitung, has devoted the sum of $35,000 to the promotion of the German School system. The fund thus created will be known as the Herman Uhl Memorial Fund. Of this amount, the German Teachers' Seminary at Milwaukee receives $10,000, the free German school in New York city also $10,000, the German school of the Nineteenth Ward, the school of the Turners' Association, and Professor Adler's school, all in New York city, $5,000 each. The money will be invested for these institutions, and the interest paid them.

Prof. Lanman delivered the sixth and last lecture of his course on the mythology of Sanskrit Literature at Seaver Hall, Cambridge, March 29. He spoke of the deification of fire in remote antiquity characteristic of the Indo-European nations, but common to many other people also. This personification received in Sanskrit the name of "Agni." Indra, god of the middle regions and clear sky, and slayer of the demon Vritra, gradually succeeded to Varuna as deity of the space of the air. An extended account of funeral ceremonies in ancient India was given, with a translation of one of the hymns of the funeral ritual. This course of lectures has been instructive and entertaining, and they have been well attended.

Mrs. Lydia D. Parker, widow of the late Theodore Parker, died in this city last Saturday night in the sixty-seventh year of her age. Mrs. Parker had been for a considerable time in feeble health, and her decease was daily expected. The maiden name of Mrs. Parker was Cabot. Both her parents died when she was quite young, and she spent her early life in the care of an aunt at Newton, near Boston, where she became acquainted with her future husband, then a teacher in a neighboring town. She was a faithful wife to him in all the experience of his distinguished career, gentle and kind in spirit, benevolent in action, very loyal to her personal attachments, and endeared herself in various ways to the large circle of his friends and parishioners. The obsequies of Mrs. Parker occurred on Tuesday, at her late residence in Chandler Street in this city, and consisted of singing, select readings, mostly from Mr. Parker's own writings, and a brief address by Wm. J. Potter, the editor of the *Index*.

POETRY.

QUI LABORAT ORAT.

O only Source of all our light and life,
Whom as our truth, our strength, we see and feel,
But whom the hours of mortal moral strife
Alone aright reveal!

Mine inmost soul, before Thee inly brought,
Thy presence owns, ineffable, divine;
Chastised each rebel self-encentred thought,
My will adoreth Thine.

With eye down-dropt, if then this earthly mind
Speechless abide, or speechless e'en depart;
Nor seek to see,—for what of earthly kind
Can see Thee as thou art?

If sure-assured, 'tis but profanely bold
In thought's abstractest forms to seem to see,
It dare not dare the dread communion hold
In ways unworthy Thee.

Oh, not unowned, Thou shalt unnamed forgive,
In worldly walks the prayerless heart prepare;
And, if in work its life it seems to live,
Shalt make that work be prayer.

Nor times shall lack, when, while the work it plies,
Unsummoned powers the blinding film shall part,
And, scarce by happy tears made dim, the eyes
In recognition start.

As wills Thy will, or give or e'en forbear
The beatific, supersensual sight,
So, with Thy blessing blest, that humbler prayer
Approach Thee morn and night.

—*Arthur Hugh Clough.*

Digitized by Google

The Free Religious Index.

BOSTON, APRIL 14, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

THE TWENTY-EIGHTH CONGREGATIONAL SOCIETY AND ARTICLES OF FAITH.

The Twenty-eighth Congregational Society of Boston held its annual society meeting on Sunday morning, April 3, at Parker Memorial Hall, in lieu of the usual form of service. In view of the fact that the Hall, at one time supposed to be sold, was to be retained for the use of the Society, and that measures, pertaining to the future welfare of the Society, would be brought up for discussion, a good deal of interest was manifested in the meeting and its results both by members and outsiders. The attendance appears to have been fair. The vote passed last December giving up the use of the Hall was rescinded, and it was resolved to continue the services. A clerk, treasurer, and standing committee of eleven were chosen for the ensuing year. As the first choice of the Society, it was recommended that a permanent minister be settled; but, if this should fail, that some one speaker should be secured, if possible, for two Sundays of each month, the remaining Sundays to be filled by special appointment as now. On all these matters there appears to have been unanimity.

But other propositions that were introduced led to lengthened discussions; and the discussions did not, as we understand, evolve so much harmony as is desirable in the Society at this time. The first of these was a recommendation, in the report of a committee previously appointed, that the Sunday service be conducted according to the customary usage of Theodore Parker. This, certainly, was a singular proposition for the freest religious society in Boston; and nobody, we are sure, more quickly than Theodore Parker himself would have negatived it, if it could have been submitted to him for judgment. And the meeting reverenced his name and example more by voting the recommendation down than it would have done by adopting it; for, so voting, it pledged itself to follow him in the freedom which he so dearly loved and fought for, rather than in the form which he regarded as of little moment.

A second proposition recommended by the committee was debated at still greater length. This was the adoption of something in the nature of a covenant, or form of obligation, or, as the reporters of the daily newspapers called it, "Articles of Faith." The form of statement proposed by the committee is as follows: "We believe in intellectual truth, discovered to man by thought in the measure of his capacity; and we pledge ourselves to seek it in reverent freedom. We believe in moral right discovered to man by experience of the effects of actions; and we pledge ourselves to constant service of that right in subordination of the lower to the higher nature in our personal lives, and in just and kindly acts toward all men. We feel within a yearning after the perfect, so far as we apprehend it; and we therefore unite to worship the best we know, that we may the better study truth and practise virtue."

We do not understand what particular occasion or reasons there may be for the adoption by the Twenty-eighth Congregational Society of any such form of statement. If we are correctly informed, the original articles of incorporation, which are still in force, do not in any way limit the mental liberty of members nor test fellowship by any beliefs. Perhaps it is thought that some fresh statement will make clearer to the members what the vital significance of the Society is, and therefore interest them more in the maintenance of it. Nor have we learned aught of the reasons given at the meeting in opposition to the statement proposed. We simply know what the daily papers reported: that, after a lengthy debate, the whole matter, without decision, was referred to the standing committee.

We can readily conceive, however, that a part of the objection arose from that general feeling of revolt which every free congregation has against signing any common statement of belief, no matter how general or progressive it may be in its terms, or however acceptable it may be to the same persons individually. But, in part, we should suppose the objections must have been directed particularly against the second statement of belief; namely, "We believe in moral right discovered to man by experience of the effects of actions,"—a proposition which, whether so intended or not, seems to accept the experiential philosophy of morality as against the intuitional. We can see that it may be explained as not *meant* to exclude the intuitionalist; yet we think it is a statement that no strict believer in intuitive morals would make or accept without much qualification. And therefore it strikes us as being as much out of place in the platform of a liberal society as would a statement of theological belief.

We are disposed, indeed, to think that a religious society which means to keep open doors to freethought will do better to forego all attempts to unite people in any expression of *belief*, even the most liberal, and try rather to form a union in some common expression of *purpose*. We have never had occasion to frame such a statement for any society; but, since seeing the form proposed by the Twenty-eighth Congregational Committee, we have been trying our hand at it. And this is what our thought has struck out as possibly meeting the conditions of the problem where people of extreme liberality of religious views are trying to organize. "We here associate ourselves together in the pursuit and the worship of the true and the good. To seek truth in perfect freedom of thought, to apply truth to the improvement of human society,—to do good to others, to become better ourselves, and to help each other by our fraternal fellowship ever toward the best,—these are our objects in this Society; and we cordially invite all persons who have the same purpose at heart to join with us, irrespective of religious antecedents and beliefs."

We offer this not so much to be copied as to suggest our idea of what should be the aim in such a statement. We have sought simplicity; but the phraseology, doubtless, can be still further simplified, and the statement thereby made the stronger. Yet most of all should it be remembered that a society will disclose both its beliefs and its purposes more by deeds than by any form of words, however excellently framed.

RELIGION IN SCHOOLS.

There is some danger of the discussion in respect to religion in schools becoming so familiar that it may lose its interest, even for radical minds. It is, hence, quite probable that the paper by Bishop McQuade upon this subject in the April *North American* will not elicit the degree of attention it should receive. It is not the first time, as many of the readers of the *Index* are aware, this distinguished ecclesiastic has appeared before the American people as the representative of Roman Catholic hostility to our public schools. The same line of argument, in substance, was pursued by him a few years since, in this city, in what was known at the time as the Horticultural Hall course of lectures, under the auspices of the Free Religious Association. That lecture was answered by Francis E. Abbot with his characteristic vigor and logic, power of clear and strong expression, in a way which ought, it would seem, to have settled the intellectual part of the controversy for every one, not excepting the Bishop himself.

But, in the present article, he returns to the charge with all of his former zeal and assurance. It illustrates the old adage: "A man convinced against his will is of the same opinion still." It is impossible to question the sincerity of Bishop McQuade. It would be a very unjust and superficial apprehension of his position, we feel sure, to suppose that it is assumed in the interest of mere ecclesiastical dominion. We do not doubt that to his view the tendencies of the modern mind are dangerous and deplorable, that to him it seems of superlative moment to the order and welfare of society that its members should be indoctrinated in a religious creed, the Roman Catholic in particular. This he indicates in a very pronounced and unqualified way, and points to what the Roman Catholic Church, under the influence of such a persuasion, has done and is doing to counteract the disaster inevitably inherent in our existing system of education, and to give effectiveness to these convictions in the future with pious exultation.

But it needs only a little critical examination of the Bishop's arguments in the light of unperverted reason and fact to see that, though somewhat specious, they are untenable and erroneous. The Bishop begins his article with a rueful allusion to the tendency to change which dominates our age. Perhaps if he had used the word "progress," and recognized change as its inevitable concomitant, it would have been a more accurate way of stating it. Outside of the Roman Catholic Church, it is not common to meet intelligent people who lament this characteristic of the time. "Better fifty years of Europe than a cycle of Cathay." Better fifty years of the present, with its accumulated and accumulating knowledge, its increasing and expanding enlightenment, yea, with all the temporary derangements and disturbing influences thus entailed, than long, unprogressive, changeless, benighted centuries,

Digitized by Google

such as some of those that have preceded, in which the Roman Catholic Church was supreme,—this is the unquestioning persuasion of the best thought of to-day. Indeed, it is the very spirit of progress, or change, if this term be preferred, that gives to this age its distinctive excellence, and the promise of the future. Of course, it is perfectly natural that a representative of Roman Catholicism should look upon change in any of its aspects with alarm, since Roman Catholicism stands, through the inevitable force and spirit of its ideas and aims, for that which is settled and stationary. But, argues Bishop McQuade, all change is not improvement. The present age discards the authority of the Church, renounces its doctrines, excludes religion from the schools. In other words, it prefers secular to ecclesiastical or even semi-ecclesiastical education; and this must necessarily be an evil. Evidently there is here a very egregious confusion of logic. It needs first to be demonstrated that Roman Catholic dogmas, or indeed any religious dogmas, offer guarantees for the welfare of society or possess the saving efficacy that is claimed.

This is a thing that cannot be proved. What is the testimony of history upon this point? What is the testimony of the present? What is the tendency of theology upon the mind? Is it not to check its intellectual freedom, suppress its originality, render morality sluggish, reduce it to a crude and selfish level? It is not necessary to discuss this here, even if there were room for it. It is obvious to all really reflecting and observing persons, whatever may be their bias in this respect. But the question is not so much one in regard to the influence of theology upon human life and citizenship, especially in this republic, as whether it—or religion, in other words, which we conclude in Bishop McQuade's mind means the same thing—should be taught in our schools. Putting aside, then, all consideration as to the merit of doctrines, the worth of religion in itself, as conceived by those who advocate the incorporation of its instruction into our school system, it becomes a question simply as to its expediency or practicability. We hold that the conditions of our society, whether happily or otherwise, render such instruction utterly impracticable. It is plain that there can be no proposition of union upon which the American people will agree in this matter. Catholics and Protestants will not agree in respect to it, to begin with. And rationalists would not agree to permanently concede to the imposition of such a union, were it possible.

In these times, when so much stress is being laid upon accuracy in the translation of the Bible, which Bible would be used? Would not the Protestant insist upon his version, and the Catholic upon his. This has already been manifest, even in the incipient stage of the controversy. Bishop McQuade tacitly admits the incompatibility of any such union. He implies that overtures to this effect have strenuously and earnestly been made to Protestants in vain, and that, in consequence of this failure, Roman Catholics have at last been driven to the alternative of providing for the religious education of their children in parochial schools. It would be interesting to know what were the terms which Roman Catholics proposed in these instances; but these the Bishop has failed to give. There are, we learn, four hundred and twenty-three thousand three hundred and eighty-three children in the United States attending these "Christian free schools." Two hundred and seventy of these schools are in the State of New York. Of the fifty-seven Catholic churches in New York city, thirty-two have such schools. "The great majority of the teachers are brothers and sisters of different religious orders." In Rochester there are eleven parishes, ten of which have these "Christian schools." These figures afford a hint of the activity and persistency of Roman Catholics in this direction. We are aware that the questions which are thus raised are very delicate ones, and the dilemma in which it involves the American citizen an exceedingly difficult one. It is far from an augury of good to see a large body of the children among us, the future citizens of this country, systematically trained in a narrowing and cramping religion, the great fundamental and distinctive principle of which is superstitious reverence for the behests and temper of an authority superior to that of all other relations and claims. At the same time, it seems a little like trespassing upon the full right of the citizen, when we refuse to him the privilege of education in accordance with his convictions.

The question is one of increasing gravity, and presses itself more and more upon the attention of the American people. It cannot be permanently put aside. It ought not to be forgotten. All the more serious does it become in view of the fact that this opposition to our school system which threatens to no small extent its dissolution proceeds not alone from Catholics, but Protestants. At the late General Episcopal Convention in New York, the following resolution was adopted: "*Resolved*, That the bishops and clergy be most earnestly requested to bring this subject to the attention of the members of this Church, that they remind the people of their duty to support our own schools and colleges, and to make education under the auspices of the Protestant Episcopal Church superior in all respects to that which is afforded in other institutions."

It behooves radicals to steadily confront all such efforts and tendencies with the demand, as the only possible and true solution, for the complete secularization of the State, thus presenting an impossible barrier to theology in the schools and its disastrous consequences.

D. H. C.

JESUS AND CHRISTIANITY.

A word in answer to Mr. Wilcox's oracular utterance on this subject in the *Index* of April 7. He is too dogmatic in his assertion that Jesus "did not claim to be the Christ of the prophets." I am inclined to think that Jesus applied to himself "the Servant of Jehovah," prophecies of Isaiah liii., etc. I have ample critical indorsement of this opinion, notably that of Keim and Matthew Arnold. But this, I take it, has nothing to do with our being Christians or non-Christians. To go back to the original meaning of the word "Christian" to find out who are Christians now is, to my mind, the extreme of silliness. The popular meaning of the word Christian has nothing to do with the messiahship of Jesus.

Mr. Wilcox's criticism of my phrase concerning Jesus, making him the source of the stream of tendency which I call Christianity, was anticipated in my sermon. I said, "so far as we can rightly speak of sources, where there is nowhere any absolute beginning." But certainly one man can gather up into himself the tendencies and forces of his time as other men do not, and subsequent history will be very different from what it would have been without such concentration. I take the squarest issue with Mr. Wilcox's assertion that, if Jesus had never been born, the stream of tendency would have been "all the same." To affirm this is to deny cause and effect. It is sheer fatalism. To admit that the present would be "all the same," if *any* factor of the past had been omitted, is (to quote Mr. Wilcox) "to acknowledge what is claimed by the orthodox Christian,—a new force arbitrarily projected into the orderly sequence, separating the past and the future." Does Mr. Wilcox imagine that the stream of intellectual tendency would have been "all the same" down through the centuries, if Shakspeare had never been born? I must imagine that it would have been vastly different. But I have never thought of Shakspeare as a supernatural person. I am entirely willing to allow the shaping force of the environment with reference to great men. But the great man is himself a factor in a new environment,—of all factors, the most important.

A word also in regard to Mr. Whipple's objection,—that Paul did more than Jesus to determine the character of Christianity. I doubt it very much. Paul saved Christianity from being merely another Jewish sect. Paul burdened Christianity with a dreadful weight of speculative theology. But, nevertheless, the genius of Paul was essentially moral. I think Mr. Whipple's mind might be disabused of any contrary notion by reading Matthew Arnold's *St. Paul and Protestantism* or the second chapter of J. H. Allen's *Fragments of Christian History*. I would recommend the last-named book to any one who thinks that the moral force of early Christianity was almost immediately evaporated in the parched and dusty air of theological discussion and ecclesiastical observance.

JOHN WHITE CHADWICK.

THIS week's *Index* will perhaps gain the title of the belligerent number. Several writers, it will be seen, have unequivocally declared belligerent rights against previous contributors. The *Index* is not responsible for all opinions proclaimed in its columns, but offers a free field for the battle of ideas within the limits of honorable warfare.

WE are glad to note, by a copy received from the author, that Judge C. B. Waite's "History of the Christian Religion to A.D. 200" has passed to a second edition. We gave a lengthy notice of this book in the *Index* for February 10.

FAST DAY has come and gone. Of course, it was observed as usual, in obedience to tradition and the Governor's proclamation, with becoming abstinence and religious solemnity.

IT is said that President McCosh, of Princeton, and President Porter, of Yale, are to be among the lecturers at the Concord School of Philosophy the coming summer.

SCIENCE AND RELIGION.

PROFESSOR ARCHIBALD GEIKIE, in an appreciative review of the recently published work of Mr. A. R. Wallace on Island Life, lends the weight of his authority to the belief that the great continents have been wonderfully persistent, having remained essentially in their present situations since the beginning of geologic time. The belief of most geologists has been, he thinks, and still is, that the continental and oceanic areas have not been permanent. "Tacitly or explicitly, it was assumed that just as there appeared to be no area, even in the heart of the continents, which had not been submerged beneath the waves, so there was probably no tract even of mid-ocean where a continent might not have bloomed." He illustrates the universality of this belief by a quotation from Tennyson:—

> "There rolls the deep where grew the tree.
> O earth, what changes thou hast seen!
> There where the long street roars, hath been
> The stillness of the central sea."

But this idea, he believes, "is unquestionably based upon a partial view and erroneous interpretation of the facts." The rocks, for instance, may be upraised marine sediment, but their materials were derived from the waste of neighboring dry land. Again, the sediment now removed from the continental surfaces is deposited in the shallow waters

Digitized by Google

within one hundred and fifty or two hundred miles from dry land. The continental surfaces have indeed been many times submerged beneath the ocean, but the great continental ridges have never ceased to exist. Although land and sea have been continually changing places, yet the submerged land has never become truly a part of the oceanic realm, but "the waters covering it have been mere prolongations of the upper layers of the ocean, like the Mediterranean, Black, and Caspian Seas of the present day." An elevation or depression of a few hundred feet may turn wide tracts into land or into water, but makes no real change in the essential position of the grand oceanic basins or continental ridges.

MR. WALLACE applies these views of the essential persistence of continents, together with their ceaseless and wonderful surface mutations, to the study of biological evolution. "It is impossible," he says, "to exaggerate or even adequately to conceive the effect of these endless mutations on the animal world. Slowly but surely, the whole population of living things must have been driven backward and forward from east to west, or from north to south, from one side of a continent or hemisphere to the other." Animals have emigrated to other continents, and continued the struggle for existence amid new conditions. As portions of continents have been for a time isolated, special forms of life have been developed; and these subsequently have been brought into conflict with the fauna from which their ancestors were separated, and thus would be caused "fresh struggles of ever-increasing complexity," which would lead to "the development and preservation of every weapon, every habit, and every instinct which could in any way conduce to the safety and preservation of the several species." Mr. Wallace, it may be well to add, puts considerable emphasis upon past changes of climate as an important factor in the variations of animal and plant life, and suggests several new and important theories by which great climatic changes may be accounted for. Professor Geikie, moreover, calls attention to Mr. Wallace's deliberate judgment, with which he apparently agrees, that the enormous periods of time which used to be demanded as necessary to account for the changes in geological history are not required for the evolution of our present flora and fauna. Organic evolution, Mr. Wallace believes, has taken place with much greater rapidity than was once thought possible.

MR. WALLACE'S arguments in favor of continental persistence have caused considerable discussion among English geologists, by whom a contrary theory appears to have been generally held. But Professor Geikie says that they must change their opinions; for Mr. Wallace is right. Perhaps we may be pardoned therefore for feeling a little national pride in reading a communication from our geologist, Professor J. D. Dana, recently printed in *Nature*, in which he calls attention to the fact that for forty years he has held the opinion that the continents have always been continents; that he first discussed this theory as long ago as 1846, and has since frequently repeated the arguments in favor of it, and, as he believes, long ago demonstrated its correctness. He says that the truth of this view is written so plainly in the geology of North America that British geologists would not now be speculating upon it, if they had given fair attention to American facts. He then adds, not without a spice of cruelty, "If the truth is not taught by British rocks, it is because these represent only a narrow margin of a continent, and hence could not be expected to illustrate general continental development, hardly more than an animal's leg, however profoundly studied, the embryological laws of the species." R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

A BILL has been introduced into the British Parliament with the object of giving to women full property rights. It gives to the married woman complete personal recognition, making her practically independent of her husband as a property-holder. It provides that what "property she holds before marriage she may hold after marriage. What property she acquires after marriage will be hers. She may make contracts for which she and not her husband will be liable. Her debts contracted before marriage are not to be made her husband's debts, save in so far as she may have conferred property upon him. She will need no trustees. She may sue her husband and he may sue her, except for a tort; and either or both may give evidence as against each other. Suits between the two may be decided summarily, subject to appeal. If the husband fall ill or is disabled, and the wife have property, she may be made liable for his maintenance. She may be made liable also for the maintenance of her children. In short, the eye of the law will no longer recognize a common purse." That such a bill will become law we do not think very probable at present, but it is a great gain that justice and right should be so thoroughly recognized as to be embodied in a parliamentary bill. It is, of course, only a matter of time, and of not a very great length of time either, when such a bill or a better one will become law. It is simply inevitable that woman will be recognized as an individual, as a self-dependent soul. The woman's movement means nothing less; and, when that result is secured, every other just demand is won.

THE importance of a Board of Health is not always realized. Not a few people yet think that health is a matter of some sort of a special providence, and that it is not to be cared for. Many more believe in nostrums, while only a few as yet realize the importance of a skilled study and treatment of diseases. Even by physicians, the importance of preventive measures is not yet recognized as it ought to be. The *Sanitarian* describes and defends the work of the National Board of Health, and claims it has rendered an important service to the country. What it has done in the way of prevention of disease, it presents in speaking of its rescue of Memphis, its stamping out of fever in New Orleans, its quarantine inspection of the Atlantic coast, its reports on adulteration of foods and drugs, and its investigations of diphtheria. This work is declared to be such that "the expenditures of the board have yielded more substantial benefit to the well-being of the people of the United States than tenfold the amount of its expenditures under any other appropriation of the government." Such a board should be established in every State; and it may render incalculable benefits to the people, if the right men do its work. Indeed, the Hon. John Eaton, the Commissioner of Education, claims there should be such a board in every city, county, and town. G. W. C.

THE American minister, the Hon. James Russell Lowell, attended a large meeting at Worcester, England, March 16, in celebration of the opening of the free library. He said that, when he saw that day a crocus forcing its way up through the hard soil of a gravel walk toward the light, he thought he could not conceive a happier illustration of self-culture. The great spur to culture of any kind was the difficulties through which the soul worked to the light. A library was the university of those who could have no other. It brought men into stimulating contact with superior minds. It admitted them to the good company of all time. As examples of self-culture, the speaker referred to two presidents of the United States, Mr. Lincoln and General Garfield. The advantage of a library was that it offered to every man the opportunity of what was called liberal culture.

FROM OUR REGULAR CORRESPONDENT.

PARIS, March 11, 1881.

To the advance of positivism, ultramontanism ascribes the cause of the failure of the Mardi-Gras procession and the carnival festivities in Paris, this year. Several chariots, with gayly caparisoned horses and African and Asiatic drivers, passed around Avenue de l'Opéra and the central boulevards, but they were advertisements for leading bazars, similar to those seen in our Fourth of July processions, and were far more solemn and dignified. Masked and fancy-dress balls were given by syndicate and other organizations, which were limited to certain circles; but nothing like a public celebration took place, the great working masses paying as little attention to carnival festivities as to fasting. Balls are to be given by artistic and other social circles every Thursday and Sunday during Lent; and, as far as my observation goes, the majority of Catholics are "dispensed" from fasting, or pay no attention to it. The meat-stalls at the great markets seem better patronized than usual; and not a single Parisian, not even nuns and priests, look as though they were keeping a forty days' fast.

Ultramontanism sings, "Mardi-Gras ne l'en va pas," and mourns because this heathen Saturnalia will not be coaxed to abide in Paris in the evening of the nineteenth century. It sighs because the graceful costumes invented by French art are discarded even in the capital, and speaks of Mardi-Gras as an old rock lashed by the waves, which will not remain long standing. It says: "Give us back the gayety of our youth in the carnival season, give us the laughing, jocund crowd who followed the Mardi-Gras. Oh, give us the charming festivals of the good old times, and do not, O positivism, cause us to say, 'Mardi-Gras, *requiescat in pace*.'" This mourning is a reminder of the sorrows of the ancient slave-owners, who sigh because the negroes no longer sing their plantation melodies, and cease to keep their Christmas merry-makings. It teaches that, with the growth of true republicanism, the French nation is laying aside many time-honored frivolities, innocent though they may have been, and taking up in their place general education, good government, the study of the greatest good to the greatest number, and of liberty without license. The good fruits of rationalistic progress are apparent in France in many things besides the decay of carnival revelry. Freethought has broken the shackles of many superstitions, and like the sunlight is dispelling mental darkness far more than is generally believed. Though the number of liberal thinkers is small in comparison to the population, their influence is mighty, since they are the representatives of national culture, advanced thought, intelligence, progress, and are writers of ability.

The extinction of pauperism is a question which is beginning to receive the attention of social scientists. Nowhere in the world is there greater necessity for its study than here, where so much indiscriminate charity exists, which, like the mistletoe on the oak, will exhaust the nation's life, if left to increase, or rather to be petted and fostered, as it is and has been. It is simply assuming the proportions of a stupendous social vice; for pauperism flourishes as a profession, which was pursued by ancestral generations, and will be followed by generations to come. The movement for its eradication is regarded by many as Utopian, and does not receive the encouragement it deserves. The teachings of the prevailing theology are against it, since the Catholic Church distinctly recognizes pauperism as a social necessity, which prevents the industrious, self-maintaining portion of the community from becoming hard-hearted. Men, women, and children cultivate all manner of disgusting deformities, standing at street corners, market houses, and churches, soliciting alms. It is a shame to enlightened Paris that these wretches are not placed in infirmaries, and made to earn their living as far as is possible, and otherwise cared for at the public expense. Healthy, young and middle-aged blind persons could be taught to do many useful things; while the vicious and depraved, if they could not be reformed, would have less power to corrupt public morals.

A horrible manifestation of the mania for notoriety took place here some weeks since. A young boy of fifteen, whose name should never be written, became influenced by reading the life of the young murderer Pomeroy and similar criminals to follow their exam-

Digitized by Google

ple, expecting to achieve fame as the most cruel child murderer of the world. Meeting a little boy of six years of age, returning from school, he decoyed him into his room in the garret of an old building in one of the localities where the poor are forced to hive. The mother of the child is a seamstress and the father a shoemaker, and the necessity of daily toil prevented either from conveying their child to and from school, as is the custom; but older children of the neighborhood had taken good care of him, and on the day of his death left him at the door of his home. By the promise of a watch and some pictures, the boy murderer coaxed him into his room, and, after locking the door, butchered the child in a manner positively too brutal and ferocious for description. After arranging the corpse so that the first aspect thereof would produce the greatest possible horror, he gave himself up to the authorities. At first, his story was not believed; but, upon going to his room, it was found too true. When questioned as to whether he bore ill-will toward his innocent victim, he answered, "None whatever," and said he wished to become famous as a child murderer, and the little innocent was the kind of a child he desired to kill. He asked that the artists of the illustrated criminal papers might photograph the room, wished to know if his photograph would be placed in the windows of print-shops, said he was willing to suffer the penalty of the law, since he had become famous. The depraved youth seems to have been living alone, and is believed to be the fruit of one of those temporary unions between parents which are so common in France. He has some scholastic culture, but is utterly devoid of the moral faculties, largely by nature, but wholly ruined by reading criminal literature. The depravity which results from the dissemination of vicious and criminal literature among the young is incalculable. The friends of morality find themselves hedged about with the utmost difficulties in its suppression, and say, bad as is this species of literature in Paris, that of New York, imported hither, is infinitely worse.

The celebration of the eightieth birthday of Victor Hugo on the 27th of February was a joyous event for Paris, and a most kindly and deserved tribute of respect from his countrymen to the aged author and humanitarian. All the musical, artistic, literary, artisan, and so-called workingmen's organizations of Paris, and many from the provinces, gathered under the shadows of l'Arc de Triomphe de l'Etoile at noon, bearing appropriate banners, wreaths of bay and laurel interspersed with golden foliage, and the most beautiful floral treasures imagination can conceive, and with music marched up Avenue d'Eylau, passing by the residence of the author of *Les Misérables*, and pausing for a momentary greeting of him whom they honored. The old man, with uncovered head, sat in the recess of a window, with his two little grandchildren, one on each side. What a triumph for him, and the principles he has advocated for more than threescore years, that he has lived to see his utmost hopes realized, and to enjoy the spontaneous outpouring of a nation's gratitude and appreciation! The great civic gathering massed under l'Arc de Triomphe, the monument built in commemoration of all the victories France has won through fire and sword and ruin and bloodshed, presented a truly glorious picture of peaceful, prosperous, modern France. The Genius of War, sculptured in bas-relief on the façade overlooking the Tuileries, seemed as much out of place as the figure of Napoleon, in the toga of Cæsar, receiving tribute from conquered cities, and that of Victory, blowing a trumpet above him. The residence of Victor Hugo was literally covered with flowers, many birthday odes were written to him by the poets of France, and during the entire day he received calls from friends. At a matinée given by the best musical and dramatic talent of the capital at Palais de Trocadéro, some of his poems were sung to the music of Beethoven, and recitations were given from his prose writings. The net receipts of the matinée were $5,000, which were given to the charity fund.

As I write, Paris is in the midst of a great public calamity by the entire destruction by fire of "Les Grands Magasins de Printemps," the square of palatial stores on Boulevard Haussmann, which American visitors in this city will well remember, as they, with the "Grands Magasins de Louvre," were the most extensive establishments of the kind here, and probably in Europe. A drop of alcohol from a lamp ignited some drapery, and the middle story was soon in flames. Many of the employés slept in the mansard roofs of the buildings; and, as the fire broke out about daybreak, it was with the utmost difficulty that they escaped with their lives, losing their wardrobes and furniture. Some four thousand persons are thrown out of employment by the calamity. Aside from the large number of clerks employed in the buildings, makers of artificial flowers, of dresses, mantles, and laces, of damask and tapestry, who were regularly employed by the management, find occupation gone for the present. Everything known in the line of wearing apparel for women and children, and furniture, tapestries, and laces, were sold in these establishments; and a large amount of goods for the summer trade had been received a few days ago, and the loss is immense. It is to be hoped that no more inefficient fire department exists in the world than here. The firemen are brave to a fault, and imperil their lives to save life and property without hesitation. But the fault seems to lie in their miserable fire-engines, which always are out of order, and the hose burst just when most needed to do duty. Their little portable engines are mere toys, throwing small streams of water which effect nothing; and thus it is that when fires break out it is found very difficult to extinguish them, although the buildings are all stone, and the only wood employed is around the windows and doors. Two firemen lost their lives, and thirty-five were wounded. It is so strange that American fire-engines cannot find introduction here. Their superiority is admitted, and still the idea prevails that, while suited to the United States, they would not be available in Paris; and thus, by an unreasonable prejudice, they are not given a trial, and great and needless destruction of life and property is the result.

ROSA L. SEGUR.

LESSONS ON The Origin and Growth of Christianity.

XVII.

THE FUTURE LIFE.

"God is not the God of the dead, but of the living."—MATT. *xxii.*, 31, 32; compare *Mark xii.*, 26, 27; *Luke xx.*, 37, 38.

1. Origin of the Belief in a Future Life.

Some of the *lowest races* of SAVAGES have *no belief* in a *life after death*, nor in the *existence of a soul* distinct from the material body. These doctrines were of *gradual growth* among primitive peoples. They did not arise until man's *affectional nature*, developing under the *greater continuity of relationship* established in the *primitive family life*, gave rise to the desire for the *continuance* and *perpetuity* of this relationship; and until his *speculative faculties* were sufficiently developed to enable him to *reason* concerning the curious phenomena of *sleep*, *dreams*, *catalepsy*, and *trance*.

The *origin* of the belief in *continued conscious existence after death* is based, therefore, 1st, upon the AFFECTIONAL NATURE OF MAN as distinguished from the brute creation; and, 2d, upon the *observation of the phenomena of dreams*, *catalepsy*, and *trance*, for which the theory of a SOUL, *separable from the body*, offered an *intelligible explanation*.

NOTE A.—In *fainting*, *catalepsy*, and *trance*, a condition of *apparent death* is succeeded by a *renewal of life*, which naturally suggested the existence of a *soul* or *second self*, separable from the body. In *dreams*, this *other self* seemed to be *active* and *conscious*, while the *body* was *silent* and the *senses inert*. By *some savage tribes*, this soul is identified with the *shade* or *shadow*, which is seen to accompany man during his waking hours.

NOTE B.—The formation of the doctrine of a life after death resulted thus from the *incipient scientific tendency* of the human mind. The *general prevalence* of this belief among *diverse* and *unrelated* races, proves that it was the product of *natural growth*, and not, as some have supposed, the *invention* of *priests* or *tyrannical rulers*.

Talk about the METHOD OF SCIENCE: what does this word mean? How does SCIENCE *grow?* The SCIENTIFIC USE OF THE IMAGINATION: how does it help to *advance knowledge?* The difference between KNOWLEDGE and FAITH: *define* and *exemplify*. Can there be a RATIONAL FAITH, which is not yet *knowledge?*

2. Growth of the Doctrine of a Future Life.

The *earliest form* of the belief in *continued existence*, appears in the expectation common among primitive races that the *bodies* of the *dead* will sometime be *reanimated*, as after fainting or trance. Later, the *soul* was believed to be *lying torpid*, in a *cavernous abode under the earth;* or to be *still conscious*, *wandering about*, to torment the living, unless appeased by suitable *rites* and *offerings*.

Subsequently, the doctrine of a RESURRECTION *of the physical body*, and the *renewal* of its life upon the earth, free from pain, disease, and death, was *evolved naturally* from these more primitive beliefs.

Later developments of the belief in future existence have *spiritualized* it, giving rise to the conception of a *spiritual body*, developed naturally during life, with and within the material body, from which it is *separable* at death. Subsequently, it is believed to inhabit a *spiritual universe*, as *real* and *tangible* to its *perceptions* as is our *physical world* to our *bodily senses*.

3. The Hebrew Doctrine of Existence after Death.

The *earliest* HEBREW *records* contain *no evidence* of a belief in *conscious future existence*. The PENTATEUCH and older PROPHETS *do not mention* the *life after death*, nor the doctrine of the *resurrection*. The souls of the dead were supposed to be laid away in SHEOL, a *cavernous abode under the earth*, in a *torpid* or *unconscious state;* whence they might sometimes be *recalled* by the *miraculous interposition* or *permission* of the DEITY, as was SAMUEL by the "*Woman of* ENDOR." (*I. Sam. xxviii.*)

The conceptions of a *future conscious existence* and *bodily resurrection* were derived from PERSIA and BABYLONIA, during and subsequent to the *Captivity*. They are *first clearly presented* in the *Book of Daniel*. (Chapter *xii.;* written about 165 B.C.) At the time of JESUS, these beliefs prevailed among the masses of the people, though the conservative SADDUCEES rejected them as innovations, and clung to the ancient HEBREW doctrines.

4. The Teaching of Jesus.

JESUS *explicitly affirmed* the *reality* of a *life after death*, and taught that the *physical body would be raised*, arguing against the opposing beliefs of the SADDUCEES. (*Mark xii.*, 18–27; *Matt. xxii.*, 23–33; *Luke xx.*, 27–38.) Toward the end of his life, he appears to have *believed fully* in his own MESSIANIC *mission*, and to have taught that *he himself* was appointed to separate the RIGHTEOUS from the *unrighteous* after the resurrection. He would subsequently reign over the former in "*life eternal*" in the HEAVENLY KINGDOM, while the latter would "*go away into everlasting punishment.*" (*Matt. xxv.*, 31–46; *Mark ix.*, 43–48; *xiii.*, 26, 27; compare *Mark iii.*, 29; *x.*, 28–30; *Matt. xviii.*, 1–10; *xix.*, 29; *Luke xviii.*, 29, 30.)

JESUS here simply accepted the *current beliefs of his time*, with *little modification* except what *followed naturally* from the belief in his own MESSIANIC *mission*. He nowhere definitely describes the *conditions* or *occupations* of the future life; but he identifies the dwelling-place of the righteous with the KINGDOM OF GOD, which was to be established *on the earth*. He makes RIGHTEOUSNESS, and not *church-membership* or *dogmatic belief*, the condition of salvation.

NOTE A.—"ETERNAL, EVERLASTING": The GREEK word (αἰώνιος), which is thus rendered, means literally "*age-long*," and does not necessarily indicate *time without end*. Hence UNIVERSALISTS and believers in the final happiness of all, have claimed that an *erroneous meaning* was conveyed by this translation.

The *same word*, however, is used to describe the duration of *future happiness* as well as *misery*. The doctrine of *eternal punishment* was prevalent among the PHARISAIC JEWS of this period. (See JOSEPHUS.) It is *more rational* to believe, therefore, that it was *adopted* and *taught* by JESUS.

AS RATIONAL BELIEVERS, however, we *need not accept it*, unless it commends itself to *our own best judgment*. Does it appear *just* or *reasonable* to you? Is it *consistent* with the conception of an *infinitely wise*, *powerful*, and *benevo-*

Digitized by Google

lent GOD, or with the *beneficent purpose* and *tendency* manifested in the UNIVERSE?

NOTE B.—Talk about IMMORTALITY: Is the fact of conscious existence after death *scientifically demonstrable?* What do you know of the claims of the SWEDENBORGIANS and SPIRITUALISTS? What do *scientific investigators* like CROOKES, WALLACE, HARE, ZOELLNER, and BUTLEROFF say of alleged *spiritual phenomena?* Can there be *any possible demonstration* of a future life, save through the *proper authentication* of such phenomena, under *scientific investigation?*

May this belief be *rationally held without* such a demonstration? If *yes*, then on *what grounds?* Tracing the *order* of its *evolution*, we find that the conception of a future life has grown *clearer, more rational, more spiritual, more universal*, from age to age, with the *growing intelligence* of man. Is it *reasonable* to suppose that a conception thus developed corresponds with *no actual reality?*

(Read to the class EDWIN ARNOLD'S poem, "*After death in Arabia.*")

Are the arguments *against* the truth of this doctrine *rational* and *conclusive?* Is the conception of life after death *consistent with known facts* and the philosophy of EVOLUTION? Can it be *scientifically disproved?* What do you know of the POSITIVIST doctrine of "*Corporate Immortality*"?

(Read GEORGE ELIOT'S beautiful poem, "*Oh, may I join the choir invisible.*")

General Questions.

1. Did the *most primitive races* believe in a future life? 2. How did this belief originate? 3. Was it an *invention* or a *natural growth?* 4. How did *fainting, catalepsy, trance*, and *dreams* help to suggest this belief? 5. Describe briefly the *development* of this belief? 6. What was the ancient HEBREW conception of man's condition after death? 7. Whence did the JEWS derive the doctrine of *conscious immortality?* 8. Did they ever *universally accept* it? 9. What did JESUS teach about the future life? 10. Did he believe in the *resurrection of the body?* 11. In *eternal punishment?* 12. Did he describe the *occupations* of the future life? 13. Where did he locate the KINGDOM OF HEAVEN?

To the Teacher.

Read what you can of ALGER'S *History of the Doctrine of a Future Life.* Also EMERSON'S essay on *Immortality*, and sermons in CHADWICK'S *Faith of Reason*, and SAVAGE'S *Religion of Evolution.*

The alleged facts and the philosophy of SPIRITUALISM are best described in WALLACE'S pamphlet, ZOELLNER'S *Transcendental Physics*, and the works of ANDREW JACKSON DAVIS. The opposite belief is ably supported in the works of BUECHNER, HAECKEL, and the *Positivist* school of writers. Read also the discussion in "*A Modern Symposium*," originally published in the "NINETEENTH CENTURY."

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

REFUGE OF SUPERSTITION.

An Alleged Miracle.

ELLEN MCQUILLIAN ALLEGED TO HAVE BEEN RAISED FROM THE DEAD BY FATHER MALONEY.

We publish below one of the most extraordinary statements that ever came to this office. A letter requesting the publication of the alleged miracle says:

The undersigned being cognizant of the facts, respectfully solicit you to find space in the columns of the *Despatch* for the information of your readers for the following statement made by us, and which we cordially invite you or any of your readers to investigate. We were eye-witnesses of the whole of this marvellous and stupendous miracle; and we can substantiate the same by affidavit, if required.

TERRENCE MCQUILLIAN.	BRIDGET MCQUILLIAN.
PATRICK MOORE.	MARY MOORE.
MICHAEL MOORE.	WILLIAM CUMMINS.
BRIDGET CUSICK.	THOMAS MCQUILLIAN.
ANNE MCQUILLIAN.	THOMAS MOORE.

BRIDGET MAHER.

SUMMIT, Feb. 7, 1881.

The Miracle.

On Sunday morning, Jan. 9, 1881, Miss Ellen McQuillian, a young woman twenty years of age, and possessed of rare qualities, and residing with her parents and seven brothers and four sisters, instantly became very ill. Next morning, her father, thinking that she was on the verge of death, went to Father Maloney, and entreated him to come to the house and prepare his daughter for death. He went to see her, and desired the father to go at once to Greene for Father Hesse, as he alone had charge of the district. On the same evening, Father Hesse came (Monday 10), but had to wait for a considerable time before she came to her senses. He then quickly gave her the sacraments, but scarcely had he finished when she fell back again, quite unconscious. In this state, she remained during day and night until the 14th. Her family and friends sent for Dr. Barton, of Waterford. As soon as he arrived, he carefully examined the patient, and pronounced the disease to be congestion of the brain. On Sunday, the 16th, she was instantly struck from head to foot with paralysis, and then she became altogether in a most helpless condition. Her natural fair color became very dark, her lips became pink and closely compressed, her eyes became much larger and more glassy, staring wide open without the least item of sight in them, and remained immovable. Her eyelashes became as blue as indigo, and lost completely all their power and functions. The whole body down to her very toes became motionless and as cold as a corpse. Around the wrist of the left arm was a black circle, and from there to the tips of the fingers was as black as ink and as cold as ice, without the least particle of life in them. The fingers were firmly clutched around the thumb, and so tightly compressed or squeezed together that they appeared to be welded together and form one solid body without the least animation. Several attempts were made by constant rubbing, bathing, chafing with oil, but all to no purpose; for it was impossible to open or separate them, or cause any circulation whatever in them. They could not be separated, unless they were torn asunder; and then it was the opinion of every one who saw them that, if they were forced, they would be sure to break in pieces like rotten branches. In this deplorable condition lay the prostrate form of this young lady. All the day and night and the next day, the 17th, they watched her closely; and not the least ray of life or hope was visible, and sometimes they thought that she was dead. Seeing that all hopes were gone, the broken-hearted father, as a last resource, went to Father Maloney, and besought him to come to the house and read an office for her. The priest at once consented. He had not seen her before since Monday, the 10th, which was eight days previous. At once, he ordered a lighted candle, and, opening his book, commenced to read. He continued so for about five minutes, then went over to the bedside. Every eye in the house was fixed on the priest. Suddenly, as if by divine inspiration, he raised his hands and eyes toward heaven, and fervently implored and besought the Eternal Son of the living God and his Blessed Mother to hear his humble prayer. He continued praying in that attitude for about three minutes, and then, raising his right hand, he made the sign of the cross three times over that prostrate, lifeless form, and at that very instant she resumed her natural color. The paralysis totally left her whole body; her eyes and eyelids resumed their natural course, and the sight returned to them; her full and entire senses returned; the disease altogether quitted the head and brain; the withered, dead hand and fingers were once more restored to life, and became as sound, as fresh, and as natural as ever they were. She that very instant sat up in her bed; and in less than two minutes afterward she walked into the next room, unaided by any one, and then called for something to eat. The priest himself, as well as the rest, was so thunderstruck at what he saw that he shook like an aspen-leaf and turned the color of death, then at once took up his hat, and in a very low voice said, "Be careful and say nothing of this to any one," and then left the house. Each and every one of us are prepared to make an affidavit that this stupendous miracle was performed before our eyes instantaneously and in the middle of daylight, about four o'clock on Monday evening, Jan. 17, 1881; and from that moment to this Ellen McQuillian never enjoyed better health or spirits, and no trace whatever of that fearful complication of diseases is to be found in her whole body.

There was no legerdemain, or slight of hand, or priestcraft, as some may say, or call it, in connection with this. There was nothing said or done in private, no conspiracy formed to gull any one, no intricacy whatever about the matter, but all in an instant the prayer of that priest was heard; and as true as the light shines, or God is eternal and everlasting, so sure is it that this miracle was performed before our eyes, and is now well known by all denominations in this district.

The following names are given as belonging to persons who were present and cognizant of Miss McQuillian's dying condition: Rev. Father Hesse, of Greene; Dr. Barton, of Waterford; Mr. and Mrs. John Murphy, Mr. and Mrs. Cummins, Mrs. Meagher, Mrs. Lynch, Miss Murphy, Mr. and Mrs. Madden, Mrs. James Cummins, Mr. and Mrs. Moore, Mary McQuillian, and thirty others.—*Erie Despatch.*

Another Alleged Miracle.

And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph of Arimathea, an honorable counsellor, who also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead; and, calling the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted. Ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man: for they were afraid.

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them who had seen him after he was risen.—*New Testament.*

FOREIGN.

A NUMBER of working men were on the 15th of March expelled from Berlin by virtue of the Socialist law.

A NEW review devoted to Semitic inscriptions is about to appear in Paris under the direction of M. Ernest Renan.

THE death is announced of J. Paul Cobbett, the third and last surviving son of William Cobbett, the eminent English reformer. Mr. Cobbett was in his seventy-seventh year.

SEVENTY doctors and surgeons engaged in hospital work in Paris have addressed a note to M. Quentin, the Director of Public Charities, protesting against the decision of the Council of Surveillance replacing the sisters of charity by ordinary nurses.

THE Science and Art Schools of Oldham (England), erected at a cost of £10,000 by Messrs. Platt, was opened on the 15th ult. An address appropriate to the occasion was delivered by Lord Derby. The Mayor of Oldham participated in the exercises.

THE hired transports "Egypt" and "Roman" have sailed from England to carry reinforcements to South Africa. The "Egypt" took out eight hundred men from Malta; and the "Roman" carried about four hundred men, with a large quantity of stores. The "Persian Monarch" was to follow the next week with cavalry and artillery.

THE Italian Chamber has been discussing a bill for granting a sum of £2,000,000 for improvements in the city of Rome. Signor Crispi, in supporting the measure, said that until now Italy had appeared to have only a provisional seat in Rome. Everything should

Digitized by Google

now be done that was necessary to render the city worthy of the position of the definitive capital of the kingdom.

THE spirit of rowdyism which has been aroused by the processions of the Salvation Army at Poole, England, has reached such a pitch that the Mayor has issued a proclamation for their protection. This morning a laborer named Short was sentenced to a month's imprisonment, with hard labor, for disturbing the public service of the army, and to another month, without hard labor, for knocking down the captain.

ANOTHER shock of earthquake occurred at Casamicciola, Italy, on Tuesday night, March 15, which destroyed some already damaged houses, and brought others to the ground. The shock was felt in most parts of the island. At Serra Fontana, it was accompanied by rumbling noises; and great quantities of vapor issued from Fumaroli, near the establishment of Piesco. The terrified population ran out of their houses, and could not be persuaded to return. It has been ascertained that one hundred and fourteen lives have been lost by the earthquake reported last week, two hundred and eighty-nine houses destroyed, and two hundred and sixty families rendered houseless. The damage to property is estimated at £36,000.

IT is stated that the Berlin police have discovered a new secret organization of Socialists, similar to that of the Russian Nihilists, and extending over the whole of Germany. The Dresden correspondent of the *Standard* states that in Leipzig a minor state of siege was proclaimed about a fortnight ago, in consequence of Social Democrats having been harbored of late in that city. New police regulations of a very stringent character were issued. Every stranger must be reported to the police by the landlord of the inn or hotel where he alights, no matter how late at night he may arrive; and any stranger staying more than three days must obtain a special pass from the police, under a penalty of fifteen marks or proportionate imprisonment. A passport is in fact, the telegram says, advisable for every foreigner visiting Leipzig, Dresden, or any other part of Saxony at the present time. Preliminary legal proceedings have been instituted by the Imperial Court of Justice at Augsburg against Richard Dave, who was arrested on the 8th ult., in consequence of being found in possession of papers of a compromising character. He is described as an emissary from London of the Social Democrat, Herr Most, and is charged with participation in a treasonable conspiracy and inciting to regicide.—*Pall Mall Budget.*

MR. BRADLAUGH IN COURT.—*Clarke* v. *Bradlaugh.* These were cross-demurrers, heard on Monday, in the action to recover penalties from Mr. Bradlaugh for sitting and voting in the House of Commons without taking the oath. A lengthened argument took place relative to the Acts of 1866 and 1869 regulating the administration of oaths and affirmations. The plaintiff contended that in all cases affirmations and declarations were based on the belief in the existence of a Supreme Being and future rewards and punishments. Mr. Bradlaugh, however, contended that the question of religious belief did not enter into the consideration of the question. The scope of the Amended Oaths Act was to admit such persons to take the oath who had no religious belief. Religious belief was in no way introduced into the Acts of 1866 and 1869 as the basis on which the oath was to be administered. At the conclusion of the arguments, the judge took time to consider his judgment. (Before Mr. Justice Grove and Mr. Justice Lindley.) The Alleged Libel on Mr. Bradlaugh. *The Queen (in the Prosecution of Charles Bradlaugh)* v. *Edgecome.* This case came before the court on Tuesday upon a demurrer to pleas of justification in a prosecution for libel. The alleged libel imputed that Mr. Bradlaugh, on a public occasion, said: "If there is a God, let him strike me dead within the next five minutes; and, amid the breathless silence of the auditory, the atheist taking out his watch, and abiding the five minutes." The pleas objected to stated several places and occasions when Mr. Bradlaugh had used these words, and gloried in this scepticism. The learned judges, after argument, were of opinion that the pleas did not point out the occasions with reasonable particularity, and were embarrassing and unfair to the prosecutor. They, therefore, allowed the demurrer, with costs, but gave liberty to the defendant to amend.—*Weekly Despatch, March* 13.

JESTINGS.

"I WONDER, uncle," said a little girl, "if men will ever yet live to be five hundred or one thousand years old?" "No, my child," responded the old man: "that was tried once, and the race got so bad the world had to be drowned."

THE female plaintiff in a Western divorce suit was asked, upon taking the stand and prior to being sworn, if she believed in a future life. "I used to," she answered; "but, since I was married, I've had all the nonsense taken out of me."

"JOB, my dear," said his wife, wreathed in smiles, "I wish you had been at church this morning. Mr. Goodwill was very interesting; and when he prayed for the absent ones"— "Well, that accounts for it then. I haven't caught such a string of fish for a year as I did this morning."

"AND what have *you* to be thankful for?" said Mrs. X. to Mrs. Y., as they came out of church together, at the close of a long and prosy sermon upon thankfulness by "one of our exchanges." "*I'm* thankful that he isn't our minister," said Mrs. Y.; and she hastened home to cold viands which the length of sermon had served up.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to March 1	$2028.75
CHAS. H. PIERCE, *New Bedford* (10th assess.)	10.00
S. G. MORGAN, " " one year of pledge	25.00
ARTHUR M. LEE, *New York*	20.00
THOS. DAVIS, *Indianapolis, Ind.* (10th assess.)	10.00
J. D. FROST, *Providence, R.I.* (10th assess.)	10.00
R. B. STONE, *Bradford, Pa.*, one year of pledge	10.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

METROPOLE
INSURANCE COMPANY,
OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,
No. 20 Kilby Street,
BOSTON, MASS.

JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, ESQ.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, ESQ.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, ESQ.,
President Atlas National Bank, and President South Boston Iron Company.

JUST READY.

A NEW VOLUME BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, BOSTON.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS INDEX, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c.	per line.
" 13 " 25	" . . .	8c.	" "
" 26 " 51	" . . .	6c.	" "
" 52	" . . .	5c.	" "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE SIX DISCOURSES

OF

Mr. Samuel B. Weston

Submitted to the Unitarian Committee of Reference in the Leicester Case, together with Mr. Southgate's Will and the Committee's decision, making a pamphlet of 67 pages, can be had at the *Index* Office, or by sending to H. O. Smith, Leicester, Mass.

Price, for single copy, 40 cts.; for two or more copies, 30 cts. each.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. PIPER

L. PRANG & CO.'S

Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.

Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

Suitable for Knitting Stockings, Mittens, Wristers, Edgings, and other articles. Put up on half-ounce balls in Black, White, and Colors. An illustrated book of 32 pages of rules for knitting this silk sent by mail on receipt of a 3c. stamp. Address

NONOTUCK SILK CO., Florence, Mass.

Brilliancy and *durability* of *color, smoothness,* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 590.
VOL. I., NEW SERIES.—NO. 42.

BOSTON, MASS., THURSDAY, APRIL 21, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

ARISE, ye men! praise the best purity; destroy the evil spirits. Long sleep, O man, becomes thee not. Turn yourselves not away from the three best things, good thought, good word, good work; turn yourselves away from the three evil things, evil thought, word, and work.—*Zoroaster.*

WHAT the superior man seeks is in himself, what the ignoble man seeks is in others. Virtue is like the polar star, which keeps its place, and all stars turn toward it. The substance of the Odes is in this: "Have no depraved thoughts." When one discerns no evil in his own mind, what room for anxiety or fear?—*Confucius.*

PEOPLE who are under the dominion of anger or appetite or any other passion, or of treacherous wickedness, are in every respect slaves; and those who live in accordance with law are free. But the unerring law is right reason,—not an ordinance made by this or that mortal, a corruptible and perishable law, a lifeless law written on lifeless parchment or engraved on lifeless columns, but one imperishable, and stamped by immortal nature on the immortal mind.—*Philo Judæus.*

OUT of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.—*Jesus.*

THE first and highest purity or impurity is that which is formed in the soul. For what stain can you find in the soul, unless it be something which renders it impure in its operations? Now, the operations of the soul are its pursuits and avoidances, its desires, aversions, preparations, intentions, assents. What, then, is that which renders it defiled and impure in these operations? Nothing else than its perverse judgments. So that the impurity of the soul consists in wicked principles, and its purification in forming right principles; and that is pure which has right principles, for that alone is unmixed and undefiled in its operations.—*Epictetus.*

THE more a man becomes addicted to sensual pleasures, the more completely is he a slave. People may call him happy, but he pays his liberty for his delights, and sells himself for what he buys.—*Seneca.*

HE who reigns within himself, and rules passions, desires, and fears, is more than a king.—*Milton.*

IT is not the eye that sees the beauty of the heavens, nor the ear that hears the sweetness of music or the glad tidings of a prosperous accident, but the soul, that perceives all the relishes of sensuous and intellectual perfections; and the more noble and excellent the soul is, the greater and more savory are its perceptions.—*Jeremy Taylor.*

TO KNOW a thing, what we call knowing, a man must first love the thing, sympathize with it: that is to be virtuously related to it. If he have not the justice to put down his own selfishness at every turn, the courage to stand by the dangerous true at every turn, how shall he know? His virtues, all of them, will lie recorded in his knowledge. Nature, with her truth, remains to the bad, to the selfish and the pusillanimous, forever a sealed book: what such can know of nature is mean, superficial, small, for the uses of the day merely.—*Carlyle.*

I VENTURE to suggest that the most developed man is he who has the least reason for not simply obeying his impulses, or that perfect impulses mark the perfect man.—*James Hinton.*

CURRENT TOPICS.

IT is said that sixty per cent. of the students at Harvard College are of the Trinitarian faith, while only twenty-two and a half per cent. are Unitarians.

THE estimated Jewish population of this country is 230,257. There are 278 congregations, with membership of 12,546, representing synagogue property amounting to $4,788,700, and other property, institutions, etc., at $1,860,030. The synagogue schools are attended by 12,886 children.

IT is reported that there are a good many disappointed because they cannot procure admission to the representation of the Greek play at Harvard, next month, concerning which so much has been said and is expected. The students, with an eye to the paying investment offered, appear to have bought up all the tickets. Does not this go to refute the charge that our colleges unfit young men for business and practical pursuits?

A "FREE RELIGIOUS SOCIETY" has been formed in Rantoul, Ill. Its constitution sent to us on a printed slip tells us all we know about it. It provides for liberty of thought and discussion; and we trust also for practical humanitarian work. One section of its constitution says: "The fundamental idea upon which this society is based is that salvation, for this world and all possible worlds, is conditioned by conduct, and not by belief." This, certainly, if not permitted to remain a dead letter, means a good deal of honest work.

THE Concord School of Philosophy is to have a rival. It is announced that in Orange County in the vicinity of New York, in the midst of fine natural scenery, an "encampment of Christian Philosophy" is to be established the coming summer. Chancellor Crosby of the University of New York, President Porter of Yale, President Bascom of the University of Wisconsin, Professor Winchell of Michigan University, and Principal Dawson of Montreal, are named as lecturers. This new movement may relieve the Concord School of a part of its evident, but unnatural burden hitherto,—that of specially defending Christianity.

A NEW YORK *Tribune* correspondent, who has been talking with a "Mississippi politician," says there is good prospect of an independent political movement in that State, and that the platform of the new party is to be a sentence taken from General Hancock's letter, accepting the nomination for the presidency: "It is only by a *full vote, free ballot,* and *fair count* that the people can rule in fact, as required by the theory of our government." So, perhaps, there will be a political formula of "three F.'s," as a rallying-cry for reform in the South as well as in Ireland. It is to be hoped that to this platform will be added the plank of honest payment of public debts. It is not an auspicious sign if political independency in the South is to be tainted with "repudiation."

LORD BEACONSFIELD is dead. His career has been a long, unique, and brilliant one. In 1826, when only twenty-one years old, he was lifted to celebrity by the publication of his first book, *Vivian Grey;* and from that time until a year ago, when the Conservative party being defeated in the elections he resigned the premiership of the English government, his life has been a most busy and versatile one, of mingled literature and politics. That he has been successful in making for himself, against many obstacles, a name and place in English annals, cannot be denied. But whether his influence on English politics has been of the highest quality may well be questioned. Lord Beaconsfield—known until a few years ago only as Disraeli—was born a Jew; but his father practically left the Jewish Church, and the son when a youth was baptized into the Church of England.

THE anti-Jewish movement in Germany seems to have been comparatively quiet of late. But, in the mean time, a petition has been circulating for signatures, the aim of which is to impose restrictions on the immigration of Jews into Germany, and to exclude them from certain spheres of activity altogether. The petition has been signed by two hundred and fifty-five thousand names, including not a few noblemen, retired generals, and officials. On the 13th instant, it was presented to Prince Bismarck. But the next day a cabled despatch said that "the objects of the petition are hopeless, in view of the utterances of the government that it does not intend to permit the existing laws affecting the Jews to be repealed or altered. Prince Bismarck has also told the Bundesrath that anti-Jewish agitation is against his wishes. The crown prince, Frederick William, if not the Emperor also, has still less sympathy with the movement."

WHATEVER Colonel Ingersoll's enemies may say of him, they cannot say that he tries to conceal his opinions or is afraid to tell what he thinks. A reporter of the New Haven *Union*, in the unobtrusive and modest way peculiar to reporters, has been endeavoring to draw the Colonel out as to his views of the Rev. Mr. Lansing, of Meriden, who recently denounced the famous unbeliever with such severity as to cause the opera house there to be closed against him. The Colonel gave in his usual frank and definite way his estimate of Mr. Lansing and the clergy in general, which is not, we regret, what can be considered flattering, as these excerpts show. "I cannot conceive," says he, "that a free-thinker has anything to fear from the pulpit except misrepresentation. . . . There is but one safe course for ministers," according to his view: "they must assert, they must declare, they must swear to it, but they must not try to reason." Of Mr. Wilcox who refused the opera house, he expressed himself as follows: "I hear that he is a good man. He probably got a little scared, and began to think about the Day of Judgment. He could not help it, and I cannot help laughing at him."

Digitized by Google

For the *Free Religious Index.*

Letter from a Liberal to an Orthodox Mother.

My Dear M.,—Nothing was further from my purpose than *not* answering your letter: only I have taken the full month to revolve its presentation in order to give due weight to its arguments,—not to be guided by my feelings alone in replying,—and to have time so to set forth and frame my answer as to convince you that to my changed beliefs and views I give my most serious and hearty assent. Your reasoning is very close and good, your illustrations admirable, and your arguments unanswerable, provided I could admit the premises. But right here, at the very outset, the difference begins: you make the Bible and your way of understanding it, Christ and your notion of his life and death, the groundwork of all religious life, and say, Without these for a foundation, no one "can easily be a Christian soul," by which I suppose you mean a religious soul.

I truly believe that one can be imbued with a fuller, richer, nobler, religious life, who is steered clear, from the first, of the low views of God involved in a belief in the fall of man, who never gets a hint of the "plan of salvation" that "total depravity" necessitates, who has no conception of an "angry God" conciliated, satiated by the death on the cross.

Your idea seems to be that, while you could for yourself refuse to believe all this (if you wanted to, I suppose you mean, which strikes me as a queer way of putting it; for either it is true to you or it is not: if it be true, you must believe it, whether you want to or not; if it be not true, how can you accept it for yourself in any sense?) or in other and your own exact words, while "you could take Unitarianism for" yourself, you "would not risk your children in it."

Now, while I can easily see that children and grown people may and must conceive of spiritual truth differently, I am wholly unable to see how that which is a lie to a grown-up person can ever be in any sense a truth, or ought ever to be represented as truth, to a child. I don't profess to be very much of a Unitarian; but, between my belief now and that which I learned from my mother and the church I joined, the gap is wider than that which separates mind and matter, the distance greater than that which divides earth and heaven. I could no more teach my children as I was taught, and say, "They will grow out of it in due time," than I could feed them with poison and hope that exercise and growing strength would expel the enemy.

You say, "Because I take a different view from my childish one, I would not sweep the childish and immature one away, any more than after reaching the top of Bunker Hill Monument, and enjoying the view, I would destroy the narrow, dark, and difficult stairway by which I reached that height." Very good; but suppose that having reached the top of the monument and having encountered in the dark way thither, on the narrow stairs, stones, loose boards, etc., would not your motherly instinct prompt you to say, "When the children go up, I must lift them over these stones, and keep their feet from stumbling over the loose boards that hindered me"? And, if you should learn that the ascent had been repaired and improved, you would not say, "It is unnatural that children should reach such a height without much toil, and the steps were meant by God to be laborious, I will have them go up as I did."

You complain that we are in danger of forgetting in this age the need children have of "a religious primer"—"bare statements, assertions"—as "stepping-stones hard and narrow," and you say "we forget the need the young have of a religious schoolhouse."

We may forget this, but Nature does not; and she takes care, if we give our children any religious training whatever, that this shall be the normal development,—first that which is natural, then that which is spiritual. And so our most glorious and winged truths will doubtless be to them bare and naked. What then? Shall we deliberately teach falsehood, because they will comprehend it more easily?

While I very much object to giving my children the kind of "bare assertions and statements" that any of the orthodox creeds offer, do not take it for granted that I do not mean to teach them any religious truth. Because I do not mean to plant *your* seed, I am not going on the plan of planting nothing, leaving the ground to weeds, as the man did who objected to prejudicing his children's minds in favor of any religious views whatever. And I know, too, that, to my children, the seed I sow will not be more than a seed or perhaps a dry unsightly root, but from it I believe will eventually spring a fairer blossom and a finer fruit than that which comes from the seed of Orthodox views of the Bible and of God, from Westminster Catechisms or the Thirty-nine Articles.

Take notice that I say the *Orthodox* views of the Bible and of God, but do not commit the error of thinking that, because I no longer look at the Bible and at God as I once did, I throw away the Bible, and claim to have had a nobler vision than that can give, or, because I cannot conceive of God as I was taught to do, I no longer believe in God at all. On the contrary, I still think the Bible contains the secret of all that is possible to humanity of highest nobleness and worth; nor do I believe we shall ever outgrow its teachings or attain unto the fulness of the measure therein laid down for us. But, when you say, "Decisions based upon its teachings are never wrong," I do not agree with you; and I do think that the sooner this way of looking at the Bible is done away with, the better it will be for the Bible and for humanity.

"I believe in God the Father almighty, maker of heaven and earth," as heartily and as devoutly as you do. I also believe further in the words of your Prayer-Book, that "there is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible." This God and Father I mean to teach my children to love, reverence, and obey in all that we can know of his character, his acts, and his laws. But when the articles of your belief go on to define this God as "a unity of three persons, of one substance, power, and eternity," and say that this God came into the womb of a virgin, "so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to *reconcile* his Father to us, and to be a sacrifice not only for original guilt, but also for the actual sins of men," of all this I can only say, "I do not believe a word"; neither do I believe there is any good ground for supposing this doctrine is based upon the teaching of the Bible. Even if it could be made out that all this is in the Bible, I should only say, So much the worse for the Bible: this could not make it one whit less nonsense than it is, or one whit more worthy of belief.

Take now your Prayer-Book, and read the third article of your faith. It runs as follows: "As Christ died for us and was buried, so also is it to be believed that he went down into hell." The recent apostle of liberal Orthodoxy, Joseph Cook, defines hell as a state "of *permanent, free*, dissimilarity of feeling with God." You will no doubt agree with me that this definition is a vast improvement on Jonathan Edwards' burning pit of material fire, with the divine wrath holding us above it, "much as one holds a spider over the fire." But apply this modern orthodox definition of hell to the clause in your creed, and what sense does it make?

If it means anything that you like, or that is going to help you to repent, or to teach your children to repent, keep it and say it over. But, if not, why, it is only mummery unworthy of a religion of the nineteenth century to perpetuate.

I can hardly understand you, when you say, "If I had *only young* children, your views would arrest me." You seem to regard my views as especially destitute of the very elements the youngest need, and say they may be very well for me, even you could be content with them for yourself or for a person of mature years. Your grown sons, then, I should think, would be less injured by them than the younger. If I am not mistaken, your son C. is twenty-two years old. Where will you draw the line? When is it going to be *safe* to "risk" him with these views, harmless to mature persons, pernicious to young ones?

It is not with me a question as to whether such and such views of God and the Bible are going to help me most with the management of my children or not. If they are true to my deepest convictions, reached after anxious thought and study, I am bound to accept them, and to try to live up to them, whether they make my work with my children hard or light. However this may be, I am sure that God's truth cannot injure the youngest child, and that it will be just as good for them all the way along to manhood and womanhood as it is for the wisest man, who, in God's truth, is and must ever be a learner and a child.

I do not think we can any of us safely "stay out of school" yet, because I do not believe that divine truth was all signed, sealed, and delivered to the saints in the books that make up the Christian Bible.

You would not send your children to be taught astronomy, chemistry, physiology, or any other science, by a teacher who pursued the methods or taught the beliefs of a hundred years ago, because, in this century, all the physical sciences have taken long steps forward; and the gains they have made, you, as a wise woman, naturally hasten to avail yourself of.

Why should we think that in theology, the highest science, the centuries can make no gains? When we must learn by such slow methods of patient research, going often back upon our path and retracing our steps, the ways of the Most High in the realm of matter and physics, shall we believe that we can know once for all his dealings with the souls of men? Because the mind of infancy fails to grasp spiritual truth, shall it therefore have old-fashioned methods and out-grown theories as "stepping-stones, hard and narrow"? True, as you say, "the conceptions of children *are* material"; and, although I have never educated a son to manhood, I am not surprised to know that one comes late to apprehend "disembodied truth." I myself came late enough to this point, a great deal later than there had been any need of, I truly believe, if the simple truths that form the essentials of a religious life had not been so overlaid and wrapped in the cumbrous body of Calvinistic doctrine.

You ask, "Where are we to look for teachings of the Divine but in the New Testament, where seek a primer of spiritual science to recommend to our children other than there?"

I would show children that the divine teachings are in all the world of nature, in all the lessons of history, in all good books. I am more inclined to ask, "Where shall we *not* look for teachings of the Divine?" They lie about us everywhere.

I believe the New Testament *is* the best primer of spiritual science we have; and so its all-important and essential truths I would teach earnestly and constantly.

You go on to say, "Would I teach the miracles to children?" and answer, "Yes, for I truly believe God intended children and beginners generally to begin that way." On the other hand, I should answer, "No, I would not." I do not think God ever intended children should believe in the literal truth of what is not true. When my H. says, "Did Jesus, do you suppose, really bring that boy to life, if he was quite dead?" I say most unhesitatingly to him, "No, of course not, not God himself could do that." Then I explain to him that God never contradicts or contravenes his own law; and, when once the mechanism of our bodies ceases to act, so that the soul leaves the body, no power in heaven or earth can bring it again to reanimate the lifeless clay. Of course, he says next (for you know well that the end of questions never comes to a boy), "What did they say so for then?" I tell him just what I believe, and it perplexes or worries him no more than it does me. "Why, you must remember that this story grew up many, many years after Jesus was dead and buried. May be it was founded on something that Jesus really did, some good cure he wrought; for he was always helping somebody. Perhaps some widow's son was *thought* dead, and Jesus might have seemed by his aid to bring back to life the spark that burned so low the poor mother felt as if it had gone out altogether. It shows you how much the people loved Jesus, that long after he had left the earth he was remembered so tenderly, and exalted by the simple folks of those far-off, early times into a God."

Of course, all this lies in his mind, in the misty, twilight region where, for children, so much must lie. But he will never wake up to say, "My mother taught me for gospel truth what, after all, is only a legend or fairy story." Children have their time to believe in fairies, in Santa Claus, in witches perhaps; but, now that the world of grown-up people no longer believes in such exceptional beings, why prolong, beyond the first question, the irrational faith?

When my little girl says, "Mamma, *isn't* there any Santa Claus?" I put her off, perhaps, foolishly fearing to disturb a pleasing illusion of innocent ignorance; but, if she persists, I can only say, "No, my

Digitized by Google

little girl, it is the fathers and mothers who love the little ones,—they bring you the Christmas gifts." I am rebuked for my lack of faith in childhood's abundant happiness, when, a day or two afterward, I hear her priding herself that she knows more about Santa Claus than one of her playmates who is foolish enough to stick to him. Miracles are the fairy stories of Christianity; and, as such, they are tender, sweet, and beautiful. I do not wish to drop them; but I would not have my children taught to look at them as props to an outgrown theology. Christianity as a system of belief, embodied in the creeds of Evangelical religion, has had its day, is dying out, and will, I believe, be as surely outgrown and cast-off as the pagan systems.

But the glorious truths Christ taught and lived are imperishable, and will as surely abide in the heart and life of humanity as God himself. The work Christianity has done for us is great. With its life began a wave of tremendous power, which lifted the race to loftier heights than it had ever before attained. The Christian Church, however, has all along tended to become a caste. This tendency, checked by Luther's Reformation, seems culminating. You know, as well as I do, that it is no longer the sweet and holy body in which alone the mighty spirit of truth and justice and righteousness pulsates and wakes to noblest life. Its corruptions strike at the very life of its own essential truths, and it contains the elements of its own destruction. Let it go. Nevertheless shall justice, truth, and right, love toward God and man, eternally survive in our race.

I want to ask you, M., if all the bad young men you have known, to compare with your sons, belong to liberal families? And do you not honestly think you might find in Orthodox circles an equal number of "failures," even in your sense of the word?

You have told me enough, as I remember it, of your next-door neighbor, to lead me to feel that the trouble there is not wholly of a doctrinal nature. I doubt if Mrs. —— would have had the success you have had, if she held your views of the Bible. I have never supposed you considered your deceased mother-in-law a model for training of children. Yet who was more devoted to Jesus than she, or more full of church enthusiasm? I think you told me that your sister, herself the wife of a Presbyterian minister, living in a circle of pure Orthodoxy where heresy can have no influence, finds few mothers absorbed in the kind of anxiety she feels or imbued with the lofty aims she holds for her children. What is the trouble here?

Now, I know "failures" enough in the children of Unitarian families of my acquaintance. I am bound to say that I can count an equal number of just as thorough "failures" among my Orthodox friends; and you know that the circle of my friends who are Orthodox is not small, for I come of a large and wholly Orthodox family, myself, perhaps, the only heretic. I make no doubt that your wise presentation of Bible truth has helped you immensely with your boys; but I am equally sure that it is not the whole secret of your success. Old ways confer certain advantages, as I admitted in my former letter. The old shoe is easier than the new: we cannot even change our worn-out clothing without some loss of *at-home-ness* and ease. Shall we, therefore, go slipshod on, and never change?

But I fully realize that there are advantages about my new faith that lead me to say, "I can never go back," not for my own sake alone, but a thousand times more do I say it for my children's sake. Of these, I should not have spoken to you, had not your letter been written with a kindness and frankness that delighted me, and that made it easy for me to reply at such length. Bear with me while I ask you to contrast your doctrine of sin and its remission with my own, expressed so much better by another than I can give it that I quote it. My husband says, "Until we learn that each man must bear to the utmost the penalty of his own sin, we can have only a barbaric morality"; and here is my creed upon the question of sin and its consequences, which is not quoted from my husband:—

The laws of God hold all nature in their iron grasp, and are written ineffaceably upon us without and within. To each line of transgression there is its own inherent penalty. It is that, always that, and not something else. Each law works surely and unerringly to its own end. If you expose your flesh to the fire, it burns; if to the cold, it freezes. If you give the reins loose to bodily lust and appetite, each injured function will exact its own penalty and after its own kind. If you lower your moral standard and stoop to a studied dishonesty in trade, it may or may not be discovered for years, but meanwhile in you, yes, in you, if not in an unhappy and reproaching conscience, then all the more in the whole slow deadening of the noblest elements of your nature, the moral law of God written on your being is working itself out to your bitter cost.... There is a law *in* man, by which all impiety is followed with its hurt to the soul. No man mocks at life's holy things without wounding the best and holiest in him. No man sins and wrongs another without wounding the holiest and best in him. And so it is through the whole range of God's manifold laws. If I am doomed to bear stripes, you could, to be sure, bear them in my place. If I am to be fined, your money could discharge my fine. If I am sentenced to prison, you, in disguise, might go for me. But, if I have lived loosely, your health and purity of body cannot take from me my disease. If I have stolen, your honesty cannot bear in my stead the shame and self-reproach. If I have killed, your innocence of crime cannot take from the secret burden that I must carry to my grave and into the world beyond, until, though I can never undo what has been done, by penitence and all divinest endeavors I redeem my life to life's holiest and noblest ends.

And just here must every man, as it seems to me, see the impossibility, in the very nature of things, of any substitution or transference of punishment and penalty under the divine laws. In human laws, such substitution is conceivable, is possible; though its adoption would soon be the overthrow of all social order. But, in those hidden and silent and far-reaching and everlasting laws of God in which our lives are held, the thing is not even conceivable.

Can you find anything in this to touch with breath of moral or spiritual bane your grown or your youngest sons? You must either believe it or not. If you believe it, it calls for the rejection of your "plan of redemption"; and we slight or reject truth at our peril. If you do not believe it, pray tell me why not.

But this must be my conclusion; and I promise you not to write so much again. I have written at the close of several busy days and subject to much interruption; but I have been deeply interested, and last night I could scarcely sleep from having to go over and over with you various trains of thought and argument.

I will only stop to say that I have not wanted ruthlessly to disturb your faith or wound your feelings. We have known each other too long and too well not to bear to hear each other's views at length.

Ever yours,

L.

For the *Free Religious Index*.

HOW TO MAKE SUNDAY USEFUL.

The judicious action of our Legislature has just defeated a new attempt of the Orthodox clergy of Boston to fortify their doctrine of Sunday Sabbatism by additional laws against the movement of railroad trains on Sunday. As this attempt, and others in the same interest of ecclesiastical domination, will of course be repeated hereafter, and as perpetual vigilance is the price of liberty, it may be well to point out here the method mainly relied on by these reverend gentlemen for enforcing Sabbatical restrictions.

The Rev. Julius H. Seelye, President of Amherst College, is also a prominent and active member of that society (I forget its name) which proposes to amend the United States Constitution by incorporating with it a formal acknowledgment of "the Lord Jesus Christ" as the rightful ruler of this nation, of the Bible as his word, so inspired as to be absolutely free from error, and of a Sunday Sabbath as specially appointed by him for religious observance. Upon the point last mentioned, there is a noteworthy article by President Seelye in the November number of the *Princeton Review*. In it, he first rehearses the grounds of natural expediency which make a remission of ordinary labor and traffic desirable, at least as often as one day in seven,—a conviction, be it noted, in which the people whom he calls heterodox heartily coincide,—and then sets forth the moral obligation of practically observing those dictates of natural expedience. But, having done this, he frankly declares that these considerations alone cannot be expected to induce the community to observe Sunday as a Sabbath in church fashion; that is to say, first by churchgoing, and then by systematic abstinence from recreation. These two ends, so vital in the clerical eye, he admits, cannot be secured, unless the community believe that God enjoins them; and thereupon he proceeds to represent that God, in the Bible, has enjoined them. In this representation, however, he grossly misinterprets both the law and the gospel, both the Old Testament and the New, both Jesus and Paul; and it is only by misrepresentation like this that even an appearance of Biblical support can be found for the doctrine in question.

An Orthodox newspaper of large circulation and wide influence has told us that "the Puritan Sabbath is not threatened, not going, but gone." The clergy, however, will make desperate efforts to recover it, in view of the hold upon the people thus afforded them. Ministers are men, and the need of dutiful attendance by the people on their ministrations is as great to them as of clients to a lawyer or of customers to a shopkeeper. Finding that a popular conviction that church-going is a duty is indispensable to the continuance of their influence, they first manufacture the duty, and then manufacture a Scriptural warrant for it; and their systematic use of these misrepresentations has so befogged the minds of their people that not one church member in ten understands the teaching of either Hebrew or Christian scripture in regard to Sabbatical observance. Not one in ten of them understands that the Old Testament specifies Saturday as the obligatory time for the weekly Sabbath, or that the New Testament, leaving the observance of that day optional to each individual, neither enjoins nor recommends the observance of any other day.

In contrast with these attempts to limit freedom of conscience and freedom of conscientious action, it is interesting to note the advance of intelligence outside the Church, and the movements in accordance with it, on both sides of the Atlantic. I have before me No. XVIII., Vol. V., of the *Sunday Review*, a handsome pamphlet of sixty-four pages, published quarterly by the "London Sunday Society," whose object is "to obtain the opening of Museums, Art Galleries, Libraries, and Gardens on Sundays." This society, among whose officers are not only many members of the nobility and names distinguished in literature, but also clergymen and ladies, has from time to time caused to be opened in London eleven separate art exhibitions, to all of which admission has had to be by ticket, in consequence of the large number of people wishing to visit them. The January number of the *Sunday Review*, announcing the opening on Sundays of still another gallery of oil paintings, gave notice that, on the reassembling of Parliament, the Sunday Society would press its claims upon both houses of the legislature by bringing forward the following resolution:—

That, inasmuch as all opposition to the action of Her Majesty's Government in opening on Sundays the national museums and galleries in the suburban districts of London and in Dublin has entirely ceased, owing to the good results which have followed such opening, this House is of opinion that the time has now arrived for extending this action to all institutions of a like character, it having been most conclusively shown that large numbers of the people rejoice in every opportunity that is afforded them of spending Sunday intelligently, and with due regard for its preservation as a day of rest and cessation from ordinary work and amusement.

This resolution is signed by the Earl of Dunraven, President, and Mark H. Judge, Honorary Secretary, of the Sunday Society.

There is also in London the "Sunday Lecture Society," which began, in the autumn of 1880, a course of twenty-four lectures, to be delivered in St. George's Hall at 4 P.M. on Sundays. These lectures have been given by competent writers, on various subjects of public interest, scientific, philosophical, theological, historical, and political; and a large number of them were printed after delivery.

"The Sunday Evening Association" has also been formed in London, which "aims at bringing together on a common platform all those who are willing to cooperate on a liberal religious basis, outside all questions of theology, for the practical object of promoting and arranging on Sunday evenings meetings of an instructive, entertaining, and social character." Music, readings, and exhibitions of pictures and other interesting objects will be the prominent attractions of these evenings, which will be free to the public.

There is also a "Glasgow Sunday Society," for the same purposes as the London one above mentioned. Not only eminent citizens of Glasgow, but clergymen, took active part in its opening meeting last October; and a large number of ladies showed their interest in the movement by attending.

These movements abroad certainly ought to stimulate us to greater activity here in Boston in utilizing the leisure of Sunday, by devising cheap and salutary methods of recreation for the vast numbers who need it. The *Sunday Review* ought to have a place in our public reading-rooms. Trübner & Co. are the London publishers.

C. K. W.

Digitized by Google

For the *Free Religious Index.*

ROBERT OWEN.

In making our way in great reformatory ideas, and emancipating ourselves from the shackles of superstition, we must not forget those who bore the burden and heat of the day. In 1835, I received from Robert Owen, directed by the trembling hand of eighty-seven years, a copy of his last public address to the people. It was given in London, May 14, 1835, on the occasion of his birthday, when he was met by a large and most enthusiastic audience. His fine apostolic appearance, benignant countenance, excellent health, and unimpaired mental vigor presented an aspect at once interesting and impressive. His sense of hearing and of eyesight alone had felt the touch of time, and to these he feelingly alluded in opening his address.

Robert Owen was born in 1770, two years before Charles Fourier. Minds of character do not come singly, but are twin-born in groups and pairs. Thus do they find *helpers* in their work. Jeremy Bentham, also, Fourier, and Owen, all stamped by the same progressive ideas, came together; and each strenuously presented opinions of government, new comparatively then, but largely advocated in our day. They believed in a social and political equality of the sexes. John Neal was for several years domesticated with Jeremy Bentham, and on his return from England to his native place, Portland, Me., in his brilliant conversation and public speeches, advocated the same doctrine, and gave it its first impulse in this country.

This address of Robert Owen is written in that terse, straightforward style sure to rivet attention and fix ideas in the mind. He had lost none of his early faith in the better development of man, better social relations, better legislation, and the final ameliorationof human conditions. He inveighs boldly against the venality and imbecility of rulers, and the ignorance and inertness of the governed, and the superstitions that bar the way to progress.

It is well known that the religious opinions of Robert Owen became somewhat modified the last years of his life, and the sect known as Spiritists have claimed him as one of their number. Judging from his own exposition of his faith, he would rather belong to the kind of Pantheism which Wordsworth has done so much to infuse into the popular mind through his poetry. Robert Dale Owen was a true Spiritist, I believe. I make the following extract in which Robert Owen sums up his religious belief:—

In conclusion, I have explained that all things throughout the universe are composed of elements eternally existing, uncaused, uncreated, and possessing inherent, unchanging qualities,—qualities which, in the aggregate, form the brain or supreme mind of the universe; that these divine elements, with their separate and united qualities, are called Nature, and their qualities laws of Nature; that the aggregate compound of these divine qualities are the Godhead or supreme mind of the universe, possessing all power to create and control these quali ies by uniting, disuniting, and reuniting them; that the evident object of the supreme mind of Nature in the creation is to produce the greatest amount of happiness throughout the universe with the least evil or pain and suffering that the unchanging laws of the original elements will admit, and ultimately the harmony of the universe; that all that is valuable in what is called religion, morals, duties, etc., is for man to do good to man, and to show mercy and kindness to all that have life; that it is not God who creates evil, but it is the inherent laws of Nature, in their progress to attain great permanent good, which make partial and temporary evil necessary.

In this his last statement of ideas, his legacy to a world he is about to leave, we have the subtile conclusions of a mind that has lost none of its power, nor the hopes of a beneficent and aspiring manhood. His words, like those of Theodore Parker, have much of the prophet about them, and that fine enthusiasm out of which is evolved the best theories for the elevation of our humanity.

The following is his tribute and appeal to the people of our country:—

Little do the population of the United States yet imagine that they have a much greater step to achieve than they have yet effected before they can make themselves permanently the most advanced and powerful empire on the globe. They must introduce the rational system for forming a superior character for each of their citizens from birth, with new conditions for creating and distributing wealth. If they have now sufficient wisdom to "go ahead" of other nations in these respects, they will make it the obvious interest of all other populations to be annexed as additional independent States to the States already united.

ELIZABETH OAKES SMITH.

PATCHOGUE, L.I.

THE VALUE OF THE WHOLE BIBLE.

Mr. Editor:—

After reading your editorial in the issue of the *Free Religious Index* of March 31, it is impossible not to take exception, with my pen, to some of the statements therein. You will, I trust, excuse this expression of a contrary opinion.

The "figures" you have given in regard to Bible-making do indeed "furnish food for reflection"; and does not the fact you state, that "more than a million copies of the Bible are printed in the English language *every year*, and that it has been translated into two hundred and twenty-six different languages and dialects," *prove* there must be an enormous *demand* for these books? It is evident they are not, like some material commodities, *a drug* in the market; neither is it likely that Bibles would be bought at such a rate, were your opinion widely received, that "the portions of the Bible, taking Old and New Testaments together, which are of real value for moral or spiritual use, are not more than one-hundredth part of the whole."

From a business view, taking your nominal estimate of "one dollar per copy," think you that the buyers would be content to pay *ninety-nine cents for waste paper*, for the sake of getting their fractional *one-hundredth part of spiritual value?*

In connection, you say, "Those people who read the Bible because they believe it given by special inspiration from God, if they read with true spiritual discernment and for spiritual profit, read only a comparatively small part of it." I do not know the extent of the personal experience from which, it is naturally supposed, you draw your deductions; but, I venture to affirm, it is a narrow one. It has not been my own, in a varied experience East, West, South-east, South-west. On the contrary, it is, year by year, more and more a matter of pleasure to learn, as I do learn, of the study and investigation of the Scriptures, alike of its embodied history, prophecy, gospel, and revelation. It also appears from history that the Inspired Word was highly appreciated three hundred years ago, when books, and ability to read them, were not as common as in our day. Luther's complete translation of the Old and New Testaments came out in 1534, and was sold for forty successive years, at the average rate of *two thousand five hundred copies per year, by one bookseller alone*,—proof of its worth and appreciation.

You speak of selecting out those "portions" which constitute "the small part,"—the fractional one-hundredth, I suppose,—"to be printed in a volume by themselves," and say "we should (then) have all that is requisite for general circulation." The Book of Psalms we do have by itself, and the New Testament, perhaps the Book of Proverbs for hand or pocket use; but who is to define these "portions" you so confidently speak of, and cast away the rest? After the acceptance of the Sacred Writings by the Christian nations of the world for eighteen hundred years, who will now venture to rise up and cast out, as unnecessary, any of the truths therein contained?

You imply that this is a "superstitious belief," but ours is not an age of "superstition," but of increasing enlightenment; and the millions of intelligent readers of the Scriptures, everywhere scattered over the earth, bear witness to the fact. Neither is it with such, as you unqualifiedly state, "an idol, a fetich,"—such a statement is not worth controverting; but, when you say, "It is time that the highest civilization of the world should have advanced beyond the idea that it is necessary for the salvation of mankind to reprint, by the million copies every year, every book, chapter, and verse of King James' Bible," I may be pardoned for quoting for your benefit one bit out of that same despised Book, which is not destitute of present application: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I. Cor. ii., 14.)

* * *

[Of course there is a "demand" for the Bible. But it is not to be admitted that it is wholly a natural demand. It is largely an artificial demand created by the superstitious beliefs about the Bible. Nor yet does the entire million of Bibles printed each year find a "market," according to a business view. Large numbers are printed by the Bible societies to give away. That many thousands of excellent people are still reading the Bible through by chapter and verse as a religious duty is only additional proof of the enormous waste of mental and moral power caused by the superstitious regard for the book. We must be permitted to say that the people who thus read the whole of the Bible for religious or moral profit do not read with "true spiritual discernment"; and, if our correspondent does not agree to this, we can only reply by the gentle reminder (the old-fashioned last resort of Evangelical argument) with which her own communication closes. See I. Cor. ii., 14.—ED.]

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

GASPARD DE COLIGNY. The Failure of the French Reformation. With a portrait. By Walter Besant, M.A. New York: G. P. Putnam's Sons.

If it be true, as very certainly it is, that great lives and achievements do not belong to any single age, but are common to all history, there should be as abundant resources for *The New Plutarch* here offered as there were for the old one. The above volume is the second of the series of issues by the Messrs. Putnams under this title. It is designed to present at brief intervals a succession of attractive and tasteful biographies, at the low price of $1.00 per volume, of the most conspicuous or memorable representatives of remarkable periods of history. The volume before us gives a succinct and graphic sketch of the rise of Protestantism in France, from the first glimmerings of its dawn in the preaching of Lefèvere, the precursor of Luther and Farel, and like signs of the breaking day, until it ultimately went out in the persecutions of the Huguenots and the blackness of the massacre of St. Bartholomew. The failure of the Protestant reformation in France, the author considers to be chiefly due to the fact that its great scholars and divines held aloof from it, while in England the case was wholly opposite. Amid the corruption, intrigue, bigotry, and hopelessness of the latter portion of this clouded and troubled time, no one shone forth with so commanding virtue or lofty singleness of purpose as the brave Marquis de Chatillon, Admiral of France. He was the brain and heart of the Protestant cause during his lifetime. In him centred all the hope and faith of its confessors, and with his death whatsoever union or strength there was in their movement seemed irrecoverably broken and dissipated. But Coligny was not only a religious leader and reformer of high-minded, self-denying, and inflexible devotion, a stern moralist and an accomplished and courtly gentleman, but also a brave soldier and the projector of some of the more humane and advanced ideas in connection with modern warfare. He had especial power as a military organizer. Indeed, he is credited with being "the first general in modern times who perceived the enormous advantage of having a disciplined instead of a disorderly infantry." The army hospital, surgical service, and ambulance corps owe their origin to him. Furthermore, unlike military commanders of his time or since, as a rule, we are told, he "studied economy of expenditure, and—a thing which he alone of all the captains in his time looked after—took precaution to protect the poor, so that none should be robbed or despoiled." Sad indeed was it that France could not have had a true appreciation of this great and noble man, the greatest and best of his time, if not in all her annals, who had in him such possibilities of grand service to her, which then she so much needed. But, unhappily, intolerance, conspiracy, and crime under the leadership of the house of Lorraine, the queen-mother of the boy-king Charles, the Pope and his allies, were in the ascendency, and determined to crush out the incorruptible heretic and his party. There seemed one sure way of accomplishing this beyond all peradventure,—by the dagger. "It was Guise who arranged the details, and reported on Saturday evening that all was ready. Every good Catholic was to be known by a strip of white linen round his arm and a white cross in his hat.... The great bell of St. Germain l'Auxerrois began to toll. It was two o'clock in the morning. And then the streets of the sleeping city, quiet in the warm air of an August night, became suddenly filled with armed men, crying, 'For God and the King.'... Coligny was awake. His minister Merlin was praying with him. A valet rushed into the room. 'Sir,' he cried, 'the house is broken open, and there are no means of resistance.' 'I have long been prepared to die,' answered the Admiral. 'Save your lives, if you can: you

Digitized by Google

cannot save mine. I commend my soul to the mercy of God.' . . . The first who entered was one Besme, a servant of the Duke's. 'Are you the Admiral?' he asked. 'I am,' replied Coligny. Then, looking in the face of his assassin, he said calmly, 'Young man, you ought to consider my age and my infirmity. But you will not make my life shorter,' meaning that he was already by reason of his wounds at the point of death. Besme plunged the sword into his breast, and gave him a second blow upon the head. The other soldiers who had crowded into the room despatched him with daggers. 'Besme, Besme,' cried the Duke of Guise from below, 'is it done?' 'It is done, my Lord,' answered the servant. . . . The Admiral was dead, and everywhere those who were the enemies of Protestantism and the enemies of France rejoiced." O Religion, how many crimes have been committed in thy name!

BELIEF IN GOD: An Examination of some Fundamental Theistic Problems. By M. J. Savage. Boston: Geo. H. Ellis, Publisher, 141 Franklin Street.

The eight chapters of this little volume are eight Sunday morning discourses at the Church of the Unity, Boston. This is the congregation to which, as is well known, the author preaches a very live and practical gospel. The subjects of this particular series of sermons are as follows: "Origin and Development of the Idea of God"; "Does God exist?" "Can we know God?" "Is God Conscious, Personal, and Good?" "Why does not God reveal himself?" "Shall we worship God?" "Shall we pray to God?" "The Glory and the Shame of Atheism." To these is added an address on "The Intellectual Basis of Faith," by W. H. Savage, brother of M. J. The larger congregation to which these utterances now go will be warmly interested in them, as a frank and manly attempt, inside the recognized Unitarian Pulpit, to deal with the questions concerned in a thoroughly natural way. Mr. Savage says in his preface, what of course all who know him or of him would expect him to say, that the scientific method in its broadest sense is the only one by which truth is to be attained, and, therefore, that he has attempted to avoid all assumption. We think the candid reader will admit that he has succeeded better than most of us do in this respect. After an education which has filled us with prejudices, it is no small undertaking to cast them all aside. No one succeeds absolutely in so doing, but few approximate success. A sentence or two from the closing discourse, "The Glory and the Shame of Atheism," will show the naturalness and breadth of Mr. Savage's treatment of the whole subject. For example, he says, "In the nature of things, so far as the thought of man is concerned, God can be only an ideal; and he may be nothing more than an idol. If only a traditional image,—whether in the mind or out of it,—an idol; if framed of all fresh, living, and advancing thought, still only an ideal,"—which seems to us a very fine philosophical statement of the exact truth. The atheist, he affirms, is simply the man who rejects the popular ideal, which, when men do not understand that it is only an ideal, becomes to them an idol. Find any man, he says, that marks an epoch of religious advance, and you stand face to face with such an atheist. And what could be better than this? "Real atheism is weakness and despair, a lone battle against the nature of things. Theism is a recognition of the laws and forces of the world, and a conscious union with them in working out some worthy destiny. This is life and strength and eternal hope." The discourse entitled "Shall we pray to Him?" is the one of this series perhaps most likely to excite criticism both among conservatives and radicals. We understand the author to say in substance that prayer is a longing for something unattained, it is "the soul's sincere desire." Speaking of public prayer, he says: "The ideal prayer is simply a sympathetic voicing of the common aspirations and the common needs. This seems entirely consistent with the definition of God already quoted as an ideal in the thought of man. And yet owing to the fault of our language or to a lack of clearness either in the author's expression, or our understanding, of his meaning, we are not sure that he "sticks" to this view. The title "Shall we pray to *Him?*" and the reference to those who make prayer simply an expression of soul-longing for the ideal, we confess, leave us in doubt. Concerning this latter point, he says of the many who reject prayer in the popular sense, "If they are in the pulpit, they have dropped it from their public service, or, in place of it, they have substituted a sort of monologue addressed to nobody,—unless to the audience,—or an apostrophe to the universe in general, with no idea that anybody hears, or that anything is to come of it." Now, it seems to us that if, so far as the thought of man is concerned, God is an ideal, and if prayer is simply a longing of the human soul for the true, the beautiful, the good, then prayer to God is simply the longing, the feeling after the *ideal* truth, beauty, goodness, which is precisely what this "monologue addressed to nobody" is intended to express. So far as the use of the masculine pronoun is concerned, in view of the difficulties of our language, it is perhaps hardly fair to criticise it; and yet we believe the idea of a male God and everything which strengthens it has worked infinite mischief in the world, and is really held untenable in many cases where words would indicate the contrary. This book, wherever read, will be an inspiration to healthy thought and practical righteousness; and what higher commendation could it ask or need than that?

THE IRISH LAND QUESTION. By Henry George. New York: D. Appleton & Co.

This is a vigorous discussion of the principles involved in the present conflict between Ireland and England. The author claims that he treats not merely of a local question, but of one involving the great problem of the distribution of wealth the world over. It can only be settled, in his opinion, by measures of universal application, and upon the basis of an acknowledgment of equal rights to land. In and through this contest, we shall come nearer "the full freedom of each, bounded only by the equal freedom of every other; the equal right of each to the use and enjoyment of all natural opportunities, to all the essentials of happy, healthful, human life; and that sympathy which links together those who struggle in a noble cause, that would help as well as be helped, that, in seeking the good of all, would find the highest good of each."

IN a recently received number of the *Revue de Belgique*, we find a lengthy and appreciative paper upon "Theodore Parker: a Prophet of Modern Times," by Count Goblet d'Alviella. The article is based upon a new Life of Parker, just issued in the French language by Henri Testard. The main facts seem to have been carefully presented. We even find affectionate allusion to the little West Roxbury Society, and the full story of the ambitious boy who worked his way through Harvard in the leisure hours of country school-teaching. The quarrel with the Unitarian Association, in the progress of which some men in that grave body proposed to disband and reorganize in order to get rid of the obnoxious Parker, is also delineated. Even the dying words of the heroic worker to Frances Power Cobbe, "There are two Theodore Parkers now. One is dying here in Italy, the other I have planted in America," are given in graceful French. Count d'Alviella differs (and with justice) from M. Testard in attributing the philosophic leading of Parker to Kant instead of to Locke. It is hard to see how a careful author could have made such a mistake. Parker's theology was Kant's philosophy glorified and embodied. No one who has read both could mistake the identity. Count d'Alviella also acknowledges his indebtedness to Rev. O. B. Frothingham's "History of New England Transcendentalism" for a completer knowledge of his subject.

THE NORTH AMERICAN REVIEW for April contains Judge Tourgee's article on the "Civil Service," in which he objects to the present idea of Civil Service Reform, as likely to create an aristocracy of office-holders; a notable article by Bishop McQuaid on "Religion in Schools," in which he claims, among other things, that "no nation, not Christian in belief and morals, can flourish in our civilization, that knowledge does not lessen vice, that we forgot American traditions when religion was driven out of the schools, and that since the State has no religion, and cannot teach morals on the authority of divine truth, its incapacity to educate is beyond doubt,"—conclusions quite provocative of discussion, if we cannot subscribe to them all. The other essays are: "The Thing that Might be," by Mark Pattison; "The Ownership of Railroad Property," by George Ticknor Curtis; "The Historic Genesis of Protestantism," by John Fiske; "The Telegraph Monopoly," by William M. Springer; and "Henry Wadsworth Longfellow," by Anthony Trollope.

THE *Art Amateur* for April contains the usual variety of matter, especially interesting to all who are of the race whose generic title is borne by the magazine. The Boston letter contains a critical description of the principal works in the collection from the Demidoff sale, lately added to the Art Museum's treasures. The works of the Scotch landscape painter, Robert W. Macbeth, are described at length with illustrations. The several departments of "Ceramics," "Industrial Art," "Art Needlework," and "Decoration and Furniture" are profusely illustrated with engravings of a practical rather than artistic value.

PERSONAL ITEMS.

THE leader of the classes at Vassar College is a Japanese girl.

BENJAMIN DISRAELI, late prime minister of England, died at five o'clock, on Tuesday morning of this week.

F. A. HINCKLEY, of Providence, occupied the place of Professor Adler at Chickering Hall, New York, last Sunday.

THE memory of the late Dr. Le Moyne, the founder of the Pennsylvania crematory, is to be perpetuated by a monument.

IT is announced that some of the papers of Theodore Parker that were withheld from publication by his widow will now be given to the public.

THE highest salaries paid to New York city clergymen are $15,000 to Dr. John Hall and $12,000 each to Dr. Dix of Trinity Church and Dr. Potter of Grace Church. It is strange, but our Free Religious lecturers do not earn half of either of these sums.

MRS. ARNOLD, the wife of the author of *The Light of Asia* and grandniece of Dr. Channing, is an architect of distinction. She is superintending the making in London of the memorial window to be placed by the Channing family in the Channing Memorial Church at Newport.

FREDERICK DOUGLASS was almost mobbed, fifty years ago, in Vergennes, Vt., for attempting to disseminate abolition sentiments. Now, the county in which that town is located has a colored sheriff. The town itself has a French mayor and a young woman as town clerk.

MISS FANNY PARNELL, the sister of the Irish agitator, is to visit Boston as the guest of the Ladies' Land League. She will have a public reception in Music Hall on the evening of Sunday, the 8th of May. Addresses are to be given by Hon. P. A. Collins, J. Boyle O'Reilly, and others.

REV. PHOTIUS FISKE, a well-known friend and patron of the *Index*, whose purse always opens to the call of distress, generously contributes $100 to the suffering people of Chios. It would gratify Mr. Fiske if his gift might be the beginning of an *Index* fund in response to this touching appeal. We shall be pleased to act upon this suggestion, and pledge ourselves to the proper application of any donations received for this purpose.

GRENVILLE STANLEY HALL, Ph.D., who has been appointed Lecturer on Pedagogy and Philosophy at Harvard University, and began his lectures last month, fitted for college at Easthampton, graduated from Williams in 1867, and from Union Theological Seminary in 1869. From 1872 to 1876, he was Professor at Antioch College, Ohio, and afterward was instructor in English at Harvard for one year, taking the degree of Ph.D. here in 1878. Since that time, he has been in Europe, studying at Berlin, Leipzig, Dresden, Bremen, and elsewhere in Germany, as well as in Italy, France, and England.

BE TRUE.

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Ano her's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

HORATIUS BONAR.

Digitized by Google

The Free Religious Index.

BOSTON, APRIL 21, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

BOSTON art-lovers can see a life-size portrait in oils of the famous Norwegian poet and novelist, Björnson, now in this country, at the rooms of his artist countrywoman, Fraülein Hanstein, No. 36 Studio Building.

THE communication which holds the place of our long essay this week was a veritable letter from one mother to another.

A LAW THAT NEEDS REFORM.

The Supreme Court of Massachusetts has just given another decision under the Sunday Laws of the State, disclosing to the citizens of the State the fact that the old law forbidding travelling on what the statutes call "the Lord's Day" is still in force. The case on which this latest decision was rendered was a suit brought by Mr. Theodore P. Beecher against the Fitchburg Railroad Company, to recover damages for personal injuries received by the plaintiff while travelling on the road of the company one Sunday in August of 1876.

Mr. Beecher had missed a connection which would have brought him to Boston on the evening of Saturday, and was obliged in consequence to stop over Sunday at some town on the way or take a freight train that would reach Boston Sunday noon. He chose the latter. The train he was on came into collision with another train a few miles west of Fitchburg on Sunday morning, and Mr. Beecher was injured. If it had been any other day, he doubtless would have been compensated for damages without the delay of a law-suit. But, it being Sunday, the eagle eye of the corporation saw a chance to escape paying anything to their maltreated passenger. But Mr. Beecher thought he had a case against the corporation on the ground that his journey was one of "necessity or charity,"—the only occasions the law allows as valid for travelling on Sunday,—and hence he brought the suit. He showed that his only object in going to Boston at the time was to meet and care for a sick sister who was to arrive from Minnesota,—this and the incidental business of getting his mails and some funds were the only things he had to attend to there. On this plea, the case was taken to court and given to a jury. The jury thought the plea valid, and gave a verdict for the plaintiff. The defending corporation, however, entered exceptions against the decision, and took the case to the full bench of the Supreme Court. The court has now sustained the exceptions, averring in its decision that "there was no evidence which would justify a jury in finding that the plaintiff was travelling from necessity or charity, within the meaning of the statute."

Another legal feature of the case was that, if Mr. Beecher had met with his accident a few months later, he might have recovered damages. The Legislature of Massachusetts in the session of 1877 added a new provision to the section of the Sunday law which forbids travelling on that day except from necessity or charity, this new provision expressly preventing "common carriers" of passengers from setting up a defence against an action for personal damages on the ground that the person injured was travelling on Sunday in violation of law. But, of course, the courts both decided that this amendment was not retrospective in operation, however strongly it might indicate what equity required in the case.

Nor did this amendment at all change the statute. It only ameliorated some of the previous harsh results of the statute in certain cases. It simply said that where two parties were equally violating this law, and in the act one of the parties suffered at the hands of the other, the party actually responsible for the injury shall not escape legal responsibility by pleading that the other party was a law-breaker. But the statute with regard to travelling on Sunday remained precisely as before, all travelling on that day except from necessity or charity being declared illegal. Nor was the equitable principle which dictated the amendment of 1877 extended, as in consistency it ought to have been, to other modes of injury than those sustained at the hands of "common carriers." It is not many months since the same Supreme Court decided that a plaintiff who had brought suit against a town to recover damages for personal injuries received because of defect in a town highway could not recover, because, though the defect was proved and the severe injury was proved, the plaintiff was travelling on the highway on Sunday, and was not travelling from necessity or charity. If the accident had occurred at the same place from the same cause on any other day, the town would have had to compensate the man for the injury; but, since it happened on Sunday, the town escaped the proper retribution for its own criminal negligence. If the Sunday law be a just and proper law, one that ought to be on the statute-book at all, then what the State should have done in this case was to arrest and punish the man, as the law provides, for taking a walk of recreation on that day, and also to have let the law take its course in mulcting the town for keeping a dangerous highway. That the plaintiff was violating one law should not have absolved the town from any of its liabilities for violating another law. According to the principles of the decision in this case, both the man and the town went free from the penalty attached to the laws which they really violated, while the man suffered in consequence, not of his own violation of law, but of the town's violation of law. This, surely, is not the attainment of that social equity and order which it is the aim of law in a civilized State to reach.

The present session of the Massachusetts Legislature has made a slight amendment in the Sunday law, so as to legalize the running of express trains from points out of the State through to their destination. But this is only to adopt as law what had already become a custom; and probably the State would not have done this, had it not been driven to it on account of its ownership in the Hoosac tunnel: it was put to the dilemma of either violating its own statute-book or changing the statute-book so as to compete for business with rival roads. The Legislature would have done well, if it had gone still further in the insertion of custom into the statute-book.

The whole antiquated Sunday law needs a thorough revision. The law as it stands is a legal and moral disgrace to the State. It is a legal disgrace, because it is so far behind the recognized and accorded demands of society to-day that it is constantly violated by all classes of citizens; and also because the courts, when compelled to act upon it, must needs give judgment in violation of the plain principles of justice, equity, and even of charity. It is a moral disgrace, because it directly seduces people to do mean and dishonorable things. The Fitchburg Railroad Company would have compensated Mr. Beecher without any quibbling, if he had been injured on Saturday. They were just as much responsible for the same kind of injury on Sunday. He would not have been thus injured, if he had not made the journey; and he could not have made the journey, if they had not enabled him to do it by running their train. He would not have violated the Sunday law but for their violating it. And then, after he had committed himself to their train and been injured, for them to turn round and tell him he was a Sunday-law breaker, and could not therefore be compensated for the harm they had done him, is the very essence of meanness. Fair-minded, honorable men would not be led to such dishonorable subterfuges, were it not for the debasing opportunity offered by the Sunday laws. Nor would honorable selectmen of towns seek to escape from compensating for an injury proved to be the result of a neglected road under their charge, because the injury happened on the last hour of Sunday rather than the first hour of Monday, were it not for the enticement offered to such iniquitous meanness by the traditional sanctity of the Sunday statutes. It may be added that these laws are equally a religious disgrace,—for the reason that they stand in the name of religion, and yet are constantly violated, directly or indirectly, by all classes of religious people. Legislators who are afraid to amend them, judges whose business it is to interpret and enforce them, executive officers who have to administer them, professors of religion who claim them to be the law of God, are all implicated in the practical violation of them. They are an anachronism which the civilization of the age is slowly reducing to proper adjustment; but, so long as they stand, they are able to produce in law practical injustice, in morals trickery and meanness, in religion hypocrisy.

IN MEMORIAM.

Lydia D. Parker, Aged 67, April 9, 1881.

The death of Mrs. Parker seems to sever the last personal link which bound us to the great man whose life and whose name are inseparably bound up with hers. We can no longer make a pilgrimage to his home, and see again the familiar objects which brought his image always so freshly before us: henceforth they are alike enshrined in our memories and our hearts.

Mrs. Parker's own rare qualities of heart and soul would have made her beloved in any station in life, but her tender delicacy and timid conscientiousness would probably have kept her from any

Digitized by Google

position which would have brought her into general notice but for her union with one so widely known and revered.

Lydia Cabot was one of his early pupils; and we can well imagine how her purity, docility, and sweetness won his regard in that relation. He loved to dwell upon the happy days of courtship, and to describe the walk out to Watertown to see her, after the day's study at Cambridge was over. "Very short miles they were," he said once, as he thought how swiftly his heart o'erleaped the distance. She was early adopted by an aunt who brought her up very carefully, and to whom as well as to her own parents she rendered the loving service of a daughter through all the infirmities of old age. With this aunt the young couple lived during Mr. Parker's ministry at West Roxbury, and she came with them to the new home in Boston. Mrs. Parker was faithful to all the ordinary duties of domestic life, and made her home a centre of hospitality to all Mr. Parker's friends. Her careful economy was shown when she first went to Europe with Mr. Parker, when it was said that during a year's absence she bought for herself nothing but a bonnet and a pair of gloves. Without possessing the intellectual powers of her husband, she had much of that fine intuitive perception which comes from perfect truth and purity. He often spoke of her fine perception of character. "I think I have some knowledge of human nature," he said; "but my feeling of character compared to hers is like the clumsy hoof of an ox to the delicate sense of the human fingers."

Her extreme conscientiousness made her timid in action, but there was a rare courage in her perfect truth and in the unshaken faith with which she stood by her husband's side through all his trials. Her truthfulness was so perfect that it did not admit of a doubt; and it gave a beautiful transparency of character, which was mirrored in her face. Yet she never made the truth a ground for being harsh or rude. She was most gentle and careful of others' feelings. At a Bible Class meeting, the common moral problem was discussed, "Is it ever right to depart from the exact truth?" Mr. Parker asked the opinion of each of the class in turn, when she only said, "You know what I think," which we did without any doubt. We might dwell long on these traits of one so "tender and true"; but it seems hopeless to paint a portrait where the lines are so delicate and subtile. A beautiful sweet strain of love and purity blends always with the deeper, stronger music of Theodore Parker's life; and it makes that perfect harmony which was so rich and satisfactory.

It was a great grief to Mrs. Parker never to have known the blessing of motherhood, for which she seemed so especially fitted; but, during her husband's life, she gave a mother's love and care to an orphan relative, and, after his death, she found great happiness in adopting a young girl in whose development she took the greatest interest and pleasure.

So farewell, rare, sweet spirit. It is not hard to think of thee in an angelic company and reunited to the dearly loved who have gone before. May the fragrance of thy life here long linger in our hearts!

E. D. C.

ALEXANDER II.

Mr. Wasson is kind enough to warn me, in terms apparently intended for some orthodox newspaper, that I have entered upon the road to hell in saying that I can neither praise nor blame the Nihilists, and that I appeal to the future to show whether they have really served liberty. It seems to me that good results did follow from the assassination of the Emperor Paul, as well as from that of Caligula, Commodus, and Domitian, the death of the last making way for Nerva, Trajan, Hadrian, Marcus Antoninus and Marcus Aurelius. Of course, people who can defend their rights legally have no excuse for resorting to violence; but I cannot see how the subjects of a despot who is supported by such an army, such a police, and such a peasantry as the Russian, can resist oppression except by assassination. As for the extravagance of the Nihilists, this only shows that they have been under a ruler who should not be compared with Abraham Lincoln or Marcus Aurelius, as is done by Mr. Wasson.

Rulers famous for humanity should not be compared to a tyrant who had fifty thousand men, women, and children transported to Siberia, executed, and tortured to death in the last four years. I am asked for specific instances in which the Russian Government has seized upon the wrong man. I do not wish to make out a long list of horrors, but will merely mention that as long ago as 1861 three hundred students were imprisoned at St. Petersburg for protesting against a change of university regulations, and that on Sept. 23, 1876, a young girl, named Alexandra Boutouska, was condemned to four years of hard labor, on an unproved charge of having circulated prohibited books.

F. M. Holland.

THE INSOLENCE OF IGNORANCE.

The Canadian *Spectator*, published at Montreal and edited by a Rev. Mr. *Bray*,—who has been replying to the writer's recent lectures in that city,—contains an article on "George Eliot, the Novelist." Of the works of this great author, so justly renowned for her genius and the purity of the lessons she inculcates, this article says that "the whole bent of her supposed moral teachings leads to the idea that virtue can be obtained in, and by means of, a previous career of vice." Of *Felix Holt*, it says, "Its aim, if it has any, is plainly to pander to the lower plane of our being, by picturing to us our own baser passions in a palatable or, at least, excusable form." Another of the great author's works is represented as full of "weak-minded vanity." Her genius is that "of the ragpicker which turns over the refuse of human character and forms its selections into a tissue of conclusions apparently white and pure, yet capable of conveying any kind of evil impression." Her works will be "as evanescent as the state of society which rendered their production possible, and their temporary fame a thing for which the nineteenth century does not *yet* blush. That it will learn to blush for the fame it has accorded George Eliot, the Novelist, is beyond doubt."

And the above is given apparently as a serious literary judgment.

B. F. U.

SCIENCE NOTE.

Professor Graham Bell's wonderful invention, the photophone, and the experiments made by him and Mr. Tainter with regard to the sound-giving properties of selenium and other substances when subjected to the influence of intermittent beams of light, have already proved to be the germ of numerous investigations and practical suggestions, and of some important discoveries. It has already been suggested, for instance, that selenium be used for the automatic registry of star transits, and for photometric purposes, to improve the existing scale of star magnitudes, and to watch any variations therein. Again, Mr. Mercadier, of Paris, has published the results of some very careful researches made by him regarding the nature of *radiophony*, as he proposes to call the new subject. The last of Mr. Mercadier's results is that "radiophonic effects appear to be produced principally by radiations of great wave-length, or those commonly regarded as calorific." This conclusion agrees with numerous experiments made by Professor Tyndall, who has been experimenting upon the production of sounds by the action of an intermittent beam of radiant heat upon gaseous matter. We regret that we cannot give a full account of Professor Tyndall's deeply interesting experiments. He succeeded in obtaining sounds from numerous different gases and vapors. He used at first a Siemen's lamp and silvered mirrors, then a lime light with mirrors, then a common candle-flame with mirrors, then a candle without the aid of mirrors, then a red-hot coal, then a red-hot poker, and finally a poker of a temperature below that of boiling water. With even this last, he procured musical tones from his flasks of gas and vapor. He found that gases emit sounds in direct proportion to their ability to absorb radiant heat. Practically, he proposes already to turn his experiments to account in the detection of marsh-gas in mines. And, lastly, we may mention the fact that Professors Ayrton and Perry are now constructing an apparatus for "seeing by electricity." They propose to transmit, electrically, pictures even of moving objects, by the use of selenium and beams of light.

R. C.

SOCIAL SCIENCE AND PHILANTHROPY.

During the year 1880, fifteen thousand children under five years of age died in New York city. Some years as high as thirty per cent. of the children born there die the first year, and ten per cent. during the second. This rate of mortality will not hold so high throughout the country; but it is so great as to be alarming, if we were accustomed to give any heed to such matters. The *Scientific American* mentions the present discussion of the mortality among hogs, and says if it were so great as among children the newspapers would be full of discussions of causes and means of prevention. "The terrible and needless loss of life among children," it says, "is not confined to our cities. The mortality is excessive throughout the country. The ignorance of people with regard to the proper care and feeding of children is simply appalling; and the indifference commonly manifested with respect to the spread of infectious diseases among children, especially in rural districts, is not unfrequently murderous. A man living in a healthy country will take no discredit to himself,—will rather think himself a proper subject for sympathetic commiseration,—when he confesses that he has buried five out of six children or eight out of ten. If he were to have no better 'luck' with his colts and calves, his neighbors would probably organize, for the benefit of his stock, a local society for the prevention of cruelty to animals."

A meeting has recently been held in Boston in behalf of the education of Indians at Hampton and Carlisle. A considerable sum of money was raised to carry on that work, and a new interest was awakened in the subject. Among those who spoke was Gen. Miles, who said of the work to be done that it may "be classified under three heads: first, education; second, the encouragement of industrial habits; and, third, the application of that knowledge to their social and domestic life. The principal reason for their education is to enable us to communicate with them and them with us. It is impossible to do it with interpreters intelligibly. Great evils have resulted from the want of direct communication between us and them. Remove that barrier, and you open to them the light of the civilized world. Next teach them industrial habits; teach them to live as white people, because they know nothing about it now. It is a mystery to

Digitized by Google

them. And this can be done. It has been tried, and it has succeeded. To-day there are between five and six hundred Indians on the banks of the Yellowstone many of whom, four years ago, had never taken the hand of a white man. They were as wild as any Indian on this continent, but for three years they have sustained themselves by their own industry; and it is not unusual to see warriors who were engaged in the Custer massacre holding a plough, or driving a team and earning their own living." A very interesting account was given by Gen. Armstrong of the first attempt at Hampton to educate Indian boys. He said: "The Hampton work for the Indians is not based upon theory, but upon fact. Those seventeen Indian boys, the pick of the worst-fighting Indians of the plains, were very much changed. They came to Hampton because they begged to remain East to get an education, and because there was no other place where they could go and get that kind of training and civilization they needed. After a few months' training, eleven of them were admitted to the Christian church connected with the school, and three or four to the Episcopal church in the adjoining village. Most of them returned to their homes; four died; two went back to the blackest barbarism; the rest, except two who remained at Carlisle, are at home, exerting a good influence, industrious, and proving themselves to be worthy men. That is more than half: that is a promising result for a first trial. There are henceforth to be a hundred Indians at Hampton and three hundred at Carlisle; and, if this can be kept up for a few years, there will be a radical change in the condition of the tribes. The results reached are that the Indians can in two years and a half acquire our language, and in three years the basis of intelligent ideas of life. Those who remain at Hampton or Carlisle three years will go back fitted to enter into the grooves of Indian life, and to raise those around them up to themselves. The Indians have keen memories; their intelligence is remarkable; they are not heathen in any sense of the word. At first, it was difficult to get their girls to educate: now, Hampton is flooded with applications for their admission. They easily fall into our ways; they have respect for our higher ideas of living; they have strong moral characters. Their weak side is the physical: the educated Indian has died. Our death-rate has been serious, but in all cases death has been caused by disease contracted before they came to us. What can they do? They cannot do much at first: it takes about two years for an Indian to get to work ten hours a day. They work slowly, but they work very nicely; and they are learning to work, in spite of the race prejudice that brands the man who works like a squaw." These facts, thus presented by two men who know whereof they speak, we consider full of promise. They show a better public sentiment in regard to the Indians, and give indication that better methods will be employed in dealing with them in the future. The government seems to be taking a new interest in the subject. Besides the schools at Hampton and Carlisle, there is one at Forest Grove, Or., where elementary English branches, agriculture, mechanical trades, and housework are taught. An experiment is also now being tried in North Carolina, where thirty-six young Cherokees are being educated in country boarding-schools.

In a letter to a gentleman in Taunton, Robert Treat Paine, who is at the head of the Boston public charities, suggests some things that may be done for the help of the pauper class. We like his suggestions, because they apply quite as well to a village or town as to a large city. The principle of efficient charity is always the same. The special methods of the Associated Charities cannot be carried out except in large cities, but the work of genuine help can be done anywhere. Mr. Paine says that "pauperism is a disease which does not cure itself." It will not die out. It is contagious, and spreads rapidly. It is epidemic, and gets into low, unhealthy sections of cities, poisons the neighborhood and the air of all life that is near it. When the spirit and habits of pauperism have grown fixed, especially where a second or third generation of paupers have grown up, full of all the instincts of pauper and vicious life, all remedy seems well-nigh impossible. Any efficient remedy in any place, large or small, consists in a positive and persistent refusal to aid those who can labor, total suppression of giving at the door, sympathetic encouragement of those willing to help themselves, providing them with labor, and care for all who cannot care for themselves. This plan, followed up thoroughly by all the citizens of any locality, will finally effect a remedy; but the effort must be persistent and rigid. Sentimental charity must be as positively suppressed as possible, as being in itself one of the worst causes of the evil. Church charity is usually pernicious, because sentimental. The personal, friendly care for the poor can be carried into operation anywhere and without any organization. Mr. Paine points out what may be done, and his suggestions are worthy the most careful consideration of all who have to deal with the pauper class:—

I. *Health.*—1. A sick person can often be put in the way of cure. 2. Surgical treatment will often restore a man to work.

II. *Home.*—3. Aid a poor family to move out of damp cellars into sunny corners; 4. Out of dens of disease into healthier quarters; 5. Out of abodes of vice into purer streets; 6. Perhaps from city into country,—on to a farm; 7. Perhaps out West.

III. *Work.*—8. Aid a man to find or advise him where to seek it. 9. Aid a woman to find or advise her where to seek it. 10. Especially do this for the boys and girls when old enough to work. 11. Perhaps see that the girl or the mother goes to service. 12. Aid a mother with only one child to find a place for service in the country. 13. Aid a widow with children to support them by finding other children to take in and board. 14. A multitude of ways of aiding persons to find work can be found by long experience.

IV. *Skill.*—15. Aid to a woman to learn how to sew; 16. Or to be a laundress; 17. Or to scrub and clean paint; 18. Or to learn to be a hair-dresser; 19. Or a corn-doctor.

V. *Setting up in Trade.*—20. Even in a small way, it is easily done. This is very helpful.

VI. *Economy.*—21. Often much good can be done by showing a family how to economize and live on what they have; thus, by moving them from a $10 into a $4 tenement.

VII. *Temperance.*—22. The power of a visitor over persons prone to intemperance is often unexpected and grand.

VIII. *Cheer.*—23. In a multitude of cases, families are broken down with discouragement, and need only the cheer and inspiration of a friend to rise up and walk.

IX. *Thrift.*—24. A wise visitor can often be of vast use by teaching thrift; and, when earnings begin, making the family save and start a savings-bank book,—which is often a turning-point in life.

X. *Children.*—25. No words can tell the value of a true friend to a family of young children among our needy poor, teaching them neatness, virtue, and self-respect, and training them into good citizens and good men and women. Save the children.

G. W. C.

AMONG THE AMERICANS.

Co-operative Emigration.

"The German and Irish millions, like the negro, have a great deal of guano in their destiny. They are ferried over the Atlantic and carted over America, to ditch and to drudge, to make corn cheap, and then to lie down prematurely to make a spot of green grass on the prairie." Let us hope this is a history of the past only. A more melancholy out-look for emigrants than these words of Emerson is scarcely conceivable. Yet the same may be said of the fate of the majority of pioneers of all nations hitherto, who have gone out to found their fortunes in new countries. Yet co-operative arrangements are possible which would diminish "guano" in the destiny of adventure, and delay the appearance of the "spot of green" on the prairie until it suited the emigrant that it should appear.

As these chapters may be read abroad, I conclude them with some passages from the report I made to the London Co-operative Guild at Exeter Hall early in 1880, shortly after my return from America. As application came for as many as four thousand copies of that statement for the use of working men in one district, after the sale of the *Co-operative News*, which alone contained it, was exhausted, it will clearly serve many readers if the chief statements are included here. Mr. Walter Morrison presided on the occasion. The Guild, which owes its existence to the genius and devotion of Mr. Hodgson Pratt, is the most generous department of co-operation, because its object is to extend the knowledge of that new principle of industry which introduces equity into all relations of labor, gives to workmen certainty of moderate competence, and affords capital advantages of which it need not be ashamed.

What I represented on that occasion was that it is by no act or inspiration of ours that our countrymen do emigrate. When emigration is a choice of those who have means, it is creditable to the enterprise of the nation; when it is a necessity of the poor, it is a disgrace to a community which does not know how to take care of its own people. To the needy, the friendless, and the ignorant, emigration is a terror: it is a forlorn adventure on untried existence. Few can conceive the misery of the long, isolated journey from homeland. With little means and less knowledge, the poor wanderer is often stripped of his slender store on the way, and never reaches his destination. Then he becomes an unwelcome addition to the workmen of large cities, who resent his intrusion, as by his desperate competition for employment he brings down wages, and helps to create the very same condition of things from which he has fled. Tossed about the unknown eddies of thronged labor markets, he soon sinks. Unless local, reluctant charity—reluctant because already overburdened—picks him up, his end is more deplorable than it would have been had he remained at home. This cry comes back to us from every great city. I heard it myself in New York, in Philadelphia, in Fall River, in Cincinnati and Chicago. The great centres of industry are as candles, which lure the helpless, light-pursed moths of labor to perish in their flames. Then how fares it with those whose means do hold out, and who do reach the prairies? I speak still of the poor emigrant. What knows the tailor, the shoemaker, the mechanic, the weaver, the jeweller, the clerk from the desk, or the assistant from behind the counter, of the agricultural life they have adventured upon? They know nothing of the soil, nor seasons, nor currents, nor climate. They do not know the crops when they see them, nor know how to cook the unfamiliar produce when they have raised it. They do not foresee the malaria which may leap from the newly turned soil, nor the ague that hides in the evening air. Far away it may be from human habitation, the wandering quack is the only physician of the solitary settler, the wandering Indian his only and often dubious visitor. His road to the nearest market is through pathless woods and unfathomed creeks. Over that trackless way, he must drag his produce, if he has any to sell; or carry his provisions, if he has money to buy any. He begins life anew, as though he were the first man turned out of Eden to seek subsistence in an untrodden land. He encounters isolation, dreariness, privation, and often despair, under which many sink; while those who hardily succeed generally become animalized in the determined struggle. The ordinary emigrant from England passes from the brightness, convenience, and abounding society of cities to the silence of

Digitized by Google

the forest and the companionship of unknown creatures who beset or crawl in his path. His new destiny is to fight the sullen and fruitful wilderness, which accords him plenty if he conquers it, or gives him but a grave if he fails. It is of the nature of a merciful thing to mitigate the bitterness of this experience. Co-operation can smooth the path of this form of enterprise. It can collect families to go out together. It can procure them right information. It can provide a conductor on their passage out, and convey them to colony land, where houses are erected and provisions provided until crops can be raised; and it can supply a practical director until the settlers learn to take care of themselves. Co-operation can take the peril and uncertainty out of friendless adventure, and lend the charm of comfort and security to manly and industrial enterprise. So great are the unforeseen opportunities of free countries and cheap lands that even isolated emigrants—able to incur hardships with spirit and strength—continually succeed and attain to absolute opulence; but even they own that struggles which were avoidable, had organized emigration been available to them, have left savage or selfish marks upon their character, which it is the interest of society to prevent, if it be possible, in the future.

Articles published by General Mussey in the *Sovereign Bulletin* of Washington, on "Organized Colonization," are wise and comprehensive. The plan devised in New York by the Co-operative Colony Aid Association has for its object: to purchase land in a salubrious spot adjacent to a city, to arrange a park in the centre of the colony, erect a school-house for the education of the children, and a co-operative store to supply the provisions of the settlers; put up tenements for them to enter upon, and apportion farmholdings necessary for their subsistence; and so soon as the produce of an emigrant's labor has repaid all outlay on his account, to convey to him absolute possession of his allotted estate. In the mean time, a travelling agent may conduct groups of emigrants from the land where they embark to the colony, where a resident director will advise them in their employment until each colonist becomes the owner of his apportioned estate. The organizers of the colony intend to keep their aid clear alike from charity or profit. A return of a moderate interest upon the capital used, until it is repaid, is all they seek. The object of co-operation is to encourage self-help, and to assist it without patronage. Whether aims so sensible, so moderate, and so free from Utopianism as these can be carried out, remains to be seen.

It soon appeared to me that there was a Babel of land agents, and no authoritative voice among them. No emigrant settling out here, no emigrant arriving there, could tell to whom to listen or where to settle. Many agents were entirely honest, but few persons ordinarily accessible knew which was which. Choice of land was as much a lottery in New York as London. There was no standard by which to compare any man's statements; and no one knew all the thirty-seven States and Territories of America, or what Province to choose in the Dominion of Canada. No person, unless he was a very old man, could prudently advise an emigrant to go anywhere, since only such an adviser might hope to be dead before the emigrant wrote home to say that he had been sent to quite the wrong place. It seemed to me that a Government Book was wanted, setting forth the estimated quantities of land open to enterprise in every State to be had by purchase or gift, conditions of tenure, process of acquisition, arable quality, climate, sanitary peculiarities of the State, conditions of health as to exposure, diet, and clothing, markets for labor, and commodities near, facilities of transport of produce, and the purchasing power of money: this information would enable an emigrant to go out with his eyes open. Land agents may honestly be ignorant of many things; a government can be informed on all. Besides, a government can be trusted. It will, as a rule, neither lie nor exaggerate; and its summary of the facts of all States with which it is connected will enable any one to test generally the representations made by interested individuals.

GEORGE JACOB HOLYOAKE.

THE name of Vassar is to be even more indissolubly associated with that of Poughkeepsie, N.Y. The two brothers, Matthew and John Gay Vassar, are to put up a building for the literary and scientific societies of the town, which are to be united. A lot has been selected. The building will contain a museum, auditorium, and small laboratory.

FROM AN OCCASIONAL CORRESPONDENT.

Underwood in Montreal.

Our city has been agitated in no slight degree during the last week by the presence of Mr. Underwood among us. He delivered four lectures, covering a large area of freethought territory, to numerically fair and exceedingly appreciative audiences.

Exactly one year previous, Ingersoll came upon us, and stormed the Orthodox stronghold with all the violence and vehemence that characterize his mode of attack. His was the first public assault of Christian theology that had ever startled the sleepy saints of this centre of Popery and Protestantism; and the immediate effect was twofold,—hilarious amusement to freethinkers, and consternation, anger, and pious curses among sound believers. It was a thunderblast that smote with merciless power the venerable creeds of all the sects, and marked, as with a red-hot brand, an epoch in the history of mental freedom in this Province.

Mr. Underwood came with a calmer countenance and a cooler utterance. The Colonel touched and convulsed our risibility,—taxed our sides more than our heads. Underwood appealed to our reason, caring but little for rhetorical display or ornate warmth of statement. The eloquence of the former was more immediately felt, the reasoning of the latter will be more widely remembered.

The change that has taken place here in public sentiment within the last twelve months is remarkable. Ingersoll found it difficult to obtain a hall for his lectures, and strenuous efforts were made by the clergy and others to choke him off. In the city council chamber, a prominent alderman gravely appealed to the Mayor for authority to arrest the "blasphemer" and prevent him from speaking. His zeal was not supported. To the credit of Montreal, let it be remembered that this bigoted attempt at suppression of free discussion was generally condemned, and some few of the clergymen denounced it from their pulpits. It is a notable fact that this same civic magnate, who aspired to be mayor at a recent election, was ignominiously defeated by a by no means popular French Canadian; and your correspondent has reason to know that he lost more votes than he ever dreamed of from his remembered attempt to muzzle Ingersoll. It was considered by many who were not "Infidels" that an enemy to freedom of speech was not a desirable person to be invested with the responsibility of chief magistrate of a great city like Montreal.

At the close of his course of lectures, Mr. Underwood gave a distinct challenge to the clergy to meet him in debate, if any felt so inclined; but no one was fool enough to risk his Orthodox brains in such an encounter. The advantage secured to liberal principles by Mr. Underwood's visit is exceedingly gratifying. The posters, handbills, letters, advertisements, and notices in the papers, announcing the lectures, and the public reports and private discussions that followed, aggregate an amount of seed-thought that cannot fail to yield, in due time, a golden harvest.

Two of the leading city papers, the *Star* and *Herald*, gave brief reports of the lectures; and, though these reports were but fragmentary sketches of the arguments advanced, their significance is gratifying, inasmuch as they mark the first venture in this Province to record the reasoning, in a fair and respectful manner, of an advocate of the broadest freethought opinions.

There are hundreds, if not thousands, of rationalists in this city, who are silent but thoughtful sympathizers in every advance made along the line of Liberalism. To this class, the Ingersolls and Underwoods of your country are always welcome, and it is pleasing to observe the change of countenance, suddenly suffused with a glow of sunny happiness, exhibited by these timid thinkers, when a champion of their inmost thoughts and clearest convictions appears upon the stage. I think it safe to affirm that half the Protestant population of our city are largely sceptical; but they are afraid to admit it even to themselves, much less to each other. They palter with their conscience and their reason, vaguely imagining that they can be rationalists and good Christians at the same time. Such is the inscrutable cast of mind in a people undergoing a transition from old and venerable beliefs to a new order of thought. In the mean time, it is wise and well to exercise patience, courtesy, and the utmost forbearance each to all. Yours truly,

CANADIAN.

LETTER FROM LAWRENCE, KANSAS.

The General Conference of Unitarians recently voted an appropriation of eight hundred dollars to the Unitarians of Lawrence, to enable them to secure the services of the Rev. C. G. Howland, for many years pastor of the Unitarian society in Kalamazoo, Mich. Mr. Howland will begin his work in Lawrence in April.

Unitarians have a very proper appreciation of the importance of establishing their churches in university towns. The University of Kansas is located in Lawrence, and has already nearly five hundred students.

The old stone Unitarian church, built a quarter of a century ago with Boston money, is still used. Its first pastor was Rev. Mr. Nute. Rev. John S. Brown, of Brook Farm Association, did faithful service in the old church for several years. Mr. Brown is still living in Lawrence, and, though feeble in body, is intellectually vigorous, full of the spirit of Western (new) Unitarianism, with lively, kindly interest in all the new young life of the times, and hopeful, quite to enthusiasm, of the power of rational religion to perform great service in the world.

After numerous alternations of disuse and occupancy, in accordance with the varying fortunes of liberal religion in Lawrence, the old stone church, the theatre of so many stirring scenes during those strange times when the powers of darkness fought for Kansas soil, was finally rescued from dust and silence by a little company of radicals. Three or four in number, impelled by the current of that stream of tendency toward the *concentration* of force, began a little Sunday-school,—a very little one indeed. But the earnest few had come to stay; and so the project lived and grew, and still it grows under the excellent superintendence of Miss S. A. Brown, daughter of Rev. John S. Brown. I wish the *Index* readers, and all inquirers about liberal Sunday-school work, might know of all the methods we have worked at for a time, and then gone on to others, more and more satisfactory. At present, we have for part of our work the study of the *Index* lesson papers, on the "Origin and Growth of Christianity." Our Sunday-school enterprise led to an adult Sunday service, Rev. Mr. Brown preaching as long as his strength would permit. Mrs. Annie Diggs then took up the work, and lately Miss S. A. Brown has been reading Mr. Savage's *Talks about Jesus*. This work was begun about three years ago, and was soon taken under the supervision of the Ladies' Liberal Club. The expenses have been met partly by voluntary contribution and partly by "dime" literary entertainments.

Rev. Jenk. Ll. Jones, editor of *Unity*, has visited and preached for us several times during the last three years. Mr. Jones came in December last, in response to an invitation to deliver a lecture in the State University course. During this visit, Mr. Jones spoke in the Unitarian church to large and interested audiences. A business meeting was held, which was participated in by radicals of various types; and a State Unitarian Association was organized, with a view to stretching out a network of organization all over the State. The platform adopted was *sans* creed, except as it stands committed by its name, "Unitarian." It declares only for "freedom, fellowship, and character in religion"; and any person may become a member who desires to "do good in it or get good out of it." For the furtherance of this and numerous other good enterprises, Rev. Mr. Howland is to be with us.

On Sunday, March 20, in a business meeting after the church service, the book used by the old Unitarian society of twenty years ago was produced; and, in order that this new society might become an organized body, the book containing the old constitution was circulated for signatures. The preamble to the constitution reads, "The undersigned in the *fear of God*," "for the enjoyment of *Christian* privileges," etc. Naturally enough, a Free Religionist could not step back upon such a platform. The following Sunday, Mrs. Annie Diggs addressed the society concerning its new departure, criticising the "preamble" from a Free Religious stand-point. There will be an amendment proposed, more in accordance with the spirit and need of the present time.

Certain it is that there is an immense field of usefulness and large opportunity for a rational religious movement in the State of Kansas, as indeed in all the West; but nothing short of genuine radicalism will prove adequate. Will Unitarianism expand to meet the emergency? Yours fraternally,

RADICAL.

Digitized by Google

AN APPENDIX.

I think Mr. Chadwick is right in saying (*Index*, April 14) that Paul burdened the stream of tendency which proceeded from Jesus with a dreadful weight of speculative theology. As I understand the doctrine of all the chief Christian sects, these additions of Paul are what *they* recognize and insist upon as the very essence of Christianity. They can hardly do otherwise, since their theory of Scripture requires them to accept all that Paul said as an accurate representation of the teaching of Jesus. Holding, with Mr. Chadwick, that the doctrine of Paul was in some respects unlike, and inferior to that of Jesus, I wish to find language which shall fairly express the distinction.

C. K. W.

RELIGIOUS CULTURE OF THE YOUNG.

Note.—The specimen studies here given and such others as may follow them are but imperfect hints of what some one wiser than the author will in time accomplish. They are put largely in the form of questions, simply as a convenient and effective way of suggesting connected thought; but of course an intelligent leader will use these with great freedom, and not of necessity at all.

F. A. H.

THE WORLD WE LIVE IN.

The Mineral Kingdom.
The Vegetable Kingdom.
The Animal Kingdom. (Except man.)
Man.

Study 9. The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

The Crust of the Earth, Continued.

Articles 218-242 inclusive.

Specimens: The different examples of Sedimentary, Organic, and Igneous Rocks already used, as in Study 8.

In the process by which the earth's crust has been pushed up and let down, what else must have happened?

Is the crust of the earth made of regular layers, like the coats of an onion?

Why not?

Was the raised beach about which we have learned a continuous one?

[See Figure 33, Page 93.]

What would happen between the land raised and the land not raised?

How may this be illustrated by a number of sheets of cloth or paper laid upon a table?

[Illustrate as in Figure 40, Page 110.]

Where, then, strata are pushed up or let down more in one place than in another without being broken, what results?

What shows that this kind of movement has frequently taken place in different parts of the globe?

What may be seen in many quarries?

[See Figures 38 and 39, Page 109.]

What would have happened to the cloths on the table, if we had squeezed them from either end?

[See Figure 40, Page 110.]

Has a similar movement taken place with the earth's crust?

[See Figure 41, Page 111.]

Is it easy to conceive of the force which it must have required to accomplish this?

Must there have been a point beyond which the rocks would have broken rather than bent?

What would have happened then?

What does Figure 42, Page 112, show?

What do we mean by "The Eternal Hills"?

What do the rocks tell about the birth of mountains?

Of what do most mountain-chains consist?

What are frequently found in these rocks?

Which indicates what?

What has the cooling of the earth had to do with the formation of mountains?

What will a map of the world show of principal lines of elevation?

[Illustrate with map showing mountains of the world.]

Are all mountains of the same age?

How is that known?

Are all parts of one mountain always the same age?

How is that known?

[See Figures 44 and 45, Page 116.]

How is it possible to decide which are the oldest and which the youngest mountains of the earth?

How does the crumbling down of the earth's surface affect mountains?

What has sometimes happened to table-lands?

[See Figure 46, Page 119.]

Are the same forces of Nature constantly at work?

What are some of them, and what are they doing?

Selections.

Without mountains, the air could not be purified nor the flowing of the rivers sustained.—*Ruskin.*

Nature's heart
Beats strong amid the hills.—*Milnes.*

Not a ray is dimmed, not an atom worn:
Nature's oldest force is as good as new.—*Emerson.*

The ragged cliff
Has thousand faces in a thousand hours.—*Emerson.*

The storms have beaten upon the boulder for ages where it now stands, and the hand of time has broken many a fragment, and piled them at its base, as if to number the centuries of its age. But who shall number the centuries that have rolled away since it paused there in its course, or measure the time of its journey?—*Tenney.*

Anything which elevates the mind is sublime. Greatness of matter, space, power, virtue, or beauty, are all sublime.—*Ruskin.*

Suggestions to Leader.—Secure a map of the world showing clearly the great mountain ranges. Practise the experiments in Figure 40 before trying them in the Group. If you have, or can obtain, any really impressive pictures of mountain scenery, they can be introduced in this Study to good advantage.

Study 10.—The Mineral Kingdom.

Text-book, Geology, Science Primer Series.

Conclusion.

Articles 243-258 inclusive.

Up to this time, we have been studying about what?

And these belong to what kingdom?

Have we found that Rocks have a history to tell us?

What history is it?

Is this the only history of the earth?

Is it the oldest history of the earth?

Has it carried us back to the beginning of things?

How old should you think the earth must be from what we have studied?

Is the story each rock has told us a complete one by itself?

How are we to get the fullest possible history?

Have we seen any signs of Vegetable and Animal life?

Where and how?

Have we learned all we can about Rocks?

However far we should go, should we find still new chapters in our history?

Would these probably confirm the lessons we have already learned?

What do we mean by Law?

What have these studies shown us about law in the world of Nature?

What is meant by Unity in Variety?

What do we mean by Beauty?

What have these studies shown us about beauty in the world of Nature?

What have they shown us about the value of little things?

What have they shown us of the great forces at work in Nature?

Which are the more powerful, the noisy or the silent forces?

Those which seem to act quickly or those which act slowly?

What have we learned about the relations of rocks to each other?

Does this suggest that everything in Nature may be related to every other thing?

Is this what is meant by Universal Relation?

What is meant by having a sense of anything?

Have our studies given us a sense of this Universal Relation in the Mineral Kingdom?

Selections.

Nature is loved by what is best in us.—*Emerson.*

Every moment instructs, and every object; for wisdom is infused into every form.—*Emerson.*

Come forth into the light of things,
Let Nature be your teacher.—*Wordsworth.*

How the magnificent temple of Nature
Exalts and enlarges the human soul.—*German.*

It seems as if the day was not wholly profane, in which we have given heed to some natural object —*Emerson.*

O world!
What pictures and what harmonies are thine.
—*Emerson.*

Suggestions to Leader.—Remember that the series of Studies, of which the foregoing form a part, is based upon the idea of Religion as the sense of Universal Relation. It is to this central thought they are all intended to lead up. A few of the questions in this Study are not answered in the text-book, but any one who has pursued the course intelligently will readily answer them.

Note.—This Study closes the first of the four sections into which we divided our general subject. The four together are designed to cover a year's work. The publication of the series is for the present suspended, in order to make way for other specimen ventures.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

It is reported that Mr. Hormuzd Rassam, who is prosecuting the British Museum archæological researches at Nineveh and Babylon, has discovered an ancient Babylonian city, a short distance from Bagdad, on the renowned ancient canal called Nahr-Malka, or Flumen Regium.

The prize given annually by the representatives of Cambridge University in Parliament for an English essay upon some subject connected with British history or literature has been awarded to James Kenneth Stephen, scholar of King's College. The subject was "Bolingbroke as a Political Thinker."

In a paper read by Dr. Beddoe before the Bristol Naturalists' Society, he mentioned as a curious fact, supported by trustworthy statistics from various parts of England, the gradual diminution of the dimensions of the human head in this country in the last quarter of a century, the average shrinking being one-seventh of an inch.

The *Athenæum* states that the collection of antiquities excavated in Cyprus by Major di Cesnola, and comprising jewelry, cylinders, glass, ivories, gold and silver coins, terra-cotta statuettes and toys, and many other relics,—a gathering known as the Lawrence-Cesnola Collection,—has been offered on loan to the authorities at South Kensington.

The Madrid correspondent of the *Daily News* states that judicial proceedings, which had been instituted under the previous ministry against several Protestants in the provinces, have been abandoned by order of the present cabinet. A pastor who had been sentenced to several months' imprisonment for holding prayer-meetings in Catalonia has been pardoned. The same correspondent states that on Sunday a free-trade meeting was held in the Opera House, attended by two thousand persons, and was "quite a success." —*Pall Mall Budget, March* 18.

The Archbishop of Canterbury has sanctioned the following special form of prayer, for use in the diocese of Canterbury at this time: "O Almighty God, King of all kings and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent,—keep, we beseech Thee, our soldiers who have now gone forth to war, that they, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, who art the only Giver of all victory; through the merits of Thy only Son, Jesus Christ our Lord. Amen."

The Spanish ministers recently considered the protest of the Catholic Union, and the note addressed by the Papal Nuncio to the government, protesting against the provisions of the ministerial circular on public education. The ministers, a Madrid telegram says, "were unanimously of opinion that the circular referred to was contrary neither to the Constitution nor to the Concordat. It was decided that the protest should be placed in the archives of the State." The Roman correspondent of the *Standard* says it is believed that the Spanish ministry, despite its courteous words, intends to effect a real separation of the Church from the State. A royal decree conferring on the infant Princess Mercedes, heiress to the crown of Spain, the title of Princess of the Austrias, till lately

Digitized by Google

borne by King Alfonso's eldest sister, the Infanta Isabella, has been promulgated.

THE death of the Countess Hatzfeldt revives the memory of the most sensational, if not the most striking, figure of modern German politics. It was as the champion of the Countess Hatzfeldt, whether n the capacity of an advocate or in the more questionable character of a purloiner, that Ferdinand Lassalle first became known to the German public. His attachment to the Countess led to some of the most romantic incidents of his erratic career; and after his death she became the recognized, if not the active, head of a certain section of his followers. The split between the main body of Lassalle's adherents under Schweitzer and the so-called "female line" under Fritz Mende is one of the most curious incidents in the history of German Socialism, and strikingly illustrates the personal character of the early movement. It was not till the rivalry of the International Socialists under Liebknecht and Bebel had given a new impulse and a deeper meaning to the Socialist doctrines that the "female line" sank into insignificance, and the bulk of Lassalle's followers coalesced with the Internationalists to form the present Socialist party.—*Pall Mall Budget.*

MR. W. JOLLY, Inspector of Schools at Inverness, writes as follows concerning the case of John Duncan, the Scotch weaver and botanist, who is now left destitute in his eighty-seventh year: "The old man is a striking example in humble life of pure scientific enthusiasm which did not come into being until middle age. John Duncan always loved flowers, but it was not till his fortieth year that he began their scientific study. All his after-life, though passed amid poverty and heavy sorrow, was devoted to botany. In order to extend his knowledge, he took harvest work in all parts of the country, from Banff to the Border, bringing home specimens to complete his herbarium, and to tend as mementos of his wanderings. Unlike many enthusiasts, John Duncan never let the flowers still the music of his shuttle: he was ever hard-working and thrifty, but lost his toilsome gains many years ago through family affliction. He carried on his trade till his eighty-sixth year; but, age and its weary attendants stopping his loom, he has had to fall on the parish. He now lives, widowed, simple-minded, independent, pious, and happy, but a pauper,—to brighten whose remaining years his friends are now making an appeal for subscriptions."

JESTINGS.

THERMOMETERS reform late in life. They never become "temperate" until nearly 60.

AT the end of Lent in the Arctic regions, they have a regular north Easter.—*Boston Courier.*

"WHY are you so precise in your statement? Are you afraid of telling an untruth?" asked an attorney of a witness in a police court. "No, sir," was the prompt reply.

AN exuberant youth hails a supposed acquaintance with, "Hello, Joe!" but, finding his mistake, adds: "Oh, excuse me, I thought you were another man!" Laconic stranger answers, "I am."

THE Marquis of Celinaux was so exceedingly cautious in everything that he wrote at the end of his will: "It is my last wish that I may not be buried alive, . . . as far as this may be possible."

MATERFAMILIAS (finding the new nurse deep in a sensation novel): "Surely, nurse, you can't nurse baby and read at the same time!" *Nurse:* "Oh, lor', yes, 'm. She doesn't disturb my reading a bit, 'm."

AS IT COMES.—*Young lady:* "Well, Peggy, how have you weathered through the long winter?" *Peggy:* "Ay, deary, whiles better, whiles worse. Better when ye keep sending me things, worse when ye don't.—*Fun.*

A GALVESTON widow is about to marry her fifth husband. Her pastor rebuked her for contemplating matrimony so soon again. "Well, I just want you to understand, if the Lord keeps on taking them, I will too," was the spirited reply.

THE *Biblical Recorder* affirms that "the Baptists of Missouri Ar⍾ ⌐UsT A⍾O⊐ iN ⊢h⌐s ⌐⌐X." We hope it does not mean to intimate that they are—(hic). —*Independent.* Not at all. Not at all. The *Recorder* intends to intimate that the Baptists of Missouri are not Baptists,—that they have got into the wrong font, as it were.—*Chicago Alliance.*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to March 1	$2028.75
CHAS. H. PIERCE, *New Bedford* (10th assess.)	10.00
S. G. MORGAN, " " one year of pledge	25.00
ARTHUR M. LEE, *New York*	20.00
THOS. DAVIS, *Indianapolis, Ind.* (10th assess.)	10.00
J. D. FROST, *Providence, R.I.* (10th assess.)	10.00
R. B. STONE, *Bradford, Pa.*, one year of pledge	10.00
A. B. CHACE, *Valley Falls, R.I.*	7.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50.00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass.* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.
PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 TREMONT PLACE, Boston.

JUST READY.

A NEW VOLUME BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 TREMONT PLACE, BOSTON.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

Cornell University Library

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25 "	. . .	8c. " "
" 26 " 51 "	. . .	6c. " "
" 52 "	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object— "the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

THE SIX DISCOURSES

OF

Mr. Samuel B. Weston

Submitted to the Unitarian Committee of Reference in the Leicester Case, together with Mr. Southgate's Will and the Committee's decision, making a pamphlet of 67 pages, can be had at the *Index* Office, or by sending to H. O. Smith, Leicester, Mass.

Price, for single copy, 40 cts.; for two or more copies, 30 cts. each.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,— all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

L. PRANG & CO.'S

Easter Cards for 1881.

Of these cards, we offer this season a greater variety and of more elegant artistic taste than ever before. We call particular attention to the cards with silk fringes and tassels, and the cards on heavy gilt-edged mounts.

NEW EASTER EGG DESIGN.

Easter Dove Design.

A very rich and elegant line of

NEW BIRTHDAY CARDS,

with and without silk fringe.

L. PRANG & CO., Boston.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers. Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

RADICAL DISCOURSES.

1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

CORNELL UNIVERSITY LIBRARY

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 591.
VOL. I., NEW SERIES.—NO. 43.

BOSTON, MASS., THURSDAY, APRIL 28, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THROUGH zeal, knowledge is gotten; through lack of zeal, knowledge is lost: let a man who knows this double path of gain and loss thus place himself that knowledge may grow.—*Buddha.*

IF I have done any deed worthy of remembrance, that deed will be my monument. If not, no monument can preserve my memory.—*Agesilaus.*

I AM well skilled both to obey myself
And rule myself, well weighing all events
By virtue's standard.—*Euripides.*

HE whose knowledge surpasses his good deeds may be compared to a tree with many branches and a scanty root. Every wind shakes and uproots it.—*Rabbi Eliezar.*

YE shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.—*Jesus.*

SOME are so very studious of learning what was done by the ancients that they know not how to live with the moderns.—*William Penn.*

WHERE the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—*H. W. Longfellow.*

SO FAR from science being irreligious, as many think, it is the neglect of science that is irreligious,—it is the refusal to study the surrounding creation that is irreligious. . . . Devotion to science is a tacit worship, a tacit recognition of worth in the things studied, and by implication in their cause. It is not a mere lip-homage, but a homage expressed in actions; not a mere professed respect, but a respect proved by the sacrifice of time, thought, and labor.—*Herbert Spencer.*

TRUE science and true religion are twin-sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious; and religion flourishes in exact proportion to the scientific depth and firmness of its basis. The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded itself to their patience, their love, their single-heartedness, and their self-denial, rather than to their logical acumen.—*Huxley.*

TO RESTRICT human expectation to that which is ascertainable by reason must have the effect of concentrating attention on humanity and intensifying interest in human exertions. In solidarity, we find the encouragement to public endeavor; and we sum up private duty in Honor, which is respecting the Truth; in Morality, which is acting the Truth; and in Love, which is serving the Truth.—*George Jacob Holyoake.*

WE pursue the same,—progressive improvement, association, transformation of the corrupted medium in which we are now living, overthrow of all idolatries, shams, lies, and conventialities. We want man to be, not the poor, passive, cowardly, phantasmagoric unreality of the actual time, thinking in one way and acting in another, bending to power which he hates and despises, carrying empty popish or thirty-nine article formulas on his brow and none within, but a fragment of the living truth, a real individual being linked to collective humanity, the bold seeker of things to come; the gentle, mild, loving, yet firm, uncompromising, inexorable apostle of all that is just and heroic,—the priest, the poet, and the prophet.—*Mazzini.*

CURRENT TOPICS.

THE office of preacher in Harvard College offered to Phillips Brooks has been declined by him. Trinity Church of Boston is thereby much relieved in mind; and, if the truth were to be told, we incline to think a good many Unitarians are also. The latter were trying to make the best of it; but, in their secret hearts, a good many were thinking the appointment a step backward for the College, and bad for Unitarianism.

RABBI COHN, of San Francisco, said to a reporter recently, who *interviewed* him with regard to the growth of scepticism in that city: "The first revelation from God was reason. The great public error is this: that religion sprang into the world like Minerva, and any change that is made or suggested is considered a step to disrespect. Religion grows and develops, and must. Religion is progressive; and, if it is not progressive, it will tumble and fall and be set aside. Religion is like a plant, that, as it stands and grows, is ever bending toward the sunlight. Science should be the sunlight of all religion; that is, the facts of science, not its fancies. '

THE *Presbyterian* complains that "another Episcopalian has just been appointed chaplain in the United States Navy"; that, during the last eight years, of eight vacant chaplaincies which have occurred in the Navy, all but one have been filled in the same way, by Episcopalians; and that "for eighteen years not a single appointment has been made from any branch of the Presbyterian Church." We agree with the *Presbyterian* that this does look like sectarian partiality on the part of the government. We suspect that the cause of it is that to conduct a religious service by the Episcopalian fashion is easier than any other, and, considering the mental calibre of the majority of those who apply for naval chaplaincies, probably safer also for those who have to hear. We would suggest, as a way out of the difficulty, the abolition of the naval chaplaincies altogether as a government office. The *Presbyterian* complains that the views of its own sect are not regarded in making so many Episcopalian appointments. So a large and respectable class of citizens may complain, on equally good grounds, that their views are disregarded, when the government officially recognizes, by the appointment of chaplains, any forms of sectarian doctrine.

MRS. THEODORE PARKER, by her will, gave to the city of Boston most of the books which she had reserved from Mr. Parker's library, according to the provisions of his will. All of his library, it will be remembered, except such books as Mrs. Parker should wish to retain, he gave to the Boston Public Library, to be there kept for public use in a section by themselves; and the greater part of his books were transferred to the city soon after his death. Now, Mrs. Parker has directed her executors to add the balance, excepting a few given to personal friends as keepsakes. She also bequeaths to the Public Library Mr. Parker's study table and desk, the marble bust of him by Story, and crayon portraits both of him and of herself by Cheney, and requests that these all be kept near the books. She has given to Franklin B. Sanborn all of Mr. Parker's manuscripts, sermons, and lectures, all copyrights on his published books that were in her possession, all of his note-books, journals, letters, and diaries, and literary property generally, to do with as he, Mr. Sanborn, shall see fit. Mr. Sanborn was one of the executors of Mr. Parker's will, and Mr. Parker probably expected him to be his literary executor. The household articles especially associated with Mr. Parker's daily life and studies are distributed among near friends, and the residue of the property is divided among relatives and persons intimately connected with the family.

"SCRIBNER'S MAGAZINE" for April, in a notice of Anthony Comstock's recently published book, *Frauds Exposed*, makes a charge against religious Liberalism which contains elements of truth, and yet is also very unfair. Speaking of the United States postal laws for preventing the use of the mails for criminal traffic, it says, "Liberals are the only professed and open defenders of dirt, as it is represented by the men who are interested in pushing impure literature through the mails." The National Liberal League, it is true, has become the "open defender" of the right of the class of persons mentioned to use the mails for their vile traffic, unhindered by any law, and has thereby brought disgrace upon the liberal cause. For this action, the League should not be spared any blows from the aroused conscience of the country. But not all "Liberals," as the writer in *Scribner* would imply, are implicated in this action. He ought to know that there have been on two occasions important secessions from the League on account of its position on this very question; and also that, though the Liberal League has attracted by its mode of action considerable public attention, it has by no means represented or included all the Liberalism of the country. A large section of the Liberals of the country never joined the League; and very many of these never felt themselves called upon to define their position publicly against this special action of the League on the postal laws, more than they would have felt it essential to define their position against the crime of stealing, if the League had declared in favor of highway robbery. Others, who had been members of the League or who were specially interested in its objects, did protest and fight with all their mental and moral energy against the League's new position. Notably, the *Index* and the *Religio-Philosophical Journal* took this attitude; and, though the immediate occasions for discussion of the question have passed by, the attitude has not been abandoned.

Digitized by Google

For the *Free Religious Index.*

"SCIENCE AND SPIRITUALISM."

BY WM. EMMETTE COLEMAN.

"In forming a judgment, lay your hearts void of fore-taken opinions."—*Sir Philip Sidney.*

"To believe is dangerous, to be unbelieving is equally so. The truth, therefore, should be diligently sought after, lest that a foolish opinion should lead you to pronounce an unsound judgment."—*Phædrus.*

"The true safeguard against scientific scepticism and credulity alike must be found in a stern resolve to seek the very truth, regardless of all prejudgments and prepossessions, without asking what consequences may come of it, and in a firm purpose to pursue it by the only process through which scientific truth can be attained,—evidence collected with care, examined with caution, and accumulated with diligence until it amounts to proof."—*Sergeant E. W. Cox.*

The editorial, under the above caption, in the *Free Religious Index* of November 4, contained one of the fairest presentations which I have seen of the difficulties under which careful, thoughtful scholars labor in endeavoring to arrive at a solution of the problems underlying the "spiritual" phenomena of the day. Undoubtedly there is much in some of the current phases of Spiritualism to repel the average man of science and the honest, candid seeker after truth in the realms of cultured philosophical analysis and criticism. So I can scarcely blame those who, repelled by the false, repugnant, and even (in some cases) disgusting features of the Spiritualistic movement, as at present conducted, ignore the whole, and decline to undertake the task of unravelling the mystery in which the problem lies enshrouded.

On the other hand, it is significant that, if I mistake not, no instance is known of a person of scientific or philosophic attainments who, after a *careful and searching* examination of the alleged phenomena of Spiritualism, did not avow his belief—not to say knowledge—of the actuality of the phenomena, in most cases the investigators becoming converts to the "spiritual" theory of their origin. In some cases, like that of Mr. Crookes, no definite statement is made as to their producing cause; though some of Mr. Crookes' latest utterances thereupon can scarcely be explained, save upon the basis of his belief in their spiritual origin; while in some few other cases, like those of Capt. R. F. Burton and H. G. Atkinson, their non-spiritual origin is plainly affirmed. It will be observed, though, that, in cases of the latter description, those so affirming are usually materialistic or agnostic in their habits of thought,—are dogmatic deniers of the existence of spirit, or of the possibility of our having any knowledge of it, if existent.

Spiritual Phenomena Classified.

The existence of certain peculiar phenomena is conceded by the *Index*. The questions, then, to be considered are, How are the phenomena produced, and what do they establish or tend to establish concerning the spiritual *status* of man in this life and in the so-called spirit-world? To determine these questions requires very careful scientific investigation and analysis. The great mistake made alike by nearly all Spiritualists and by most sceptics is that of lumping all the different phases of physical phenomena into one class, and assigning them all to one producing power. A large majority of the Spiritualists assert and believe that all, or nearly all, such phenomena are the direct work of disembodied human spirits; and the great body of sceptics deem them all produced by purely material causes, non-spiritual potencies. The truly scientific Spiritualist, rigidly scrutinizing each class of phenomena, relegates those of each kind to their appropriate causes.

Spiritual and psychical phenomena naturally range themselves under three classes: (1) those due to fraud and imposition (just now quite a large proportion); (2) those due to the action of peculiar powers and forces resident in the human organism, indicative of its possession of a supra-material nature, of faculties transcending those of the ordinary physical man, senses superior to those of ordinary sight, hearing, etc., as manifest in the phenomena of mesmerism, somnambulism, clairvoyance, clairaudience, psychometry, mind-reading, automatic writing, double consciousness, answering sealed letters, the trance (in general), the "double" or apparitions of the living, unconscious cerebration, and similar abnormal mental states,—also, in my judgment, in many (not all) cases of physical manifestation, as in rapping, table-tipping, planchette-writing, slate-writing, movements of ponderable bodies, and even so-called materializations of parts or the whole of the human body, all more or less accompanied by intelligence, an intelligence seeming to be an emanation from the minds of the medium and of those present during the occurrence of the phenomena, and usually vague, unreliable, shadowy, misty, conflicting in its expressions and modes of operation; and (3) those due to the direct action of unfleshed intelligences, mostly similar in character to those of the second class, though differing in degree. The phenomena of the second class occur in the presence of, or through the agency of, persons who may be called sensitives, or psychics; those in the third class, through mediums, strictly so termed. A sensitive, or psychic, may be called an undeveloped or semi-developed medium, subject to the influences of the minds of those with whom he comes in contact or of his own mind, thus preventing his successful control by a foreign spirit for the impartation of truth to mankind or other good purpose. A medium is one in whom the influences of his own mentality may be placed in more or less subjection to those of a foreign intelligence, those also of surrounding minds being kept in abeyance. These and these only are true mediums; and rarely is it that such true mediumship is exhibited. A medium worthy of the name—not merely a sensitive or psychic—is rarely to be found. Sensitives abound, through whom phenomena occur of a mixed character,—partly spiritual in origin, but mostly of the earth, earthy.

Of this character are the host of trance-speakers and so-called test-mediums from whom continually flow streams of nonsense and balderdash, purporting to come from the good and great of earth's famed dead, to the disgust of all sensible people, Spiritualists or otherwise. Most of these sensitives are honestly deceived: they fail to realize the nature of their peculiar mental states as the source of the extraordinary power at times exhibited through them. Sometimes, also, we receive, through this class of "mediums," genuine evidences of direct spirit action; for psychics are susceptible to the influences of "spirits" as well as of those still "in the body." Genuine, unmixed spiritual manifestations are rare in comparison with those merely psychic, those due to the action of what Sergeant Cox and Mr. Crookes call psychic force. Psychic force satisfactorily accounts for many of the so-called spiritual phenomena, and for years I have been convinced that it is really the producing cause thereof; but there is a residuum of facts indicative of a higher force and a higher power being at work, using psychic force as its instrument of communication and action. Sergeant Cox, it is known, at first attributed the whole of the phenomena to psychic force *per se;* but, after a more searching investigation into the facts and phenomena, he modified his opinion, and a short time before his death expressed the conviction that a part of the higher phenomena were undoubtedly due to the influence of spiritual beings once resident on earth; and to this conclusion, in my judgment, every honest, patient, unprejudiced, and *thorough* investigator of the phenomena must arrive.

The Defects of Spiritualism.

The *Index* speaks truly in saying that Spiritualism "has had its root and sustenance largely in man's emotional nature, much more largely in this than in any cool, deliberative, investigating activity of reason"; that "we do not find very often among Spiritualists those who seem thoroughly competent to investigate, in a purely scientific spirit, the foundations of their faith"; that "credulity has certainly been a marked characteristic of Spiritualists as a body"; that "so prevalent have fraud and delusion become in connection with Spiritualistic phenomena that the greatest difficulty, at the outset of any investigation, is to get at the exact facts"; and that "Spiritualism, as a practical religious faith, seems to us to have somewhat of the same evil that attached to the old Calvinistic theology,—an excess of 'other-worldliness.'" All these conclusions are certainly true; but the facts warranting them are due largely to the character of the people to whom the phenomena present themselves, and in whose minds they have to be intelligently digested. What a small portion of the inhabitants of even the most enlightened nations of the earth are trained to anything like a scientific scrutiny of phenomenal occurrences! What do the masses know of rigid philosophical analysis in the domain either of mental or physical phenomena? Owing to the unscientific, unphilosophic, emotional, and sympathetic natures of the bulk of our people, it is inevitable, in the present *status* of the earth, that misconstructions, erroneous conclusions, false logic, shallow reasoning, etc., should be largely the outcome of the present imperfect mode of communication between the material and spiritual universes. Spiritualism has always been crucified in the house of its friends: it has been almost overwhelmed in the circling flood of credulity, superstition, folly, and *fanaticism;* and at present, in addition to all these, it is nearly engulfed in the whirling maelstrom of fraud and knavery. No matter how much Spiritualists of a certain class may try to cover up these glaring defects and deny their actualities, bolster up fraud and folly by impugning the veracity and honesty of those anxious to purge Spiritualism of its present load of villany and absurdity, the fact of their existence remains a self-evident truth, patent to every impartial, candid, unprejudiced mind.

The conclusions and the line of conduct of this class of believers do not, however, constitute the entirety of Spiritualism: if it did, the sooner the whole movement was overthrown, root and branch, the better for mankind. Besides these, there are some, let us be thankful, who have not bowed the knee to the Baal of unreason and stultiloquy,—it may be "a remnant, weak and small,"—who endeavor to exercise careful discrimination in judging of all purported "spiritual manifestations," and who desire to apply the "scientific method" in this as in all other departments of human inquiry and research. Applying this test, we find much in Spiritualism that will not bear the searching light of critical investigation, and so must be cast aside as undemonstrative of the basic fact of spirit communion. What in Spiritualism will not endure the test of the most rigid scrutiny and analytical examination must fall; and the sooner it falls, the better. But, after eliminating all explainable on other grounds, there still remains "a winnowed residuum" of facts, giving, in my judgment, conclusive evidence of the impact of the spiritual world upon the material.

The Experiences of Andrew Jackson Davis.

The peculiar life-experience of Andrew Jackson Davis furnishes very substantial grounds for positing the existence of the spirit-world and its influence in the affairs of earth, and has never been explained,—nay, I am convinced, is inexplicable, upon a purely materialistic basis. Theodore Parker said, in substance, that the mode of production of Mr. Davis's works was the great miracle of the nineteenth century.

Materialization.

The manifestation of parts of the human body, and in some cases of the entire body, in seemingly material form,—said forms talking, walking, laughing, singing, etc., not belonging to any persons resident on earth, and claiming themselves to be inhabitants of the spirit-world, appearing and disappearing instantaneously, materialization and dematerialization as it is called,—furnishes "proof palpable" of the existence of unseen intelligences in nature, with such command over material forces and atoms as to manufacture temporary bodies for themselves, capable of dissolution at pleasure. The possibility of such occurrences I know from my own individual experience. I *know* that such phenomena have taken place in my presence. Probably nine-tenths, or it may be ninety-nine hundredths, of all so-called materializations are fraudulent, full proofs of which in various cases I have had also from my own experience,—just as I know there are cases, "few and far between" it may be, where genuine "materialization" occurs.

Slate-writing.

Then there are cases of writing being produced on double slates sealed together, without even the contact of the medium, being held by other parties several feet distant from him; said writing purporting to come from relatives or friends of the investigators, and sometimes *written in the handwriting of the party whose name is attached to it.* Within the last few weeks, I have witnessed in San Francisco the production of writing on slates twenty-five or thirty times, both with and without pencil, written certainly by no material hand, such being an absolute impossibility, all jugglery or fraud being out of the question; and, moreover, names of various relatives of mine were thus written, with their relationship correctly indicated, and circumstances connected with them-

Digitized by Google

selves and myself mentioned in strict accordance with the facts. Mental questions were also answered by the slate-writing, appropriately addressed to the relatives purported to be communicating. Here was manifest an unseen power capable of writing on a slate in situations where no material hand could possibly use the pencil, coupled with an intelligence cognizant of facts in my life and that of my relatives, their names, etc. These facts, names, etc., are entirely unknown to the San Franciscans, as I am comparatively a stranger here; and I purposely never refer to them, so that no clew may be obtained by any of the mediums here or elsewhere by which their communications may be shaped. I think that some cases of slate-writing may be accounted for as being the production of psychic force; but in others, where marks of identity appear, as in fac-simile chirography, names and facts not present in the mind of the sitter, etc., the more reasonable conclusion is that back of the psychic force is an unseen individuality, a resident of the spiritual sphere, wielding the weird potencies of the psychic force as instruments of communication with the material world.

Twelve Messages from John Quincy Adams.

In 1859 was published a book entitled *Twelve Messages from the Spirit of John Quincy Adams, to his friend Josiah Brigham, through Joseph D. Stiles, Medium.* This book is unique in spiritual literature, and embodies, to my mind, conclusive proofs of the identity of the intelligence producing it, the internal and external evidences both being weighty in that regard.

External: The book was written in Quincy, Mass., Mr. Adams' former residence, in the house of an old friend of Mr. Adams, Mr. Brigham; through the hand of a mechanic (whose penmanship differed much from that of Mr. Adams), and *in the handwriting of Mr. Adams in his latter days*, feeble and tremulous. Manuscript covering over four hundred octavo printed pages was written, all in the peculiar handwriting of John Quincy Adams previous to his so-called death. One of the twelve messages was devoted to George Washington, to which, at the close of the work, Washington writes several pages of reply, and *in the earthly handwriting of George Washington.* Mr. Adams pays a warm tribute to his mother's virtues and excellency of character in the course of his *Messages;* and Mrs. Abigail Adams (his mother) also submits a few pages in rejoinder, *this being written in her earthly handwriting.* At the termination of the volume, a few lines indorsing the general truth of the contents of Mr. Adams' *Messages*, is signed by over five hundred and forty different spirits, *each signature being in his or her own peculiar earthly handwriting.* Some of these attestants are persons of extended reputation; while others are those who filled the private walks of life, including evidently many relatives of the Adams and Brigham families, and, I think, many former residents of Quincy. The medium affirmed that he felt a new influence while his hand was controlled to write each signature. A comparison made by me of the signatures of the public characters, as given in this book, with their signatures as found in literature and public documents, shows that in no case is the spirit signature an exact *fac-simile* of the *ante-mortem* signature, but bears a strong resemblance thereto, just what under the circumstances would naturally be the case, supposing the medium to have been really influenced by the persons whose names were being written by him, the same peculiarities of style, etc., being indicated with some variation.

The internal evidence consists of the nature of the contents of the volume. The ideas correspond with those J. Q. Adams would be likely to convey, expressed as they were under difficulties and through another and an inferior mentality. It is a universal law of mediumship that all language or ideas coming from a spirit have to be projected through the mind of the medium, and will be colored or distorted more or less by the action of that mind. Hence, necessarily, this book is not fully equal to what Mr. Adams would produce at first hand. The wonder is, rather, that he should have succeeded so well; for the language is uniformly good, devoid of obscurity or rhapsody, vagueness or idealism, such as are found in so much of the so-called spiritual literature. The work is plain and practical, full of sturdy common-sense: albeit, it has too much of the devotional element in it to be palatable in all respects to the more radical thinkers of the Spiritual and Free Religious schools; but such, we know, was a marked characteristic of Mr. Adams' long and useful earth-life. Very striking exemplifications are given also of nearly all of Mr. Adams' other distinctive traits of character, in addition to that of religious devotion. His indomitable firmness, his large conscientiousness, his broad philanthropy, his reverence for the good and true, his detestation of slavery, his love of approbation for his own good qualities, his well-developed self-reliance and self-esteem, his filial devotion to his mother; his life-long reverence for the Bible, still clinging to him despite the convictions of his erroneous conception of the book, arrived at through his experience in the spirit-clime; his great veneration for Jesus and his life-work, his great love for his venerated Quincy pastor (to whom he devotes one entire "message"); his emotion, and sympathetic, yet partial matter-of-fact turn of mind, in contradistinction to the more philosophic and abstract tendencies of his father,—all these, and many other characteristics familiar to those acquainted with Mr. Adams' mental organization and habits of thought, are reflected in the contents of this work. The soul of John Quincy Adams permeates the entire production,—of course not in the full radiance of the enfranchised and glorified spirit, owing to the imperfection of the channel of expression, but the spirit author has no cause to be ashamed of the sentiments, ideas, and even language therein given to the world in his name. In this respect, it is in marked contrast to most of the so-called messages and communications purporting to emanate from the good and great in the better country, which are usually remarkable only for their lack of coherency of expression and their paucity of ideas. Ofttimes, however, when definite and tangible ideas are embodied therein, they are found to be signally demonstrative of the lack of knowledge of the brain from which they issue, being antagonistic alike to the inductions of established science, the deductions of rational philosophy, and the dictates of enlightened common-sense. Mr. Adams' *Messages* are however of a different character, and, under the circumstances, measurably worthy of their asserted source.

Mrs. Maria M. King's Principles of Nature.

Another and still more remarkable work, as regards its contents, has taken its place in spiritual literature, in which, so far as internal evidence is concerned, greater proof is offered of a supra-mundane or supra-material origin than is contained in Mr. Adams' work. I refer to the *Principles of Nature*, written inspirationally by Mrs. Maria M. King, the first volume of which was published in 1866, the two remaining volumes, revised and abridged from the original manuscripts written over ten years ago, being published about a year ago. These volumes purport to be a revelation (with no claim to infallibility, but simply addressed to the individual reason) of the laws governing the evolution and substantial being of the material and spiritual universe, from atoms to the Divine Mind, given inspirationally from a wise inhabitant of the spirit-country, the knowledge therein contained being derived from a careful study and observation, in the light of the higher life, under the tuition of still more advanced minds in the spirit-realm, of the principles regnant in universal nature, as manifested in their concomitant phenomena; and I have no hesitation in saying that the subject-matter is worthy of its asserted source. It evinces the author to be a profoundly scientific and philosophic mind, seemingly as thoroughly conversant with the mystic arcana of nature, underlying the processes of development of matter, spirit, and mind, as we are with our A B C's,—a mind fully acquainted with the sciences of earth in their varied ramifications, but in addition thereto with laws and principles of nature of which science as yet has little or no conception. Every page of this work, almost, teems with new ideas expositive of as yet unknown laws, new principles in evolutionary unfoldment, which, when understood, throw floods of light upon many of the problems now engaging the attention of the great masters in science and philosophy.

It is often asserted that spiritual revelation has never given any new scientific truth to the world; but this book disproves the assertion. The first volume, published in 1866, contains many statements of laws and facts in nature, unknown to the scientific world at the time of its publication, but which have since been discovered to be true, either certainly or probably, by recent scientific research. Spiritual revelation has, in this instance, outstripped or forestalled scientific research in various particulars, one example of which I will mention in illustration. When Mrs. King's first volume was published, it was generally held by astronomers that the corona, or ring of light, surrounding the moon during total eclipses of the sun, was not a solar appendage, but was either a lunar or terrestrial phenomenon. The theory that it was a portion of the sun's outlying atmosphere was almost, if not quite, universally scouted; and it was not till the eclipse of 1869—over three years after the publication of Mrs. King's volume, and five years after it was written in manuscript—that evidence was obtained that negatived the idea that the corona had its origin in the earth's atmosphere, and that held by other scientists, that it was simply a lunarian phenomenon. Evidence was at that time obtained, indicating the coronal phenomena to originate in the solar envelope. Even then, their solar origin was strongly opposed by eminent astronomers, including Mr. Lockyer; and not till confirmatory evidence of their solar nature was received during the eclipse of 1870, did the astronomical world accept the truth of the solar hypothesis. At that time, however, though the corona had been demonstrated to constitute a part of the sun's atmosphere, so to speak, no one supposed the zodiacal light—long an unexplained phenomenon—to have any connection with the corona; but, a few years later, some astronomers began to put forward the hypothesis that possibly the zodiacal light was an extension of the corona. This, however, did not receive any very general acceptance till after the eclipse of 1879, at which time evidence of its truth was received. So that at present, though it can hardly be said to have gained universal acceptance, the fact of the zodiacal light being an extension of the corona is generally held by astronomers.

Turning to pages 252, 253, of the first volume of Mrs. King's work, we find an explanation of the corona and zodiacal light, from which it appears that the former is a solar envelope, and the latter its extension or continuation into rarer strata of nebulous matter. Mrs. King's invisible teacher made known the true nature of the corona, in opposition to scientific speculation, three to five years before it was arrived at scientifically, and that of the zodiacal light nearly fifteen years prior to its scientific deduction. Again, in a few sentences, this first volume indicates the true nature of the composition of the Milky Way, and our sun's relation thereto; while recent discoveries concerning the constitution of the bodies composing our Galaxy bring to light facts just such as must exist if the statements of Mrs. King thereupon are correct. So, in various cases, instances might be cited of discoveries of the past fifteen years, confirmatory of the truth of the principles and laws of nature's action laid down in this volume; while nothing has been discovered positively disproving any of its statements, though a wide discrepancy exists between some of its statements and the prevalent views of scientists generally.

This remarkable work never emanated from Mrs. King's own unassisted mind. It treats learnedly of many things of which, prior to the receipt of information thereupon from her teacher and guide, she was destitute of knowledge. Her knowledge of scientific data is but meagre, while that of her work is encyclopedic. To my knowledge, she, of herself, is incapable of writing such a work. Consequent upon an acquaintance with her for a term of years, I know her capacity, intellectually and scientifically. She is an unassuming, honest, conscientious woman, retiring and domestic in her inclinations, who, being taken hold of by a power and a mentality far superior to her own, has been led into broader fields of thought and wisdom than, probably, was ever before vouchsafed to an inhabitant of earth. The so-called revelations of Moses, Jesus, Zoroaster, Sakya-Muni, and the other inspired sages and moralists of antiquity, pale into insignificance before the grandeur and comprehensiveness of this latter-day revelation. As the nineteenth century exceeds the first in intellectuality and spirituality, so do its revelations exceed those of the first.

If there be no impinging of the spiritual upon the material, let me ask: (1) whence the source of the clairvoyant knowledge expressed in A. J. Davis' writings, what the secret of his mysterious psychological experiences, and what the source of his spiritual experiences, visions of supernal intelligences, conversations with spirits, etc.? (2) whence derived the forms or parts of forms manifesting human intelligence, and belonging to no person resident in a material body on earth, at times appearing and disappearing at will,

Digitized by Google

under circumstances probative of their non-mundane origin? (3) whence comes the writing, without physical contact, on clean, sealed slates, including at times *fac-similes* of the earthly penmanship of persons formerly dwelling on earth? (4) whence the power by which a carpenter writes a large volume in the handwriting of John Quincy Adams, with Mr. Adams' marked mental characteristics permeating the entire work? (5) whence the power by which this carpenter wrote several pages in the handwriting of George Washington? (6) whence the power by which he wrote several pages in Abigail Adams' handwriting? (7) whence the power enabling him to write the distinctive signatures of over five hundred persons, very few of which he had ever seen? (8) whence the power of Mrs. King to write intelligently upon scientific subjects of which she has no knowledge? (9) whence her power to treat profoundly and comprehensively of nature's forces in the myriad fields of being, producing a work which it is doubtful if any mind of earth, unassisted by higher powers, could give birth to? and (10) whence her power to express scientific truths unknown to the *savans* of earth, often in opposition to the views of the combined scientific world, but afterwards discovered to be true?

These facts indicate that matter, as we understand it, does not comprise the all of existence,—that above the sensuous forces and qualities of matter there rise into view higher realms of substance, in which more etherealized and sublimated potencies have sway, said existences and said potencies not being far removed into some distant region of space, but to some extent interblended and commingled with the so-called material realm of earth. While it is true that the spiritual phenomena do belong to "the mysterious region of the relations between matter and mind," it is equally true that their province extends further than this. Even now, they "throw important light on the questions of the human soul's entity as distinct from its physical organism and of personal continuance after death." Scientifically analyzed, there is already enough in the confused jumble of fraud, psychic phenomena, and direct spirit revelation to furnish conclusive proof of the existence of the individual soul after physical death, and its continued progress in wisdom and virtue as the endless ages roll. This much is certain, despite the absurdities and follies, the immoralities and superstitions, incident to the undeveloped condition of our planet, with which Spiritualism has been loaded since its birth thirty-three years ago. It requires the most careful sifting to arrive at the bottom facts; it needs the wisest discrimination to separate the few grains of soul-nourishing truth from the mountains of chaff in which they lie hidden. But, as time advances and the world progresses, as the scientific method of comparison and investigation becomes more and more dominant, so will the ultimate truths in Spiritualism be conserved, the remainder being swallowed up in the maelstrom of mental oblivion engulfing analogous errors of former systems of thought, theologic and scientific.

For the *Free Religious Index.*

INNUENDO AS A METHOD OF ARGUMENT.

I have just finished reading Mr. D. A. Wasson's article in the *Index* of April 14, on "Murder as a Method of Reform," in which he condemns in violent language the Nihilists' summary treatment of the Czar. Upon that subject, it is not my intention here to take issue with Mr. Wasson. In the course of events, some very imposing facts occasionally present themselves to the world's gaze, which have to be accepted without a word and about the righteousness of which it is puerile to argue. Such a fact the execution of Alexander II. seems to me to be. Consider its causes, if you will; consider its consequences, if you will; but pray don't preach about it. No more than a whirlwind or an earthquake is it to be condemned or praised.

So I have nothing to say of "Murder as a Method of Reform." My subject is "Innuendo as a Method of Argument," suggested by the following incidental remarks of Mr. Wasson, containing a fling which he ought to regret, and probably does:—

> History says that autocratic government is proper to certain stages of civilization and conditions of society. It is legitimate wherever it is the alternative to anarchy. . . . Whether it is at this date the necessary alternative to anarchy in Russia, I am unable to say. Clearly, the Nihilists are doing their best to make it such. They *believe* in anarchy. One of their number recently started a periodical in Boston with the title of *The Anarchist*. He believed in "individual autonomy," he said, and gave this out as the creed of his sect. The last I heard of him he was in jail upon a charge of wholesale swindling. Now, with a large sect in Russia secretly organized and conspiring to bring about "individual autonomy" by systematic assassination, I do not see what chance of success there would be for a more liberal form of government, were it established.

I shall not stop to ask Mr. Wasson why, before putting the foregoing words before the public, he did not take the pains to find out and state that the editor of *The Anarchist* has been tried for the offence charged against him; that the judge, on hearing the evidence, ordered the jury to return a verdict of "not guilty" on the second count of the indictment, and allowed the case to go to the jury on the first count only, to save the youthful assistant district-attorney from the ignominy of having his case summarily thrown out of court; that the jury, to some of whom the prisoner had been privately pointed out by the government officers as "one of those dreadful Nihilists who wish to overturn everything," returned a verdict of "guilty" on the first count; that the judge set aside the verdict as contrary to the evidence, and ordered a new trial, saying that his had been the only error in giving the case to the jury at all; and that the government thereupon dropped the case, and discharged the prisoner. I say I will not stop to ask Mr. Wasson this; for it is not of injustice to an individual that I complain, but of injustice to a cause. Concerning this man's guilt there is ample room for two opinions. For myself, I am still in some doubt. Waive that. By stating the above facts, Mr. Wasson would have neither added to nor taken from the strength or weakness of his argument. Admitting the man's guilt, then what justifies Mr. Wasson's innuendo? His words either mean that the Anarchists, as a class, are swindlers, or else in this connection they mean nothing at all. Now, I am not of those who disconnect creed and deed. Accurately gauge for me the morality, as a class, of the persons united on a certain belief; show me, further, that no special circumstances enter in to account for their greater immorality as compared with those who hold counter-opinions: I shall not be slow to draw the inference. But, as regards the Anarchists, their lives tell the other way. I will not cite facts. Every student knows them. I will cite one authority. In a recent number of the *Nineteenth Century*, Mr. Frederic Harrison declares substantially—I do not recall his exact words—that the Nihilists of Russia are uncommonly prolific in examples of the highest moral heroism and most intense religious devotion. And yet Mr. Wasson singles out one individual possibly guilty of a crime that, at most, is ranked at the more insignificant end of the calendar, and practically asks that all his fellows in thought and belief be condemned with him. Was there ever a religious creed, a political faith, a social philosophy that could not be demolished by such a process? Or, rather, was there ever one that could be so demolished? I repeat, Mr. Wasson probably regrets his words.

One thing more. Mr. Wasson's concern about "our good young men" in danger of the "devil's noose" is truly touching. Doubtless, they will give *due* heed to his warning. But has it occurred to him that the cause which attracts our good young men is just a little more likely to be right than those which attract our bad young men? If not, would it not be well for him to reconsider his warning in the light of this probability?

But everything may be forgiven to Mr. Wasson's glorious closing words: "He has entered on the road to hell who has once set a form of government above the everlasting laws of morals." Splendid! as Colonel Ingersoll sometimes exclaims. First-class anarchistic doctrine, that! For what is anarchy? Ask Pierre Larousse, whose encyclopædia is even a higher standard than the *Britannica* itself. "*L'anarchisme est un système politique d'après lequel la Société pourrait se gouverner sans gouvernement établi,*"—"Anarchy is a political system by which Society would be able to govern itself without an established government"; that is, without setting "a form of government above the everlasting laws of morals." You oppose anarchy, Mr. Wasson. By your own words, then, it is for you, not for our good young men, that the pit is yawning. It opens before your very feet. Take your own warning: save yourself while you may. For, while I do indeed believe that its good young men are the most precious element of a nation's manhood, I am equally sure that this nation holds, at least, one good *old* man whom it can ill afford to lose in the flames that burn forever.

BENJ. R. TUCKER.

BOSTON, April 15, 1881.

For the *Free Religious Index.*

ANOTHER WORD ON THE CHRISTIAN NAME.

I will ask but an inch or two of space for another word upon a subject of so little importance as that of names.

Mr. Chadwick expresses his disapproval of my few words in nonconcurrence with his sermon on the Christian Name. In the first place, I was "oracular." Yes, I confess and justify. The few lines which I had time hurriedly to write gave no opportunity for citation or argument. I sought rather to define my position than to defend it.

Then Mr. Chadwick says: "I take the squarest issue with Mr. Wilcox's assertion that, if Jesus had never been born, the stream of tendency would have been 'all the same.' To affirm this is to deny cause and effect. It is sheer fatalism," etc. Yes, I too should take the squarest issue with such a statement as that, by whomsoever made. Mr. Chadwick reads me exactly wrong. I had no thought of making the assertion which properly seems to him so foolish. My words were, "If Jesus had never been born, there would have been *a stream of* tendency all the same," not "*the* stream of tendency would have been all the same."

I make no question that every life bears its part, grand or infinitesimal, in shaping the order of progress; but the degree of influence exerted in any given case is a fair subject for difference of opinion. My protest was against the assumption that to Jesus, as the incarnate spirit of progress, we are indebted wholly, or in greater part, for the civilization which we are, and of which we are. To credit any one man with such potentiality amounts to personal deification; and from that idea this stream of tendency is drifting us further and further away.

J. A. J. WILCOX.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE PAST IN THE PRESENT. WHAT IS CIVILIZATION? By Arthur Mitchell, M.D., LL.D. New York: Harper & Brothers. 1881.

The principal object of this handsome book is to advise some of our modern theorists concerning human origins and race development to hasten slowly. To this end, the writer makes it plain that many things which are commonly thought of as belonging altogether to the past belong also to the present; that, almost side by side, highly improved methods of manufacture and domestic life exist with the most primitive; and it is further contended that a primitive method of industry is by no means inconsistent with a high order of intelligence. The bearing of these considerations upon our modern studies of human origins and race development will be at once apparent. But it may be seriously doubted whether those archæologists and anthropologists who have done most to shape our modern theories stand much in need of Dr. Mitchell's *caveat*. To hasten slowly is the habit of their minds. Mr. Darwin has been the keenest critic of his own opinions, anticipating every valid objection that has so far been brought against them. Dr. Mitchell's considerations are pertinent; they are set forth in an interesting manner, simple and homely; many of his facts concerning methods of life still current in certain parts of Scotland are surprising, and humiliating to our boast of civilization: but the value of his book is for the average reader, not for the scientific anthropologists. It will enable the former to appreciate the conditions under which the latter are obliged to labor, and to prize their results more nearly at their true value.

The second part of Dr. Mitchell's book is an attempt to answer the question, What is civilization? He is quite certain that it is not a product of natural selection. On the contrary, it is "nothing more than a complicated outcome of a war waged with Nature by man in society, to prevent her from putting into execution in his case her law of natural selection." That civilization is proportioned to society and coöperation, this is the gist of Dr. Mitchell's theory; but incidentally his argument contains much interesting matter.

Digitized by Google

This part of his book is especially valuable as a corrective for a too easy-going optimism, valuble concerning progress, but inappreciative of the possibilities of degeneration that inhere in modern civilization as they have inhered in every earlier form. An appendix of nearly one hundred pages adds much to the value of the book, especially as it contains some admirable quotations from Messrs. Wallace and Spencer. The volume is enriched with one hundred and forty-eight admirable wood-cuts of the various objects referred to in the text; and they are illustrations in the best sense of the word, windows lighting up the argument, and not blinds darkening it, as so-called illustrations are not infrequently.

HOW WE FED THE BABY TO MAKE HER HEALTHY AND HAPPY. With Health Hints. By C. E. Page, M.D. 144 pages. Paper, 50 cents; cloth, 75 cents. New York: Fowler & Wells, 753 Broadway.

This little book attempts to answer a most important question, since we all began as infants, and all subsequent health doubtless depends largely upon the right start given us in infancy. The most important thought in the book is that most of the ailments commonly supposed to be inseparable from the period of infancy may be prevented by judicious diet. The greatest stress is laid upon the danger of feeding the child too frequently; and the warning is very opportune at this time, when there is a tendency in the medical profession to encourage the frequent taking of food and a generous diet. This author may err in the opposite direction, and we certainly could not indorse all his recommendations; but it will do no harm to consider his theories well, and to experiment upon them carefully.

PLOUGHED UNDER. The Story of an Indian Chief. Told by himself. New York: Fords, Howard & Hulbert.

Happily, the Indian is at last eliciting in a larger degree, it would seem, than ever before the interest he is entitled to. There appears to be something like the show at least of a desire to protect him from the outrages he so long has suffered, and render his condition a little more favorable for progress and civilization. One of the first steps toward this end, the *sine qua non* of all his possible achievement, is to secure for him the right of a *citizen*.

This is the objective point upon which the friends of the Indian should concentrate the principal stress of their efforts in his behalf. This is the chief purpose of the book before us. It is particularly set forth in the introduction by Inshta Theamba (Bright Eyes) with much force and earnestness. It is very clearly made evident in *Ploughed Under* how uniformly and totally lacking in such a recognition has been our mode of dealing with the Indian, both in fact and spirit, and what evil results in consequence have perpetually ensued.

This is the significance of its title. But, while the obvious aim of the book has this intent, it possesses but little of the character of a discussion or argument. What it partakes of this occurs in the natural course of the simple thread of its story of the experience, wild haunts and ways, of Indian life.

That it is in these particulars more idealistic than the opposite is pretty sure to be the common impression of those who read it. Nevertheless, with all due allowance for this,—and considerable allowance will need to be made for its high-flown style and exaggerated sentiment,—it is in a notable degree unique, and calculated to awaken sympathies in the right direction.

THE MODERN REVIEW for April, 1881.—In the first article, Professor Carpenter continues his review of Cheyne's *Isaiah*. Unable to reconcile the manner of the last part of Isaiah with the first, Mr. Cheyne resorts to the miserable make-shift of supposing that the last part was written when Isaiah was an old man. Professor Carpenter effectually disposes of this nonsense, and is generally instructive in regard to the great unknown prophet of the captivity. "The Obligations of Doctrinal Subscription" are further discussed with the usual result: a bad case for the advocates of such subscription; an easy victory for their opponents. The most striking article of the number is one upon the "Morality of the Medical Profession," in which the physician figures as a secular professor, frequently abusing his opportunities for confidential intercourse with women and giving to young men advice that makes a little sharper the natural incline to immorality. If this article does not draw fire, we shall be much mistaken. We hope and trust that its application is much less pointed here than in England. There are able and interesting articles on the Reformation Era, Monastic Reminiscences, and the Reasonableness of Evolution. George Eliot and Thomas Carlyle are discussed in a paper by George Sarson, M.A., without any particular illumination. A large batch of book-notices concludes the number. Many of these are excellent.

REVUE DE BELGIQUE.—The number for March 15, in noticing the centennial anniversary of Lessing's death, one month previous, shows how his *Freethinker*, his *Jew*, and his *Nathan* "represent the philosophy of liberty, and form a trilogy of human brotherhood." Other articles of interest give a review of Gevaert's elaborate work on ancient music, an account of some recent progress toward popular government in Prussia, a description of Cambridge University, England, and the conclusion of a narrative of travels in the United States last winter by one of the editors, who seems to have been particularly impressed by the agricultural and mineral resources of Northern Alabama and the advantages of emigration thither. There is also a chapter of a story which is all we find that may be called French, except the language in this able organ of Belgian freethought.

IN the *Catholic World* for April, Rev. George M. Searle discusses the subject of miracles under the title "Dr. Tyng's Sermon on 'The Mountain Movers.'" The writer claims that miracles furnish "conclusive evidence of the divine sanctions of the Catholic Church," and intimates that Dr. Tyng will come to see this, if he follows, "conscientiously and rationally," the road he has already started upon. An article on "Heathendom and Revelation" calls attention to the similarity between Christianity and the ancient religions, in regard to both doctrines and practice. A writer on "Thomas Carlyle" credits him with being a great master of language and a good translator, and says, "Of all that he has written, only his few translations from the German, with an essay or two, will survive." "'Young Ireland' and the Ireland of To-day" is the subject of a spirited article, showing up the present grievances of Ireland under English rule.

PERSONAL ITEMS.

CARL SCHURZ has quietly settled down to the editorial work of his paper, the *Westliche Post* in St. Louis.

MADAME TARNOWSKI, a Russian lady, has just been unanimously elected an active member of the Society of Physicians in charge of the lunatic asylums of her native country.

WENDELL PHILLIPS and Gov. Long have been exchanging some sharp words through the columns of the Boston *Advertiser* the past week. The point of difference between them was in regard to the legality of the execution of a murderer. The Governor commutes the sentence for two months.

W. F. T. SHANKS, a journalist of New York, recovers $2,500 from the American News Company for circulating the notorious paper known as *Truth*, which he alleged contained a libel on him. *Truth* is an excellent word at the head of a paper, but those who have thus given it special prominence in that city have some way been distinguished for the opposite of its significance.

ANDREW D. WHITE, Minister to Berlin, is ready to come home, it is said, and resume the presidency of Cornell University. It is rumored that Whitelaw Reid, who is about to be married and go abroad, would be willing to succeed him. Contrary report states John Hays, who is to edit the *Tribune* during Mr. Reid's absence, will retire from that position at the expiration of six months, and the former editor succeed to the chair he is to leave at least for the present.

MR. JAMES PARTON'S *Life of Voltaire* will be published early in May by Messrs. Houghton, Mifflin & Co. of this city. The work is in two volumes octavo, of about six hundred and forty pages each, and is illustrated by two finely executed portraits, a view of Voltaire's house at Ferney, of the Calas house at Toulouse, and a *fac-simile* of one of Voltaire's letters. In an appendix to one of the volumes will be placed two curious catalogues, one of all the publications of Voltaire himself, numbering two hundred and sixty, and the other of all the works concerning him, now including nearly five hundred titles. From the latter list, it will be seen that he has figured as a character in thirty or forty comedies, vaudevilles, burlesques, and serious dramas.

JAMES T. FIELDS, very widely known as a retired publisher, bookseller, author, and lecturer, died suddenly from an attack of heart disease, at his residence in this city, last Sunday evening. To all outward appearance, Mr. Fields' life was an exceptionally happy and prosperous one. He came to this city when a boy from Portsmouth, N.H., his birthplace, having previously shown much aptitude for learning in the schools of that town, where he attained the elements of an education. He found employment in the bookstore of Ticknor & Reed, in which firm he subsequently became a partner, and began his very successful career alike as an author and a publisher. Mr. Fields was distinguished in private life for his social character, vivacious and genial intercourse, which won him rare popularity among all who came in contact with him through business or other relations. He was twice married, and, though without children, most happy in his domestic life. His wife survives him.

C. D. B. MILLS is actively engaged in lecturing in the West. In a note received from him the first of this month, he says: "I am to meet friends in Milwaukee for a conversational lecture on Monday evening, April 4; to give a public lecture in Racine, Wis., on Tuesday, April 5; and I speak twice in Omaha—namely, Saturday 9, and Sunday 10. Then I shall hasten to Colorado, if I can get over the railroad." The Council Bluffs *Daily Nonpareil* contains this allusion to a lecture upon "Supply and Demand in Nature" by Mr. Mills on the 12th inst., in that city: "The lecture was eminently encyclopedic. There are but few men before the public that can betray in an hour so much deep research, careful thinking, and well assimilated information on every subject. But few men can impart their stores of information in tones more clear or pleasant, or can more readily form so many clear, concise, felicitous sentences, or draw from such a resource of apt quotation and pertinent illustration, or so enwrap an audience with his theme. The lecture, a masterpiece of its kind, was a rare treat. The spacious hall was well filled, but we could not but wish that instead of two hundred listening ears there were two thousand or more of our citizens. Mr. Mills lectures in Omaha on Friday night, and then proceeds to Colorado."

POETRY.

For the *Free Religious Index.*

SONG OF THE TRUTHSEEKER.

Of all the swaying powers,
Truth will not play thee wrong:
The wondrous charm is ours,
If faith be deep and strong.
O marvelled height of power!
O guide I cannot shun!
Thou'rt gentle as a flower,
Thou'rt mighty as a sun.

The garland woven for us
Truth holds for him who yearns;
The crown suspended o'er us
Is but for him who earns.
To whom is wisdom given?
To whom the light befell?
A martyred few have striven
Till many felt the spell.

The pride of honest striving
Doth glow the sage's face;
The priest doth seek the thriving,
The seer doth seek the grace.
O life of autumns weary!
O life of countless springs!
The truth doth soar undreary,
The false hath never wings.

In storm and scorn and battle,
In woe and hate and pain,
Above false praise and prattle,
Above all priestly stain,
Up in the glow of morning,
Up in the evening's gray,
Thou, winged one, with thy warning,
Thou steal'st my soul away.

HORACE L. TRAUBEL.

Digitized by Google

The Free Religious Index.

BOSTON, APRIL 28, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, ALBERT W. KELSEY, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE PRESENT STATUS OF SPIRITUALISM.

We are more than willing to print in the columns of the *Index* Mr. Coleman's essay on "Science and Spiritualism." We welcome his statement. Though unable to accept his conclusions, we have been glad to read so lucid and calm an argument in behalf of the spiritualistic theory. Mr. Coleman greatly strengthens his reasoning by his very moderation. In spirit and intent, he uses only the scientific method of inquiry. He makes a very large deduction, to begin with, from the alleged phenomena of Spiritualism as being more or less tainted with fraud or with delusion or as explainable by "psychic force," a power not necessarily implying any other intelligence than that embodied in human organisms here on earth. But he claims that, after the most careful sifting of the phenomena, there still remains a "winnowed residuum of facts" not otherwise explainable than by the impact of super-mundane intelligences upon man's earthly organism. And he gives a list of facts which, in his judgment, require for explanation this theory of spirit influence. One may question whether such a conclusion is rigidly drawn from the premises, or whether the alleged "residuum of facts" might not be still further sifted by the stern demands of scientific observation or logically by the principles which Mr. Coleman himself has frankly and clearly stated; but, however this may be, one can but admit and admire the evident purpose of Mr. Coleman to keep strictly within the limits of science, and to receive nothing not capable of scientific authentication.

It is not our intention at this time to attempt to traverse in order Mr. Coleman's statement of cases which he thinks prove the hypothesis of spirit communication. There are two questions, however, which appear to us to apply with more or less force to them all. First, admitting that all possible chances for *fraud* have been eliminated, is it not possible that honest *self-delusion*, which Mr. Coleman affirms to prevail largely in spiritual phenomena, extends also into these cases? Second, is it not possible that the psychic force, which, it is admitted, can now explain a very large part of the phenomena without the necessity of spirit influence, will also, when better understood, explain the other part in the same way? Sergeant Cox, Mr. Coleman, and other fair-minded investigators have decided these questions in the negative. But in matters of such grave moment, involving a belief of such tremendous import, questions must not be prematurely closed. The evidence is not all in. Scientific men, in fact, are almost just beginning to turn their attention to this strange power named psychic force. For our part, we do not see why most, if not all, of Mr. Coleman's "residuum of facts" may not be accounted for either under the known experience of self-delusion or as caused by the singular, if not abnormal, process of cerebration peculiar to the psychic temperament. Yet we would not dogmatically affirm this to be so. We only affirm that the question to us is too vast a one to be closed on the present condition of the evidence.

Spiritualism has been greatly hindered hitherto in getting its case into the court of science by the large amount of mercenary fraud connected with it. Latterly, also, many of its leaders have seemed to us to have assumed an attitude savoring too much of the old theological arrogance toward those who cannot pronounce the spiritualistic *shibboleth*. Then, too, moral discredit has been brought upon the movement, in spite of the many morally excellent people that are believers in the spiritualistic theory, by the assaults, theoretical and practical, which have been made on the marriage institution by a large and active section of Spiritualists. But in the last year new interest, outside of spiritualistic believers, has been awakened with regard to the phenomena and their cause. If this interest can be met and seconded by an increasing class of fair-minded and pure-minded and genuinely liberal believers, such as Mr. Coleman represents, who are not so much concerned to maintain the *ism* of their faith as to discover truth and promote righteousness, the two parties may be of mutual service in lifting Spiritualism to new vantage-ground for benefiting humanity.

SOMETIMES people put into their wills their best selves and sometimes their meanest selves. Carlyle seems to have put into his will his tenderest and humblest self. The whole of the document is interesting reading. But the part in which he bequeaths certain books to Harvard College has a special value, as showing that he did not in reality think quite so badly of America as he was apt to talk. This is the way in which he makes this bequest: "Having with good reason, ever since my first appearance in literature, a variety of kind feelings, obligations, and regards toward New England, and indeed, long before that, a hearty goodwill, real and steady, which still continues to America at large, and recognizing with gratitude how much of friendliness, of actually credible human love, I have had from that country, and what immensity of worth and capability I believe, and partly know, to be lodged, especially in the silent classes there, I have now, after due consultation as to the feasibilities, the excusabilities of it, decided to fulfil a fond notion that has been hovering in my mind these many years; and I do, therefore, hereby bequeath the books (whatever of them I could not borrow, but had to buy and gather, that is, in general whatever of them are still here) which I used in writing on Cromwell and Friedrich, and which shall be accurately searched for, and parted from my other books, to the President and Fellows of Harvard College, City of Cambridge, State of Massachusetts, as a poor testimony of my respect for that *Alma Mater* of so many of my transatlantic friends, and a token of the feelings above indicated toward the great country of which Harvard is the chief school,—in which sense I have reason to be confident that the Harvard authorities will please to accept this, my little bequest, and deal with it, and order and use it, as to their own good judgment and kind fidelity shall seem fittest. A certain symbolical value the bequest may have, but of intrinsic value as a collection of old books it can pretend to very little. If there should be doubt as to any books coming within the category of this bequest, my dear brother John, if left behind me, as I always trust and hope, who already knows about this Harvard matter, and who possesses a catalogue or list drawn up by me of which the counterpart is in possession of the Harvard authorities, will see it for me in all points accurately done. In regard to this and to all else in these final directions of mine, I wish him to be regarded as my second self, my surviving self."

THE Boston *Transcript* for Wednesday, April 13, calls attention to Joseph Cook's statement in a public lecture at Dumfries, Scotland, that "Robert Burns was in conviction, whatever he may have been in portions of his practice, tolerably loyal to your Scottish Evangelical confession," and shows how utterly false such a claim is, in view not only of the poet's bitter satires on the illiberal ministers and their views, especially Trinitarianism, but his writing to a friend,—"If there be any truth in the orthodox faith of these churches, I am damned past redemption, and, what is worse, damned to all eternity."

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

THE Annual Convention of the Free Religious Association is to be held in Boston on the 26th and 27th of May, beginning with the usual business meeting on Thursday evening, the 26th. Full particulars will be given soon.

SUNDAY LECTURES IN CINCINNATI.

The Unity Club of Cincinnati has given, during the last two winters, a very impressive lesson of the use that may be made of Sunday, aside from its religious observance. We say aside from its religious observance, because it is very clear that there is a vast number of persons in every community in this country, and especially in the great cities, who have no intention of passing it in the religious way.

It may or may not be a cause for regret that such is the case, but the fact nevertheless remains the same. The Unity Club of Cincinnati, with becoming wisdom and good practical sense, has frankly and bravely conceded this, and prepared to make the best of it. It has accordingly instituted in the city just mentioned courses of "Sunday Afternoon Lectures for the People." They have been designed "to stimulate intelligent interest in scientific, literary, and social questions, and to promote a nobler use of Sunday." The place chosen for these lectures has been Pike's Opera House, a well-known, commodious, and attractive resort of Cincinnati; and the audiences have been large and attractive. A small price of admission has been charged, but fifteen cents for a single ticket or for the course one dollar.

The speakers the past winter have included the following distinguished persons: Archibald Forbes, the London war correspondent, Prof. T. Sterry Hunt, Mrs. Mary Livermore, Prof. E. S. Morse, Miss Mary F. Eastman, Hon. Carl Schurz, and

Digitized by Google

others of like rank as lecturers. A friend, who has been actively engaged in this enterprise, in a private letter to us, speaks of it as follows:—

The Sunday afternoon lectures are of great interest and profit to our city. The audiences this year average fifteen hundred, and a more attentive and responsive hearing one rarely gets. Though many *stand* all through the lectures, rarely indeed does one leave the house before it is ended, though the speakers frequently occupy an hour and a half or more. A crowd of two hundred or more people gather about the door half an hour before they are opened, anxious for the best seats. *Many are young men*, perhaps one-third or more of the audience. I saw three darkeys, "black as Erebus," *taking notes* at Mr. Towle's lecture last Sunday. It is a singular audience, the most prominent people intellectually and socially sitting side by side with the mechanic or the house-servant. It is a great *leveller*, too, in the religious world. Our religious papers denounced or regretted the course, and some ministers even attacked it from their pulpits; but their own people came for curiosity, and some better reason perhaps.

Mrs. Livermore was a great star. She also preached in my church to an *overflowing* house, and converted many to woman in the pulpit, and charmed *everybody*.

It shows that the decadence of the lyceum system is largely owing to the bad faith and bad management of its managers. The causes of our success are:—

1st. An excellent list of speakers, with dignified topics of human interest. We try hard to keep up the *tone* of our course by excluding charlatans or mere amusement-mongers.

2d. The low cost of admission.

3d. The favorable hour at which the lectures are held.

4th. A *genial* management. The profits are given to charity. We are not *narrow* in our selection of speakers, neither *radically* nor *conservatively*.

A SUGGESTED BASIS OF UNION.

Will you allow me to try my hand also at suggesting a suitable statement for the organization of liberal societies?

Agreeing substantially with your criticisms in the *Index* of April 14, upon the proposed "Articles of Faith" in the Twenty-eighth Congregational Society of Boston, I thoroughly concur with your opinion that it is "better to forego all attempts to unite people in any expression of *belief*, even the most liberal, and try rather to form a union in some common expression of *purpose*." With this object in view, the society of which I am at present minister recently adopted the following: "We whose names are hereto subscribed associate ourselves for the advancement of truth and justice and love." This is not in any dogmatic sense an "article of faith," but is strictly the expression of a purpose, and has been entitled therefore a "Bond of Union." It has been signed by Unitarians, Universalists, Spiritualists, Materialists liberal Episcopalians, and liberal Orthodox,—by representatives, in fact, of all the classes who can with any consistency be termed Free Religious. That the statement combines simplicity and brevity, I think none will dispute. Moreover, the phrase "The advancement of truth and justice and love" seems to me to sum up all the objects in pursuit of which all the members of a liberal society can consistently unite. There is nothing in theology or philosophy or science, nothing in schemes for social improvement or benevolent work, nothing in sincere aspiration, which may not be here included. At the same time, the phraseology is practically definite and discriminating; for it seems to mark off sharply a liberal society, thus organized, from any ordinary religious church or sect. No sect seeks to advance truth, its dogmas being assumed to contain already a perfect expression thereof.

Some verbal basis of agreement seems to be necessary in the organization of liberal societies, and I present the above as a possible help to those seeking one. R. C.

OUR LIBRARY.

X.

The Positivists.

By Positivists, I mean not only Comte and his followers, but all who have learned from Bacon and Locke to seek for knowledge through observation and experience only, to ascribe all physical phenomena to physical causes, to believe in the order of nature, and to be satisfied with simply relative knowledge without attempting to comprehend the absolute. Here, however, I shall speak only of such Positivists as have not become evolutionists; those that have being reserved for the next two articles.

None of the early Positivists has had more influence on the most recent thought than Comte, who will be always famous for the great discovery that there are three historical stages of thought. The earliest is the theological, in which every event is ascribed to some supernatural person, and in which people believe in signs, omens, and miracles. After this comes the metaphysical stage, that of belief in the reign of imaginary though impersonal powers, like those taken for granted in most systems of philosophy and also in astrology and alchemy, fanciful forms assumed in this stage by the sciences which in the next one became astronomy and chemistry. Then, highest of all is the positive stage, in which all events are referred to natural forces working by invariable laws and with powers which may be known scientifically. All mental activity tends toward this ultimate stage, beyond which we cannot go, evolutionism itself being really only an extension of the earlier form of positivism. And not only has Comte thus shown the law of progress and highest state of knowledge, but he has also done great service by arranging the sciences in a natural order peculiarly favorable for study, as it is that of progress from the simple to the complex. This series, each member of which requires the knowledge of its predecessors, is as follows: Mathematics, Astronomy, Physics, Chemistry, Biology, and Sociology. The arrangement has been severely criticised by Herbert Spencer; but Mill and Lewes defend it, and it is at least a great step toward the true system. Another prominent doctrine of Comte—namely, that the highest object of religious feeling and moral effort is mankind—has won wide acceptance among people who do not observe any of the peculiar ceremonies enjoined in the Positivist Catechism, or admit the authority over thought which the first High-priest of Humanity claimed for himself and his successors. No one can deny Comte's great merit not only as a moralist but as an historian, whatever may be thought of his later speculations, which have been sharply criticised by J. S. Mill, who has, however, done full justice to his real services to thought. Excellent abridgments of his Positive Philosophy have been made by Harriet Martineau and G. H. Lewes. The former, whose *Autobiography* is especially valuable on account of the frankness with which she puts aside all theological questions as insoluble, held an independent though essentially Positivist position; but the latter, like John Fiske, is among those Comtists who became evolutionists, while others, like Harrison, Littré, and Congreve, have done their best work on the foundation which their master laid.

The most influential of English Positivists, however, is John Stuart Mill, who always criticised Comte freely, but who assisted him in spreading his views, as he did Herbert Spencer also, knowing that differences in opinion are necessary to the progress of thought. His boldest work is the *Three Essays on Religion*. In the first of these, he shows that there is too much sin and misery in Nature for us to have a right to believe that we ought to follow her, or that she is the work of a being who is omnipotent as well as beneficent. Then he urges in the second essay that religion is not so necessary as is often supposed for either virtue or happiness, morality being in reality largely the result of public opinion, of which religion is only one out of many forms of expression, while one of the most joyous of nations, that of the ancient Greeks, had but little faith in immortality. One of the most powerful passages of this essay is that in which he proves, that faith in a God who sends most of his creatures to hell promotes not only wretchedness, but vice.

The third essay is less positive in tone, and favors belief in the divine existence and beneficence, though not omnipotence, the probability of immortality, and the ideal goodness of Jesus. Some utterances of his views about religion will be found in his *Autobiography;* but this is of value mainly as telling the process of education which developed his great intellect, and the circumstances under which he produced his precious books. Of these, the most elaborate is the *System of Logic*, in which, as well as in the *Examination of Hamilton*, he sets forth with unrivalled power the essential principles not only of his own philosophy, but of all sound reasoning. Peculiarly valuable for the support given to Free Trade, Civil Service Reform, Minority Representation, Female Suffrage, and other measures likely to become prominent in American politics, are the *Considerations on Representative Government* and the *Principles of Political Economy*. To the latter work, important contributions were made by the lady who afterward became Mrs. Mill, and who had great influence on two more popular works than any yet mentioned; namely, those on *Liberty* and on the *Subjection of Women*. These are valuable contributions to the cause of progress, though, as pointed out by Fitz-James Stephen in his *Liberty, Equality, Fraternity*, they often fall short of the high morality which Mill himself has stated in several of his *Dissertations and Discussions*, and especially in the essay, separately printed, on *Utilitarianism*.

This system distinguishes actions as right or wrong, according to their tendencies to increase or diminish the happiness of all parties concerned, and is based on two facts; first, that men are substantially agreed in enforcing those great precepts of justice, love, self-control, and self-culture, which have been found essential to the general happiness; and, second, that, independent of this pressure of authority, individuals are impelled to obey these precepts by sympathy with others, and also by the knowledge that the highest happiness of each can only be realized in the happiness of all. Its essentially disinterested character has been fully shown by Mill; while among its leading expositors, under various modifications, have been his father, James Mill, the Austins, Bentham, Paley, Locke, Hume, Marcus Aurelius, Epictetus, Seneca, and Aristotle, besides such recent advocates as Bain, Fiske, and Herbert Spencer. From these authors, we must learn the one thing most needed for the future welfare of freethought; namely, the establishment of morality on a firm, practical foundation, independent of theology or metaphysics. Thus, the power of Positivism is in the utilitarian moralists.

None of the literary productions of this movement have done more for its popularity than its histories, for instance those by Hume, Gibbon, James Mill, Comte, Harriet Martineau, Lewes, Buckle, Taine, Leslie Stephen, and Morley, whose biographies of Voltaire and Rousseau have a scope that is really historical.

And I cannot pass by Leslie Stephen without calling attention to his essays on *Freethinking and Plain Speaking*. The whole book is remark-

Digitized by Google

able for originality of thought and vigor of style. The first and last chapters prove that, since the safety of society rests on our confidence in each other's veracity, people have no right to require that whoever rejects their opinions should keep his disbelief to himself. And so he who by silent conformity permits himself to be considered as a believer in creeds which he does not hold is really endangering social peace and prosperity, as well as checking mental progress and violating one of the highest principles of morality. We cannot be told too often or too plainly that: "The system which is really most calculated to make men happy is that which forces them to live in a bracing atmosphere, which fits them to look facts in the face and to suppress vain repinings by strenuous action instead of luxurious dreaming. And hence, too, the time is come for speaking plainly. If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. . . . If we had always waited to clear away shams till we were certain that our action would produce absolutely unmixed benefits, we should still be worshipping Mumbo Jumbo."

And Leslie Stephen has a high place in literary criticism, as have also Mill, Taine, and Swinburne, whose writings, like George Eliot's, show that Positivism does not hinder the appreciation of beauty. Walt Whitman, however, has mingled the vigor and clearness characteristic of this school of thought with a coarseness which is all his own.

Taine we must not leave without mentioning that his *Intelligence*, like Jevons' *Principles of Science*, adds to Mill's *System of Logic* all that is needed to make it a complete statement of all that can be known positively. The materialists, indeed, claim to go further than this; but I need only say of them here that their most widely circulated books, besides those of Büchner, who is an evolutionist, are Feuerbach's *Essence of Christianity* and Ingersoll's *Oration on the Gods*.

The glory of Positivism is in the work which has been done for popular enlightenment, political and religious liberty, and social reform by Franklin, Jefferson, Paine, Montesquieu, Voltaire, Diderot, D'Holbach, Madame Roland, Madame de Staël, Bentham, William Godwin, Mary Woolstonecraft, Fanny Wright, George Combe, Robert and William Chambers, Alexander and Wilhelm von Humboldt, Comte, Mill, Harriet Martineau, Robert Owen, Bradlaugh, Holyoake, and many like them. Holyoake deserves special notice as the founder of Secularism, a movement whose adherents are so numerous and well organized that Bradlaugh has said that he needed only three days to have any placard he wished posted up in every large town in England and Scotland. This statement was made ten years ago in the debate between Bradlaugh and Holyoake as to whether Secularism is necessarily Atheism. However Secularists may differ on this question, they all believe in the obligation of attacking all barriers to freedom of htought and speech, in the adequacy of utilitarianism as the law of duty, and in the sufficiency not only of secular reason—that is, of thought set free from priestly control and directed wholly toward the present life—for human guidance, but of material means for social progress. Our readers need only a reference to what Ingersoll, Underwood, and other earnest workers are doing to spread similar views in America. And we can be sure that we have much to gain in virtue, wisdom, and happiness from learning to cultivate our intellect so that it can control our feelings, to guide ourselves by scientific principles instead of outgrown theologies or visionary philosophies, to live for the best part of this world which we know and have about us, and not for a future one which we do not know and may never reach, and finally to consecrate all the strength and zeal, hitherto wasted on fighting over doctrinal and metaphysical fancies, to friendly labor for the substantial welfare of our race.

F. M. H.

SOCIAL SCIENCE AND PHILANTHROPY.

Prevention of Pauperism.

THE old proverb that "an ounce of prevention is worth a pound of cure" has long since been recognized as peculiarly applicable to pauperism; *i.e.*, dependent poverty. For this, all measures of direct relief—poor-farms, soup-houses, street-alms, giving at the doors, and the like—have been found, at best, only partial and temporary alleviations. While often, and, in the case of some of these methods, always, aggravation and increase of poverty are the results. So prevalent and pressing has this condition been in all countries as to be considered by many normal and irremediable. In Christendom, this view has been strengthened by the false interpretation put upon the words of Jesus, "The poor ye have with you alway." By the perversion of this simple statement of an existing fact into a prophetic declaration for the future, poverty is pronounced a perpetual necessity. Its continuance is accepted, on this unquestioned authority, as inevitable. So the Church can only enjoin, as for the most part it contents itself with doing, the extension of such relief as may be rendered feasible by the various charitable agencies which it invokes or adopts. Even here, it falls short of and misapplies the teaching of its own oracle, the New Testament. For charity, in the mind and according to the speech of Paul and Jesus, was no mere alms-giving; but a very deep interest in man, sympathizing with his sufferings and sorrowing over his sins. It may be that Christianity so emphasizes the tender sentiments of pity, compassion, and benevolence as to give them undue prominence. Still, the emphasis is well put: first, as a protest against the selfish hardness of men; and, second, as the preparation for a wiser and larger method of human service. Between the tyranny of selfishness and the triumph of justice lies the rule of love. Christianity, in inaugurating that rule, makes way for the justice which Social Science is yet to establish. Mrs. Elizabeth Thompson, the well-known philanthropist, has been recently quoted as saying that she had given away thousands of dollars in attempted relief of human suffering, which experience had taught her was worse than wasted. But the wiser methods toward which she would turn could have been reached only by this experience. Nor can they be vigorously maintained but by that interested sympathy for humanity, which, first directed toward simple relief and its imperfect results, shall now be turned to methods of prevention with better promise.

In the ideal state, which Social Science projects in its vision of the future,—when children shall be wisely conceived and worthily born and bred, when intelligence shall be wedded to strength and right joined to might, when land shall be more extensively divided among the people, and the people be more widely scattered over the land, when capital and labor shall work together in harmony, and make equitable distribution of their jointly produced results,—then shall there be neither the extreme of untold wealth on the one side nor of unmeasured poverty on the other. Then shall pauperism, save possibly in rare accidental and exceptional cases, no longer exist. But we cannot leap into this state: we can only reach it by long plodding and weary effort:—

> "Heaven is not gained at a single bound;
> But we build the ladder by which we rise
> From the lowly earth to the lof y skies;
> And we climb to its summit round by round."

The "Kingdom" as Jesus termed it, the "New Republic" as modern speech would phrase it, the reconstructed social state, founded on justice, knit together in mutual coöperation, is to come only by many and slow stages. He who is engaged in the study and proclamation of the fundamental principles on which such society shall be based, and by which it shall be actuated, is doing the true preventive and constructive work, warding off the ill, building up the good; while every attempt to open individual opportunity, to inspire personal self-reliance, to promote mutual helpfulness, is a step, however small, toward such result.

From this point of view, the reports which reach us from time to time, of certain organizations for the benefit of the poor, derive a special interest. Such is the "Industrial Aid Society for the Prevention of Pauperism," located in this city (formerly known by the latter half of its title alone), and which has issued its *Forty-fifth Annual Report*. The principal object of this society is not alms-giving, but to bring together the unemployed and those who will employ them. Between two and three thousand cases have been thus served during the past year. It has interested itself, through committees, public meetings, and other special efforts in the matter of industrial education,—the training of young men and women to skilled labor in all departments, shop, factory, mill; in making clothing, weaving silk and lace, in laundry, cooking, and general housework. It announces that, through the beneficence of a lady of this city, a large building has been secured for instruction in some of these latter branches; also, that it is understood that the Liversedge School for training in agricultural pursuits and forest culture will soon be organized. It expresses the hope that the establishment of technical schools on a large scale for boys, by the city, for which an act was passed in 1872, and which has been repeatedly discussed and partly accomplished, may be effected the present year.

Such, too, is the Children's Aid Society, of New York, whose *Twenty-eighth Yearly Report* lies before us. This society labors for the very young, the uncared-for waifs and estrays of the great metropolis. With its twenty-one Industrial Schools, in which the rudiments of a common English education as well as machine and hand sewing and various domestic branches are taught to an average daily attendance of more than thirty-five hundred; its six Lodging Houses, affording food, shelter, and teaching, during the year, to thirteen thousand boys and girls; its Sick Children's Mission and its Summer Home, relieving and refreshing their thousands,—it is certainly doing much to alleviate and elevate the condition of its subjects. But its chief and most notable work consists in furnishing homes to the homeless. These it has provided for more than thirty-seven hundred during the year, scattering them through twenty-seven States, mostly, however, in New York and the West. The number thus provided during its entire existence reaches nearly sixty thousand. It is not claimed, of course, that the whole of these have justified, by their subsequent career, the efforts thus made for them. But a very considerable proportion of them have been unquestionably transferred from the dependent and dangerous to the reliant and useful classes.

The latter society has been both preceded and followed by those of similar name and purpose in many of the large cities, from Boston to San Francisco. While in town and country are to be found not a few institutions, varying in title and method, but, according to their ability, doing practically the same work. Both the organizations above named are representative of numerous others laboring for kindred results. The effect of their labors may not be largely perceptible in the mass of needy and dependent humanity; but, for the individual acted on, it is certainly an elevation into self-reliant usefulness. So far, therefore, these attempts are steps toward the solution of the problem whose final and complete reduction shall be reached only in the far future, and through the steady annunciation of fundamental principles, and the persistent application of the radical measures which those principles require.

F. H.

FROM OUR REGULAR CORRESPONDENT.

NEW ORLEANS, LA., April 10, 1881.

There is a small band of temperance men in this State who have advocated their cause with some energy and power for years. Rev. John Harmon, a minister of the Methodist Episcopal Church South, is one of the most persistent agitators, and has lectured in behalf of temperance in different parts of the State. There have been two attempts during the past ten years to establish a newspaper devoted to temperance in New Orleans, and both failed. A full prohibition State ticket was put in the field at a late election, and for it a few votes were counted in this city, a less number than were actually polled. These ballots, it is asserted, were scattered. Yet the friends of temperance are not discouraged. Every day chronicles

Digitized by Google

new victims to the dram-shop, men of fine abilities utterly ruined, prison doors shutting them off from the world, and evil legislation attesting the subtle influence of whiskey in the administration of civil affairs. To their credit, be it said that both branches of the Methodist Episcopal Church in this State have this year resolved to agitate for prohibition, and request additional legislation at the next session of the Legislature. The prohibition tide that seems to be sweeping over the country ebbs and flows here. The press considers it worth while to notice, in the interest of a large class of patrons, the assaults upon the liquor trade. Here is a specimen from the New Orleans daily:—

General Neal Dow is reported to have personally entered complaints against seventeen places in Portland, Me., on Tuesday of last week, where he claimed to have reason to suppose liquor was sold. If the redoubtable Dow is the philanthropist he pretends to be, he should visit at least seventeen places in Plaquemines Parish, State of Louisiana, and make restitution to the owners thereof of pianos [a description of property he had a great *penchant* for] and other articles of household furniture he predaciously seized while his head-quarters, during the late war, were at Fort St. Phillip. He is one of the kind of thrifty warriors that strained at a glass of whiskey and swallowed a whole houseful of "rebel" furniture.

Of course, this will provoke a smile among General Dow's friends away up in Maine; but here it will operate to lessen the sympathy of the community, who have never learned to appreciate Union warriors, with his temperance work. Of the truth of the matter, I quote from a letter from General Dow:—

I never seized anything of that sort, but only some things necessary for hospital use and for the troops under my command, as authorized and required by general orders to do, and for which arrangements were always ready to be made for payment, which was also provided for by general orders. That unauthorized depredations in every military department were sometimes committed was no doubt true; but I always did everything in my power in my command to prevent them.

A direct temperance movement will command more respect than Sunday-closing ordinances, with their indirect and questionable effects.

As in Louisiana, so in Arkansas, Mississippi, and Texas, the friends of prohibition are at work; and their recent defeats by close votes in the Legislatures will awaken renewed zeal for a continuous campaign. E. B.

LECTURES AT REVERE.

The people of Revere have been entertained and instructed by a course of twelve lectures, six under the auspices of the Free Religious Association, and six under the Free Religious Society of Revere. Our old friend and associate, Mr. L. K. Washburn, commenced the course, and favored us with one of his best efforts. The other five lecturers from the Association were Mr. C. D. B. Mills, Mrs. Anna Garlin Spencer, Mr. Wm. H. Spencer, Mr. G. W. Cook, and F. A. Hinckley. All of them were listened to with marked attention, and their essays were well received. Mr. S. B. Weston delivered two lectures, "Need of Earnestness" and "Origin and Use of Sunday." Although a young man, his essays displayed thought and study, and gave convincing proof that he will be a rising man. The last four lectures were delivered by Mr. Charles Ellis. The subjects were "Faith and Scepticism," "Dead Theology and Live Religion," "The Reign of Law," and "Human Progress a Necessity." Mr. Ellis is a man of thought, learning, and ability. The folly, superstition, and bigotry of the different religious beliefs as derived from the Bible, also the Bible account of the creation of the world and all therein, including the creation of man and woman, their temptation by the devil and the subsequent redemption of man by vicarious atonement, are handled by him in a masterly manner. I advise all to hear Mr. Ellis, who desire to hear those subjects treated in an intelligent, bold, outspoken manner, with occasionally a little sarcasm, which often illustrates such matters more forcibly than can be done in any other way. J. S.

REVERE, April 13, 1881.

REV. S. F. GREEN, rector of St. John's, Miles Platting (England), and one of the defendants in the recent suit instituted by the Church Association for breaches of the rubric, has been arrested for contempt of court, and lodged in Lancaster gaol. The rectory is occupied by bailiffs, and Mr. Green's family have left.

AMONG THE AMERICANS.

Emigrant Education.

From Washington, I received four hundred and seventy-five valuable maps of seventeen of the chief States of America. These, with other documents given me by the Canadian Government, together with numerous letters and schemes received from correspondents, I have transferred to the Guild for the use of co-operative, secular, and working-men's societies and clubs. Mr. Alsager Hay Hill, editor of the *Labor News*, 15 Russell Street, Covent Garden, London, has knowledge and means of advising emigrants. His disinterested service of working people is widely known. Many letters which I have received from land agents are marked by candor and circumstance of statement, are full of interest and valuable information; and confidence may manifestly be placed in the writers. Any colony aid committee need not seek to supersede nor conflict with already well-organized arrangements which individual agencies may have established. Many States in Australia, as also in Canada and America, have authorized agents, official and responsible, for the sale of State lands. All an English committee require to do is to devise a plan of co-operative emigration, and carry it out as an example and model to others. By communication with individuals and official agents, they might be induced to add co-operative features, facilities, and securities to their plans. It is no object nor necessity of an English society to conduct the business of the world themselves, but to induce and by example encourage all concerned in trade, commerce, and emigration, to conduct it, as far as possible, upon co-operative lines. Thus, a knowledge of associative principles may be carried, as it were, upon the wings of the wind to the four corners of the world, and made enduring in men's minds by the sense of timely, profitable, and disinterested service.

I care for emigration exactly as I care for co-operation,—as the cause of the poor, not of the rich. I am not for that emigration which takes away the well-paid workman from a good employer. But I am for the emigration of all those who cannot find a well-spread table for their families here. And it is the interest of all of us that emigration should be in the future co-operative, as it will diminish the competition which will arise otherwise among isolated settlers, and it will develop social life, where it is most needed. Englishmen and English ideas are welcome in America and Canada; and it is to the interest of this country that freedom, civilization, and social life should be strengthened by the solidity of English thought. Besides, it must be obvious to all who are familiar with public affairs that the world has changed. Industrial society has reached a new stage. New forces, new conditions, and new opportunities now exist. Europe is crowded. Crowns, feudalism, privilege, partial laws, and devouring armaments deprive the common people of subsistence or condemn them to perpetual precariousness. Here, in England, we have surplus workers. Abroad there are unoccupied acres, where a hundred millions of families may dwell in opulence and ownership. Here the government offers to workmen only the lot of the soldier or the fate of the pauper. The sole deliverance is that of wedding the people to the prairies. The new cry of progress is dispersion. If workmen are wise, they will train no more children for mine or mill. Mechanics only minister to luxury they can, as a rule, never taste. Children should be trained for the field. Their eyes should be taught to look abroad. They should be familiarized with the literature of adventure, and fed with the inspiration of distant enterprise. No education is of any value to them which does not include that of the farm and soil and crops and climates. The steamship will carry them to lands of independence in ten days. I for one say to mechanics, Beg no more for employment, higgle and supplicate no more for hopeless increase of wages,—go away. The farmer does not want you, the manufacturer does not want you, the tradesman does not want you, the poor-law guardians do not want you,—go away. You have nothing to gain by violence, you ought not to seek anything from pity. Learn from the negro of the South, if you cannot learn from your own pride,—go away. Wait not around the shopkeeper's till for the dole of workhouse rates. Hang no more round the doors of the Poor-law Union,—go away. Be no recruits in the hateful wars of empire. Shed not your blood in carrying desolation and death among nations as honest and more unfortunate than yourselves. No terror or toil of the wilderness can equal the peril and shame of this,—go away. Let those who will "rectify frontiers," your duty is to "rectify the frontier" of poverty and dependence. Let those who have just employers honor them and continue in their service. Let all who can command adequate subsistence here remain and increase the honest renown and prosperity of their native land. But let the poor save a little capital at co-operative stores, and join the great fortunes of those nations where freedom and equality dwell, and where wealth awaits all who have fortitude, common-sense, courage, and industry. To all who by generous care of others endow emigrants with co-operative knowledge, and create for them co-operative facilities,—to them will belong the praise of advancing progress without conflict, of saving labor and capital from the ultimate strife of blood, and of insuring the prosperity of every honest interest, beyond the dreams of statesmanship.

May I inform your many readers who seek back numbers of the *Co-operative News*, which cannot be supplied, that these chapters, printed by the Co-operative Printing Society of Manchester, will shortly be published in a volume, by Messrs. T. H. Roberts & Co., of 42 Essex Street, Temple, London, with a double-page illustration of the Author being interviewed by Frank Leslie. Also there will be immediately published a handsome and complete edition at one dollar and fifty cents (6*s.* 3*d.*) by the great publishing firm, Messrs. Belford, Clarke & Co., of Chicago and Toronto, revised by my friend James Charlton, of Chicago. The following are the terms of the American preface to the volume:—

"The part of this book entitled 'Among the Americans' was written for the Manchester *Co-operative News*, for reasons stated in the previous preface. Messrs. Belford, Clarke & Co. do me the honor to reprint these chapters, together with the article I contributed to the *Nineteenth Century*, entitled 'A Stranger in America'; and they have generously and voluntarily agreed to give me a fair share of the profits that may accrue therefrom. As they are pleased to think the papers will interest the American people, among whom I spent happy months, I should feel indebted to them, had no advantage come to me thereby. I will not conceal that their honorable offer does increase my satisfaction; and I have to acknowledge that the New York *Tribune* and the *Index* of Boston, which have published passages from these chapters, have treated me in the same handsome manner."

John Bull, in his solid, bovine way, does make steady progress after his kind. But his dietary, consisting of precedents, is not very stimulating; and he takes a long time in chewing the cud of progress. Like the oxen of Cuyp, he stands meditating over the hedge of his verdant little island, looking as though he was going to think; but he is so long about it that the spectator never feels sure that he does it. If anybody in England proposes to do a new thing, everybody exclaims, like Lord Melbourne: "Can you not let it alone? If you do it, everybody will do it." But everybody does not do it. England is a country where nothing leads to anything, and anything leads to nothing.

Three centuries ago, the Reformation broke out, when it was predicted that everybody would come to have ideas of his own. A few new creeds flew into the air and alighted upon ledges in the old rocks of opinion, where they have nestled with unadventurous content; and the groves of thought have seldom since been enlivened by new brightness of plumage or cheered by varieties of song. The republican equality and the republican freedom of America, with their infinite incentives and fertility of aspirations, were to me as a land of new colors and new notes, where the minds of the people, like keyless watches, wind themselves up and always keep going. I should have been glad to live there for years, so as to write about it. As it is, I content myself with relating a few of the things which I noticed.

GEORGE JACOB HOLYOAKE.

THE eminent Jewish scholar, Dr. Jules Oppert, whose investigations have done so much to elucidate the history of the Ancient Assyrian race, which had many points of contact with his own, has, says the *Jewish Chronicle*, just been elected by the French Academy to one of the forty chairs of that assembly. The vacancy which is thus filled was created by the death of M. Mariette, the Egyptologist.

Digitized by Google

LESSONS
ON
The Origin and Growth of Christianity.

XVIII.

THE METHOD OF JESUS.

"The people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes."—MATT. *vii.*, 28, 29.

1. His Ethical Appeals.

In the GOLDEN RULE (*Matt. vii.*, 12) and the SERMON ON THE MOUNT (*Matt. v., vi., vii.*), the *ethical teaching* of JESUS finds its *highest illustration.* PERFECTION IN PRACTICAL RIGHTEOUSNESS is made the *end* and *object* of life. (*Matt. v.*, 48.) To *forgive injuries* and *return good for evil* is set forth as the duty of all men (*Matt. v.*, 43–47); and the *divine example* is held up, that all may understand and follow it. *Happiness* and *misery* are declared to depend upon the *character* and *actions* of men; and the teachers of religion are to be judged by their *practical works* rather than their *professions.* (*Matt. vii.*, 15–20.)

The *aphorisms* of JESUS are *direct, simple,* and *easily understood.* They are enforced with a *felicity in illustration,* a *gentle persuasiveness,* and *"sweet reasonableness,"* which are in strong contrast with the dry, metaphysical reasonings of the philosophers. He avoided the *hair-splitting logic* and appeal to *traditional technicalities,* peculiar to the professional JEWISH *teachers: "he taught as one having authority, and not as the Scribes."* Doubtless, an *impressive personal presence* and an *abounding sincerity*—manifesting itself always in his ethical appeals, gave them *additional weight* with his hearers.

NOTE A.—"SWEET REASONABLENESS": (See MATTHEW ARNOLD'S *Essays.*) Does this seem *inconsistent* with his stern and caustic *denunciation* of the SCRIBES and PHARISEES? Yet do we not find both these characteristics *combined* in other strong natures?—*e.g.*, in *noted reformers* like LUTHER, THEODORE PARKER, and WM. LLOYD GARRISON, whom some one styled *"the most Christ-like man in* AMERICA."

NOTE B.—PROF. F. W. NEWMAN and other writers have called attention to the fact that the ethical appeals of JESUS are almost always enforced by *promises of reward* to the *obedient* and *threats of punishment* to the *disobedient.* (See *Matt. v.*, 3–12, 20, 22, 30, 44, 45; *vi.*, 4, 6, 15, 18; *Mark ix.*, 41; *x.*, 29, 30; *Luke x.*, 28; *xiii.*, 23–30, etc.) Even the GOLDEN RULE and the command to love one's neighbor *"as one's self"* are alleged to be based on *self-interest.* These writers claim that the *highest moral appeals* would *entirely discard self-interest* as a motive for action.

ALTRUISM and EGOISM: What do these words mean? Is the highest morality *wholly altruistic?* How may *extreme altruism* defeat its *own end,* the desire to benefit others? Does not a proper care of *self,* of one's *health, life,* and *ability to labor,* lie at the foundation of all our usefulness? Yet is there not *great danger* that *selfishness* will become an *end* instead of a *means?* Is not the *complete self-sacrifice* of JESUS, culminating in his *martyrdom,* the source of much of the *reverence* in which he is now held? *"The blood of the martyrs is the seed of the Church."* Can you tell something about the early CHRISTIAN *martyrs?* Have *other religions,* too, had their martyrs? What do you know of the history of SERVETUS, GIORDANO BRUNO, and JOHN BROWN?

NOTE C.—THE TRUE FOUNDATION OF MORALS: Is it the *Ten Commandments* or the *teachings of* JESUS, the *"Thus saith the* LORD" of any alleged written or spoken REVELATION? Or is not MORALITY founded rather in the *accumulated experience of the race?* CONSCIENCE: Does it tell you what is *right* or *wrong?* If not, what is its office? Why do people *differ* as to what is right?

INTUITIONALISM or UTILITARIANISM: Which of these theories of the *origin of moral ideas* do you accept? What do you know of the TRANSCENDENTAL PHILOSOPHY, and the QUAKER doctrine of the *"Inner Light"?* How has the moral sentiment *developed* among men? Do *animals* possess any sense of right and wrong? How does the philosophy of EVOLUTION modify and correct the *Intuitional* and *Utilitarian* theories? (See HERBERT SPENCER'S *"Data of Ethics."*)

2. Non-Resistance.

JESUS taught the doctrine of *meekness* and *submission* under persecution, and *absolute non-resistance* of the external evils of *society* and *government.* (*Matt. v.*, 4, 9, 38–42.) He *discountenanced* all physical conflict with the *foreign oppressors* of the JEWS, and *submitted* without forcible opposition to *arrest, imprisonment,* and *death,* at the hands of his enemies.

This teaching and example of JESUS cannot, however, be correctly understood, *except as it stands related to his belief in the speedy coming of the* MESSIANIC KINGDOM. During the *brief period* preceding that anticipated event, he thought it better to *endure patiently,* and *suffer persecution,* rather than *foment insurrection* and resist his persecutors with *physical force.*

NOTE.—NON-RESISTANCE: What CHRISTIAN sects profess this doctrine and regard it as a *universal obligation?* What do the FRIENDS or QUAKERS believe concerning *non-resistance* and the taking of *oaths?* Why have the vast majority of CHRISTIANS practically *ignored* this teaching of JESUS? How did the GARRISONIAN ABOLITIONISTS propose to destroy slavery? Why was not their method *practicable* and *successful?* (Read to the class WHITTIER'S *"Hymn for the Celebration of Emancipation."*)

3. Education.

JESUS *nowhere recommends* EDUCATION, or the *systematic training* of the MIND. His doctrine of the *virtue of improvidence,* and the impiety of *"taking thought for the morrow,"* are *inconsistent* with a recognition of the necessity for *mental culture* and *literary* and *scientific attainments.* This *defect* in his system, however, should also be referred to the influence of his *erroneous belief* in the *speedy coming of the* KINGDOM OF GOD, in which it was thought that man would receive all necessary knowledge *spontaneously,* and *without intellectual effort.* Had he not believed that this great change was *soon to take place,* his teaching in many particulars might have been *essentially different.*

NOTE.—Show how the limitations of these *erroneous beliefs* upon the thought and teaching of JESUS operated, after he was *deified* and regarded as the *teacher of infallible truth,* to discourage FREEDOM OF THOUGHT and the pursuit of *classical, philosophical,* and *scientific* studies. How was this influence felt during the *early* and *middle ages* of the CHRISTIAN *Church?* How does it affect the CATHOLIC *Church* to-day? What is the *"Index Expurgatorius"?* How did the FRIENDS or QUAKERS formerly regard *education?* Are they now *outgrowing* this early belief? What is your ideal of a COMPLETE MANHOOD?

4. The Forgiveness of Sins.

The doctrine of the *divine forgiveness* and *remission of sins* is a natural accompaniment of the *arbitrary system of morality,* based upon alleged *revealed commandments* of DEITY. This doctrine was *generally accepted* by the JEWS, before the time of JESUS. (See *Ex. xxxii.*, 32; *Ps. lxxviii.*, 38; *xcix.*, 8; *ciii.*, 3; *Jer. xxxi.*, 34; *Isa. xxxiii.*, 34; *Dan. ix.*, 9, etc.)

JESUS apparently *adopted* this *current* JEWISH *belief,* and taught, in addition, that the power of forgiving sins *was committed* by the FATHER to the MESSIAH, or "SON OF MAN." (*Mark iii.*, 29; *Matt. xii.*, 31, 32; *ix.*, 2, 6, etc.) He also declared it necessary to *forgive others,* before the HEAVENLY FATHER'S forgiveness could be obtained. (*Matt. vi.*, 12, 14, 15; *Luke vi.*, 37; *xvii.*, 3, 4.) According to the *third Gospel,* while suffering the agonies of crucifixion he prayed that his enemies might be forgiven.—(*Luke xxiii.*, 34.)

NOTE.—REMISSION OF SINS; ATONEMENT: The idea of *divine forgiveness* was understood to include a remission of the *penalty* of sin. In a *correct theory* of MORALS, and *in fact,* however, the penalty is seen to be *inseparable from the act. Sin* is the *violation of the* MORAL LAW, and its *punishment* follows as certainly as the penalty for violating a *law of Nature.* Is there *any escape* from this effect, save through *ceasing to do evil?* Even then will not the influence of past misdeeds *still remain?* But may not a HIGHER MANHOOD finally result from the *conflict with evil,* and the *exercise of manly virtue* in overcoming it, thus justifying the *universal order of Nature?*

THE ATONEMENT: How did this doctrine grow out of *older* JEWISH *beliefs?* Is it *consistent* with a *rational view* of morals? What has been the *effect* of this doctrine on the *lives* of CHRISTIAN *believers?*

General Questions.

1. What was the *substance* of JESUS' *ethical teaching?* 2. What did he declare to be the *end* and *object* of life? 3. How was this end to be attained? 4. Are *promises of reward* and *threats of punishment* consistent with the *highest moral appeals?* 5. What was JESUS' doctrine of *non-resistance?* 6. How can we *correctly understand* this doctrine? 7. How did he regard *education* and *intellectual culture?* 8. Why did he attach *no importance* to *study* and *mental discipline?* 9. What was the JEWISH doctrine of the *forgiveness of sins?* 10. How did JESUS regard this current belief? 11. What did he teach concerning the *forgiveness of others?* 12. What is meant by the *"remission of sins"?*

To the Teacher.

Concerning the basis of Morals, read HERBERT SPENCER'S *Data of Ethics,* Rev. M. J. SAVAGE'S *Morals of Evolution,* JOHN STUART MILLS'S *"Utilitarianism,"* the introduction to LECKY'S *European Morals,* Professor EVERETT'S discourse on *The New Morality,* Rev. JOHN WHITE CHADWICK'S sermon "Concerning Morals," in *The Faith of Reason,* and Sections 67–73 of the chapter entitled "What is our Rule of Life?" in STRAUSS' *The Old Faith and the New.* Read also O. B. FROTHINGHAM'S *Cradle of the Christ,* and MATTHEW ARNOLD'S *Literature and Dogma,* and *God and the Bible*

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

DR. SPARK, the Leeds organist, has received threatening letters to the effect that harm will come to him for playing the Russian Hymn at the last Town Hall concert.

THE members of the Edinburgh Philosophical Institution have unanimously agreed to fill the vacancy in the presidentship caused by Mr. Carlyle's death by the election of Mr. Gladstone.

THE Earl of Dunraven has come to a satisfactory settlement with his tenants as to the rents on his estate. A complete revaluation is to take place, one arbitrator to be appointed by the tenants and another by the landlord, with power to the arbitrators to call in an umpire in case of a difference.

SIR JOHN LUBBOCK, M.P., presided at the annual gathering of the Inter-Collegiate Debating Society at University College, London. The subject before the meeting was woman suffrage. A number of ladies joined in the discussion, and one of them opposed the demand of other members of her sex for political rights. A motion declaring that the extension of the political rights now enjoyed by men to women was not desirable was affirmed by a majority.

AN exciting scene occurred during mass lately in the Parsonstown, Ireland, Roman Catholic Chapel. The officiating priest was referring to the doings of the Land League and other local occurrences, when an officer in command of the troops from Birr garrison stood up, and in loud tones ordered his men to withdraw. Indescribable confusion followed, women fainted, and a general rush was made for the doors. The soldiers obeyed their commander, and were marched off to the barracks, followed by an immense crowd, hooting and groaning.

ON Saturday, the current issue of the *Freiheit,* the organ of the Social Democrats in London, appeared with a wide red border round the front page. The first article is headed, in large capitals, "At Last!" and begins thus: "Triumph! Triumph! The word of the poet has been fulfilled. One of the most abominable tyrants of Europe, who has long been appointed for destruction, and who, knowing this, had in his wild vengeance doomed untold heroes and heroines of the Russian people to death or imprisonment,—the Emperor of Russia is no more." A similar strain of fierce exultation runs through the remainder of the paper. A paragraph in the same journal, referring to the Mansion House outrage, speaks of the package of gunpowder as having been placed there by an unknown hand, the word "unknown" being significantly placed between inverted commas.—*Weekly Despatch, March* 27.

M. GAMBETTA presided on Sunday at the general meeting of the Union of Commerce, one of the largest philanthropic societies in France. The meeting was held at the Trocadéro, and more than eight thousand persons were present. M. Gambetta advocated a system of life insurance by the State, and added: "You know that I am not a partisan of chimeras. I have been, and shall always be, opposed to those unhealthy and impracticable theories that would bring everybody down to the same level, and that are always fraught with perils to the working classes. But that is not

Digitized by Google

the reason why I should not approve of the solution of the great social problems that may be realized by the State; for the State is the real collectivity,—the State is everybody, it is the country,—that is why the State is above the dangers of dictatorship. Universal suffrage shelters it from all perilous adventures." There ought not, he said, to be a duel between labor and capital. Those two forces ought to be united, and work together for the development and prosperity of France. The speech was rapturously applauded throughout, and on leaving the hall the President of the Chamber was cheered outside by a large crowd, who followed his carriage, crying, "Vive Gambetta!" —*Pall Mall Budget, March* 25.

SOCIALISTS IN LONDON.—On Tuesday night there was a general meeting of delegates from various democratic associations at the Socialist Democratic Club, Soho. The meeting was called for the purpose of considering the best means of promulgating the views of the society, and also for obtaining funds for the defence of Herr Most at his forthcoming examination. It was arranged to hold an open-air meeting at Peckham on Sunday afternoon next at three o'clock, under the auspices of the general committee; and it was also resolved to issue an appeal to the Socialists of all nationalities for support, in the form of the following circular: "*Freiheit* Defence Committee office, 6 Rose Street, Soho. On Monday, March 29, the plant, documents, and funds of the *Freiheit* company were seized by the police, and Herr Most, the editor of the *Freiheit*, was arrested. The workmen, who are also shareholders, upon protesting against the seizure, were forcibly ejected from the premises. Without entering into the question as to whether the article for publishing which Herr Most is prosecuted is defensible or not, we wish to point out that, although Royalist and Imperialist refugees who have found shelter in England have incited to bloodshed in order to regain their power, their right of asylum has never been attacked by the government. In defending Herr Most, we defend the right of asylum; and being, moreover, morally certain that this arbitrary and illegal seizure and arrest have been undertaken at the instigation of a foreign power, we appeal to all friends of freedom to assist us in resisting this attempt to Russianize English institutions. All communications will be considered as confidential, unless permission is given to treat them otherwise." A telegram has been received from the labor section of the Socialists in New York, calling on the English section to "resist this shameful tyranny. Assistance is already secured, and money would be sent through the International Bank."—*Lloyd's Weekly, April* 10.

JESTINGS.

A POOR darkey was in despair at the immorality of the world. He said: "Moses cut all de commandments wid a chisel in stone; but he broke 'em all before he got down de hill. Den, when he cut a new set, de chillun of Isr'l broke 'em all agin."

THE story is told that some one once asked the late Dr. S. H. Cox, whose wit was irrepressible, how it happened that out of his large family half had left the Presbyterian Church. "Oh!" he replied, "it is a case of the virgins of Scripture,—five were wise and five were Episcopalians."

AMANTIUM IRÆ.—*Angry Wife of his Bosom:* "I wish I was dead and cremated, and my ashes put in an urn on your dressing-table, and then perhaps you'd be s-s-sorry." *Facetious Monster* (a member, we regret to say, of the stock-exchange): "My dear, that wouldn't *end the family jars:* it would only begin them."

A MUSCULAR and energetic negro revivalist is at work in Little Rock. "I sees a good many ole tuffs in dis house," he said, in one of his meetings, "an' I wants 'em to come up to de mourner's bench right now. Dey's got ter come. De Lord doan say I wish you would do anything, but says you's got to do it. Firmness is religion. De rock of ages is made outen flint. Mr. Johnson," said the preacher, addressing a sinner, "come up an' put yer head on dis bench. I'se played kyards wid yer, but you's got ter reform. Come on, I tells you. Is yer comin?" "No, I isn't," said Mr. Johnson. "Den I'll fetch yer. You'se been standin' off de preachers long 'nough." The preacher left the pulpit, advanced to where Mr. Johnson was standing, and caught him by the collar. The two men began struggling, and confusion prevailed; but Mr. Johnson was dragged to the bench.

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

SPECIAL DONATIONS

TO THE FREE RELIGIOUS ASSOCIATION, FOR THE CONTINUED PUBLICATION OF THE FREE RELIGIOUS INDEX.

Paid.

Amount acknowledged up to March 1	$2028.75
CHAS. H. PIERCE, *New Bedford* (10th assess.)	10.00
S. G. MORGAN, " " one year of pledge	25.00
ARTHUR M. LEE, *New York*	20.00
THOS. DAVIS, *Indianapolis, Ind.* (10th assess.	10.00
J. D. FROST, *Providence, R.I.* (10th assess.)	10.00
R. B. STONE, *Bradford, Pa.*, one year of pledge	10.00
A. B. CHACE, *Valley Falls, R.I.*	7.00

Pledges.

F. W. CHRISTERN, *New York*, annually for 5 years	25.00
R. B. STONE, *Bradford, Pa.*, annually for 5 years	10.00
S. G. MORGAN, *New Bedford*, annually for 4 years	25.00
SAMUEL L. HILL, *Florence*, annually for 4 years	100.00
JOHN L. WHITING, *Boston*	50 00
M. B. GREENSFELDER, *St. Louis, Mo.* (yearly)	25.00
CLARA M. ROTCH, *New Bedford*, annually for 4 years	50.00
Miss EMMA D. IRESON, *Lynn, Mass.*, annually for 3 years	5.00
JAMES EDDY, *Providence*, annually	50.00
THOMAS DAVIS, *Indianapolis, Ind.* (10th assess't)	10.00
J. W. BOYD, *Jelloway, Ohio*, annually for 5 years	10.00
ROBERT DAVIS, *Lunenburg, Mass* (annually)	10.00
J. S. JOHNSON, *Almont, Mich.*, annually for 5 years	10.00

WILLIAM J. POTTER, *Secretary F.R.A.*

METROPOLE
INSURANCE COMPANY,
OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,
No. 20 Kilby Street,
BOSTON, MASS.
JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, ESQ.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, ESQ.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, ESQ.,
President Atlas National Bank, and President South Boston Iron Company.

JUST READY.
A NEW VOLUME BY MR. SAVAGE.
Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, BOSTON.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.50
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

Gleanings in the Field of Art.

By EDNAH D. CHENEY.

CLOTH. $2.50.

"A fine æsthetic taste, combined with a deep and feeling appreciation of the motives that create and the impulses that guide all efforts, ultimately, to the true, the beautiful, and the good, has given to the public in this new volume a book in which charitable criticism, liberal and comprehensive thought, and wise suggestions predominate."—Banner of Light.

"The novices will find this book an excellent guide to the rich fields of artistic love; and the well-read, travelled artist will be delighted as he revives a thousand pleasant memories and catches fresh glimpses of old pictures from new points of view."—*Cincinnati Journal and Messenger.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers,
41 Franklin Street, Boston.

INGERSOLL'S LECTURES!

MISTAKES OF MOSES.....10c.
SKULLS.....10
GHOSTS.....10
HELL.....10
LIBERTY OF MAN, WOMAN, AND CHILD.10
GODS.....10
INTELLECTUAL DEVELOPMENT.....10
HUMAN RIGHTS.....10
HEREAFTER.....10
TOM PAINE.....10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $3 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address **PHILIP V. KING, Publisher, 121 Monroe St., Chicago.** *Agents Wanted Everywhere.*

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.
F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss.—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK & PIPER,

COUNSELLORS AT LAW

48 Congress St., Boston.

GEO. W. PARK.

Cornell UnivLib 21870 F

INDE

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 *cents;* 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 *copies,* 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents; 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers.

Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

RADICAL DISCOURSES.

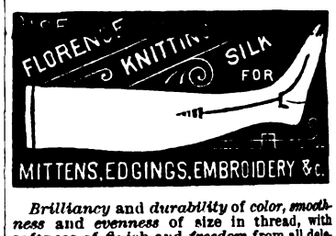
1. America's Debt to Thomas Paine.
2. False and True Prayer.
3. The Brute God of the Old Testament.
4. The Religion of To-day.
5. False Teachings of the Christian Church.
6. The Workingman's Religion.
7. The Christian Tragedy at Pocasset.
8. Free Religion; or, The Religious Demands of To-day.
9. The Teachings of Free Religion.
10. Do You Love Jesus?
11. Atonement.
12. The Bible: How shall we read it?
13. Revivals.
14. Who are Christians?
15. The Moral Life.
16. Is Liberalism Moral?
17. If a Man Die, Shall he Live Again?
18. The Resurrection of Jesus Not Proved.
19. The New Testament in the Old.
20. The Beliefs of the Unbelievers.
21. A Holy Superstition.
22. Temperance and the Bible.
23. Common-Sense on a Tour through the Bible. Nos. 1, 2, 3, 4, 5.

The above discourses may be had at 5 cts. each, or the entire set for one dollar, by addressing L. K. WASHBURN,
22 Sachem Street, Lynn, Mass.

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!



Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 593.
VOL. I., NEW SERIES.—NO. 45.

BOSTON, MASS., THURSDAY, MAY 5, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE divine word is made for those who love and for those who hate it: it gives life to the righteous and it gives death to the unjust.—*Ancient Egyptian.*

THERE are treasures laid up in the heart,—treasures of charity, piety, temperance, and soberness. These treasures a man takes with him beyond death, when he leaves this world.—*Buddhist.*

FATHER of the gods, give us all good, whether we ask it of thee or not; and avert from us all evil, though we do not pray thee to do so. And, O all ye gods, grant me to be beautiful in soul. May all that I possess of outward things be in harmony with those within. Teach me to think wisdom the only riches, and give me only so much wealth as a good and holy man could manage and enjoy.—*Socrates.*

WISDOM is glorious, and never fadeth away; yea, she is easily seen of them that love her, and found of such as seek her. . . . And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; and incorruption maketh us near unto God.—*Apocryphal Old Testament.*

THE kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. . . . Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.—*New Testament.*

ON parent knees, a naked, new-born child,
Weeping thou sat'st, while all around thee smiled:
So live that, sinking in thy long last sleep,
Thou then may'st smile, while all around thee weep.
—*Arabic.*

MAN is degraded, low, an outcast, open to the cruel shafts of sarcasm, his bleeding heart fair mark for jest and scoffing. Poor is his virtue; a fair pretence, pierced through by gaping wounds, betraying the rotten selfishness beneath. So let it be. Yet stay, O scorner, till the true man be seen. Crushed beneath his enemy, striving vainly with a foe that is himself, bearing death unknown within, and seeking helplessly the secret of his misery everywhere but there, speak not rash words of him. Let death have reverence. Rather, let life that strives with death and overcomes, the kindling powers that shall know no quenching, the battling light and darkness, the war of heaven with hell, receive the homage of an awful joy.—*James Hinton.*

TO SHED upon men an intellectual light, to elevate them by force of thought, is the noblest of all missions. Honor to the idealists, whether philosophers or poets. They have improved us by mingling with our daily pursuits great and transcendent conceptions. They have thrown around our sensual life the grandeur of a better, and drawn us up from contacts with the temporal and the selfish to communion with beauty and truth and goodness. They do a great part of the work that is done. There must be ideas before action. The whole natural world is but the embodiment of ideas. The spade in the laborer's hand, the ploughshare in the furrow, was once an idea. Once the steamship was only an airy, bodiless thing, sailing through seas of thought in Fulton's mind. The idealist dies; but his conception lives in physical agencies that change the face of nature, in moral movements that bless and advance humanity.—*E. H. Chapin.*

CURRENT TOPICS.

IT is to be hoped that Dr. Hammond, before he settles down from his mesmeric experiments to a scientific theory, will find a better word for it than "sygziznoscism."

THE full text of Mr. Gladstone's Land Bill for Ireland has now reached this side of the Atlantic; but the substance of it appears to have been correctly cabled, as stated in our columns April 14. The bill is very long and elaborately prepared.

THE *Free Lance*, a very sensible and well-printed paper published in Brownsville, Pa., says that "the gist of all philosophy lies in taking things as they come, and making the most of them. What is, *is;* and it is one's own fault if he does not make it equally true that what is, is best."

THE citizens of New York are still discussing their dirty streets, but haven't found out yet how to clean them. Meantime, sickness has extensively prevailed as the natural retribution of the sanitary laws that have been transgressed. Professor Adler has been one of the victims of the poisoned atmosphere, but at last accounts was out again. The retribution strikes the innocent and the guilty alike to make the great atonement for violated law.

MR. B. F. UNDERWOOD and Mr. W. H. Burr have been engaged in a lengthy debate in the *Seymour Times*, Indiana, on the authorship of the *Letters of Junius*. Mr. Burr, with a good deal of ingenuity, has attempted to maintain the very improbable thesis that Thomas Paine was the real "Junius." This Mr. Underwood has denied, and, having the better side of the question, also seems to us to have got the better of the argument. In his last letter, Mr. Underwood brings an array of living literary authorities against the hypothesis that Paine was "Junius," and generally agreeing with the now almost conceded judgment that Sir Philip Francis was the man who started the literary conundrum of the century.

THE *Harvard Register* is to die in glory. Its last number will appear in May, and will be triple the size of the ordinary numbers. Into it will be crowded most of the matter and illustrations that have been accumulated for several successive issues. It will have biographical sketches with portraits of Ralph Waldo Emerson, Oliver Wendell Holmes, Prof. Francis Bowen, Rev. Dr. Edward A. Washburn, and Secretary of War, Robert Todd Lincoln: also historical and descriptive sketches, accompanied by *views*, of Massachusetts Hall, Dane Hall, the Law School, Phillips Andover Academy, "Elmwood" (the home of Lowell), the Old Burial Ground between the First Parish and Christ Churches, and Matthews Hall; and, besides a large variety of university news and graduate items, an exceptionally good collection of articles by such writers as Prof. Ezra Abbot, Prof. J. D. Whitney, Dr. A. P. Peabody, Dr. George E. Ellis, Prof. N. S. Shaler, Prof. George L. Goodale, Prof. John Trowbridge, Dr. George Z. Gray, Prof. Grenville Stanley Hall, John Fiske, Arthur Gilman, and others of like distinction. The number will have not less than one hundred pages, and will be sold at fifty cents a copy.

IT is announced, apparently on good authority, that Mr. F. B. Sanborn, to whom Mrs. Theodore Parker bequeathed all Mr. Parker's manuscripts and the copyrights of his printed volumes, will soon have published a new and complete edition of Theodore Parker's works, to which may be added a volume of sermons and lectures not heretofore given to the public; also that Mr. Sanborn has already nearly prepared a biography of Parker, which will soon be in print. Both of these announcements will be welcomed by many people. A complete edition of Parker's works has been a long-standing want. And when it comes, we believe that the sale of it will dispel the impression that has got considerable prevalence that Parker is outgrown. There are some men who are never outgrown, and Theodore Parker is one of them. Though some of his theological opinions are already obsolete, his attitude for human rights is a perennial example. In spite, too, of Mr. Weiss's and Mr. Frothingham's biographies of him, there is room for another, one in cheaper form and more adapted to the plain people who used to be such eager readers and hearers of Parker himself. We hope that Mr. Sanborn's *Life* may aim to supply this need.

THE *Religious Evolutionist* is the name of a new monthly magazine of twenty-eight moderate sized pages, "devoted to a scientific and practical religion," and published in Topeka, Kansas. Its editor and publisher is S. W. Davis. Its tone is intellectually manly and morally healthful. It defines religion as "the special endeavor to attain perfection and happiness"; in other words, as "the soul's aspiration to righteousness, which is the aggregate of those actions that culminate in perfection and absolute happiness." Of its aim, it says, "Though the *Evolutionist* will be unsparingly iconoclastic, it will not be wholly so, nor will it be chiefly so; but its *leading feature* will be the dissemination of religious doctrines based upon scientific principles, which, when carried into practice seven days in the week, will constitute *a new religion*, worthy of supplanting not only the Oriental and ancient religions, but also the modern systems, including both Catholic and Protestant Christianity." We welcome it to the side of the *Free Religious Index* in the following resolve, though there will be no money in it: "For no consideration will the *Evolutionist* be defaced by objectionable advertisements of any kind. This excludes from its pages advertisements of alcoholic drinks, tobacco, quack medicines, obscene 'specialists,' and lotteries whether in saloons or church fairs." The price of the *Evolutionist* is $1.00 a year.

Digitized by Google

For the *Free Religious Index.*

THE ASCENT OF LIFE.

A Discourse delivered at New Bedford, Oct. 17, 1880.

BY WM. J. POTTER.

I have recently spoken of Divine Power as manifested in and through human power, or man as his own providence and savior. But behind this theme lies the question of the original *nexus*, or mode not so much of communication as of vital junction, between what we call the human and what we call the divine. How has Divine Power become human power? This is a question that at first sight seems too metaphysical to promise anything profitable for pulpit treatment. And yet it is a question which the old systems of theology have lifted, in their way, into a place of such chief and central interest that the new and liberal faith can hardly pass it by unnoticed. It is a theme, too, in spite of its unpromising aspect, which has a practical side; which touches human life at many points of immediate interest, and unfolds into numerous applications to daily conduct. It may be said, indeed, that all true thought, sooner or later, is practical.

The theme, to be sure, seems an audacious one. But then the very possession of the faculty of thought begets audacity. Science, even though it be cabled to the bed-rock of facts, is audacious. That great mathematician, who has just been carried to his honored grave in Cambridge, Professor Benjamin Peirce, was the most audacious of men in his domain, so much so that the honorable Edward Everett was once so greatly alarmed for the honor of American science by a certain announced discovery of his in the Academy of Sciences that he (Mr. Everett), who presided on the occasion, expressed his hope that the announcement would not be made public, since the alleged discovery was too improbable for belief. "Yes," replied the mathematician, "but it would be still more strange if there were an error in my calculations." Yet it was an audacious confidence which time fully vindicated. So, on this theme, the audacity, if any there be, of the new faith, is not that of the old theological *a priori* speculations, which soared wholly away from the earth into the skies, and professed to return with something like a phrenological chart of the mind and purpose of the Infinite God; but it is that bold courage which keeps along the roadway of science, confiding in the human faculties that have the power to make the journey and in the purport of the facts discovered along the wayside.

On this question of the original communication of Divine Power to mankind, or to the finite universe in general, the old theologies, of course, have all brought into requisition their theories of supernaturalism. The myth of creation in the first chapters of Genesis is as good an illustration of them as any that can be found. The creating power is represented as a great artificer, a supreme master-builder, who says, Let this and that be shaped thus and so, and it is done at his command. So the earth and the heavens come forth by a certain definite series of outward mechanical actions, and then the laws of their being for continuing them in existence are impressed upon them by external commandment. Man is brought into being in the same way. First, his body is created out of the dust of the earth, as a sculptor fashions a statue out of clay; but it is a dead body precisely as is the sculptor's statue of clay. And then the Almighty breathes into its nostrils, as a human sculptor cannot, "the breath of life," and this statue of dust becomes "a living soul." And to such extreme literalness has this old mythical account of creation been carried and is still carried that within the present year a lecture has been delivered in this city, on the problem of creation, by a clergyman, who said that Adam and Eve were doubtless created in the full maturity of their powers, probably of about the age of thirty years.

Now, the central idea in all these theological theories and the one reason for which I name them is that *life descends by supernatural process into the finite, into man with the rest of the finite material world, from a supreme original creator or giver.* And this idea of the supernatural descent of life has pervaded these theologies throughout, determining not only their doctrinal theories, but their ecclesiastical and devotional practices. The old Greek oracles were delivered by priestesses who were believed to be ecstatically possessed and illuminated by a spirit not their own, but descending from the abode of the gods. The ancient hermits and saints, both heathen and Christian, believed that, if they could starve and otherwise abuse their bodies to a sufficient degree of tenuity, the Holy Ghost would descend to enter and dwell and rule within them. On the day of Pentecost, according to the New Testament story, the primitive disciples of Jesus, as they were gathered in one place, heard suddenly a sound, as of a rushing mighty wind, *from heaven*, and immediately they felt themselves filled with this spirit from above, and spoke, not as their own reason or feelings dictated, but as this foreign spirit gave them utterance, even though they spoke in tongues unintelligible to their hearers. In the trance of the revival meeting, "the slaying-power," as it is termed, slays and removes the human spirit, the actual possessor of the body hitherto, and lets in the spirit of the Lord. Mr. Moody and his Christian brethren, in his Northfield conference the other day, waited and groaned and sobbed for hours on their knees, and even prostrate on their faces, that they might receive the "enduement from on high." So all through religious history, and especially in Christian history, we find this idea extensively prevailing,—that man's true life is *to descend* upon him supernaturally, and is in no wise to be looked for in the native energy and growth of his natural faculties. As the true life, the life of soul and thought and conscience, is believed to have descended into man originally from the heavens, but to have been lost by man's disobedience, so the restoration of the true life must be looked for, it is alleged, in the same way. We see, then, at once that the subject is not by any means purely metaphysical, but opens speedily upon the most momentous practical questions. Does the "enduement from on high," as Mr. Moody, in his quaint, obsolete style calls it, come by strong, healthy, stalwart men crouching for hours of a summer morning on their knees or grovelling on their faces, sobbing themselves into some effeminacy of hysterical emotion; or does it come by these same men honestly and energetically putting their natural faculties, in the heat and labor of the day, to the solid tasks of life?

Against this central idea of the old theologies, that life originally came, and that the true life still comes, into man by *supernatural descent*, I would put the counter-doctrine that the genuine human life has always come and still comes by *natural ascent*. As there was no supernatural descent of life at the beginning, so there was no unnatural fall; and so, again, no requisition for a supernatural restoration. But the great process of life, so far as we can trace it, has always been by ascent. Instead of a fall, with its calamitous consequences, the human race has slowly climbed from the rude animal beginnings where primeval investigation first finds it to the heights of intelligence and culture and moral power it now occupies. There have been *falls*, but no "fall"; individual failures enough, with their inevitable temporary evil consequences; even lapses of nations, here and there, in the great historic movement of the race. But, after every such retrograde, there has come out of the native vigor at the heart of the race itself a reactionary force that has lifted the grand movement of the whole to the upward grade again, and held it firmly on the track of progress.

But whence this "native vigor at the heart of the race"? This is a question that takes us at once to the heart of the subject. Proceeding backward by the path which science has now trodden for us, not merely through the periods of human history, but back of human history through the primeval ages when this earth and things upon it were getting ready for man, we reach a time when existence appears in its simplest elements,—an amorphous mass of plastic matter, a mere "fire-mist" it has sometimes been named, *in motion* as if by an inward impulse of its own. Whence this elemental seed-material of things science gives us no clew. That it could have sprung from nothing the very nature of our minds forbids us to believe. That it should have existed from a beginningless eternity, or should have been willed into existence by a previously eternally existing being of pure mentality without any material form of manifestation,—these are alternative propositions, either of which we may accept according to some individual tendency of imagination, but neither of which science helps us as yet one step toward accepting. For my own part, I do not profess to go behind this point to the positive acceptance of either alternative, although I know by the laws of thought that one of them, or something corresponding to it, must be true. But I am content to stop where science leaves me. *At that point*, I find ample germical capacity for all that has unfolded both as divine and human, and as mind and matter, in the whole after universe. For at that point, in that shapeless, chaotic mass, with its inward moving energy, I find the two elements that everywhere appear as constituent parts of the universe, mind and matter. In the shapeless mass itself, I find the seed-germ of all the organic material world; and in the inward energy, already at that far-off primeval point beginning to shape the shapeless mass into some kind of form and meaning, I find the seed-germ of all organizing power, of all natural law, of all mental energy and thought. In other words, I find at that very beginning of things, to which science takes us, the element of intelligence present. In that inward energy which is already at its shaping tasks, and which I soon see to be shaping to a purpose and which ere long discloses in the purpose a moral aim,—in that inward energy I find the creative spirit and all the warrant my logic requires for the name of Deity. But even thus early, when we study the very first manifestations of existence, we find the creative spirit and power involved in the very nature of things,—already there *in the things*, and not descending from any external sphere upon them after they have come into existence; there as the very sustaining and directing energy of them. And from that point on, as we trace, by the pathway which science lights for us, the great process through the æons and the centuries of the world's unfoldment, we note the natural ascent of this life power into finer and more complicated organic forms, into successive genera and species, through all the realms of vegetable and animal existence, until the process culminates in the being of man. Into whatever mystery it opens backward from that point, we may from that point clearly trace the creative power onward and upward, though mysteries may still attend its operations, within the realm of natural phenomena and law, and to results ever more and more fraught with intelligent and moral meanings.

In this process of world-evolution there are three marked stages where the process appears temporarily to culminate in a form of existence that remains itself stable, though from it the movement ascends again to some richer form. First is the stage of unconscious, organic, but lifeless *Law*,—the stage of earths and minerals and gases, of moving and interacting and combining atoms,—the stage of physical forces and affinities, of heat propulsions and retractions. At this stage, the primitive inward energy has become a mighty instrumentality, with the most stupendous results. The foundations of worlds and systems of worlds are laid. Suns and planets are taking their places in the galaxies of space. Gases are concentrating to fluids and fluids into solids, and solids again are being ground into dust for the coming soil for the coming life. But as yet there is no life. It is the age of bare Law.

But somewhere in the line, when the conditions are ripe for it, life appears. Taking our earth as an illustration, the sun reaches down the warm fingers of its rays and coaxes from the dust which has been spread over the cooled rocks a new species of organic existence,—namely, vital and growing things; existences in which Law has become vital force assimilating and absorbing foreign aliment to individual uses, and determining the resulting growth to a certain definite form in each case. This is the stage of *Vitality*,—a long and varied stage, with many subdivisions, including the two great subdivisions of vegetable and brute animal life.

After a long series of ages, the conditions ripened for a new stage in the upward process, when vitality rises into *Personality*, and man appears. It may be difficult to tell just when and where he appears, so nicely and closely graded are the stages of life anterior to him. And, when he first appears, the new characteristic that makes him man, that of personality, is weak; and he is still largely under the control of the mere physical and vital forces that rule in the orders of existence below him. But, when man clearly appears, then it becomes evident that a new force is on the stage of existence,—a being in whom blind Law has blossomed into conscious intelligence, and Vitality has risen to be not merely a process of physical, but of moral and mental life. A person is a being

Digitized by Google

in whom physical law and vitality are subordinated to moral intelligence.

Now, these three conspicuously marked stages in the process of evolution include the whole cycle of existences or things known to man. Law, Vitality, Personality,—they mark the gradual ascent of the life power. And nowhere in the line does science permit us to look for the descent of any life-giving or force-giving power from without. After once leaving that first point of departure to which science takes us, all is included in the channel of sequences which flow from that primal inward energy that we found at that point. To this steady, onward flow of creative and productive energy there is no "without." It carries the universe in its bosom, or rather it is itself the unfolding, growing universe. Law, Vitality, and Personality are the trinity of science. They denote the stages in the ascending manifestations of the creative energy as it produces the world, both of matter and mind.

Science does not, I say, permit us to look for any supernatural descent of life into this process of world evolution. Yet science does not explain, nor profess to explain, all the secrets of the procedure. Just as there was an unexplained mystery at that first point of departure, beyond which science could not take us,—namely, the unanswered question, Whence the germinal matter with its inward energy in which the evolution process starts?—so, all through the process, an element of mystery, an unsolved and apparently insoluble problem, remains. Science may fathom and interpret all the varying and orderly manifestations and metamorphoses in the process; but what is the secret of the sustaining and vitalizing energy that comes down from that primal point of departure, science has no means of knowing, and cannot know until she can go behind the veil that there hangs before her searching eyes, to conceive one of two equally unfathomable things,—a beginningless world of matter and of material force or a beginningless being of pure mind. What is *Law* itself, the great word of science? It is simply the registered sequences in the action of this primal energy; but the *source* of the energy is unexplained. What is Vitality? Scientists are specially at work on that question to-day, and some of them are very confident that the principle of Vitality is to be resolved into a phase of the law of chemical and physical attractions. But that only pushes the curtain of the mystery one stage further back, but does not lift it. What is Personality? Have we explained it when we say that it is the substratum of individual, mental, and moral consciousness? Or that it is that peculiar principle which organizes finite consciousness into separate existences, making John to be John and not James? But whence the "substratum" or the "peculiar principle" with the function of organizing? The mystery is still there, after all our definitions. And it must needs be there. It is no new mystery, nothing supernatural that has come into the evolution process on the way; but it is the old mystery that inhered in the germinal material with which the process began, and that necessarily inheres in the whole process, because the process itself is originated and sustained by that inward energy which was part and parcel of the primal germinal substance. Law, Vitality, Personality, are only steps, stages, in the continuous ascent of this beginningless and ceaseless power.

As man is the natural culmination of these stages and of the whole process involved in them, so he includes them by inheritance in his being. He has his existence under the three, Law, Vitality, Personality. Under the principle of *Law*, he shares existence with the stones at his feet and with planets and suns in the sky. Under the principle of *Vitality*, he has kindred in the flowers of his garden and the trees of the forest, as well as in the animals that accept his protection or flee from his violence, or from which, in turn, he flees. But in *Personality*, the higher stage of this same on-reaching and ascending power, he achieves a supremacy which puts him in a measure above the forces of both unconscious Law and blind Vitality. In him the intelligent aim of the Law, which has guided it from the beginning, becomes self-conscious, the primal energy rises into will power; and Vitality becomes not merely a physical principle or function, but more, a moral and mental activity. And man, therefore, has his true being as he preserves the proper gradation and proportion between these three forms in which his existence is manifested,—as Law is absorbed into Vitality and Vitality into Personality; in other words, as the inward vital energy, which in him has become will power, is kept at the helm of all his activities, but itself is directed by reason toward beneficent ends.

Not all human beings really possess this high quality of Personality. None of us, perhaps, possess it to the degree that we might. We allow passion and appetite, sordid aims, and self-indulgent pleasures to obscure the demands of reason and to interfere with the claims of beneficence; and, just to the extent that we allow this, we are drawn down under the dominion of the lower functions of life. Some human beings there are who seem to have lost all power of personality, who have no rational will nor effective moral choice left, who have hence sunk down as victims to the mere physical and vital laws that sway the brute creation or rule in the world of unconscious matter. They have become animals or things, not men.

Very practical, therefore, is this doctrine in its conclusion. Moral intelligence, made effective in conduct, is the culmination of the primal force of the universe, and is the essence of human personality. It is thus that Divine Power becomes human power. "Virtue," says an old philosopher, "in its grandest aspect, is neither more nor less than following reason"; and reason, in its essence, is that divine energy which nourishes the world. "All things wait upon it for life, and it refuses none." "Lay hold on the great form of reason [this immortal energy], and the whole world will go to you. It will go to you, and suffer no injury; and its rest and praise will be glorious."

One thought further. We have seen that in each of the stages in the evolution process there has been an element of mystery which science does not fathom. And yet science accepts the *fact* of each stage in the process, even with the mystery. And so science, on its own ground, will not attempt to deny that beyond the Personality that is here associated with the material organism of brain and nerve-cells, our human life may open and rise, even though the mode may be a mystery, into another stage of being above at present our earthly ken,—into a stage of being grander even than Personality, yet retaining all that is good in it, and fraught even more than it with divine energy; into a form of being to which we cannot attach the name or thought of death. Who will venture to deny the possibility of such further ascent of life? who to affirm that the great life process has reached its final culmination in man's earthly personality? Not certainly science, in view of its own discoveries of the improbable and the wonderful in the past process. It behooves us, then, to be both very modest and very expectant, and so meantime to conduct our lives as to be ready for the best which thought or hope can entertain.

For the *Free Religious Index.*

RUSSIAN NIHILISM: WHAT DOES IT MEAN?

I always read anything from the able pen of Mr. Wasson with respect, and usually with thought stimulated and information increased. But, while I sympathize with him in his protest against "Murder as a Method of Reform," I cannot agree with him in his estimate of the character and purposes of the late Czar of Russia, nor view with anything but indignation the association of his name with that of our martyred President, Abraham Lincoln.

It is, perhaps, natural that Americans should remember that Russia was our friend during the late civil war, and that they should associate the so-called "emancipation" of the serfs with the abolition of slavery in this country. But facts prove that the abolition of serfdom was little more than a change of masters; the substitution of the utterly merciless thraldom and tyranny of the government itself for the more merciful personal masters. *Men* are sometimes kind and lenient in their treatment of inferiors, but *corporations* have notoriously no souls; and this the poor serf has found out to his satisfaction. Fastened to the soil where he is born, and from which he cannot remove without the passport of the Czar; compelled to purchase his allotment of land, in the choice of which he has no option; unable in many a vast majority of cases to produce enough from the soil to support himself and leave a surplus for his assessed annual payment, which is mercilessly exacted by the government; bound not only for the individual obligation thus forced upon him, but also assessed for all delinquencies in payment occurring in his own village community; in default of payment, having his house seized and held by government official and troops, who are absolute masters, with all that the term implies, of himself, wife, daughters, and all his household goods during their occupancy,—he has indeed learned that "the tender mercies of the wicked are cruel."

The assertion that the late Czar abolished serfdom "deliberately, compelled only by his own conviction," shows a lack of correct information, which is most unusual in the writings of Mr. Wasson. Does he not know that there was an agitation for emancipation in Russia as determined and able as that of Garrison and his co-laborers in America, long before any movement on the part of the Czar? Does he not know that there was another agitation for constitutional government, originating not with the lower classes, but with the intelligent, the noble, the students and literary classes in Russia? The emancipation, so called, of the serfs, was the old trick of the despot to resist the assault of the intelligent upon the throne, by making friends with the ignorant masses. Mr. Wasson is not so careless a student of history that he will not recall similar instances in the history of Rome, and other autocratic governments of the past. The trick often meets with temporary success, until the plebeians have time to find that the change has brought them no millennial era of prosperity; has perhaps, as in this instance, added to their terrible load of oppression and tyranny. It is too shallow to blind the eyes of any thoughtful and intelligent American citizen.

Let us look at another side of this question. Let us judge Alexander II. by what he has actually done. During his reign, more than one hundred and twenty thousand people have been transported to Siberia. Their sufferings in transportation, compelled as they are to walk, with bleeding feet, often falling and dying by the way; their sufferings in the mines after their arrival,—these things are too well known to need repetition. Often they are seized at dead of night, and hurried away without trial, without permitting their family and friends to know their destination or the charge upon which they are arrested. Sometimes there is no shadow of reason for the arrest, save that the eye of some lecherous official has fallen upon the beauty of some beloved wife or daughter, who is thus left without protector, at the mercy of those from whom all mercy has been crushed by the villanous system of which they are the representatives. This is no imaginary sketch. The evidence is accessible to all who will take the pains to examine it. Russia to-day has an army of a million of men. How is this army recruited? At dead of night, a village is surrounded by troops. Every house is entered and occupied by a guard. If resistance is offered, the doors are broken in. All the male members of apparently suitable age are seized and marched off to army head-quarters. Here they pass examination, and the desired number of recruits are retained. The others are black-mailed out of all their captors can extort, in payment for the privilege of returning to their homes. If this is not "tyranny" of the vilest sort, what is it?

The ignorant peasantry are kept in this condition of bondage simply through their ignorance. They are not permitted to know that any different condition of affairs exists anywhere on earth than that which they see around them. In the catechism taught them by their priests, the Czar is addressed as "our God on earth," and his "worship" is commanded on penalty of eternal torture in the future life. To disobey his commands or the mandates of his minions is declared to be impiety against God.

"History says that autocratic government is proper to certain stages of civilization and conditions of society," says Mr. Wasson. I am not aware that *History* says anything about the *propriety* of these things. History simply reports the *facts*. The modern philosophy of *evolution* declares that these facts are characteristic of certain stages in the growth of the social organism. But does that *justify* them to-day in Russia? No more than it justified slavery in America. The philosophy of evolution indeed asserts that man has ascended from the brute; but it does not therefore declare him to have been anything *more* than a brute while his animal stage of development prevailed. Nor does the application of this principle to the case in hand make the Czar of Russia anything *less* than a *tyrant*.

If Russia is not ready for anything but tyrants and tyranny, so it must be; but let us call things by their right names, and not rank Alexander II. with Abra-

Digitized by Google

ham Lincoln. It remains to be seen whether Russia is not prepared for something better; but Mr. Wasson's policy would appear to be that of the careful mother who forbade her son to go into the water until he had learned how to swim!

For my own part, the so-called Nihilistic movement, with all its faults, appears to be the most hopeful indication of vitality and civilizing power which Russia has ever manifested. If some of its advocates are, as Mr. Wasson calls them, "devilish belligerents," it is because of the devilish system which has produced them. That this movement includes only a few hundred desperadoes and assassins will, I think, be sufficiently demonstrated to be untrue, to satisfy even such apologists of the autocracy as Mr. Wasson and Hon. E. W. Stoughton. No! We are witnessing the beginning of a great revolution. It may be delayed for a time; but it will ultimately range Russia in line with the other constitutional governments, and make her a government "of the people, by the people, and for the people." There may be delay; but this will be the end, or I am no prophet.

Yours for human rights, LEWIS G. JANES.

NEW YORK, April 15, 1881.

For the *Free Religious Index.*

A QUESTION AND A WORD

To the Younger Ministers of the Unitarian Church.

We have just passed through Easter season; and, with churches which honestly believe in the *bodily* resurrection of Jesus, we join in celebrating the season. We called our festival a spring festival, but there was no spring. Those on the outside say that our celebration of the day shows plainly that *the* Church is gaining a foothold inside our very courts. Our choirs sang—what? The glories of spring, gave thanks for the new life all about us? No; but "Christ has risen." Now, in private, we may put what meaning we please on the words. The real meaning, and the one rightly understood by the people and the Church, is that Jesus eighteen hundred and fifty years ago came forth from the tomb.

Now, we younger men believe the whole thing a myth. We do not accept either Dr. Clarke's spiritualistic resurrection or Dr. Furness' trance death. The story of Jesus' resurrection is one made out of whole cloth. Is it right that we should by our action countenance this delusion, that we should longer through fear bend to a custom which gives continuous life to a falsehood? If Easter comes late enough to make a spring festival of it, well and good, make it so, but drop the hymns, the anthems, the Bible readings which speak of the bodily resurrection of Jesus, indeed that have any reference to the story, and let them, instead, be such as speak of the new life, the new hopes, the bright present, the brighter future. It is time that we lived our professions. The majority of us acknowledge no *Lord* Jesus Christ: we only know the *man* Jesus. Is it not time we said this and lived this? Can we not among ourselves appoint a festival for spring, say the first Sunday in May? an autumn festival, etc., and let the Church cling to its errors? This is the question. The word is, Let us remember we are responsible to God, and not to men.

CREDENS.

For the *Free Religious Index.*

FREE THINKERS WHO LACK FAITH IN THEIR PRINCIPLES.

In talking with a young physician a few days ago, I found that he was a total disbeliever in all forms of religion. He had no idea of any kind of life beyond death, and was confident that the faith of the past would soon disappear from the civilized world. He was not willing that his belief on this subject should be known, as it would not be popular, and also because he thought the spread of infidelity could have only a bad effect on public morality.

Now there are thousands of disbelievers all over the country who think in the same way on this subject. They have no faith in the philosophy of doubt; and, while they are thorough freethinkers themselves, they have no inclination to share their disbelief with others. They think it better that the world should cling to the old faith, though false, than that scepticism should prevail. How large this class of doubters is there is no means of knowing, but a little investigation will convince any one that all the dissemblers are not in the churches, and that all Liberals are not in the leagues. But few Liberals have yet any abiding faith in their belief, and there is not half so much need of converting more persons to the doctrine of Liberalism as of establishing those already convinced in the faith of the new gospel. Let the Liberals of the United States but have the courage of their convictions, and they will become a power that cannot now be estimated.

H. CLAY NEVILLE.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. By William Denton.

This little volume, the author informs us, contains the substance of lectures he has given the past few years, and is "written for the general reading public." The style is clear, forcible, and graceful; and the diagrams and descriptions given are well adapted to the purpose of the author. The aim of the book is to show that all species, including man, have come into existence by evolution, in accordance with natural law, under the direction of "all-seeing, all-knowing spirit," "a spiritual intelligence that presides over every organic being and rules its destiny." The author assumes that there are two entities, matter and spirit; that spirit "permeates" matter, and moulds it into forms of use and beauty; that "every atom of every organized being is a perfect spiritual type, constantly seeking perfect expression in material form." The author is equally opposed to the doctrine of miraculous creation and to the theory of evolution that ignores spirit and intelligent direction and purpose in the development of organic forms.

The facts and arguments adduced in support of evolution are those with which the "Vestiges of Creation," and the works of Darwin, Wallace, Huxley, Haeckel, and other original investigators, have familiarized intelligent readers, and the force and conclusiveness of which are now admitted even by the more advanced theologians. Mr. Denton, although he accepts the main principles of Darwinism—variation, heredity, natural selection, etc.—as important factors in evolution, thinks the theory of Darwinism is defective in claiming too much in some respects and too little in others. He tells us that his "investigations in mesmerism, spiritualism, and psychometry," showed him "the defectiveness of the theories advanced by Darwin, Huxley, and others of the natural selection school." Darwin is criticised because (as is alleged) "he thinks the Creator breathed originally into a few forms; and he is criticised too because he "ignores the spiritual side of the universe." "I do not believe," says our author, "that it [natural selection] has been as effectual in its operation as Darwin and the Darwinians suppose; but, that it has assisted in producing our present forms of animal and vegetable life, there can be no doubt. It is the gardener that trims the tree of life, lops off the imperfect branches, and destroys the sprouts that might divert its energies; but *it* is not the creator that gave life and form to the tree, and sent through its veins the invigorating sap." Of course, neither Darwin nor any other evolutionist believes natural selection, however much it has contributed to variety of form, "gave life" to forms. The author does not always do full justice to the points he opposes, while some of his objections seem to have no solid foundation.

Mr. Denton thinks experiments, the results of which were published in 1862, together with those of Bastian, demonstrate spontaneous generation. He quotes the *Types of Mankind* and other works to show that the different races had a diversity of origin. The antiquity of the race is dwelt on at some length, and clearly proven.

Mr. Denton thinks "phrenology, as taught by Dr. J. R. Buchanan, is as much a true science as geology taught by Sir Charles Lyell, and can be much more readily demonstrated." This science, he thinks, demonstrates man's spiritual origin and nature. Clairvoyance, he says, proves a "spiritual eye," which he thinks cannot be explained by natural selection.

"The existence of the spirit of man after death is now scientifically demonstrated," Mr. Denton writes; "but no man will claim that natural selection is the cause of that existence."

The objection that if man came from the brute he will perish like the brute is met thus: "Here is a green apple: we take out its undeveloped seeds, and plant them; but they die, and are resolved into dust. Here is a ripe apple: we take out the seed, and bury them. They do not die: sending rootlets downward and shoot upward, they grow into perfect trees." This illustration might be used to show, were it needed, that man can reproduce his kind at forty, but not at five years of age; but it is as irrelevant, as far-fetched, as some of Joseph Cook's illustrations, when used to show how an immortal being can be evolved out of mortal creatures.

Although this volume by Mr. Denton is a mixture of science and speculation, of fact and fancy, it shows an earnest spirit, and is quite a readable work. It will contribute to the acceptance of the theory of evolution, especially among those of spiritualistic views. Readers who have rejected the theory of an Intelligent Being "who presides over every organism, and rules its destiny," are not likely to experience a change of views on this subject by a perusal of this work.

LA SCIENCE SANS DIEU. Conférences par le Père Didon de l'Ordre de Saint Dominique.

We have read this book with great interest, not only for its rare literary merit,—for it has all the brilliancy and clearness of style which distinguishes the best French writers,—but still more as giving an inside view of the present position and aims of the Catholic French clergy. These lectures are addressed to the young students of theology, who are expected to become the leaders in the Church and to protect it in the future against the dangers that threaten it. These dangers are clearly set forth. Père Didon evidently considers the present condition of France as unsatisfactory, politically and morally as well as theologically. He has no word of congratulation on the establishment of the republic or the formation of public schools. He foresees their power to overthrow the dominion of the Church; and he paints a dark picture of the reign of scepticism and unbelief. He thinks the nineteenth century has opened all questions and solved none. He accuses the State of tyranny in education, in stamping the child with its own image and leaving the father of the child (he never includes the mother) no authority. This is the same specious plea which is employed here to divide and weaken the schools.

But the skilful lecturer does not oppose the false doctrines which he deems so destructive with authority alone. He sees and the Church sees the importance of meeting thinkers on the ground of reason: and he shows a general acquaintance with all the great discoveries of modern science, and often expresses their grand generalizations with great eloquence and beauty.

Up to a certain point, he argues with great fairness and logical truth. His criticisms of positivism, of materialism, of atheism, etc., are just. He shows that they do not account for the spiritual facts, even if they seem to explain the material ones, and that the experiences of the soul and the dictates of the moral law are facts as real as the attractions of electricity or the unions of chemistry. But, when he has thus forcibly and eloquently argued the negative side, he makes one leap to the positive statement. On the one side is negation, contradiction, entire inability to satisfy the demands of the whole human being, on the other the Church with its doctrines satisfies completely.

Margaret Fuller used to say the old French writers invented their facts. Père Didon does not trouble himself in the least with any facts which make against his statements. He declares the utter ruin of all human societies which are not governed by the Catholic Church, but does not see Spain, the most Catholic country in Europe, now the lowest in progress and welfare. He says of the Italy which has dethroned the Pope, "Providence seems to be dumb there"; but he does not tell us what Providence said of Italy, under the Popes, in the long ages of oppression and corruption.

Nor does he trust to reason, even supported by assertion, to move his hearers: he calls to his aid their strongest and most dangerous prejudices, and, appealing to their love of country, reminds them that these false and pernicious doctrines come from Germany, the enemy of France. At every step, you see that his goal is fixed, and that, while inculcating freedom of thought, he is winding slight but strong chains of prejudice and passion and old traditional feeling about his hearers, so that he can carry them whithersoever he will. His argument for the existence of a God and for our knowledge and love of him is full of

Digitized by Google

force and beauty, and will give fresh confidence to those whose hearts are filled with this faith and who believe in the transcendental philosophy which justifies it; and so vivid are his pictures of religious life and its joys that we can almost see the answering glow of enthusiasm on the faces of the young neophytes whom he addresses, who are longing for fuller faith in the mission they have chosen, and are carried away by his representations of the glorious battle they are called upon to fight.

We think he could not so address his pupils, if both he and they were not really and enthusiastically believers in the faith he represents. There is the educated traditionary skill of the defender of a faith which does not to him admit of question. He does not underrate his opponents, but studies their tactics carefully. But he argues not as one who seeks the truth ready to accept it, whatever he finds it to be, but as one whose conclusions are settled before he begins to inquire, and who will reject everything which he cannot use in defence of his faith. Eloquent and able as this book is, it was like coming into daylight and open air to hear, after reading it, Dr. Hedge's admirable statement of the noble independence of Kant, which, as Mrs. Howe said, gave to every student such a glorious sense of freedom.

But this book shows us that the impulse to the study of science and philosophy given by the new Pope is strengthening the present power of the Catholic Church; and we must be armed with the same weapons of intellectual as well as moral power to wage an equal warfare with it.

By the Tiber. By the author of *Signor Monaldini's Niece*. Boston: Roberts Brothers. 1881.

Those who have read *Signor Monaldini's Niece* with satisfaction and delight are hereby warned that nothing equally satisfactory and delightful is in store for them in Miss Tinker's *By the Tiber*. There is good work here; there are some passages of remarkable power; but the book, as a whole, is far from being a success. There is no single character in the book at all comparable with Signor Monaldini's niece, a creation of remarkable ideal loveliness. The book lacks unity. Here are two parallel streams, and they have no vital relation to each other. One is a stream of sensuous, passionate intrigue. The other is a stream of American life in Rome, especially Miss Valeria Ellsworth's, who, because her window overlooks a garden where the Countess Belvidere carries on her vicious loves, is incarcerated in an insane asylum. Miss Tinker has evidently drawn to some extent upon her personal experience for pigment for her picture of Miss Ellsworth. Miss Ellsworth is even made the author of a novel in the "No Name Series." The story of her incarceration is well told, but not without concrete details that are needlessly sickening. The strongest passage in the book is the flight of Bruno, the murderer. Miss Tinker is a devout Roman Catholic, but her novel is by no means flattering to her co-religionists. A passage put into the mouth of a cardinal in good faith is about the choicest bit of superstition we have seen for many a day. The cardinal is speaking to his niece: "What can I say to you, Adela? Only this morning you invited the Lord to enter your heart. [By attending mass.] You forced him to come, and he could not refuse without performing a miracle. He has placed himself helpless in our hands in the Eucharist,—as helpless as he was when an infant upon earth, more helpless, since he has no longer a Mary and a Joseph to protect him. The helplessness of the infant Jesus was pitiful: the helplessness of our Lord in the Divine Sacrament is terrible!" One is very grateful for the light of Rosa Baudini's face upon the closing pages of the book. But for her, *By the Tiber* would be a novel without a heroine, such an "old girl" as Valeria having about her nothing heroical, for all her frequent indulgence in heroics.

The Tsar's Window. Boston: Roberts Brothers. 1881.

This is another novel in the "No Name Series"; and, if it is not one of the strongest of the series, it is certainly one of the most pleasant. It gets its title from the saying of Peter the Great,—"I wish a window looking out into Europe." And so he built St. Petersburg, the scene of our story, which a pretty comedy of errors set in the climatic and the social atmosphere of a Russian winter. The attempt to weave experiences of foreign travel and residence into the texture of a novel has frequently been made of late, but seldom with success. The foreign travel and residence have generally had the appearance of being lugged in. It is not so here. But an exceedingly vivid impression is given of a Russian winter, its pleasures indoors and out. All this, however, is subordinate to the story, a love-story pure and simple, turning out happily, as love-stories seldom do in these degenerate days. Dorris, the heroine, is

> "A creature not too bright or good
> For human nature's daily food."

She is exceedingly life-like. The author is clearly of the opinion that the affairs of love may have a homely and even a comical side, and he indulges us in several examples. Take it for all in all, this is a book to be grateful for. It will give the busiest man a few hours of rest and pure enjoyment.

Young Folks' History of France. By Charlotte M. Yonge. Boston: D. Lothrop & Co.

This volume and others of its series very convincingly illustrate that history may be made as interesting as a story. Much is due, no doubt, in this instance to the fact that the author possesses in a notable degree the renown and gift of the story-writer. Miss Yonge keeps her pen straight to the mark before her. She judiciously makes no attempt to follow the minor events and incidents of history, and thereby avoids the dryness which it would otherwise assume for youthful minds. But, while this method is pursued, the more prominent persons and events of each period are graphically described, and the leading characteristics of the time thrown into distinct relief. Much credit is due Messrs. Lothrop & Co. for this excellent series of juvenile books. They are well calculated to counteract the pernicious influence of that flood of the baser sort of literature which is continually poured upon society, prepared for youthful readers. The special merit of these volumes is that, while they provide fascinating entertainment and romantic interest, they also supply solid instruction. It is impossible for any young person to read them without obtaining important help to a comprehension of the order of past events and human development, and acquiring a decided fondness and taste for history.

In the May *Atlantic*, Henry James speaks his mind very freely with regard to Carlyle, and probably voices an estimate of him plainly shared by others. According to these "Recollections," the great man loved much better to jeer at men than to help them, and never even dreamed of putting his own shoulder to the wheel, because of his infinite disgust and despair of all humanitarian effort. It is the most readable article in the number. Henry James, Jr., continues his "Portrait of a Lady," and brings us into mortal terror lest she shall marry the tepid-blooded widower who is hungrily eyeing her fortune. We are cut off in an exasperating uncertainty by the last chapter. Miss Phelps' "Friends" makes imperceptible progress. We begin to weary of the cowardly love-making of this thirty-seven-year-old hero. Whittier gives a sunny poem called "Rabbi Ishmael." A new contributor, E. H. House, writes of "The Martyrdom of an Empire" in a way which shows that meek little Japan is being ground to powder under the diplomatic heel of mighty England. If this is the case, our international ethics insist that we see to it that the two countries secure fair play. English diplomacy is made responsible for Japanese poverty. Let us look at the facts. W. H. Page's "Study of an Old Southern Borough" seems a somewhat highly colored picture; and Richard Grant White's "Correspondence with an English Critic" has the merit of brightness, like all he says, but seems to prolong a needless wrangle about the use of words. We cannot feel excited as to whether one says *railroad* or *railway*, *cream-jug* or *cream-pitcher*. The magazine has also a long and complete account of the works of the French novelist and dramatist, Eugene Scribe.

The *Scientific News* published in New York every month has very good fare. For April, we find illustrations of the great steam yacht "Livadia," built in England for the Emperor of Russia; also interesting photographic records of spots on the sun. In addition, it has cuts of the experiments on Lake Geneva for finding the velocity of sound in water, as well as some other good things.

From the Russell Publishing Co., we have received the May number of *Our Little Ones*, which we commend to the lovers of the beautiful in juvenile literature.

PERSONAL ITEMS.

Rev. L. K. Washburn speaks at Florence next Sunday and the following.

B. F. Underwood, who was in Boston, on a flying visit home, not many days since, is now in the West, as busy as ever. He is to pass a portion of May in Kansas, where he has engagements to lecture as follows: at Muscotah, May 7, 8, and 9; Wetmore, May 10, 11, and 12; Netawaka, May 13, 14, and 15.

A Monument to Carlyle.—Mr. Carlyle's friends, it is reported, wish to put the little house in Scotland, in which he was born, in repair, and keep it as a monument,—making it, perhaps, into a library for the use of the country people about.

Edward A. Freeman, the English historian, who has been acquiring a rapid and solid reputation as one of the best writers in his sphere of literature during the last fifteen years, will visit us next autumn, and bring his note-book with him.

Rev. John Jasper, the colored preacher of Richmond, Va., whose views in respect to the motion of the sun are at variance with our modern ones, finds there is money in them. He is in demand as a lecturer, and has paid from this source a debt of $800 on his church.

Rev. E. A. Lawrence, of Poughkeepsie, is giving a course of seven sermons to children on "Sweet Peas"; namely, Patience, Perseverance, Punctuality, Politeness, Pluck, Patriotism, and Principle. It is evident that this divine is disposed to throw his influence on the side of the vegetarians. Would it not be well to extend the course, and add to the above sermons on pumpkins, potatoes, and peppers?

Rev. Emory J. Haynes has received the indorsement of his church, the Washington Avenue Baptist of Brooklyn, by a vote of 500 to 0 in response to a "statement" by two deacons, who, among other things, charged the pastor with calling upon poor people instead of studying Baptistic doctrines. Is there not cause to fear the above church has acted in this case without due consideration? It is certainly a *serious* charge, and ought not to be passed over lightly, for a Baptist pastor to give more time to calling upon poor people than to studying Baptist doctrines.

F. E. Abbot, late editor of the *Index*, recently spent a vacation week with his family, who still reside at Cambridge, and, though compelled to fill up the brief interim with some special literary work, found time to call at the *Index* office and on a few friends. It is pleasant to record that his health has greatly improved during the last few months, and that the earnestness in behalf of the ideas and principles to which he so bravely and persistently gave ten years of the best of his life has lost none of its fervor amid the influences of New York or in the retirement of his present pursuits.

The only satisfactory likeness of George Eliot which exists is a crayon of the head, drawn in 1867 by Mr. Frederick Burton, and is now being etched by M. Rajon, not for publication, but for a few personal friends of the deceased writer. Mr. Cross, however, that the public may possess a true likeness of his wife, has given permission to the proprietors of *Scribner's Monthly* to reproduce the etching in an early number of their magazine. All other portraits, except one by Mr. Laurence, which it is not proposed to engrave, were taken without George Eliot's consent, and are not merely not authorized, but strongly condemned by Mr. Cross.

POETRY.

For the *Free Religious Index*.

DEFEAT.

Our ships at sea! They touch the sunset lands,
And isles of fringing palm, and rare delights,
Nor deign to press the unknown, sullen strands
Where voiceless days and nights

Swing through slow years uncounted, hour by hour.
What eye of sense hath known such argosies?
What mortal hand hath held such splendid dower?
What king such royalties?

Yet, ah! the moorings home, when sails droop low,
And the dark wave hath swept the secret hold
Of pearl and treasure! when our eyes forego
The wealth our dreaming told!

H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, MAY 6, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The fourteenth Annual Meeting of the Free Religious Association is to be held in Boston as follows:—

Business session, for election of officers, hearing of reports, etc., Thursday, May 26, at 7.45 P.M., in the Parker Memorial Hall, corner of Berkeley and Appleton Streets. The methods of the Association looking to a more effective organization, as developed the past year and as may be further proposed, it is hoped may induce an interesting and profitable discussion at this opening session.

Convention, Friday, May 27, in the same Hall, with sessions at 10.30 A.M. and 3 P.M. The question for the morning session is to be, "The Dangers to Morality from the Downfall of the Old Theology; or, The Probabilities of a Moral Interregnum," to be introduced (it is hoped) by Prof. Felix Adler. The afternoon topic will be, "Will Free Religion Organize?" to be opened with an essay by Frederick A. Hinckley. Other particulars as to speakers will be given hereafter.

On Friday evening there is to be a social festival, using both the upper and lower halls of the Parker Memorial Building. A programme of special interest is to be presented, with the usual opportunity for refreshments, conversation, and, not least, pecuniary subscriptions for the work of the Association. WM. J. POTTER, *Sec'y.*

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

HENRY WARD BEECHER announced on Easter Sunday that his revival services had accomplished their main purpose, the drawing of the members of his church closer together, and would now be laid aside.

AN ECCLESIASTICAL WAVE.

There are obvious analogies between the world of matter and that of mind. In both may be discerned the principle of action and reaction. The ebb and flow of the tides are reflected in the course of man's intellectual progress. There are certain signs of the times that are particularly suggestive of this at present. It has long been the exultant assurance and boast of the rationalism of our day that ecclesiasticism is falling into dissolution, that its dogmas are losing their hold upon the minds of men, and its spirit, which has ever been the spirit of assumption and usurpation, is melting away in the onward sweep of freethought and scientific development. There is no doubt good ground for this persuasion. There are, beyond question, forces and influences now steadily and surely at work more fatal to the Christian system than any it has ever encountered. At the same time there is cause to suspect that rationalists overestimate the effect of these tendencies, and miscalculate the inherent strength of the Church, the reserved force which it possesses and is capable of putting forth to meet the emergency. There are certainly indications apparent at present that tend to lead to this conclusion. There are unmistakable signs that the Church just now, even amid the scepticism and unbelief which it is acknowledged on all hands prevails, is increasing its energy and outward dominion at least, and taking to itself a new lease of power.

This is manifest in various ways. It is especially so in the greater emphasis and more general observance, of late years, of so-called holy days and seasons. These growing encroachments upon the liberal intelligence and spirit of the age have been so stealthy and gradual that they have elicited far less attention than it might have been supposed they would. It is doubtful, for example, whether Easter has ever been celebrated in this country with so lavish an expenditure or so imposing a display, or participated in to so large an extent by all denominations and people, both in the Church and out of it, as was the one which has just passed.

There is abundant testimony to this effect from different quarters. The following from a New York correspondent of the Boston *Advertiser* will serve as a specimen of such:—

I know of nothing in this city more remarkable in its way than the habit which the citizens generally have adopted of falling in with observances which were, in past times, confined to the members of the Anglican and Roman churches. This Passion or Holy Week is as clearly recognized as an exceptional one as if it were so made by law. On Good Friday, the stock, produce, and cotton exchanges were closed, besides a number of stores. The week is always considered a dull one in amusements, and the attendance of churches is exceptionally large. Among the "special musical programmes" for Easter, which are paraded in what some people think a highly objectionable manner, I notice a number from churches whose creed takes no cognizance whatever of any such festival, and in which, only a few years ago, one would have been quite likely to hear its observance inveighed against. The situation of "Old Trinity" makes it natural that its Good Friday congregation should be largely made up from Wall Street, as is generally the case. This year, for the first time in the history of this ancient parish, the service of the "Passion" was had, beginning after the regular morning prayer, and lasting between two and three hours. The Rev. Mr. Hall of the Church of the Advent, Boston, conducted it; and the numbers present were very large.

Mrs. Mary Clemmer in writing from Washington to the *Independent* speaks in similar terms of the observance in that city. That it may be seen the above extract is more than the glowing language of unrestrained imagination, we subjoin a passage or two from the communication last mentioned, even at the risk of extending this article beyond its proper limits:—

Good Friday set its seal of holy silence on the turbulent capital. Even the strife in the Senate Chamber ebbed out, and the Senate adjourned from Thursday till noon Monday. Unwonted silence pervaded the entire city. To be sure, business went on as usual; but gay visiting turnouts were nowhere visible. "Society" in its endless round paused. All the bells were hushed. For twenty-four hours, no bells rang for noon or night. The crape-hung altars of all the Catholic and Episcopal churches told of the world's bereavement. Their seats were crowded with penitential worshippers from early morning till night. . . . The church interiors were altars of gloom. . . . One thing may be certainly named: the seal of impression set by the vast spiritual fact of the week on the thought and soul of the capital. St. Patrick's Day, George Washington's Birthday, are loudly "celebrated" every year. Is it not high time that the day in which the God-man gave up the ghost for the sake of the human race should be held in holy keeping by every one, of every sect, who claims the name of Christian? . . . Many who personally would fain have rushed on with affairs respected precedent and example, and said: "It is Good Friday. We will wait."

Similar reports from other sections and cities might be added to these, going to show that instead of the Church receding as certainly as we are disposed to think, it is in some respects advancing and expanding its borders with a force and rapidity quite inconsistent with the growth of enlightenment and freethought which are in so large a degree the characteristic of the age. But not only is this evinced in the greater stress which the celebration of Easter and Christmas are acquiring but also (as has been intimated) in things of a correspondent character.

Within the last ten or dozen years, Good Friday has become in some of the States a legal holiday; and within a period of the same length of time, here in Massachusetts, the custom has grown up to adjourn the schools upon that day,—a custom unknown before, and strongly significant of the ecclesiastical movement in progress to which we refer. The last conventions of the Episcopalian and Presbyterian denominations, especially the former, show that they are to all outward appearance in a very flourishing condition. The area of their influence is expanding, their churches are multiplying, their colleges, schools, institutions, and activities of various sorts are generally well endowed and comparatively vigorous, their clergy never commanded larger salaries.

It is not very long ago, indeed so recently that we can hardly realize the opposite is now the case, that Harvard University was regarded as the great educational representative of New England heresy, as in fact as well as in spirit a Unitarian institution; but this no longer holds true. By a count just made of the students, it appears that Unitarians are considerably in the minority in comparison with the whole body of students, and with the Episcopalian portion in particular, and that the University itself is not so distinctly Unitarian as formerly. This is illustrated in the overtures to Rev. Phillips Brooks to become the University preacher, and the feeble opposition it produced,—a project which, with all due allowance for his reputation as a Broad Churchman, would have told immensely in committing that institution to ecclesiasticism and in invigorating the Episcopal Church in New England and in the country at large. Scylla may be escaped, but it is not sure that Charybdis can be avoided; since there are quite probable rumors afloat that the position may yet be tendered to some prominent Orthodox divine, in which case it is safe to augur that the offer, tempting and attractive alike to religious zeal and persoual pride,

Digitized by Google

if judiciously made, will be likely to meet with acceptance.

For this state of things, Unitarianism itself is largely accountable. Its proverbial indefiniteness, lack of self-assertion, intellectual timidity, and spirit of accommodation in dealing with Orthodoxy, and effort to keep in good fellowship with it, —in a word, its disposition to foster sentimentality rather than to take its place in the front of religious progress,—has naturally given to the more pronounced and aggressive sects an advantage, and prepared the way for that superseding of Unitarianism by them which is witnessed. The labors which have of late years been expended upon the Bible, and the influence of the new revision which is about to appear, conspire to draw increased attention to that book, and, in spite of all that may be gained for its better appreciation and truer interpretation, can hardly fail to redound to the benefit of Orthodoxy and the development of the ecclesiastical spirit. The Concord School of Philosophy and Joseph Cook should be included in the same class of agencies. The single influence of each has been, and is likely to be, to hold the mind to the positions of the old theological systems, to confuse and mystify rather than aid the search for truth through the unfolding of really rational or scientific principles. The Christian School of Philosophy, so called, about to be established in the vicinity of New York, might also be mentioned in this connection.

The transitions from one religious faith to another are always periods of hypocrisy and alarm. Both of these characteristics are manifest at the present time. We see them in the tendency of the sects to fall in with those appeals to the senses, such as music and ceremony, like the late Easter celebration, that are found to captivate the more sentimental and less thoughtful masses of society. We see them in the disposition to gravitate toward that which is accounted respectable, in the alarm which takes possession of a large class of minds at such a time in consequence of the bad repute of the new thought, and in the warnings they are accustomed to hear of the danger attending the loss of the old. Of course, the tendencies we have described must be superficial in their influence. But their effect is to prolong the sway of ecclesiasticism. They show that the battle for liberal ideas is not yet over, that the advanced thinker and the true philosopher have yet a hard fight before them, one that will demand all the resources, courage, and fidelity which they can summon to win the victory. A victory, nevertheless, though longer deferred than we are wont to anticipate, we do not doubt shall come at last, and bring clearer vision, higher truth, and nobler life to the world. D. H. C.

COMSTOCK'S "FRAUDS EXPOSED."

Mr. Anthony Comstock has published a large and handsomely printed volume, detailing his work as an exposer and prosecutor of the various crimes against the public committed through the United States mails. Its full title is: "Frauds Exposed; or, How the People are Deceived and Robbed, and Youth Corrupted. Being a Full Exposure of various Schemes operated through the Mails, and Unearthed by the Author in a Seven Years' Service as a Special Agent of the Post Office Department and Secretary and Chief Agent of the New York Society for the Suppression of Vice. By Anthony Comstock. New York: J. Howard Brown, Sole Agent for the Subscription Publications of the American News Company, No. 21 Park Place." It contains thirty-two chapters, devoted to "Bogus Bankers and Brokers," "Who was Lawrence & Co.?" "Bankers and Brokers Continued," "Marginal and Syndicate Operators," "The Leeches," "Bogus Mining Companies," "The Bogus Lotteries," "Havana and New Brunswick Lotteries," "Watch and Jewelry Swindlers," "The Lottery Prize Fraud," "The Bogus Jewelry Distribution Frauds," "The Sawdust Swindlers," "Banking Houses," "The Lottery Parasite," "Sundry Frauds," "Sewing Machines and Guns," "The Wonderful Calvin and his Divining Rod," "The Clinton Medical and Surgical Institute," "The Quack," "The Lotteries," "The Louisiana State Lotteries," "Laws concerning Lotteries and Gaming," "The Fight against Obscene Literature," "Obscene Publications," "Infidelity Wedded to Obscenity," "The Syracuse Congress," "The National Defence Association," "Another Impostor Unearthed," "Official List of Frauds," "How the Laws are Enforced," "Insinuation *versus* Reputation," and "Insinuation *versus* Reputation Continued."

Mr. Comstock says, near the opening of the first chapter: "All the more important swindling schemes of the time, which are intended to reach the mass of the people, depend upon two mighty agencies of our present civilization, the Newspaper and the United States Mail. By means of these two instruments for good or evil, it is possible to reach every household in the land. The advertising sheet and the postal service are the recognized mediums of legitimate business. Through them, millions of dollars annually change hands. To them, therefore, the rogue naturally turns."

This is undeniable by any honest man; and it proves the right, nay, the positive duty, of the national government to provide every possible protection of the people against the commission of crimes which are only rendered possible by means of the instrumentalities which itself offers to every one, and which, from the nature of the case, are beyond the reach of the State and municipal governments. The attempts made by "free-lovers" to break down the existing laws for this purpose, on the flimsy pretence that they are "unconstitutional," have brought great discredit upon American Liberalism, inasmuch as these attempts have been ostensibly made in its name, yet without any adequate rebuke or protest from the Liberals as a whole. Naturally enough, therefore, Mr. Comstock, who is a vehement Christian, says in his preface: "No part of this book can be of greater interest than those chapters that expose the Liberal Fraud, and the infamous conspiracies entered into by the Liberals to repeal the laws against obscene literature. I regret it becomes necessary to refer to some of these creatures. But when a body of men write to advance a cause which promises a morality better than that offered by the Word of God, a system of government better than the grand institutions of Free America, a religion purer and nobler than that of our Lord Jesus Christ, a hereafter more glorious than the eternal heavens, it is well for the public to know their true character."

Accordingly, one hundred and twenty-six pages of the book are devoted to the story of the "liberal" crusade against the postal laws during the past five years, especially as it relates to the Liberal Leagues. Mr. Comstock, who falls into one or two mistakes in telling this story (chief of which is his construction of the resolutions passed at the Centennial Congress of Liberals in 1876), evidently tries to be fair and accurate throughout. He draws a just distinction between the Liberals who favored and those who opposed the cry for "repeal," and — to his great credit — takes pains to do justice to the motives of the latter class. This is very explicitly done on page 393, and elsewhere. But he makes a scathing exposure, by name, of the record of those who were most prominent as "repealers." It is a melancholy enough exhibit for all who believe that Liberalism must win the moral confidence of the whole community, if it is ever to compete successfully with superstition, or be felt as a positive power in the moulding of legislation. Notwithstanding the too great heat of style in which the book is written, which will to some extent defeat its own objects, I cannot withhold the expression of my own respect for the fundamentally sound, upright, and honest motives which actuate Mr. Comstock, or omit to commend his book to the careful study of all who know that Liberalism must yet make a new record on this subject if it is to be at last a great blessing or felt power in American history.

F. E. Abbot.

MRS. KING'S PRINCIPLES OF NATURE.

This book professes to be a revelation "from a wise inhabitant of the spirit country," according to Mr. Coleman, who says in last week's *Index*:—

> The first volume, published in 1866, contains many statements of laws and facts in nature unknown to the scientific world at the time of its publication, but which have since been discovered to be true, either certainly or probably, by recent scientific research. Spiritual revelation has, in this instance, outstripped or forestalled scientific research in various particulars, one example of which I will mention in illustration. When Mrs. King's first volume was published, it was generally held by astronomers that the corona, or ring of light, surrounding the moon during total eclipses of the sun was not a solar appendage, but was either a lunar or terrestrial phenomenon. Not till 1870 did the astronomical world accept the truth of the solar hypothesis.

Now, one has only to turn to the *Encyclopædia Britannica* article on Astronomy, published in 1854, or Appleton's *New American Cyclopedia* article on the Sun, published in 1863, to find that, long before Mrs. King's first volume appeared, astronomers did generally consider the corona a solar appendage. Valuable evidence to that effect was obtained during the eclipse of 1861.

Among other instances of Mrs. King's "power to express scientific truths unknown to the *savans* of earth" is said to be her considering the zodiacal light an extension of the corona. Now, the latter was thought by Mrs. King "to constitute a part of the sun's atmosphere"; and Kepler asserted about 1600, and Mairan more fully in 1731, as is stated in the cyclopedias, that this light is part of the solar atmosphere also. So it was no evidence of superhuman knowledge or supernatural aid that Mrs. King, finding it generally believed that the corona and the zodiacal light were both solar appendages, came to the conclusion that they were connected together. This is generally admitted to be the fact, but it is now known that neither the corona nor the zodiacal light is in the solar atmosphere, though both are appendages of the sun. F. M. H.

Dr. Schaff, one of the members of the commission for the revision of the Bible, says: "The changes are so many that scarcely a verse in the New Testament remains unaltered. In many instances, however, the alterations concern punctuation and minor words. Of course, any alterations will arouse criticism; but I think that we can hold our own, and we are prepared to do battle for what we have done and sanctioned. We have worked between two fires,—the radicals wanting far more sweeping changes than we would sanction, and the other party rolling their eyes in horror when a comma was transposed or a small letter replaced by a capital. The controversy will probably go on for a few years. At the end of five years, at the latest, I expect to see the new version accepted by all but the most narrow-minded person."

Digitized by Google

SOCIAL SCIENCE AND PHILANTHROPY.

SOCIAL science is as yet very much a matter of speculation. It has need of facts. The American Social Science Association has begun, in one special direction, the accumulation of data on which legitimate conclusions may be based. Its department of education is sending out circulars for the registration of all psychological facts in the development of a child from the age of two to twenty. Each circular is to cover a period of two years, the first one being as follows: "(Give the baby's full name.) Name and occupation of the father? Place and time of father's birth? Place and time of mother's birth? Place and time of baby's birth? Baby's weight at birth? at three months? at six months? at one year? Is the baby strong and healthy, or otherwise? At what age did the baby exhibit consciousness, and in what manner? At what age did the baby smile? At what age did the baby recognize its mother? At what age did the baby notice its hand? At what age did the baby follow a light with its eyes? At what age did the baby hold up its head? At what age did the baby sit alone on the floor? At what age did the baby creep? At what age did the baby stand by a chair? At what age did the baby stand alone? At what age did the baby walk alone? At what age did the baby hold a plaything when put in its hand? At what age did the baby reach out and take a plaything? At what age did the baby appear to be right or left handed? At what age did the baby notice pain, as the prick of a pin? At what age did the baby show a like or dislike in taste? At what age did the baby appear sensible to sound? At what age did the baby notice the light of a window or turn toward it? At what age did the baby fear the heat from the stove or grate? At what age did the baby speak, and what did it say? How many words could it say at one year? at eighteen months? at two years? Will the mother have the kindness to carefully answer as many as possible of these questions, and return this circular, before July 15, 1881, to Mrs. Emily Talbot, Secretary of the Education Department of the American Social Science Association, 66 Marlborough Street, Boston, Mass."

MRS. ELIZABETH THOMPSON, of New York, has spent a great deal of time and money in philanthropic enterprises. Of the results, she says: "I have tried to make my gifts reach those only who are in need and deserving, but how difficult I find it! After years of experience, I find, as a rule, that the clean and would-be industrious are pushed one side, and often die unknown and in want; while others whose presence pollutes the air, breeds crime and misery, push themselves forward, and with many cunning devices gain that sympathy and protection which they in no way deserve." Probably every person who has tried earnestly to help the poor has had the same experience. It is truly a discouraging result, that should nerve all such workers as Mrs. Thompson to more careful efforts for the aid of those who are deserving. It shows also how foolish many of our charitable methods have been, and the folly of giving aid to any persons or institutions whose real needs have not been carefully studied into by competent persons. Concerning the causes of pauperism, Mrs. Thompson pertinently says: "The destitution and suffering about us are something frightful; and the chief cause of this, I am convinced, is the use of alcohol. I am told there are fifteen thousand places in this city where it is sold. Think of the vast sum that is required to support them! And, when we know they are chiefly supported by the laboring classes, it seems to me that the noblest and grandest act of charity that this great city and State could perform would be to pass such laws as must put a stop to its sale. I have prepared and published at different times statistics and other matter upon this subject, and sent them broadcast, with what result of good I cannot tell."

THE New York State Charities Aid Association has one branch of its work devoted to the collecting and distribution of reading matter in the various penal and charitable institutions of the State. It has a fund, given by one lady, devoted to this purpose; and it is regarded as one of the best and most helpful charities in which the Association is engaged. Reading matter is sent to one hundred and thirty-five institutions. In one year, seventeen thousand books and magazines have been collected and one hundred and twenty-five thousand newspapers. In what way does the modern spirit, the humanitarian spirit, better express itself, and give hint of what it is, than in such a charity as this!

A RECENT discussion of the subject of compulsory education in Philadelphia has brought out some significant facts. Among these is the statement that there are twenty-one thousand children in that city who do not attend school. In an address made by the author of the *Fool's Errand* was this statement: "Forty-five out of every one hundred voters in sixteen States cannot read their ballots; twenty-four and three-quarters out of one hundred white men in them cannot read and write; and in two States an actual majority are thus ignorant." When we consider the amount of pauperism, crime, and political inefficiency which results from this ignorance, we are startled into a recognition of its gigantic character. Is compulsory education the only remedy? It would seem so, or, at least, that it is as much of a remedy as can be applied. On this aspect of the subject, Judge Tourgee says: "As a mere police preventive against pauperage, government should insist that every citizen know at least the three 'R's.' He who has learned his alphabet has got a long way from barbarism; when he can cipher, he has made another long stride; and, when he can write his name to a bond, he has secured the right to come into court at the trial of a writ and defend himself as a free man. If you enact compulsory education, you must enforce it. Some parents need the services of their children; but shall these suffer, or all the children or parents of the country suffer? Ignorance will ruin the whole country, and so we say, 'If you will not give your children intellectual liberty, we will take away your physical liberty.'"

AT a recent meeting of the Minnesota State Board of Health, several clergymen were called in for consultation as to what could be done through the Church for the promotion of hygienic and sanitary reform. This meeting is but another indication of how great the growing interest in these subjects, and of the extent to which it is being recognized on every hand, that the material conditions of life are of vital importance. Among other things said, "Bishop Ireland suggested that clergymen would do well to explain to their flocks the importance of the rules of hygiene and their duty to study and observe them. They should see that the rules of hygiene are duly observed within buildings under their own control, churches, and school-houses. In their visits to their parishioners, especially the poor, they ought to call their attention to this subject of hygiene, and notice whatever defects may be observable in and around their dwellings. They should be first among those who labor by the formation of boards of health and other sanitary organizations to improve the public health." Yet this is only one intelligent man where there are hundreds of ignorant ones. This subject still needs discussion and a constant diffusion of information. The poor ventilation of most churches is a sure hint of how little religion yet heeds the great laws of physical well-being.

G. W. C.

ORGANIZATION AMONG LIBERAL RELIGIONISTS.

Portion of an Address delivered before the Unitarian Society, on Sunday, March 27, in Lawrence, Kan.

BY MRS. ANNIE L. DIGGS.

After speaking of the different sections of Liberalism, and of the importance of their working together, Mrs. Diggs said: In consideration of the situation which I have tried to outline, the questions present themselves: Upon what basis shall this rational religion organize? And what should be its method of work, that it may become in the largest measure helpful and successful? Upon these two questions, "Free Religion" and "Unitarianism" (largely though not universally) differ. Agreed they are that conduct is more important than creed; that the practice of the moralities, and not the mere profession, is the thing essential. Agreed they are that reason must be sole judge and referee in matters of religion. But the reason of the "Free Religionist" and the reason of the Unitarian have pronounced differently upon certain points of belief. Chiefest among the differences is the controversy concerning the relationship and obligation to Christianity, to Jesus, and to the Christian name.

Free Religion disclaims all right or obligation to use the Christian name. It assigns to Jesus of Nazareth a high place among good and great men, the reformers and benefactors of mankind, but would not reiterate any statement of his Lordship over all. Neither would Free Religious people distinguish or make comparisons between Jesus and other great men by calling themselves his disciples. A sense of justice will not permit this superlative exaltation and practical deification of him.

Free Religion has a scholarly and generous appreciation of the Bible, but would not use it in the Sunday service, so as nearly or quite to exclude the use of other helpful lesson-books.

Free Religion would deal first and foremost with the many-sided problem of this present human existence, not with indifference to the great unknown future or the Great Unknowable Soul of the universe, and not with irreverence (that grown-up impoliteness which marks the unculture of immaturity) toward the stepping-stones of the past.

Free Religion would preserve all the spirit of worship, all the gratitude, all the beauty, and the joy of life, avoiding all meaningless forms and all outgrown methods of expression. It would make the bettering of the conditions of this life, the education and development of all the capabilities of the human soul, its aim, and its endeavor.

Of Unitarianism, I must say that there are Unitarians and—Unitarians. The characterization which is true of a part is not true of the whole. There are many individual Unitarians who would indorse the above definition of Free Religion as a definition of their own views. And many more declare that Unitarianism prescribes no boundaries, and asks no profession of "discipleship," that the utmost freedom of opinion and the latest dictum of reason is made welcome within their ranks. But while the fact still remains that the authoritative voice of their Year Books and the voices of their national and local conferences repeatedly affirm their attitude of "Christian discipleship," and declare them to be a body of believers upon the "Christian foundation," and "within the Christian Church," and while they refer supremely to the word and life of Jesus Christ, surely there can be no consistency in the claim that they are a body organized upon a basis of sufficient breadth and scope to serve those who cannot accept their affirmations, and who are thus excluded by reason of a conscientious adherence to a *matter of belief alone*. So long as preambles or constitutions declare, state, or *infer* certain matters of belief, what else is it than making membership a committal to those beliefs, and thus as a matter of fact making belief a condition of membership, and excluding—though not by any vote or voice of a society—all who deem it important to obey first

Digitized by Google

the voice of reason,—the voice of God in their own souls.

It is scarcely the most generous or the wisest thing to sit in judgment and pronounce the barrier insignificant, to say that this or that *need* not be an obstacle, to speak of over-sensitive consciences, to wonder if the same amount of conscience is manifest in the other affairs of life; to say that if Christianity be rightly interpreted, and the character of Jesus be rightly understood, there need be no objection to the profession of "discipleship." Ah, but who should be the judge? From whose stand-point would you have your aspirant for fellowship see it all, his own or yours?

While I believe the above to be a fair and faithful statement concerning the Unitarian Church as a body, I have an additional word to say of the new, the growing Unitarianism,—the active, pushing rationalism in the Unitarian body, which is making mighty efforts, and working with determination to *compel* Unitarianism to *mean*, and to *be*, more than it has ever meant, said, or been before; in short, to refuse to allow Unitarianism to stop growing; to insist and reiterate the insistence, until the facts in the case shall have grown to correspond, that Unitarianism shall be the leading, the chiefest, the all-comprehensive, all-embracing philosophy of life,—the religion of the world. You all know that I refer to that which may, and I think should be, designated as the *new* Unitarianism, so vigorously promulgated by the Rev. Jenkin Ll. Jones and his co-workers in the West. Considering the situation, both outside and *inside* the denomination, we may estimate the magnitude of their undertaking. Yet one must admire the courage and the hopefulness, and feel the sympathetic thrill of the clarion call to action. And one must tingle with the desire to give aid and comfort, strength and support, to the heroes in the front.

This is not the time to consider whether or not this work could be better done in another way. The one great need of "Liberalism," especially in the West, is leadership, headship, the *incarnation* of ideas; in a word, organization.

We come now to a reasking of the question, Upon what basis should Liberals organize?

Let us consider, as a case in point, our own situation and the recent organization of the Unitarian Society in Lawrence. And I shall speak all the more freely, since I know that you, my friends, and ladies of the "Liberal Club," will bear me witness that the chief aim of all my work and talk with you has been toward unity of thought and purpose, concert of action, and that order and strength which would grow out of organization; and in no instance have I used the opportunities which you gave me to argue for views of my own which were antagonistic to yours. I have preferred rather to emphasize the importance of providing, first of all, for the life and permanency of our endeavor. So, now, I call attention to the fact that your new organization is built upon a sectarian platform. It contains, indirectly expressed, it is true, a *belief* condition, which excludes all dissenters, no matter how much soever they may need "fellowship" or exemplify good character.

Just here let me disclaim the making of a mere personal plea, because the platform which declares that "we in the fear of God associate ourselves for the enjoyment of *Christian* privileges" is one upon which I cannot stand. I am not in any immediate and pressing need of a church to join. Life will not be an entire failure to me personally, if I am never to belong to a church. I could cuddle down by "my ain fireside," and not take to calling the world a cheat and a vain show, or gratifying an overwhelming desire to become a nun. I speak to a larger point and purpose than the small personal pronoun *I*.

"But," says one, "this is making so much of so little, the objection is so slight." Of little moment, is it? It is so large that a question no larger has just disturbed and agitated national Unitarianism, has called out letters from Rev. E. E. Hale and other prominent Unitarians, and has just taken away from the Unitarian society in Leicester, Mass., a pastor, worthy and beloved by his people. It is the same old vexatious question which separated Mr. F. E. Abbot, O. B. Frothingham, W. J. Potter, and others from Unitarianism, and which created the necessity for the Free Religious Association.

"But this question of ours is only away out here in Kansas, in a little obscure church. Besides, none of the parties who enter into the society object to the Christian name." There is only one dissenting voice. My friends, for whose benefit and to meet whose necessities are you engaging in this work? Just your own? Are you the only sick who need a physician?

Do you think that the adequate religion of our time and of the time to come, the religion capable of doing the work for all these classes which we have been considering, can be based upon any premises which exclude (on account of belief) even one person in a community or one person in the world? Is the question asked, "Must Rationalism come down to the narrowness of crude Liberalism, or fit itself to the 'smart' Atheism of college students?" By no manner of means; come not down at all. There is small danger, in this world of toil and perplexity, that you will work or think on too high a plane. Only remove all barriers. See to it that you keep awake and abreast with the thought, the culture, and the spirit of the time, so that you may really be capable of leading and assisting the rising generation. The church which is organized to-day should not be for to-day alone. It should have a platform upon which Atheist, Christian, Jew, Buddhist, Mohammedan, or disciple of Confucius, could stand, the only condition being the desire for improvement, for an upward tendency of life; in short, such a platform as that of our State Unitarian Association, which declares only for "freedom, fellowship, and character in religion," and welcomes all who "desire to do good in it or get good out of it."

There is little time this morning for an answer to the question, What shall be the plan of work? Briefly, we must say it must depend largely upon the need and demand of each individual society,—whatever work of benevolence will ameliorate the condition of its suffering poor, whatever course of study will advance the intelligence and extend the information of its members. The subjects now discussed by "Social Science" should come up in Sunday work; for the Rational Church should be a world's free school, its ministers a competent corps of teachers, and religion a grand philosophy of life. I believe it is safe to say that much of that which has been considered a necessary part of the Sunday church service will not be long or largely practised by the Rational Church of the near future. The singing of hymns much more fit for use in orthodox churches, the constant use of the Bible to the exclusion of other divinely inspired books, the attempt to audibly address the Deity, are chiefest among them.

For a time there will be fear lest with these shall depart the beauty of spirituality, the inspiration of aspiration, and the gratitude cultivated by prayer. Ah, my friends, I do not think the great fountain will be stinted. The ways and means are not limited nor meagre.

Finally, as to our work here. We are about to enter upon a new era; and I say *we*, because I think you must know that, even though *all* may not be which I could wish, I still welcome and will hopefully work for the next best thing at hand. And if there is still one who would ask, "Why raise the ghost of this much-vexed question of the Christian name just at this time, when there seems to be most need of harmony and unanimity of feeling,—why cavil and criticise and risk being esteemed a fault-finder?" the temptation is great to keep silence, and take it easy. *One* individual is such an infinitesimal mite in the great ocean of things. But the pressure of one's own estimate of the import of a situation is what should determine his action. If this Lawrence Society were organizing only for a year and a day, if there were not the vast outlying surroundings and responsibilities, if Unitarianism were not still struggling with itself, if it were now ready to do the needful work, the complexion of our case would be different. As it stands and until Unitarianism shall as a matter of actual fact *be*,—and the word shall *stand* for all that "Free Religion" *now is*,—until then it will be important to look after all weak points. As the case yet stands, I believe that "Rational Religion" is the most fitting name for the highest and best. But if, by reason of greater activity, the men who are determined to make Unitarianism synonymous with, or rather to absorb, rationalism, can succeed, why, then, so let it be. If *Unity* and Company can bring the mountain to Mahomet, why, let us have a great christening, and give the brave young prophet of Unitarianism leave to inscribe its name on the clear, bright summit of the mountain of Rationalism,—but not until the danger is surely past of any form of crystallization, not until the Free Religious Association shall have finished the perfect work which it began with the spur of criticism, and which quickened into life the neo-Unitarianism of to-day.

Who ever sees it thus must stand loyally by the grand company of "Free Religionists" until the possibilities and aspirations of Unitarianism shall have become actual realities. Then, Unitarianism and "Free Religion" may join hands, and the hearts that have so long beat as one in the common desire to make the world better and happier may cleave wholly to each other; and I do not much care which acts the part of husband in this holy marriage, so that he be faithful and deserve that his loving wife be thenceforth called by his name. Then may these twain, who have grown in beauty side by side, go on together until they fill with joy the one great home of all mankind.

WORK OF THE COSMIAN SOCIETY, FLORENCE.

Annual Report of the Executive Committee of the Free Congregational Society of Florence, for the Year ending April 4, 1881.

The recent outbreak of persecution against the Jews, in Germany, gives a new and startling proof of the need of such organizations as this free society; for no true Cosmian can be a persecutor. The Cosmian idea teaches the brotherhood of the human race, and by making no distinction on account of doctrinal belief, or sex, or color, or nationality, tends to break down those walls which bigotry and selfishness have built up, to divide mankind into warring sectaries and factions, drenching the earth with blood, and making as the poet says,—

> "Enemies of nations, who had else
> Like kindred drops been mingled into one."

This society extends the hospitality of its platform alike to Jew and Gentile, to Catholic and Protestant, to Orthodox and Heterodox. In giving the right hand of fellowship, the society asks for character, not creed; demanding from and extending to its opponents freedom of thought and speech with the privilege of mutual kindly criticism.

[The report here gives a list of speakers who have occupied the platform of the society during the year, and their subjects; also subjects of readings by members of the society in the absence of speakers.—Ed.]

The Sunday forenoon exercises, so long maintained by this society, though bearing the name of Sunday-school, are radically unlike those of the church institution of that name. Our school provides for the needs of childhood, youth, and manhood; and all these classes are well represented in its membership and attendance. It aims to cultivate the literary, the scientific, the artistic, the musical, the dramatic, the social, and the religious elements. It teaches reason in religion, encourages freedom in thought and speech, and makes truth the sole authority. It aims to strip religion of superstitious gloom, and make her ways ways of pleasantness, and all her paths peace. The school-room contains, among other things, a melodeon, a piano, a cabinet of minerals, a fine library, including an encyclopædia and other books of reference. Its walls are adorned with the portraits of such men as Bryant, Longfellow, Whittier, Burleigh, Weld, and Channing. While the Bible is read and consulted in the school, it is not set up as the sole authority. The folly of making any book the only standard of truth is well illustrated by the fact that a body of believers in the divine authority of the Scriptures have for some years been engaged in revising and altering the "divinely inspired" word, so that some one is now asking, "When the new Bible will go into effect?" The school has been well managed during the past year, with the usual happy results, under the faithful supervision of Miss E. C. Elder, and the benevolent labors of an efficient corps of teachers. For the details of the year's work in this useful department, the society is referred to the report of the superintendent.

During the past year, seven new names have been added to our list of members. The expenses of the society are defrayed by voluntary contributions; and the seats in our hall, on Sundays, have always been free. By the generous contributions of our members and friends, the treasurer is again enabled to report the expenses of the past year all provided for, and the society free of debt. This organization admits the self-evident right of woman suffrage; and women have always voted and held offices in this society, on the same terms as men. While we admit that, at each and every election, each woman has honestly put but one vote

Digitized by Google

into our ballot-box, we are obliged to charge them with stuffing our contribution-box. Of this latter act, we find that the ladies of the Industrial Union have, during the past year, been guilty to the extent of three hundred and eighty-two dollars and thirty-eight cents. Your committee leave it to the society to determine what penalty should be inflicted. To the musicians and all others who have given their personal efforts to make our meetings pleasant and successful, your committee, in behalf of the society, tender their grateful acknowledgments.

Your committee have had intimations of a general desire of the members of the society for another resident speaker. This matter should be considered and acted upon, either at this meeting or at a special meeting to be early called for the purpose; and it is to be hoped that the members will soon be able to unite in calling the right man or woman for the place,—one who will interpret and defend the liberal movement which this society has so long and so earnestly labored to promote. Your committee, individually, will be glad to coöperate with the other members, in calling and settling, if practicable, the person whom the majority may select and indicate by their votes for the office of resident speaker. It is perhaps unnecessary to remind the members that no resident speaker that they may call will be able to agree in sentiment or practice with the views and ways of every member. He or she will speak for himself or herself alone. The great principle of our platform calls upon us to sink individual differences of thought in a sea of charity so deep and broad that no eye can see the inequalities of its tranquil surface.

Another thing that we must bear in mind is that neither Church nor State will recognize our resident speaker as a minister, unless he or she has been licensed to preach by some church organization. While the State kindly permits our resident speaker to consign us to the grave, it will not allow him to unite us in marriage. It happens just now, however, that there is, locally, some compensation for this anomaly. Our resident speaker, we conclude, could act as an officer of the Forbes library, which clergymen cannot. And here we are obliged to differ with our esteemed and very liberal friend, the Unitarian minister in Northampton, when he says that the discrimination in Judge Forbes' will, against ministers, would shut out such a man from the management of the library as the late Charles C. Burleigh. We submit that, as the law does not recognize our resident speakers as ministers, the courts will be obliged to decide that they are competent to act in the management of the Forbes library. When Mr. Burleigh was our resident speaker, application was made to the legislature to authorize persons in his position to solemnize marriages. The request was refused. A similar request by the Free Religious Society of Providence has been recently denied by the legislature of Rhode Island.

In reviewing the doings of the past year, we find cheering tokens of the progress of liberal ideas in this region. The good old conservative town of Northampton has come to the conclusion that "it is lawful to do well on the Sabbath," and so has voted to open its public library on Sundays, thus adding another to the many ameliorating influences of the first day of the week. The town has also elected a woman, for the term of three years, as one of the school committee. This new and accomplished member of the school board has long been a useful and honored member of this society. The town has also, in its corporate capacity, voted to petition the legislature to give to women the right to hold town offices, and to vote in town affairs, on the same terms as men.

In addition to these signs of progress, we discover all around us many other proofs of the growth of a more tolerant and liberal spirit. These cheering results, we must believe, are in no small degree due to the influence of the Free Congregational Society of Florence. All the signs of the times beckon us onward. Marching under the Cosmian flag of freedom, emblazoned with the legend, "Truth for Authority, not Authority for Truth," we shall continually discover new fields of usefulness, and win new conquests in the realms of matter and of mind. Let us open our eyes to see, our ears to hear, and our hands to do the things which make for the peace, enlightenment, and moral elevation of mankind, without distinction of creed, or sex, or color, or nationality.

Respectfully submitted,

SETH HUNT,
A. T. LILLY,
JOSEPH MARSH, } *Executive Committee.*

FLORENCE, April 4, 1881.

RELIGIOUS CULTURE OF THE YOUNG.

Sunday School Lessons on "Freedom, Fellowship, and Character in Religion."

I.

Introduction.

Said a friend: "How comical for a Free Religious Society to have a Sunday-school! What has it to teach?" The annexing of the word "free" seems to nullify in some minds any conception of religion. But, as the benefit of the Sunday-school is refused theoretically to no other branch of religion, why should it be to a Free Religious Association? It has been also said that the word "free" prevents organization. Then too much stress is laid upon the first word, so that the sound of the second is lost. Religion is the substantive, and is the primal object of regard, the adjective qualifying, but not obliterating it. Every form of religion needs its schools as training-places for the young, and Free Religion therefore has its definite part to enact in juvenile education. If any faith is worth believing, it is worth living for and living up unto its heights.

"But Free Religion has nothing to teach," is interposed. "It is too definitely indefinite." To which it can be eagerly replied, that, if Free Religion has nothing else to teach than definite indefiniteness, it will perform one of the greatest services now needed in showing the limitations of belief. Many denominations teach everything about religion under the form of verified fact or accepted mystery. The child is equipped with a formula that needs no change on earth, and presumably none in heaven. Some sects and many individuals are learning that self-respect and truth alike demand non-affirmation and non-denial in many phases of religion. The nobility and calmness and patience implied in the word "agnostic" is beginning to be recognized. It is not that one denies, but that one dares to say one does not *yet* know, cannot *yet* affirm. Neither negation nor affirmation is often the attitude of reverence.

If merely as a counterpoise to the authority, submission, and contradiction involved in some catechisms, should Free Religion plant its Sunday-schools, to show that religion is compatible with freedom of the human mind. The injurious influence of church authority cannot be too strongly presented. It cramps the understanding, begets weakness of mind and will, and cultivates a reverence born of ignorance rather than of a humble endeavor to comprehend. Take, for example, three statements in "The Trinity Church Catechism," compiled under the direction of Dr. Morgan Dix. "Faith is a gift of God, whereby the soul, being enlightened, takes God at his word." "Faith accepts without doubting all that God has revealed." "A mystery is a definite truth revealed by God, and passing man's understanding." It seems childish to even pause and ask how we are sure that is a truth which we do not yet understand, or how do we know that God has said it. Surely, if such ignorance on our part is inculcated as worthy of belief, and on the other hand Free Religion is assaulted as atheistic or irreligious, it is a duty to loudly declare what are its underlying and abiding principles, and to use Sunday-schools as one means of imbuing the young with such principles as the highest form of truth yet attained.

Therefore should a Free Religious Society maintain a Sunday-school. That granted, the question recurs, Is there enough material of thought for it? If we have enough for the guidance of our own life, we have enough to lend to our children. In one respect, a Free Religious Sunday-school may be considered as less hampered than any other; because, as the name of "Free Religion" is comparatively new, one would hardly look for old methods of propagation, and consequently a Free Religious Sunday-school might admit more variety in its methods of instruction than Sunday-schools generally can or do. When teachers regard every subject as tinged with divine light and capable of leading to a Pantheistic or a Theistic trust, varied subjects become the tools of Sunday instruction, as already physical science, mental philosophy, and political economy are taught. To the present writer, it seems wiser to give the one short hour chiefly to religious and moral instruction; but a large number of persons are attracted to Free Religion as a reaction from the hampered and conventional forms in which they have been educated, and therefore enjoy this variety. The underlying strata of all knowledge, however, can always be shown in the relation of the finite to the infinite.

After stating, in as eloquent, true, and generalizing terms as one can, that the purpose of a Sunday-school is the elevation of religious character, are we not forced also to assert that the purpose of each school is to make *its* views distinct from *others'* views, not in any spirit of antagonism or dogmatism, but from loyalty to one's own apprehension of truth,—as, for instance, what is specially involved in Free Religion over and above other attitudes of mind? Most of such teaching will be largely composed of some phases of Unitarian thought; but the emphases will be laid differently, and "Free Religionists" themselves have placed their emphasis on *Freedom, Fellowship, and Character* in Religion. Others may and do say that those words are also their motto, but no others have emblazoned them on their printed pages and made them so all-essential. Free Religion cares for these words as Unitarians, Episcopalians, Baptists, care for their denominational names. Yet as all extension of knowledge makes one care less and less for definite forms of religion, which are not capable of expansion, so does one care less for conventionalized words.

Could not, however, these words be made the basis of distinct varied teaching, to which could be added illustrative rational instruction concerning Judaism, Christianity, and other historical religions? There are few, if any, accredited text-books for a Free Religious Sunday-school; nor perhaps can there be, if individualism is more valued than organization. As the very result of the working of freedom is to induce one to accept nothing on authority, it is doubtful whether any text-book could be produced which would be satisfactory to more than one person, the writer, and perhaps not even to him; yet the schools would gain in coherence and strength, if there could be some common stress of emphasis. This is most difficult indeed, for at the very outset occurs the definition of God, and of religion, for the child will ask of both. The argument from design, though still more conclusive to some minds than any other, is overpowered, with many, by the argument from consciousness. How puzzled is the little child over such terms, true and beautiful to the older mind, as that "A sense of God is the relation of the individual to the universal," or "the sense of universal relation," or "that religion is the feeling of something unrealized and to be realized, and which we are impelled to realize"! Theists, Pantheists, and Agnostics can all meet in the daily practice of Free Religion, while only the Agnostics can be said to have not yet asserted their position of knowledge. This question of who and what is God cannot be blinked at by teacher, parent, minister, or text-book; for it is the underlying principle of belief and the earliest problem. But teacher, parent, and minister can each say, with more or less limitation and definition, what each himself thinks; and any text-book which goes forth as the organ or instrumentality of Free Religion should also try to state approximately the most general belief, even if it is not the individual opinion.

The second question that logically arises is the relationship of the creature to the creative power, and then of man to his fellow-men. God, our relationship to Him and to humanity, are principles and facts which the little child must dimly apprehend, but which not even mature life can fully comprehend. Upon these could follow separate lessons on morality, as part of character-building, or upon the familiar and reverential lessons of science, as have so well been lately given in the *Index* by Mr. Hinckley; after which there could come years of study devoted to the investigation of the Bible and of increasing love for it, unfettered by any literary or theological criteria other than what would be applied to any book, and which would necessarily involve a careful consideration of the extent of our obligations to Jesus and of his position as teacher. For such study there are three or four most excellent books based on the latest results of thorough scholarship, which are well known, as *The Bible for Learners*, Stanley's *History of the Jewish Church*, Knappert's *Religion of Israel* and *The Growth of the Hebrew Religion*. And such study would naturally culminate in the consideration of other religions or comparative theology. In such a course of instruction, it is often wise to interpose, for the sake of variety, separate short courses from three to eight or nine Sundays in length. Such a course, taking up distinctive words as containing em-

Digitized by Google

phases of thought, would induce the child to measure rightly, and perhaps to value still more highly, such forms of thought. As there are no distinctively separate lessons on the words "Freedom, Fellowship, and Character in Religion," and as they are grand and inspiring words, that directly and indirectly have been made the basis of most human action, it may be well to examine them in their separate relations as affording material for Free Religious Sunday-school instruction. Therefore, I shall try to outline in three lessons a series of suggestions for the teacher, which her own skill and fidelity will enable her to elaborate unto perfection. KATE GANNETT WELLS.

FOREIGN.

A SECOND edition of George Eliot's translation of Feuerbach's *Essence of Christianity* is announced by Messrs. Trübner. The same publishers are about to bring out a *Social History of the Races of Mankind*, by Mr. A. Featherman, to be completed in about ten volumes.

THE Library of the University of Heidelberg has lately recovered three important Greek manuscripts, which had been lost for a period of upward of two hundred and fifty years. They had been lent, it seems, about 1620, to a professor at Wittenberg, and were not returned, but forgotten.

SIAM.—A Presbyterian missionary writes, in the *Foreign Missionary*, that, although there are many heathen temples in Siam, they are most of them going to decay; and he adds that there are only one-fourth as many Buddhist priests in Bangkok, the capital, as there were thirty years ago. And this missionary expresses the opinion that Siam would ere this have become a Christian land but for the fearfully wicked example of business men who have come there from Christian countries.

LEO XIII., replying to an address presented by the gold-workers against the profanation of saints' days by business and labor, laments that, Rome having been torn from the legitimate rule of the Pontiff, he is placed in the impossibility of remedying the evil and revindicating the honor of God, and says that they speak foolish and lying words who assert that the non-observance of saints' days discourages idleness and tends toward the increasing prosperity and wealth of the people.

THE Bradlaugh case has at last taken a turn that was hardly anticipated. There has been no doubt a good deal of foolishness on both sides. A few days since, Mr. Bradlaugh offered to take the oath in the House of Commons, but was prevented by an opposing resolution, which resulted in a vote of 208 to 175, amid great cheering from the Conservatives. Sir Stafford Northcote, the mover of the resolution, and others supported it, John Bright, Gladstone, and representatives of the Liberal party opposed. Mr. Bradlaugh refused to retire from the bar, and was removed at the request of the speaker, by the sergeant-at-arms. In addition to Mr. Bradlaugh's case with Parliament, he has also of late been indicted for blasphemy, and subjected to a fine in consequence. Mr. Bradlaugh, having inquired of the Court of Appeals whether this involves his disfranchisement, has received an affirmative answer. This decision will make it necessary to hold another election for the seat which he holds as representative from Northampton.

HOW THE FRENCH WORKMAN LIVES.—The French laborer probably gets more for his wages than any other. His food is cheaper and more nourishing. His bouillon is the liquid essence of beef at a penny per bowl. His bread at the restaurant is thrown in without any charge, and is the best bread in the world. His hot coffee and milk is peddled about the streets in the morning at a sou per cup. It is coffee, not slops. His half-bottle of claret is thrown in at a meal costing twelve cents. For a few cents, he may enjoy an evening's amusement at one of the minor theatres, with his coffee free. Sixpence pays for a nicely cushioned seat at a theatre; no gallery gods, no peanuts, pipe-smoke, drunkenness, yelling, or howling. The Jardin des Plantes, the vast galleries and museums of the Louvre, Hôtel Cluny, palace of the Luxembourg and Versailles, are free for him to enter. Art and science hold out to him their choicest treasures at small cost, or no cost at all. French economy and frugality do not mean that constant retrenchment and self-denial which would deprive life of everything which makes it worth living for. Economy in France, more than in any other country, means a utilization of what America throws away; but it does not mean a pinching process of reducing life to a barren existence of work and bread and water.—*Scientific News.*

JESTINGS.

YOUNG lady, examining some bridal veils: "Can you really recommend this one?" *Over-zealous shopman:* "Oh, yes, miss! It may be used several times."

THE words of Mr. Joshua Billings are pointed: "Thar iz advice enuff now laying around loose to run three just such worlds as this. What we are suffering most for iz sum good examples."

OUT in Leadville, when one is introduced to a stranger, the polite thing is to ask, "What was your name before you came here?" The next question, according to the rules of etiquette, is, "How did you manage to escape?"

PIERRE VERNON, in a recent article on "The Age of Adulteration," relates that a wine-merchant, giving death-bed injunctions to his son, said, "Always bear in mind that wine may be made with anything, even [with a melancholy smile] grape juice."

A CERTAIN Methodist house of worship had been struck by lightning and nearly destroyed. At a meeting called to consider plans for rebuilding, a colored brother commented thus: "If the Lord sees fit to burn down his own houses, we needn't be in a hurry to build no more for him."

The Legend of Thomas Didymus,

THE JEWISH SCEPTIC.

By James Freeman Clarke.

CLOTH, $1.75.

***"The cultured and thoughtful will read it as a fresh and original contribution to an ever-absorbing subject; as a most picturesque and truthful picture of Jesus' environment; as a realistic transcript of the divers opinions his prophecies elicited from all sorts of men, and as the latest and most carefully weighed opinions of one of the most prominent and scholarly thinkers of the day. James Freeman Clarke belongs to that brave and noble band of New England writers, of whom Theodore Parker was the leader, who have done so much for the freedom of thought in our country."*—Art Interchange.**

"The book is in one sense another life of Christ, containing a record of his teachings and the principal events of his ministry. The scenes are presented with all the local coloring that attended them, many of them being rarely beautiful. This is especially noticeable in the descriptions which Thomas gives of some of the miracles."—*Commercial Bulletin.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

JUST READY.

A NEW VOLUME BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, BOSTON.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

Gleanings in the Field of Art.

By EDNAH D. CHENEY.

CLOTH. $2.50.

"A fine æsthetic taste, combined with a deep and feeling appreciation of the motives that create and the impulses that guide all efforts, ultimately, to the true, the beautiful, and the good, has given to the public in this new volume a book in which charitable criticism, liberal and comprehensive thought, and wise suggestions predominate."—Banner of Light.

"The novices will find this book an excellent guide to the rich fields of artistic love; and the well-read, travelled artist will be delighted as he revives a thousand pleasant memories and catches fresh glimpses of old pictures from new points of view."—*Cincinnati Journal and Messenger.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers,
41 Franklin Street, Boston.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages. It restores lost energy, all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia, prevents consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
E. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

UNMOUNTED PHOTOGRAPHS

Of ANCIENT and MODERN WORKS of ART, embracing reproductions of famous original paintings, sculpture, architectural subjects, etc. Price, cabinet size, $1.50 per dozen. Send stamp for catalogue of 1,600 subjects. JOHN P. SOULE, publisher, 338 Washington Street, Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers.

Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

INGERSOLL'S LECTURES!

MISTAKES OF MOSES	10c.
SKULLS	10
GHOSTS	10
HELL	10
LIBERTY OF MAN, WOMAN, AND CHILD	10
GODS	10
INTELLECTUAL DEVELOPMENT	10
HUMAN RIGHTS	10
HEREAFTER	10
TOM PAINE	10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $3 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address **PHILIP V. KING, Publisher, 121 Monroe St., Chicago.** *Agents Wanted Everywhere.*

LADIES, USE

Corticelli SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—No. 594.
VOL. I., NEW SERIES.—No. 46.

BOSTON, MASS., THURSDAY, MAY 12, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

Selections from E. H. Chapin, D.D.

IF Napoleon, pointing to the tall and mystic pyramids, could say to his army, "Lo! fifty centuries look down upon your deeds," young men of America, of you it may be said that fifty unborn generations abide the issue of your works.

WHEN truth comes, it must speak by its own authority. There is no outside evidence greater than it. There is nothing that can more convince of its truthfulness than the truth itself.

IF we give to this life of ours only a material interpretation,—such an interpretation as thousands practically *do* give,—then the entire mechanism of things is an inexplicable monotony.

A PEEVISH sensitiveness to the sayings and doings of others indicates real poverty of soul or miserable timidity, or else a spirit which is mastered by the body, and lies at the mercy of diseased and jangling nerves.

WE only attain the true idea of marriage when we consider it as a spiritual union,—a union of immortal affections, of undying faculties, of an imperishable destiny.

HOME is the seminary of all other institutions. *There* are the roots of all public prosperity, the foundations of the State, the germs of the Church. *There* is all that in the child makes the future man, all that in the man makes the good citizen.

I DO not know a more dreadful thing than at a time of trouble going out and calling in God as a stranger.

THE public sense is in advance of private practice.

INDUCTION is simply confidence in the integrity of nature.

LET every man be free to act from his own conscience; but let him remember that other people have consciences too, and let not his liberty be so expansive that in its indulgence it jars and crashes against the liberty of others.

IS THERE anything so wretched as to look at a man of fine abilities doing nothing?

IN this world, the disposition to do things is of more consequence than the mere power.

NO GREAT truth bursts upon man without having its hemisphere of darkness and sorrow.

CLOTHES, rank, social position, are rags and nonsense compared with the essential quality and quantity of man's being. It is life, the degrees of life, that makes the essential difference between men. Is not this the reward of all effort for truth and goodness, that we thus acquire new life? The more acquaintance man gets with facts, the more he *lives:* he forms a vascular connection with them, and they become parts of *him*. He lives the past: he is Plato and Newton, Shakspeare and Channing; his mind sweeps the wide orbits of Saturn and Neptune, and the splendor of the Pleiades glitter in his thoughts. And the more he sympathizes with excellence, the more he goes out of self; the more he loves, the broader and the deeper is his own personality, until his life fills the compass of the world and he is quickened by the very heart of God.

THE reason why men act in masses as they would not act in units is that they are not chivalric enough to stand by their own souls.

THIS is not only the oldest, but the best time. It contains the best life and fruition of all the past.

CURRENT TOPICS.

THE need of Civil Service reform in the administration of our national government was never more emphatically demonstrated than it has been in the last two months. The happy prospects with which General Garfield's Presidency began seem likely to be dissipated in a quarrel over the distribution of offices in order to satisfy different factions of the Republican party.

THE *Christian Statesman* of Philadelphia, with reference to the majority vote in the British House of Commons against Bradlaugh, rejoices at the action, and says: "An avowed atheist is utterly and inherently incompetent to hold office in a Christian nation. The relations which government sustains to God and his law and his providence are such that those who deny the being of God cannot lawfully or wisely be intrusted with its sacred functions." This shows clearly what would very quickly be done in this country, if the Christian-amendment-to-the-Constitution party, of which the *Statesman* is the organ, should get the power.

IN Burmah, some of the Buddhists interpret the evidences of advancing civilization among them as signs of the approaching advent of a new Buddha. An intelligent Burman in a railroad car being asked, "What signs of a Buddha do you see?" replied: "I see change in all things. Five years ago, we were all afraid when we saw these iron wires on the tops of the telegraph posts, but now we see scores of birds sitting up there. Two years ago, I was afraid of this great fire wagon, and walked half a day rather than venture this ride of an hour. Now, I never think about fear, but sometimes sleep all of the way. Everything is so changed that I think a new Buddha will come to us."

THE *Catholic Review*, New York, takes every possible occasion to persuade its readers that good Catholics ought to make their church influence felt more forcibly on the daily press. Last winter, it urged the withdrawing of all Catholic patronage from the *Herald*, because of its opposition to the election of Mayor Grace. In a recent issue, it says: "There are in this city about five hundred thousand Catholics. They read and support the daily papers as liberally as do Protestants. These papers are filled with Protestant and anti-Catholic news. They have little or nothing about Catholic matters; and, when they treat of them, they usually fall into some grievous errors. It is time there should be a change. Catholics should make their patronage and influence felt in this matter. Is it the fault of Catholics or of the press?"

WE find the following in the Philadelphia *Sunday-school Times:* "The English Sunday Society, which is composed largely of freethinkers, is, one would think, hardly likely to prove an ally in the effort to maintain Sabbath observance. Yet they have quite recently issued a manifesto, protesting against the employment of workmen on Sunday in public works by the corporation of London, 'on the ground,' in the words of their protest, 'that it would endanger the preservation of Sunday as a day of leisure, when the mass of the population are able to avail themselves of the elevating influences of religion, science, literature, and art.'" Our orthodox friends will perhaps, by and by, learn that "freethinkers" who would rescue Sunday from bondage to superstition and bigotry are sincere in the purpose to put the day to the highest uses of moral and mental culture. There are enough days already devoted to the importunate demands of the body.

PROFESSOR W. C. RUSSEL, of Cornell University, so the New York *Tribune* reports, who has been acting President of the University during President White's absence in Europe, has been asked, and quite peremptorily, by the Executive Committee of the Trustees, to hand in his resignation. The committee have made public no reasons for this action; but it is said that their reasons are that Professor Russel has been too arbitrary and dogmatic in his office as President, and *too free in the expression of his liberal religious views in his class-room as Professor of History.* Since President White is soon to come home to take his office again, the first of these reasons would not seem to be a very valid one, even if Professor Russel were guilty of the faults alleged. Nor can we believe that Professor Russel, from our knowledge of him, would fail to respect the religious rights of others in his lecture-room. We fear that *bigotry* on the part of the committee is at the root of this matter, and shall watch with interest the farther development of the case.

THERE is a censorship of the public press that is perfectly proper even in a free country, and is much needed,—the censorship exercised by the moral judgment of the community; and the newspaper that does not respect this judgment should be made to feel the weight of it. The newspapers that under the plea of "enterprise" publish the details of scandalous stories and the sickening revelations often made on the witness-stand at law-trials should be shown unmistakably that they cannot enter respectable society. We say *Amen* to the following from the Boston *Herald:* "There is a growing feeling in every healthy community against the journals that make it their special object to minister to perverted taste by seeking out and serving up in a seductive form disgusting scandals and licentious revelations. There is good reason to believe that the clean newspaper is more highly prized to-day than it was four or five years ago. It is also safe to predict that as people in all ranks of life, who wish to protect their own at least from contamination, become more conscious of the pernicious influence of a certain class of journals, called 'enterprising' because they are ambitious to serve up dirty scandals, they will be careful to see that the journals they permit to be read in the family circle are of the class that never forget the proprieties of life."

Digitized by Google

For the *Free Religious Index.*

THE FUNCTION OF ISSUING NOTES:

Considered with Reference to the National Banks.

BY EMILY J. LEONARD.

That the people of the United States have never had a better currency than they now possess is universally admitted. The undoubted security of the notes of the Government and of the National Banks, their acceptability throughout the country, and their convertibility into coin, so strongly recommend our present paper issues that certainly no prudent person would desire any change which involved a sacrifice of these qualities.

There is, however, one other essential to a sound and secure currency, which is frequently overlooked. We refer to *steadiness in the purchasing power of the currency itself.* This is determined by the relation of the quantity of money to the transactions effected by its means. It was a consideration of the importance of this quality that made Daniel Webster an advocate of a National Bank, "instituted with more regard to its function of regulating the currency than to its function of discount." J. R. MacCulloch had this also in mind, when, in his notes to Adam Smith's *Wealth of Nations*, he spoke so forcibly of the dangers to be apprehended, "so long as any individual or set of individuals may usurp the royal prerogative, and issue money without let or hindrance."

Of the able writers who have given attention to this subject, probably no one has left on record more important testimony than that far-seeing statesman and wise financier, Lord Overstone, whose large experience, close and careful observation, great caution, and rare powers of reasoning give peculiar value to his words, and have won for him the reputation of being the greatest financier England has produced. In his "Remarks upon the Management of the Circulation," etc., he thus speaks of a very common error: "Security for the ultimate solvency of those who issue paper money is confounded with, and conceived to be the same thing as, security for the due regulation of the amount of that paper money,—a fallacy very prevalent, and from which the most erroneous views arise. Insolvency on the part of the issuer affects the specific holders* of the notes of that issuer; . . . but *improper fluctuations in the amount of the paper issues affect the whole country in common.* They disturb, to a greater or less extent, the steadiness of prices and the regular movements of trade; they tend to derange the equilibrium of exchange with other countries; and, if not subjected to timely control, they may endanger the whole basis of the monetary system of the country in which they occur. The former evil is local and particular, the latter is general, affecting the whole country and every individual in it. A system, therefore, which affords protection against the former evil, but contains no definite provision against the latter evil, must still be considered as defective in the most essential point."

Whenever Lord Overstone (either as Samuel Jones Loyd, the leading partner in the eminent banking-house of Jones, Loyd & Co., of Manchester and Liverpool, or, later, after his elevation to the peerage) was called upon to give evidence before Parliamentary Committees on the currency, as he was in 1833, 1840, 1848, and 1857, he always gave emphatic testimony to the inconvenience and difficulty that must arise from any multiplication of the issuers of paper money, and expressed his opinion that, on general principles, one bank alone of issue for the country would be the best system. No one can read his published writings without being impressed by the cogency with which he argues the importance of separating the function of issuing notes from that of a bank of discount and deposit. The issue of notes he regarded as the creation of money, and he thought the profit of such issues properly belonged to the government. Hence, he would have this function intrusted to one issuing body, connected with which should be a member of the government; and this body should have full power of control over the issues, and be made exclusively responsible for their amount. This issuing body, however, should have no connection with any bank of discount and deposit, because the interests of a private corporation might (and often would) require a course of conduct directly at variance with the best interests of the country; and the latter interests should alone be considered by an issuer of the currency. The well-known separation of the departments of issue and banking in the Bank of England, by "Peel's Act of 1844," on the renewal of the bank charter in that year, was made in conformity with the recommendations of Lord Overstone, and was probably regarded by him as a preliminary step toward a total separation of banking from issue.

In 1848, four years after the separation, when asked (by a committee of the House of Lords) his opinion as to the wisdom of taking the issue of notes altogether out of the hands of the Bank of England (leaving to the Bank, however, its functions as banker of the State), he said he thought such a course would tend to a more wholesome state of feeling in the public mind; and he added, "I think the more the management of the circulation is separated from the banking business, not only in reality, but in appearance, the more beneficial it will be to the public interest."

The fundamental error of the system of issue by our present National Banks is this (and it is a fault identical in kind, though not in degree, with that so repeatedly pointed out by Lord Overstone to various Parliamentary Committees on the Currency): that our two thousand and more National Banks have each and all the power of suddenly increasing or diminishing, by the extension or the retirement of their notes, the amount of money in the country. Though this power may not be so great as existed under the previous State bank system, nor so liable to abuse as that, its evils are sufficiently serious and threatening, as the disturbance in the New York money market, caused by the sudden retiring of a large amount of bank circulation, recently evinced,* to lead us to consider whether the right to issue *money* can safely be continued to the National Banks.

Without entering upon the question whether or not the duty of the banks to protect their own interests justified their action in this regard, the evil effects on the business of the country which their course produced leaves no doubt that the power to effect such results should not be intrusted to banks nor to any body of *men.* The total amount by which the banks could have been affected by the passage of the proposed Refunding Bill was but as a mere drop in a bucket, compared with the losses entailed on the business community by the consequences resulting from their action.

It is true that this derangement of business was speedily righted; but, happening at other times and under other circumstances, it *might* have entailed consequences most disastrous. The possibility of any such results from the operation of our National Banking Law is a sufficient reason for changing it. It was the possibility of banks making such sudden withdrawals of their notes, and producing thereby falling prices, business failures, panics, and a virtual change in all money contracts, which, as much as "the improper and dangerous power of creating money beyond the amount which ought to exist," constituted, in the mind of Lord Overstone, a formidable, if not a fatal, objection to the union of the function of issue with that of banking. He considered that governmental control, either direct or indirect, must be exercised over all the paper issues of the country; and that, if the control were indirect, it would of course be slow, and would be uncertain in its extent, and, in effecting it, there must be an additional and unnecessary pressure upon the community; but that this would not arise, if the control was immediately on the issues themselves. Hence, he inferred that a more direct control was more advantageous to the public interests and more safe for the object in view than an indirect control. He was convinced, as well from an examination of the returns furnished by the Bank of England as from reasoning based upon general principles, that the mismanagement of the currency was generally very closely connected with the union of the functions of banking and issue. The same fact holds true in the United States, if we except the expansions and contractions of the currency made by the Treasury Department.

To the common objection to the existence of only one issuing body, that it would be a "monopoly," and that "monopolies are mischievous," no reply can be more pertinent than that of Lord Overstone. He says: "In the majority of cases, monopolies are, no doubt, injurious to the public interests: and the notoriety of the fact renders it easy to excite against them an indiscriminate feeling of hostility. For the purposes, however, of enlightened and beneficial legislation, it is necessary to distinguish those cases to which the principles of free competition are applicable from those in which exclusive privileges, accompanied by undivided responsibility, are necessary for the public protection. Such cases, though comparatively limited in number, exist; and, when they occur, they are not usually of a trifling or unimportant character. The power of creating money, like the royal prerogative of coining, are cases in point: and, if we subject them to the principle of free competition, instead of managing them by an exclusive power subjected to undivided responsibility, the injury to the public interest may be incalculably great." Again, in his testimony before a Select Committee of the House of Commons in 1840, he said: "The principle on which competition depends appears to me to be this: that its tendency, in all ordinary cases, is to secure to the public the advantage of the greatest quantity of the article and of the best quality at the cheapest price, and that all miscalculations with respect to supply that are made by producers fall in their inconvenient consequences upon the producers, and not upon the public. Now, with regard to paper money, . . . it is not the greatest quantity at the cheapest price which we require, but it is a strict regulation of the quantity by reference to a certain standard: and, again, any miscalculations in the proportion of the actual supply to that which ought to be supplied fall principally and most extensively on the community at large." Again, he says, "To intrust the issuing of the paper money of the country to the principle of competition is to intrust it to that which must mismanage the paper money, and must inflict very serious consequences upon the public interest."

Admitting the importance of a due regulation of the paper issues, the question immediately presents itself, How can a currency be so issued as to keep fluctuations in amount and hence in value within proper limits?

As a perfect money would at all times bear the same relation to the exchanges to be effected by its means, and as a vast and continually fluctuating volume of credit is based upon the money of the country, and in this credit transactions of immense number and amount are daily settled, and as the amount of these exchanges is continually varying, it is easy to see that even if a money were possible which would not vary in amount, or which increased only in correspondence with the increase of population, such a money would be far from being perfect,—that, in fact, a perfect money is, in the nature of things, impossible.

By the general consent of commercial peoples, however, the precious metals have been taken as money, because, though not a perfect one, no other has seemed to combine so many desirable qualities. The slowness with which additions are made to their total amount is such that, with a few exceptions, their variations in value from this cause have been comparatively small. When countries adopt paper instead of the precious metals, or in conjunction with them, they must, if they would keep their currency at a par with that of countries using coin, limit their paper money to an amount which will make their total money volume not greater than it would be, under the operation of prices throughout the world, if their currency were wholly of coin.

As variations in the quantity of money in any country, *cæteris paribus*, change the prices of commodities therein, and in effect alter the terms of every contract solvable in money, justice requires that changes in the volume of money should not be left to the varying interests of banks or of individuals, but to the operation alone of the natural laws which govern the distribution of the precious metals.

To secure this end, an automatic or self-regulating system must be adopted, which will leave no dis-

*This, of course, does not apply to notes issued by our National Banks, if we consider the banks as the issuers.

*The total amount of circulation surrendered (chiefly in apprehension of the passage of the Refunding Bill) by the banks in the various States, from February 19 to March 5 inclusive, was $18,819,585. Of this, $5,108,450 was by banks in the State of New York. The amount of money withdrawn from the banks of New York City on the 23d and 24th of February last was sufficient to raise the market rate of interest there on those days to over one per cent. per day.

The New York dailies for March 15 state that on the 14th the National Metropolitan Bank of New York deposited with the Comptroller of the Currency $1,000,000 in coupon bonds, for the increase of its circulation. These facts sufficiently attest the existing possibility of abuse of so serious a trust as that of issuing notes.

Digitized by Google

cretionary power with the issuers of paper money. The present currency system of England is such a system so far as it relates to the Bank of England, though not quite so as to the other banks of issue.

Under the act of 1844, the Bank of England is now permitted to issue £15,000,000 of notes on the security of the public debt. For all notes issued beyond this sum, an equal amount of coin or bullion must be deposited in the Issue Department of the Bank. The private bankers who had theretofore been in the habit of issuing notes were allowed to continue such issues, on their own credit, to an amount equal to their average issues for twelve weeks preceding the seventeenth day of April, 1844. No other bankers were permitted to issue, and none of the issuing bankers who should become insolvent, or for any other cause should cease to issue notes, could subsequently resume their issue; but the Bank of England could, on being authorized by an order in council, issue additional notes on securities, to the extent of two-thirds of the lapsed issues of the country banks. The law aimed to gradually effect a discontinuance of all issues except those from the Issue Department of the Bank of England.

To apply the same principle in the United States, it would be necessary to prohibit new issues by the banks, and to retire those now authorized as fast as may be done consistently with existing rights.

The present volume of legal-tender notes might be retained (though their legal-tender quality is not essential to the successful working of this plan); and, as bank-notes are retired by their issuers, treasury notes might be issued in their stead, provided that, for all the paper money (whether legal tender or otherwise and including bank-notes) issued beyond a safe limit to be fixed by law, coin should be held as a special fund for their redemption.

The limit of these "uncovered" notes (*i.e.*, notes against which coin is not held for their redemption) should be less than the amount of paper money which would be at all times in circulation when freely convertible into coin on demand of the holder. What amount would be so maintained can only be determined by experience; and our experience since the resumption of coin payments on Jan. 1, 1879, covers too short a period to give safe answer to this question. We now maintain a convertible paper money circulation of nearly $700,000,000. Our experience prior to the suspension of 1861, after making due allowance for increase of population and business, does not warrant the belief that we can permanently keep this amount in circulation on a convertible basis. It would, however, seem quite safe to assume that $500,000,000 could be so maintained. If this limit were deemed too high, a lower one might be tentatively assumed.

So long as any part of the paper money is supplied by the banks, their fair proportion of the burden of maintaining specie payments should be borne by them; but should all the paper money be furnished by the government, as contemplated in the plan proposed, then of all such money issued beyond $500,000,000 (or whatever limit should be fixed by law), notes should only be issued for coin, the coin being held as a special fund for the redemption of the notes.

If the limit of uncovered notes be fixed low enough, it would inevitably follow that a suspension of coin payments would be impossible, and that all fluctuations in the quantity of money in the country would be in the coin part of it, and would therefore be due only to the natural or trade causes which determine the distribution of the precious metals.

The principle involved in the plan here proposed is that known to economists as the "currency principle." It was that advocated by Lord Overstone, Sir Robert Peel, and many other eminent statesmen and economists. The English Bank Charter Act of 1844, and the supplementary acts of 1845 (the latter applying only to Scotland and Ireland), aimed to embody this principle, so far as could be done consistently with the then conceded rights of banks and bankers. The experience of twenty-seven years has well vindicated its wisdom. It is not claimed to be perfect; for the flow of the precious metals from natural or trade causes often works grievous harm, but, in the opinion of the writer, no better has yet been proposed.

Our National Bank system has been exposed to unreasoning denunciation on the one hand, and partisan defence on the other. The wild vagaries of the so-called Greenback Party, especially in its earlier days, have so prejudiced the public mind that a fair consideration of the subject herein treated can hardly be expected at this time. It is because of these prejudices, and in hope of a more impartial hearing, that frequent reference has here been made to the writings of Lord Overstone, not only on account of the value of so able and conservative an authority, but also because the practical application of the principles he advocated, so far as they could then be applied, in the currency system of England, has demonstrated their worth. The adoption of the plan herein proposed would be their full realization.

For the *Free Religious Index.*

DR. STANLEY HALL ON THE RELIGIOUS SITUATION IN GERMANY AND AMERICA.*

It has been already found out in Boston that Mr. Stanley Hall is a man of ideas, and that what he writes is to be read. Very much in his little book on *Aspects of German Culture* we had already read. The papers on the Muscular Perception of Space and on Laura Bridgman are reprinted from *Mind*, and the Note on Hegel and the article on the Perception of Color had also previously appeared; and these four papers are in themselves the most valuable in the book, all very careful psychological studies, none of them save the paper on Hegel's Followers and Critics having any immediate connection with the general aim of the volume. But they were written, says Dr. Hall, "from stand-points and with reference to questions so essentially German that it is hoped that their republication under the title of this volume is not without sufficient justification"; and, at any rate, we are glad to have them preserved in book form. Indeed, not much of the rest of the book is new. Almost everything has appeared in the shape of letters to the *Nation*. The closing article, "First Impressions on Returning from Germany," is new; and the pretty severe criticisms which it contains upon many things American, things which are certainly open to very much criticism, will probably awaken more popular discussion than anything else in the book.

There is something in the book to interest almost everybody; and there is very much to interest the student of religion,—the articles upon the present condition of Religious Opinion in Germany, upon the Passion Play, Recent Pessimistic Theories, the Jewish Question, Spiritualism in Germany, and much besides. Dr. Hall has very much to say about Pessimism, chiefly in the article upon Hartmann's *Ethics* and that entitled "Democritus and Heraclitus"; and what he says is very wholesome. He is not one of those who are inclined to look at the world and men through rose-colored spectacles: he is a very sharp and unsparing critic of men and things; but he believes the pessimistic theory of the ultimate principle and purpose of the world, mischievous and paralyzing as it certainly is, to be also altogether unphilosophical and unwarranted, the product of disordered and unhealthy thought. "Herr von Hartmann should at least not forget," he says, "when he tells the world that it is miserable in spite of fancied happiness, that it will be apt, before accepting his pessimistic gospel, to ask most searchingly if the unhappiness he fancies is or should be universal is not really his own." Upon the ethical question, Mr. Hall speaks emphatically, as follows: "Man is the prey of circumstances in proportion as he is ignorant of them; and the so-called new ethics, which, in this age of deepening consciousness and widening knowledge, makes him the creature instead of the controller of his surroundings, is the apotheosis of a self-ignorance, now fortunately becoming as impossible as it is always and everywhere unphilosophical."

The present religious situation in Germany is not very encouraging, according to Dr. Hall. The more liberally-minded men are alienated from the Church, the right sort of young men for the pulpits are not to be found, and the fear of liberalism has caused the conservative lines to be drawn in many respects closer than for many decades. "This," says Dr. Hall, "is the oft-instanced orthodox reaction in Germany. While losing its hold upon the community, and rejecting the best elements of faith, and making it impossible for men of deep thought and earnest purpose to enter or gain influence in its ranks, and breaking with modern progress, the Church has unquestionably become better disciplined within, and more assured and confident in its utterances." Dr. Hall seems to see the greatest hope for the future in a certain Broad Church movement which is beginning on the part of young men who are convinced of the truth of the extreme Tübingen and scientific methods, yet see a profound psychological meaning under the old church dogmas, and enter the Church and use its creeds and rites and machinery, interpreting everything in a way of their own. "Whether this movement have life enough in it to bring it to any successful practical issue," says Dr. Hall, "remains to be seen; but it is in this spirit and direction that the greatest religious reforms have been wrought out." We are sorry to find one so thoughtful and earnest as Dr. Hall certainly is, one moreover so especially interested in religious movements, saying this. It is *not* in this direction that the greatest religious reforms have been wrought. Put new wine into new bottles, Jesus said; and history has proved over and over again that it is men of the type of Paul and Luther and Milton and Emerson, not Gamaliel and Erasmus and Falkland and Maurice, who have joined themselves to the deepest and most central current. This same Broad Churchism accompanies Dr. Hall into his discussion of American religious affairs. "My strictures," he says, in his sharp criticism of the American Church, "are made from within, and not from without, the Christian Church,"—an expression in itself liable to mislead, so unhappy and restricted is the significance which the term "Christian Church" has come to have in these days, and since Dr. Hall himself heartily accepts the main results of the Tübingen criticism, Baur and Strauss and Zeller. "The substance of the Christian faith is not merely left intact by this criticism," he says, "but is greatly brightened and purified," from which it appears that his conception of the substance of the Christian faith is very different from that current "within the Christian Church," in the popular sense of that term.

He declares that the preaching in our churches is adapted chiefly to men of low grades of intelligence, and that little is done to make the Church "attractive or even comfortable to men of good taste and culture and of profound religious nature." "Since Theodore Parker," he says, "our Church has had no criticism of generally acknowledged power and competency"; and the Church's hostility to the scientific method and to the clear results of science, and especially of historical criticism, encourages the wildest vagaries and the most corrupting superstitions. "The Rev. Joseph Cook's postulate of tangible laboratory proofs of immortality, and his intimation that the materialization of hands and the transition of a conch-shell through the wooden bottom of a chair made the fingers that wrote upon Belshazzar's walls, and Jesus' passage through closed doors, seem more real to him, furnish a conspicuous illustration of this." This teaching of Mr. Cook was received without protest, almost without excitement, by New England Orthodoxy; and this shows how insidiously the fundamental principles of Spiritualism are mastering the Church. Modern Spiritualism, the influence of which he believes to be steadily increasing, Dr. Hall pronounces "the refined quintessence of the superstition of ages, so vast that in comparison with them the historic period is but a day. If there have been centuries of civilization and enlightenment, it is because this darkness has here and there lifted for a space."

How would Dr. Hall bring about a better state of things, how get the superstition out and get a scientific theology in? He seems to have no method, unless his good word for the young Germans who, believing Baur and Zeller, go into the Church and interpret the creeds in a "Pickwickian sense," may be taken as an indication of his method. Referring especially to the situation in America, he says, "We are unable to see any valid reason why good and cultivated men should withdraw from the Church because they are dissatisfied with its leaders, which would not also excuse them for turning their back upon politics because it is now controlled by bad men." But to form a new party is not to turn the back upon politics, and new party organizations become constantly necessary as old ones become corrupt or effete. We cannot think that Dr. Hall would advise a man to stick to any political party, whether right or wrong; and to withdraw from the Church, from any Church, is not to turn the back upon religion. And new Churches become constantly necessary, as old ones become corrupt or effete; so Christ's apostles found it, so Luther and Calvin found it, so the Puritans, so Channing. But if what Dr. Hall really means is that he cannot

Aspects of German Culture. By Granville Stanley Hall, Ph.D., Harvard University Lecturer on Contemporary German Philosophers and on Pedagogy. Boston: James R. Osgood & Co.

Digitized by Google

see any reason why a man should not withdraw from a Church, because he does not believe the creed which he has to subscribe in order to membership, which would not also compel him to renounce citizenship, because there are laws on the statute-books which he does not approve, he loses sight of a most important distinction, the only thing of importance in the whole matter. We are members of the State by birth and necessity: men are members of a church or any particular society by accident and choice. But the main point is that the political reformer does not have to declare his approval of the unjust law which he wants to do away with, whereas the Broad Churchman has to subscribe and recite the creed which he preaches against in the pulpit. Only by keeping silent about Baur and Zeller and Parker, or by pretending not to believe them, could clergymen of Dr. Hall's way of thinking get licensed for orthodox pulpits; and surely Dr. Hall would not say that a clergyman has at any time any moral right to retain a position, the prescribed conditions of which he could not satisfy as a fresh candidate. And really there is no difference here between the duties of clergy and laymen. Stopford Brooke came to disbelieve in everlasting damnation, in the infallibility of the Bible, in miracles and sundry other things. Would Dr. Hall say that he should have kept quiet and gone on reading the creeds that declare faith in these, while lifting his people out of faith in them by his preaching? Stopford Brooke said to his people: "If you agree with the liberal clergy and they are compelled to leave the Church, your place is also no longer in the Church. Truth should be as dear to you as it is to your ministers. The liberal clergy ought to feel that they have the support of liberally-minded men in their effort to keep the Church open and on a level with the knowledge of the day." Can this be questioned?

"In New England, at least," says Dr. Hall, "Orthodoxy might almost be claimed as an element of patriotism." This is a remarkable statement, especially from a New Englander whose "Orthodoxy," as we have shown sufficiently and as this little book shows completely, is of the most remarkable sort. It would be lamentable, if it were true of any part of the country. Of New England, of all parts of the country, it is most conspicuously untrue. New England has been especially the home of enlightened religious philosophy in America; and the intimation that Orthodoxy has anything to do with patriotism, when it is remembered what Sumner and Andrew and Garrison and Parker and Channing were, what Lowell and Longfellow and Emerson and Higginson and Whittier and Phillips are, is unfortunate and melancholy enough.

We believe that it is merely a weariness of religious discussion and an unreadiness to cope with the vast problems which the religious situation now present which lead Dr. Hall to assume the attitude which he does in this book toward bold and pronounced religious reform. "The political problems to which this nation has devoted its best energies are," he urges, "new and vast enough in themselves, without complication with the still vaster problems of belief. . . . The terms of the religious problem are too vast for our present culture; and we believe it is the wisest instincts of the best men which incline us to delay the opening of it prematurely, lest other important results already secured should be imperilled in the sudden heat and light." But this is the plea which a timid conservatism has urged forever against every good thing under the sun; and there is absolutely nothing in our present situation which makes the plea especially in order now. . On the contrary, everything calls upon us in America to-day to think and act courageously and definitely in matters of religion, and especially to avoid everything which has the smack of fear of numbers or of the established, or any sort of air of capitulation to the consensus of the incompetent. Our politics, our religion, our academical, social, and literary life, all are suffering most from the corrupting, nerveless policy of "letting well enough alone." There is almost no country in the world, which claims to be free and enlightened, where in society, in the university, and in the magazine, so little freedom of expression upon matters of religion is tolerated or asserted as in America. We want men who shall understand for a time that the soles of their boots furnish them quite sufficient ground for all necessary organization, and shall speak out the truth without trimming or postscript, ringingly, defiantly when there is need of it, without considering stupid cousins and aunts, Mrs. Grundy, or "the church around the corner."

But this last is not meant for Dr. Hall, whose book shows him to be not much lacking either in definiteness or courage. We look for much excellent work from him in the religious field, and are indebted to him for the many wholesome things which this little book of his contains, and which show him to be a liberal, progressive, and earnest thinker. E. D. M.

For the *Free Religious Index.*

PROGRESS AND POVERTY.

In a notice of Mr. George's book on *Progress and Poverty*, in the *Index* of October 14, I attempted to show that the remedy he suggests for the evils of a monopoly of the soil, incident to private ownership, is wholly inadequate to their removal. But I did not suggest any better or other method whereby the injustice, necessarily growing out of such monopoly, might be mitigated; nor have I seen, in the many notices of the book which have appeared in the press, any hint of any other way by which the landless can come by their natural rights in the soil.

Mr. George's book has, I am told, gone through several editions here, and has been republished in England and in Germany. Such a wide-spread demand for a book so radical, so revolutionary in its tendencies, indicates not only an equally wide-spread dissatisfaction with existing land tenures, but an expectation, more or less definite, that by some political revolution, more or less distant, the landless may come into possession of some share of the land or of the benefits it can confer. A consummation devoutly to be wished; but, as to *how* it is to be consummated, there doesn't seem to be any special concern.

Mr. George declares that as the exclusive possession of land was originally conferred by royal grants where there was no right, other than might, to make such grants, there would be no injustice in confiscating the lands in the interests of the whole people. He sees, however, the impracticability, if not the injustice, of such confiscation; and, whether he recognizes it or not, it is evident that any community, sufficiently alert and intelligent to accomplish such a change, must recognize the fact that present owners of lands have generally paid the market value for them with money or other property which was indisputably theirs, and refrain from attempting to right one wrong by committing another and greater.

Nor does the abolition of slavery without compensation, which he cites as parallel, justify his position; for there was the *personality* of the slave, a very important factor in the problem, and the controlling consideration with those who denounced slavery. Nor was slavery abolished because of the absence of a good title in the owner.

Mr. George's plan of imposing all taxes upon land, however good it may be as a transition measure, would fail of his great purpose of restoring to every one his right to a share in the natural provision for his subsistence. It would indeed relieve the landless from the burden of *direct* taxation, but the burden would reappear in increased rents. Besides, the uncertainty as to the amount of taxes, from year to year, would prevent improvements, and result in that most wasteful of all cultures, skinning the soil.

There seems to be no way in which the desired restitution of natural right in the soil can be accomplished, short of complete control by the State; or by communities in some form of organization, an extension of the right of eminent domain into absolute ownership.

Now, it is evident that the State cannot acquire possession of the land by paying for it, in money, anything like its present nominal value; nor could it safely give its obligations, payable at a future day, if those obligations are to bear a rate of interest to be paid annually, anything like the present rate, even if it be but three per cent.,—for it is well known that even three per cent. is more than the average net income from the soil. *Whenever and however the State may become sole owner of the land, it must be when interest on the obligations given for it shall be less than the rents it can get from it*, else there would be no fund from which the obligations could ultimately be paid. This looks like a long road, and the landless may think it a hard one, to travel. But the case is not so hopeless. The rate of interest has declined in civilized countries more than one-third, nearer one-half perhaps, within the last half-century; and the causes which have produced the decline, the production of wealth beyond consumption, are operating with steadily increasing force, creating capital faster than it can be used with profit, or faster than there is demand for it. With greater intelligence and thrift among producers, the time may not be far distant when they will require but little capital, besides their own savings, for many of the producing arts; when capital will have to be satisfied with little, if any, more than a reasonable guarantee for the risk of loss. Indeed, a safe custody of the accumulations of wealth may be a desideratum; and those who possess it may be glad of a certainty of having it, when required for use. In such case, the obligations of the State would be at once the safest and the most convenient, and would be current and sought for, even if they bore no interest or merely a nominal interest. Lands could then be taken and paid for with such obligations. The question at once arises, What shall the State do with the lands? That they should not be distributed among the people is evident enough; for, upon the advent of new members of a community, there would have to be a redivision, and nothing but confusion would ensue. Some method must be devised whereby the land should be administered in such a way as would secure its most profitable use, the largest and most desirable product. This may be done by renting, from time to time, under free competition to the highest bidder, in such portions and for such periods as experience may prove most certain to secure the desired results.

I suggest this plan, not as the one most likely to be adopted, but to answer the objection so persistently made; namely, that it would be impossible, for the reason already made, to *secure* to every one an interest in that which is absolutely necessary to his existence. When the time comes, the way will be found. The proceeds of the rentals suggested would be applied first to the maintenance of all public interests, such as government, justice, education, highways, and other institutions of general necessity in lieu of all taxes; and the remainder could be distributed among all the people in some equitable apportionment as to ages.

It may be urged that without absolute ownership there would not be sufficient inducement to make permanent and substantial improvements. The answer is that some of the best buildings in New York are upon leased ground, belonging to the Sailors' Snug Harbor or to Trinity Church; provision being made in the leases, in some cases, that, if at the expiration of the lease the lessee does not renew his lease, he shall be paid an appraised value for his improvements.

I am anxious only to show that the thing can be done, having faith that, when the time comes to do it, as it will come, there will be found a way, through or over all obstacles, to do it. R. H. M.

For the *Free Religious Index.*

"BASIS OF UNION."

It appears from sundry indications seen of late that Free Religion, Liberalism, is seeking a thrall's collar, by which it shall proclaim itself to the world as the property of some imaginary word, creed, or thought. Proof positive only of lack of confidence in the power of truth is it all! Does the sun apologize for shining or the grass for growing, or tabulate specific formulae by which they shall shine and grow before they have the pluck, so to speak, to do either? Nay! More need is there none that the truth should attempt the poor apology of some little sect for its right to circulate as free and far and untrammelled as the radiance of the sun. "We associate or unite ourselves for the practice of truth, of justice, of love,"—simple and all that as it is,—is but an indication of lack of purpose. If, by the grace of God or otherwise, our minds are in stage of development competent to receive and understand and convey the truth in regard to the universe, of which we are a part, and our relation to it (for this, in fine, is what has always been meant by each and every creed or promise of fealty to truth, justice, love, and what not, in all this world past and present); if our lives are at all fit to practise justice and love toward our fellow-mortals,—then it will follow, as with the fatality of shadow to substance in the light, that our existence shall BE truth, justice, and love.

What, then, do we want for Basis of Union?

Before the answer is offered, take a retrospective glance with me, if you will. Never yet came new truth, pulsing heart-deep through the head of the human world, that first stopped to fix by association, society, church, or otherwise, the time, place, and

Digitized by Google

manner of its coming. It dashes into view a fiery Mazeppa from the empyrean of thought, its prophet bound to it for martyrdom of some sort, and glory too. By its light, men and women gather and stand and stay, held by the power of its attraction. They kindle to action under the influence of its direct radiance, and do and do until the power dies. Beyond that, they remain by force of association, and still continue to do, more and more feebly, until at length that force, too, is dissipated, and then settles back the whole into history and on toward oblivion.

What the truth wants is not a "Basis of Union," Preamble, Ground of Fellowship, or other creed, by permission and under ægis of which it shall appear; but it wants and must indeed have a head, a heart, a mind, a soul of which it can take possession, and through and by which it can act and speak.

This somewhat bewildered Free Religion and Liberalism itself furnishes a most memorable illustration of this truth. Years ago, not so many but that some good gray heads can recall the time, there rose from out the mediocrity of existing unions, churches, and the like, a man, a soul, unto whom came visions of the eternal, unwritten gospel of the universe; and, as he gave it utterance, churches with their Urim and Thummim of beliefs and memberships turned upon him at first with frown, then with scowl, then with growl; next they turned their backs upon him; then they ostracized him with curses deep and long; next they prayed God to put hooks into his jaws that he might thereby be dragged down to hell, while these same self-righteous saints, who considered themselves the divinely appointed keepers of all truth for all time, seated themselves by anticipation, private-boxed in the Heavenly Academy of Music, where they might delight in the horrors upon the infernal stage that were to show forth the glory and love of their heavenly Father. To that brave soul in which the new truth was uttering itself, and to whom concern for basis of union was far away, there came ten or so men who had seen and felt the power of this new evangelist; and they did—what? Formulated a basis of union? No. They

Resolved,—That Theodore Parker shall be heard in Boston.

That was all. Was that enough, or did that fail? Answer, O world of to-day, from thy many lands where, in all languages that breathe the highest intelligence, liberty, and excellence of thy peoples, this same Theodore Parker is a power of truth, justice, and love that fell not into the grave as it closed over the prophet's worn frame, but which grows and grows with the passing years to higher and grander power of helpfulness to the whole world of man!

If now those who resolved that that man should be heard, or their successors, stop to debate and move and amend and palter over the manner in which they shall declare the new truth of the world a quarter of a century after the death of their leader, they only prove, as aforesaid, that their inspiration has gone, and they but linger vaguely under the force of association. They and all those who aim to put upon the spontaneity of truth a formula by which it shall be compounded, labelled, and doled out for specific cure of ills, proclaim their *mis*conception of the true meaning and true action of the prophetic soul in these times and in all times.

All that is needed now, here and elsewhere, everywhere, in fact, as basis of union for the moving of the world of man, is that one or a dozen men and women with the power of wealth in their hands, wealth of gold, or wealth of bread and butter, the locusts and wild honey of earlier times, shall similarly say and do.

Resolved,—That the truth shall have a hearing in Boston or elsewhere.

What is needed of formulae will come after in good time and way. When it arrives, it will be found to be, not a prescription for the intellectual, but for the social life. That is to say, all organization of Free Religion, to be successful, must be made upon the primal fact of the social nature of mankind, leaving the mind entirely free. If "an outsider" might be allowed to suggest to the institution, whose recent discussion in open meeting of the conditions of preaching and membership was the occasion of the articles in the *Index*, my word would be as follows:—

Resolved,—That, in the spirit of Theodore Parker, who made it a living power, the Twenty-eighth Congregational Society shall give the Truth of TO-DAY a hearing in Boston.

Upon that broad basis, the world can stand and work, and will, just in proportion to the power of the messenger to bring and present the living truth to a waiting world. And a similar

Resolved,—That the truth of *To-day* shall be heard in . . . upon the lips of earnest men and women anywhere, will wake their community to life and action.

"From the death of the old
The new proceeds;
And the life of Truth
From the rot of creeds."

Respectfully, CHARLES ELLIS.

April 28.

QUESTIONS ADDRESSED TO MR. JOHN WHITE CHADWICK.

DEAR SIR:—

1. Are we, against our reason, tendency, faith, and will, "still Christians"?

2. Was Jesus still a Jew, because he was born of Jewish parents and had some of the humanitarian tendencies of his ancestry, *after* he followed his own reason, tendency, faith, and will, and opposed the Jewish creed?

3. Are the tendencies of Moses, Confucius, Buddha, Jesus, or Mohammed, superior to those of all good and well-developed men, and do either one of those persons count more than one in the scale of humanity?

4. Are the claims of superiority for any one of the historical forms of religion or sects and for their tendencies, in keeping with republican principles and favorable to the maintenance and propagation of liberty?

5. Is it not vanity, selfishness, speculation, and a false claim, rather than modesty, charity, fairness, and truth, when we stamp modesty, love, charity, patience, civilization, and good tendencies generally, with the name Christian?

6. Will our learned brother favor us with answers hereto; and, instead of his efforts to wrap Francis E. Abbot and others of like belief in the threadbare folds of his Christianity, give us a reply to "The Impeachment of Christianity" by Francis E. Abbot?

Yours sincerely, CARL H. HORSCH.

DOVER, N.H., April 18, 1881.

FOREIGN.

THE following death-notice appears in the Fife (Scotland) *Herald*: "At Crossgate, Cupar, on the 9th inst., James Burns (long a severe sufferer from chronic rheumatism and a skilful draught-player)."

THE centenary of George Stephenson's birth is to be celebrated June 9, at Newcastle-upon-Tyne. At the same time, steps will be taken to erect a building for the College of Physical Science, to be called the Stephenson College for the University of Durham.

THE famous anti-Jewish petition has been sent to Prince Bismarck. It consists of twenty-six volumes, comprising fourteen thousand sheets, with two hundred and fifty-five thousand signatures. Among the memorialists are a considerable number of the higher classes, noblemen, retired generals, and officials.

THE St. Petersburg correspondent of the London *Morning Post* states that the Russian Government intends to demand of England the extradition of Hartmann, who is accused of having made the attempt to blow up the carriage in which the late Czar was travelling on the railway from St. Petersburg to Moscow.

SUNDAY EXHIBITIONS.—Two art exhibitions were opened under the auspices of the Sunday Society on Easter Sunday, one at Whitechapel and the other in New Bond Street. That at the East End consisted of a loan collection of paintings, etc., organized by the Rev. S. A. Barnett, to which the Council on Education contributed largely from the National Collection at South Kensington. More than twenty-five hundred persons visited the exhibition during the day, it being open from 2 till 9 P.M. The West End exhibition was the first exhibition of the new Society of Painter-Etchers at the Hanover Gallery; and this was visited by about five hundred and seventy-eight members of the Sunday Society between the hours of 4 and 6.30 P.M.—*Lloyd's Weekly, April* 24.

THE conviction and sentence of Mrs. Fletcher for obtaining money on false pretences from a weak and credulous victim, whom she and her husband, together with another accomplice, had no difficulty in fleecing, has afforded the *Times* a text on which to hang another plea for increasing the protection by which the law shields the fools from the knaves. There is too much of this nowadays. Mrs. Fletcher robbed Mrs. Hart-Davies; and Mrs. Fletcher having, with inexplicable rashness, ventured within the grasp of the law, has been duly laid by the heels to meditate in jail for the space of twelve calendar months. The law was broken, and the law has been put in force. But to argue that, because a sharper resorted to Spiritualism to plunder her victim, penal laws should be enacted against Spiritualism, is almost as absurd as to make the conviction of a professor of the three-card trick a plea for prohibiting the sale of playing cards. —*Pall Mall Budget, April* 10.

WHATEVER explanation may be given of the cause of the diminished Liberal majority in Northampton, the fact remains that Mr. Bradlaugh is once more elected to the House of Commons by that constituency. His reëlection brings the oath question once more to the front. Mr. Bradlaugh, speaking at Manchester last Sunday, explained the course which he has determined to adopt. As the second reading of the Land Bill will be taken on the 25th inst., he will not attempt to take his seat till Tuesday, the 26th. He will go to the table; and, although he will withdraw while his right to take his seat is being discussed, he will not leave the table except on that ground, unless he is committed to jail. He said: "My duty is clear. The law has declared you cannot affirm: the law has declared you must swear. I shall swear." After he has taken his seat, he will take the first opportunity to bring in a bill to substitute affirmation for oath. Mr. Bradlaugh says that he hopes "in this great battle I shall quit myself as better men have done before." If he intends to quit himself like the men to whom he refers, he should imitate their example, and refuse to take the oath. His refusal to comply with what he regards as a degrading formality and an unreal mockery would do more to abolish the oath than the bill which he may introduce, but which in the present state of public business cannot be passed.—*Pall Mall Budget, April* 25.

POETRY.

THE COVENANT OF THE BOERS,

Of the Transvaal Republic, at Wonderfontein, in March, 1879, almost exactly paraphrased.

BY CAPT. C. W. HALL.

In the presence of God Almighty,
Who searcheth the hearts of men,
From our homes by the Transvaal desert
We have journeyed to meet again.
Free burghers, we ask his mercy,
And trust in his boundless grace,
And bind our-elves and our children
Before his awful face.
We join in a sacred compact,
By solemn oaths made sure,
While the rule of the tyrant hireling
In our borders shall endure.

When our fathers to exile journeyed
From the shores of the southern sea,
From the victor's hateful presence,
They fled to the desert free.
Forty long seasons of sorrow,
Warfare and famine and fears,
Have passed since, like Israel's wanderings,
Began their long journey in tears.
Thrice with labor and peril they builded
A State in the wilderness;
Thrice hath the treacherous foeman
Invaded, deceived, and oppressed.

Like robbers in midnight darkness,
They have made of our land a prey;
They have lowered our humble banner,
And taken our laws away.
Such outrage we may not suffer,
Such bondage we cannot brook:
From the power and fear of the tyrant,
To Almighty God we look.
In freedom and peace, our children
Shall hold the land of their sires:
By our father's wrongs we swear it,
By their graves and our homestead fires.

Therefore, as true men and brothers,
We give each other the hand,
Solemnly sworn to be faithful,
Banded together we stand:
E'en to the death-pang together,
We strive till our land is free,
So truly help us, Almighty,
For our trust is only in thee.
Deathless as fame and freedom,
Grand as their rifles' ring,
Shall live the tale of their meeting,
And their oath by the Wonder-Spring.

—*Chicago Express.*

Digitized by Google

The Free Religious Index.

BOSTON, MAY 12, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

TO THE FRIENDS OF THE FREE RELIGIOUS INDEX.

On the 1st of July, 1880, the Free Religious Association assumed the publication of the *Free Religious Index*. This responsibility was undertaken without the funds necessary for the enterprise, but in the trust that the appeal for means, sent out a few weeks previous, would bring a sufficient response to insure the publication for at least a year. That trust has been justified. Somewhat more than $2,100 has been received; and this sum, in addition to the regular receipts from the *Index*, will be nearly or quite sufficient to insure the publication till July. In this year of experiment there has been, moreover, an increase in the subscription list of the paper,—an increase sufficiently encouraging to justify the continuance of the *Index* under the auspices of the Association.

But the *Index* is not financially self-sustaining; nor without an unprecedented sudden increase in its subscription list is it likely to become so at a very early day on its present business basis. In a careful consideration of ways and means for continuing the publication, the Executive Committee of the Free Religious Association have resolved to make an effort to raise at once the sum of $10,000; and the undersigned have been appointed a committee to carry this resolution into effect. This sum, if raised, would certainly insure the continuance of the paper on its *present* financial basis for a number of years; but it is believed by some of our most competent advisers that in the course of two or three years, by a judicious use of this sum, under energetic management the paper may be made pecuniarily self-supporting.

The committee, a few months ago, privately invited a conference of a few friends of the *Index* in Boston, at which this and other plans were freely discussed. The plan above proposed was met by most cordial and encouraging approval, not only in words, but in substantial deeds for carrying it into effect. Among the sixteen persons present, subscriptions were made to the amount of $2,300. This has since been increased by the addition of other names to $4,145. And to this it is proposed to add the legacy of $1,000 left by Mrs. Lydia Maria Child unconditionally to the Free Religious Association for the spread of its principles. Her expressed interest in the *Index* has led the committee to believe that this disposition of her bequest would fully meet her approval. Putting Mrs. Child's bequest at the head of the list, we have already $5,145 pledged, and most of it paid into the treasury.

With this auspicious beginning, it should not be a difficult task to raise the balance from the friends of the Free Religious Association and of the *Index* throughout the country. But, in order to do it, there must be a considerable number of responses in large sums, corresponding to some of those already on the list. Will not those of our friends who have large means measure the extent of their obligation thereby? But let not those of smaller means feel excluded from the opportunity. If all who believe in the *Index* do what they can, the fund will be raised; and we hope it may be raised speedily.

Pledges or cash subscriptions may be sent to the "FREE RELIGIOUS ASSOCIATION," 3 TREMONT PLACE, Boston; but all checks or money-orders should be made payable to the order of *John C. Haynes, Treasurer.*

(Signed) R. P. HALLOWELL, JOHN C. HAYNES, HANNAH E. STEVENSON, EDNAH D. CHENEY, WM. J. POTTER, } *Committee.*

Subscriptions to Special Index Fund.

Lydia Maria Child's Legacy, devoted to this object by vote of Executive Committee of Free Religious Association	$1,000.00
Mrs. Sarah S. Russell	500 00
Mrs. E. N. Hallowell	100.00
Miss Hannah E. Stevenson	100.00
John L. Whiting	200.00
Cornelius Wellington	100.00
Mrs. Charles Fairchild	120.00
Miss Emma D. Ireson	100.00
Miss Julia A. Ireson	100.00
Miss Kate C. Ireson	200.00
Miss Helen M. Ireson	100.00
Mrs. Benjamin Ireson	100.00
Miss Matilda Goddard	100.00
Mrs. Anna D. Hallowell	100.00
John C. Haynes	500.00
Charles Nash	500.00
Mrs. Charles P. Curtis	25.00
John M. Forbes	500.00
Henry L. Higginson	200.00
Matthew Luce	100.00
E. R. Knapp	100.00
Henry S. Russell	100.00
J. Malcolm Forbes	100.00
Henry W. Wellington	100.00
	$5,145.00

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The fourteenth Annual Meeting of the Free Religious Association is to be held in Boston as follows:—

Business session, for election of officers, hearing of reports, etc., Thursday, May 26, at 7.45 P.M., in the Parker Memorial Hall, corner of Berkeley and Appleton Streets. The methods of the Association looking to a more effective organization, as developed the past year and as may be further proposed, it is hoped may induce an interesting and profitable discussion at this opening session.

Convention, Friday, May 27, in the same Hall, with sessions at 10.30 A.M. and 3 P.M. The question for the morning session is to be, "The Dangers to Morality from the Downfall of the Old Theology; or, The Probabilities of a Moral Interregnum," to be introduced (it is hoped) by Prof. Felix Adler. The afternoon topic will be, "Will Free Religion Organize?" to be opened with an essay by Frederick A. Hinckley. Other particulars as to speakers will be given hereafter.

On Friday evening there is to be a social festival, using both the upper and lower halls of the Parker Memorial Building. A programme of special interest is to be presented, with the usual opportunity for refreshments, conversation, and, not least, pecuniary subscriptions for the work of the Association. WM. J. POTTER, *Sec'y.*

HARVARD COLLEGE AND ITS CHAPLAIN.

In connection with the invitation extended to Rev. Phillips Brooks to become the preacher at Harvard College, a canvass appears to have been made of the denominational connection of the students in the several University departments located at Cambridge (excepting the theological); and, as the result, a paragraph like the following has been going the rounds of the press:—

UNITARIANISM seems to be losing ground at Harvard, judging by a recent canvass of the religious preferences of the students of the College, Law and Scientific Schools. Of 1,009 students, 288 or 28.8 per cent. are Episcopalian, 225 or 22.5 per cent. Unitarian, 176 Orthodox Congregationalists, 97 non-sectarians, 43 Baptists, 34 Catholics, 30 Presbyterians, 27 Agnostics, 17 Universalists, 16 Methodists, etc.

The facts here brought to light seem to have been a surprise to very many people. But they can be no surprise to those who have been most acquainted with the internal affairs of the College. The only particularly noticeable fact in these statistics is that the Episcopalians now head the list in a denominational classification of the students, whereas in former years the Unitarians were probably at the head. We say *probably*, because without statistics we do not think it quite safe to say that they *certainly* were. A popular impression has prevailed that, because the College has been chiefly under the control of Unitarians, the large majority of its students have been Unitarians. But this has not been the case. Twenty-seven years ago, the undergraduate class we knew most about counted ninety-one members. Considerably less than half of these were Unitarians. And, in the Law and Scientific Schools, the proportion of Unitarians was much less than in the undergraduate departments. The statistics just published indicate not that the Unitarian students have absolutely decreased (they have doubtless increased), but that they have fallen off relatively to the increase of students of other denominations; and this is a fact entirely in harmony with the denominational statistics of the Unitarians in comparison with other sects in the city of Boston or the State of Massachusetts or in the country generally. The College has grown immensely, especially in the last ten years. It has become much more national in the character of its patronage. And, this being the case, a smaller proportion of its students than formerly are included within the comparatively small denomination of Unitarians.

This fact, of course, is very gratifying to the College authorities; and the Unitarians, so far as they control the college, even if they had sectarian ends in view in their administration, might look upon the new condition of things with the utmost complacency. The New York *Independent*, therefore, has clearly lost its head when it says, commenting on the above statistics, "The Unitarians have lost Harvard College." We apprehend that the authorities at Amherst would not think that that college was lost to the Orthodox, so long as they had the control of things, even if they should find their class-rooms next year more than half-filled with students from Unitarian, Episcopalian, Baptist, Catholic, and other denominations. Rather, we should suppose, would they regard it as a great good fortune, a genuine providential opportunity, to have so much excellent material for theological conversion put into their hands. The Unitarian authorities at Harvard—and no denominational change has occurred in the Corporation—have never professed to administer the College in the special interests of any sect. Their profession is to conduct the institution on those broad scientific principles of study which do not admit of any sectarian bias or manipulation. And it must

Digitized by Google

be very gratifying to them to discover that there are so many people in the various denominations who are not afraid of a college so managed.

Yet we can well understand that the Harvard authorities should be somewhat embarrassed in this effort at maintaining an unsectarian university, by the traditional and established office of a college preacher. How get a preacher without recognizing some one of the sects? The method adopted at Cornell University, of having preachers in succession from various denominations, might, it is true, be used; but this would not secure a resident *pastor* or college chaplain for daily service, and hence would not answer the conditions of the endowment by which the office of college preacher at Cambridge was established. The embarrassment of filling this office evidently increases as the number of students not Unitarian increases. We have heard the statement made as one of the reasons for calling Phillips Brooks to the office that, the Episcopalians now having a plurality of the students, it was but right to give them the preacher,—a reason which would have more weight. if the Episcopalian students were required to attend the services at the college chapel, which they are not; nor are other students, whose parents desire them to attend elsewhere. It is now stated also that the Episcopalians have asked leave to build a chapel of their own on the college grounds. This is probably desired not for Sunday preaching, but for the convenience of those Episcopal students who wish to attend daily prayers according to the Prayer-Book, and who are excused from the college chapel to go elsewhere. The number has become so large that the request that their convenience be regarded is not without good reason, provided the college authorities undertake to make any official provision in religious matters for the students. But, if the Episcopalians' request for a chapel on the college grounds be granted, why should not the Orthodox Congregationalists, who are high on the statistical list, be allowed one, too? And the Baptists and Presbyterians and Catholics and Methodists, not wishing to be outdone in zeal, might soon ask to be permitted to put up their chapels; and, ere long, we might have the college campus thickly and beautifully dotted with little chapels of all the varieties of Christian faith,—a delightful standing commentary on the unity of the Christian religion under the influences of unsectarian education! (And, possibly, room enough might be found, too, in one corner for a joss-house for the Chinese professor and his converts.) Evidently, to grant the Episcopalians' request would only open a road to new embarrassments. And yet how deny it, with good logic, so long as the College has a chapel of its own there on the grounds, with a preacher of the Unitarian denomination in it?

The truth is that, in a college which is professedly conducted on strictly unsectarian principles, and using only scientific methods, an official college preacher or chaplain, at least in the present state of religious science, is an anomaly; and the true solution of the difficulty is the abolition of the office. The religious interests of the students need not suffer, were this to be done. There are plenty of churches in Cambridge for them to attend, and plenty of ministers there ready to consider any portion of them a part of their respective parishes. But until this, the true, solution is adopted, the next best thing is to fill the office, as now, from that sect which is the least sectarian in motive and action, and will therefore derive least sectarian benefit from the administration of the office.

Mrs. Elizabeth Cady Stanton and Mr. M. J. Savage are to be among the speakers at the Free Religious Annual Meeting.

HAS MR. EMERSON CHANGED HIS VIEWS?

[The report which Rev. Joseph Cook did most to put into circulation, representing that Ralph Waldo Emerson had become more orthodox in his religious beliefs, is generally supposed to have rested on Mr. Alcott's authority. Mr. Emerson's son a year ago really disposed of the matter, saying in a letter that was published that there was no change in this respect in his father's views. But Mr. Alcott has now written a letter showing how little foundation such a report has when traced to him. A friend sends us the following extract from this letter, which we are permitted to give to the public.—Ed.]

. . . Nor may I venture to write authoritatively in the matter concerning which you ask information, the supposed change in Mr. Emerson's religious views. All I am authorized to say is that I know of no change other than that which follows upon mature reflection, and often modifies traditional teachings. I have always regarded my friend as a theist; and, if at any time other than a Christian theist, it was undetected by me. That he has never formulated his creed may leave him undenominational and individual, as he doubtless prefers to be left by the different religious sects. . . . Respectfully,

A. Bronson Alcott.

Burlington, Iowa, March 19, 1881.

"AN ECCLESIASTICAL WAVE."

My dear Index:—

I do not like the concession you make under the above caption; for I most earnestly believe it is *not true.* The wider prevalence of these festivals is obvious; but the necessary significance of this is only religious, *not* ecclesiastical. Nay, it is more *human* than either.

As you must be aware, neither Christmas nor Easter nor Good Friday is of ecclesiastical or even Christian origin. All of them—to say nothing of many others—run back into a dateless antiquity. They are undoubtedly religious in their meaning; for they sprang out of man's thought concerning his relation to the universe. The birth of the sun, the resurrection of the year, the mourning for the apparent death that precedes resurrection,—these are poetic and religious ways of looking at the yearly recurrence of *eternal* relations between man and the universe. The Puritans made the same mistake that you are in danger of repeating. That is, they said, "These things are ecclesiastical and popish: we will away with them!" But they would not away, for they are *human.* Because the Church adopted and baptized them does not make them ecclesiastical. The revival seems to me rather a *reassertion* of eternal *human* sympathies, hopes, and aspirations that for a time had been repressed. In some form, they have made themselves felt in all religions. They are, then, rather a part of the universal religious nature of man than an appendage of any one ecclesiasticism.

I do not see then why they indicate any retrograde movement of freethought. The latter seems to me growing wondrously in all directions and under all forms. And to concede that a purely *human* movement, older than any Orthodoxy, is an indication of the growth of Orthodoxy, is to give opponents an advantage that does not belong to them. It is also to overlook the deeper meaning of the facts. M. J. Savage.

The friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

DIFFERENT CONCLUSIONS.

Mr. Savage dissents, in the present number of the *Index*, from our view of certain tendencies of the time, which we considered last week in these columns. These tendencies, he admits, are manifest, but thinks they are "only religious, *not* ecclesiastical,—nay, more human than either."

We shall not attempt a close distinction between what may be properly defined religious and what ecclesiastical, since these terms, in popular use at least, run into each other, and what Mr. Savage would define religious we might prefer to call ecclesiastical, and even what he would call human we might regard religious. Our conception of ecclesiasticism, however, in brief, we may say is that historic system of authority which, in the name of Christianity, through the agency of established forms and appointments, and the conservation of dogma, myths, and traditions, tends to dominate the human mind and impede the free development of rational intelligence.

Now, it matters little what we call the growing observance of Church days and festivals we witness: the simple question is, Does it promote ecclesiasticism? That such is the effect seems clear to us. The history of the past shows that the incorporation into a religious system of a more truly religious or humane element than is possessed by others does not necessarily weaken such a system, but often most effectually insures its stability and permanence. It does not shorten, but prolong the duration of its life. Examples of this might be pointed out among the ancient as well as Christian sects. Neither painting, sculpture, music, poetry, nor philosophy, is of itself ecclesiastical or religious; but the Church has put each and all of these under tribute, and compelled them to become subservient to the exaltation of its glory and the spread of its dominion.

The Church has not forgotten the tactics which she has always found so effective. Mr. Savage seems to imply that, because a considerable portion of the associations of the Christian festivals was derived from the pagan ones, their observance is not necessarily ecclesiastical nor Christian. But here we should answer again: It is not a question of origin, but of their present significance. It is true the Church appropriated these associations, as it has appropriated, and still appropriates, much that does not belong to it, because it had a use for them. Under its influence, they acquired a new meaning, one which for many centuries has become so established in the Christian mind that it has entirely outgrown all sense of their ever possessing any other. The same is true of the proposed transference to these Christian celebrations of the significance of the ancient ones.

The simple fact is that, although the ancient ones were more intimately associated with nature, they were so mixed up with mythological and absurd conceptions of its operations as to be scarcely more rational than the superstitions of the Christian commemorations.

It matters little, therefore, we maintain, what are the ideas which Mr. Savage holds of Easter, nor how he observes it. The simple meaning which it conveys and emphasizes to people in every Christian community is that eighteen hundred and eighty-one years ago, in a certain tract of the world known as Judea, a person arose to life again three days after he was dead and buried, and subsequently ascended into the skies, thereby assuring the immortality of the human race.

Now, we do not see how it is possible for Mr. Savage or any liberal preacher to participate in the celebration just mentioned, or any similar Church celebration (in a religious way), without becoming

Digitized by Google

implicated in the support of this ecclesiastical conception. For, whatever may be the turn of the sermon, the music and other accompaniments are pretty sure to be almost wholly in this direction.

The charge that our opposition to these observances is the same as the Puritan antipathy to them loses its force, when it is remembered that it was not a matter of credibility as to the events celebrated that caused the Puritan's revulsion, but simply his aversion to every variety of Romish ceremonials. The increasing power and spread of ecclesiasticism to which we have referred, toward which liberal Christians, Unitarians, Universalists, and even Spiritualists, are lending a hand, as was seen in the late Easter celebration, is to be deplored by rationalists, because it means the strengthening of orthodoxy, and with it the whole usurping system of historic Christianity. It is true that it is mainly among people who read and think but little, or to little purpose; but unfortunately there are a great many of such people in this country.

Carlyle's famous saying in respect to his countrymen is not so very far out of the way, if it is applied to either his or ours in respect to religious matters. Nevertheless, it is just such allies as these that become the strongest supporters of the Church. The growth of ecclesiasticism hence means a powerful increase of its adherents. It means so much more money for its propaganda of Bible tracts and missionary societies, so many more bequests for its colleges and theological schools and for its various characteristic institutions and activities, thus enhancing its prestige and influence and rendering the competition between it and freethought all the more protracted and difficult. But let it not be understood that we despair of the ultimate triumph of freethought, even though there should be visible for a time a religious retrogression. History is full of such lapses. Progress is not a straight and even line, but a zigzag course. Fifteen years ago or thereabouts, one of the most eminent and sagacious Unitarian divines in this country predicted the ecclesiastical wave we have indicated, as the result of the growing liberalism of the time. Is it any more strange that there should be such avatism in social and religious life than in the transformation of the animal species? D. H. C.

SOCIAL SCIENCE AND PHILANTHROPY.

THE Associated Charities Society of Boston have recently issued an important "Bulletin" on the subject of "Savings by the Poor," as follows:—

"The poor, in general, are those who gain their living by labor with no accumulated capital." The Commissioner of Savings Banks for the State of New York has put the above statement on record from a full experience. Judged by this standard, a large proportion of our American people must be classed among the poor. Keeping the above statement strictly in mind, we pray our committees, agents, and visitors during the summer season to use their influence in behalf of the dependent poor.

"Some of those who earn readily in summer spend as readily" (so write our Newport friends); "and, if you ask the grocers and provision-dealers of the city, they will tell you that the families of workingmen are apt to buy only the high-priced articles, and show less judgment in buying than their well-to-do neighbors. So, when winter comes, they begin to feel the pinch, and to consider what 'the city' or private charity (so called) will do for them. We are frequently told by benevolent persons that the fact of such or such a person being out of work constitutes a just claim for the relief of alms; and, even to ourselves, it has sometimes seemed hard to say, 'You should have thought of this in time, and have laid by money when you were earning money last summer.' It is a fact—we call attention to it, for we can prove it—that a man earning steady wages from April till November can, with thrift and good management, support a family all the year round. He picks up work at odd times in winter. His wife helps with sewing or washing during some part of the year; and the children, as they get to be twelve or fourteen years of age, become a help, and not a hindrance. It is within our knowledge that families with exactly these resources have bought their houses, and slowly paid for them. If it can be done once, it can be done always, provided good health, the poor man's capital, is maintained.

"It is to bring the people by degrees to this view of their lives that we started last summer a Saving Society. The result in money may not be great, but we believe that the first principles of thrift have been taught. The people find that the few coppers or quarters which they laid by so easily now bring them the ton of coal or barrel of flour; and we confidently believe that another year, with increased effort on our part, the results will go far beyond those of this year. The total amount of savings paid in since we began in June last is $690.19. This money has been collected from house to house by four ladies, who, with unwearying patience, have gathered up the little harvest chiefly in quarters and ten-cent pieces, sometimes going two or three times for one ten-cent piece. We wish that we had space to tell you the story of these savings. We must content ourselves with stating three or four facts which have been instructive to us, and may be useful to others.

"1st. Savings must be collected from house to house, or they will not be obtained at all. 2d. They must be collected weekly on appointed days, or the money which is ready for the collector to-day will be gone to-morrow. 3d. It is the poorest persons, and those who received the fewest alms last winter, who have saved the most. They have felt the results of improvidence, and say, 'We don't mean to be caught that way again.' Eighteen of such persons have laid by more than they received in relief last winter. 4th. It is those who obtained alms from various sources, needing them not more, but, in many instances, less than others, who have saved the least or not at all. It is proper to say that this Savings Society is not restricted in any way, and persons who have never asked or needed relief have joined it. It is solely a business matter. We collect their savings on the agreement that they shall have them back after December 1, in fuel or groceries. The advantage which they gain over and above the fact of being induced to save at all is that we supply the best articles at the lowest cost, which we can do by buying coal by the quantity at summer prices, and flour in somewhat the same way. This is, practically, an interest on their money."

We do not suggest the foundation of new banks or associations to this end; but we beg for the personal and careful oversight of our friends to the poor to advise them as to the best methods of saving, that when the "rainy days" return they shall not be found in as bad condition as last year. We would recommend to the attention of persons interested in this subject the new plan for saving of Mr. Fawcett, Postmaster-General of Great Britain, which has proved immediately successful; also investigation of the Fuel Saving Association of Philadelphia and of our own Savings Banks and coöperative stores.

"How far the visitors can raise people by degrees above the degrading need of charitable relief to be energetic, self-reliant, provident, and industrious, will depend upon the height of their own hope, the patience of their own labor, the moral courage which will teach them to prefer being helpful to being popular, and finally to the temper and spirit of their own homes and lives. For say what we may, if our well-to-do classes become extravagant, improvident, and showy they will be aped by those less fortunate, even though as surely they be despised. If we desire to be the leaders of our poor into the ways of happy prosperity, we must order our homes in exactly the same spirit as theirs must be ordered, in simplicity, industry, and providence."

ANOTHER "Bulletin" treats the subject of Education in connection with Pauperism and Crime:—

Criminals err either from some innate defect or weakness, or from the force of education and surroundings. The many thousand neglected children come broadly under this latter head. They are born into degraded companionship, bred only to depravity, heirs of sin and suffering, swelling by an irresistible law the ranks of pauperism and crime, unless rescued by some force from without. This class should be the first whom a State should care for and educate.

"In New York City, schools and lodging-houses were established twenty years ago for such children by the Children's Aid Society, which has now twenty-one day and thirteen night schools. The large decrease in the number of annual commitments of vagrant and thieving adults and of juvenile delinquents, notwithstanding the increase in population, is claimed as the result of their system. Mr. Charles L. Brace of that society stated before our assembly last winter that only three out of every thousand children trained in these schools became paupers and criminals, although they are the children of paupers and criminals. The system is semi-industrial.

"In Boston, this class is covered by compulsory education law; but as such children must always be dealt with by special methods, they are sent to a Home School provided for them."

Only those brought face to face with the neglected children of Boston can know how small a proportion of our need is covered by what is called the "Home School" and the compulsory law. It is also a "compulsory law" of our State that children attending the public schools should be vaccinated; but a physician in one of our largest towns out of Boston reported a few weeks ago that after examination he found sixty per cent. of the children in attendance at the schools of that district had never been vaccinated.

This is but an illustration of the serious labor, the personal supervision, to be required at the hands of the visitors of the Associated Charities. The children of our poor must be educated out of pauperism. They must be taught to do the work which the country requires, growing up with an ennobling sense of self-dependence, and partnership in the business of the world. This question is a simple one, self-evident to men and women who are trying to uplift the fallen with their arms. With the growth of this experience of our visitors, we are beginning to live; for, as Thomas Carlyle has said, "A man lives by believing something, not by debating and arguing about many things."

FROM OUR REGULAR CORRESPONDENT.

PARIS, April 13, 1881.

The warlike attitude of France toward Tunis is at this time one of the chief topics of discussion in this capital. It is claimed that subjects of France have been murdered and robbed by the Kroumirs, bands of roving robbers and pirates of Tunis; that the Bey of Tunis refuses to give up the robbers or bring them to justice, and, unless he gives satisfaction to France for the murder and robbery of her subjects, war will be declared against him, and fifteen thousand troops have been ordered to North Africa. The Italian embassy at Tunis are accused of fomenting ill-feeling between the governments of France and Tunis, and of having promised aid to the latter in the event of a Franco-Tunisian war. Germany, it is said, favors the Tunisians, while the interests of England are leagued with France. Thus there is a possibility of an international European war, even before the Turco-Grecian difficulties are adjusted. The latest journals of Paris contain more peaceable editorials, and the war clouds may be dispersed; but where immense armies are under constant drill, and ever ready for their professional business of war, it is difficult to prophesy how threats and rumors of wars may terminate among nations whose interests are antagonistic.

The interest in Russian politics does not subside with the burial of Alexander II. and the accession of his successor to the throne. All the subjects of Russia residing here have taken the oath of allegiance to Alexander III. in the Greek and Hebrew Churches; and the good and evil qualities of the rulers of the house of Romanoff are freely discussed, *pro* and *con*, by the retroactionist and progressive press. The morganatic widow of Alexander II. has no faith in the protestations of the new Czar to respect her rights as his stepmother, and remains in Venice with her three children, the youngest of whom is but a few months old. She fears, if she returns to Russia, she will be immured in a convent and separated from her children. A few days before the assassination of the late Czar, her agent placed in the Bank of Berlin 1,000,000 rubles, aside from which her estate is valued at 150,000,000 rubles; and, when one reflects that this enormous sum is the result of the taxation of the toiling masses of Russia, it alone is enough to give cause for the discontent of her people. The police have ceased making arrests here upon suspicion of Nihil-

Digitized by Google

istic proclivities; and it is just as safe to appear scholarly and student-looking as it was when Alexander II. was living, as far as regards arrest for alleged Nihilist sympathies. A pamphlet recently published in Geneva is being much read, and eliciting discussion. Its title is *Le Tyrannicide en Russe, et l'Action de l'Europe Occidentale.* Its author is Professor Dragomanoff, formerly of the University of Kiel; and the work is a history of Nihilism in Russia and its causes.

The lamentable massacre of the greater portion of the mission Flatters by desert brigands, four days' journey south of Assum, in the Sahara, has caused much grief among the geographers and *savants* of this city, where that mission was organized. Colonel Flatters, who commanded the expedition, was a man of great intrepidity of character, and well fitted as leader to the dauntless surveying party which were sent to report upon the most feasible route for a trans-Saharian railway. The expedition consisted of sixty-three men, and was surprised by a band of Touaregs, and Captain Flatters and thirty-two men were killed. A message of the disaster had been conveyed to the Khalif of Ouargla, and four hundred men sent to the rescue of the remainder of the expedition; but fears are entertained that the aid will be too tardy to save their lives.

Place Louvre, near the Tuileries, the scene of the horrible massacre of St. Bartholomew or, as the Germans term it, "the bloody marriage," will be adorned with a marble statue of Admiral Coligny, the brave, honest, old radical of his age, who forgot the first law of nature, self-preservation, and fell with his followers, a martyr to religious persecution. The statue will be placed in front of the church of St. Germain l'Auxerrois, a spot rendered memorable as a field of blood upon that sanguinary night, when Protestant France lost so many of her brave, heroic men through treachery, superstition, and bigotry. The order for the Coligny monument has been awarded to the sculptor Franc. It speaks well for modern France to honor the memory of her brave who perished for conscience' sake, and the marble form of Admiral Coligny upon the precincts where Catherine de Médicis planned and executed the horrors of St. Bartholomew is an index of the sentiment of the age against persecution and bigotry. That portion of Avenue d'Eylau, rendered memorable on the 27th of February last by the Hugo ovation, will hereafter bear the name of Avenue Victor Hugo. The humanitarian thus honored has been quite ill recently; and though his friends are somewhat alarmed, fearing the attack may prove fatal at his advanced age, it is hoped that his vigorous constitution will surmount disease, and that he may be spared for a time longer to the people who so greatly honor and respect him.

The annual fine-arts exhibition, known as the "Salon of 1881," occurs next month at the Palais d'Industrie. It is sad to reflect upon the great amount of human disappointment and sorrow these exhibitions annually cause. France has ten thousand artists who are classed as professional, and many who do excellent work, after having received diplomas, who do not rank as professional. But only twenty-five hundred works of art, including those of sculpture, architecture, and painting, will be admitted to the Salon this year, and, in the choice, the older artists known to fame stand the best opportunity; and it is said much meritorious work from unknown artists is often refused, which when afterward submitted to public criticism becomes popular and sells well. Then the art syndicate, who decide which works shall and shall not be hung, say, "Public taste is faulty," and the public says, "We buy such paintings as we admire, and the value we put upon them is the real one." And thus the art battle goes on, year after year; and often artists achieve fame whose works were refused by the Salon and approved by the *vox populi.*

The International Monetary Conference is dubbed by French journals a Platonic Congress, whose delegates will arrive at conclusions without the least ill-feeling. The delegates from the United States are expected this week. The Salle des Conférences of the Palais Quai d'Orsony is designated as the place of meeting. Madame Maria Deraismes, president of the "Société du Sort des Femmes," last week presented a petition to the Senate, praying that women engaged in commerce may be permitted to possess and enjoy the same rights as men. When more than one-half the mercantile interests of France are conducted by women, it seems incredible that the laws afford them less protection than men; yet such is the fact. The society over which Madame Deraismes presides is a very wealthy and aristocratic one, and is not working to give suffrage to the women of France, but simply to ameliorate the unequal and unjust conditions from which women suffer. The presentation of the petition to the Senate, which has never occupied itself in any manner with the advancement of the movement for the enfranchisement of women, was uncourteous, to say the least, toward the Chambers, or Lower House, many of whose members are ardent advocates of equal rights for women, and have been pioneers in every reform tending toward their elevation legally and politically.

Dr. Lentz, the celebrated Austrian traveller and African explorer, was tendered a fine reception at the Sorbonne last week. The Doctor gave a very instructive and graphic account of his explorations in the Tombouton regions. He also made an extended survey of the Sahara through its length and breadth, and pronounces the idea of converting the desert into an inland sea an impossibility, because he finds the Sahara after careful measurement to be two hundred and fifty metres, or about eight hundred and twelve feet *higher than the level of* the ocean.

An historical heroine died last week in the Batignolles quarter of Paris. Mademoiselle Corinne Verly was an acknowledged beauty during the era of the Reign of Terror, and was chosen as a model for the Goddess of Reason in processions, and by painters and sculptors. Nearly a century ago, she was the possessor of a competence, and surrounded by a large circle of admiring friends. But one by one the latter died, and she was left as one alone and forgotten by succeeding generations. Her worldly means became less and less; and she died in her ninety-ninth year, having earned a meagre subsistence during her last years of life as a rag-picker.

Prince Pierre Bonaparte, one of the candidates for the imperial crown, died at Versailles last Sunday; and the prospects of a successor to the house of Napoleon are lessened by one claimant. There are enough relatives of the modern Tamerlane left in France who are willing to accept the imperial throne; but their adherents are so divided that their chances are not worth a centime, even if the enemies of the Republic under retroactionist influence should again cause its temporary overthrow, of which there is at present no prospect whatever; for France is very prosperous, and her people are learning lessons in self-government which will hardly again make it possible for monarchy or imperialism to prevail. Still, her neighbors are very jealous of her ability to govern herself, her progress toward universal freedom, and, above all, her wealth-creating faculty. There are fears, and grave ones too, that Italy desires to possess herself of the French provinces of Tunis, and that Germany, jealous of the power and prosperity of France, is silently extending aid to push Italy into a war with her, in order to cripple her prestige and overthrow her present form of government, by making it unpopular to her people. The freedom-loving influence of France is felt throughout Europe, and there is no question but that a republican form of government will not be tolerated here, if the monarchical powers can ever through the force of circumstances prevent it.

ROSA L. SEGUR.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

FAITH AND FREEDOM. By Stopford Brooke. With a Preface by Edwin D. Mead. Boston: Geo. H. Ellis. 1881. Price $1.50.

Doubtless, all the readers of the *Index* have heard of Stopford Brooke as one of the ablest and most liberal of the Broad Church party in the Church of England. His *Primer of English Literature* and his *Theology in the English Poets* have introduced him to many readers as an eloquent, clear, and tasteful writer. Several volumes of his sermons have been printed, from which this volume is made up. All that is new in it is his letter and sermon of last autumn, on the occasion of his withdrawal from the English Church, and the interesting introduction by Mr. Mead. It is well known that Brooke severed his connection with the Church because he had become too liberal for it; that he continued still to preach in Bedford Chapel, where he had been since 1876; that a part of his congregation left him, but was more than replaced by others; and that he then joined the Unitarians. Some of these sermons were preached several years ago, and are pretty orthodox in tone. Others are remarkably liberal. In all of them, much is made of Christ, more than by most Unitarians. One cannot read many of these sermons before finding that they are no ordinary pulpit effusions. They are marked by great literary perfection of style, a rare poetical spirit, great simplicity and sincerity, and an earnest religious spirit. Their theology is that of the school of Maurice, and is founded upon the teachings of Coleridge, Wordsworth, and Arnold. It is Transcendentalism, as interpreted within the limits of the Church. The very ideas of Emerson, almost in his words and spirit, appear in some of these sermons. This is especially true of that on "The Individual Soul and God." Witness this sentence: "Truth is never *discovered:* it is seen, and then revealed." All truth comes to us by revelation, he says; but he says this just as Mr. Emerson would say it. Revelation is by intuition, and all truth is known in this way. When truth is received, "all the intellect can do is to apply it, not to prove it." Here, also, appear the other doctrines of Transcendentalism,—that there is but one Being in the whole universe, that individuality is the highest human possession, that the best in the mind transcends the senses and understanding. Any one who reads these sermons attentively, and especially that on "Salt without Savor," preached in explanation of his abandonment of the Church, will see that it is his Transcendentalism which has made Mr. Brooke a dissenter. He has learned to prize the spirit within more than the authority of the Church. He finds religion in the soul, and then he finds its authority and revelation. All who have laid emphasis on this thought have gone out of the Church. It took Emerson out, and it made Parker a great heretic. "I felt," says Mr. Brooke, "that the theory of the Church was not only inadequate, but contradictory. The theory of the Church excludes from its fold all who do not agree with it, all who will not either confess its creeds, or acknowledge the supremacy of the Bible as infallible, or bend to its spiritual decrees. And the Church is not alone in this. Almost all sects that differ from it have also their exclusive confessions, and many are more exclusive than the Church itself." Mr. Mead writes with enthusiasm of his subject, and pronounces Brooke the greatest of living preachers in the English language. Perhaps this is not too great praise; for there is a poetical fervor, a large intellectual apprehension, and a perfect literary taste in these sermons, very rarely found. They are also very plain, on the level of most church-going people, and are strong and manly. They are not sentimental, but strongly intellectual; yet they are intellectual with a sympathy so wide, a heart-power so earnest, and a spirituality so full of the truest aspiration that they are good and wholesome reading. Whoever would know what a vigorous and keen mind can say on religious topics can find no better answer than in this volume. Every reader, however much he may differ from the theology of these sermons, will find constant occasion for praise and admiration.

ALONE TO THE ALONE. Prayers for Theists, by several contributors. Edited, with a Preface, by Frances Power Cobbe. London: Williams & Norgate. 1881. For sale in Boston by Geo. H. Ellis. Price $1.50.

This is the third edition of a work which has been for several years before the public. For the theist, who rejects all that is historical in religion, but who yet retains a devout faith in God, immortality, and the divine law of the conscience,—the faith of Theodore Parker,—this volume will have a great interest. Much of the language and spirit of the Bible, and of the most earnest faith of the Church in all ages, is retained in these prayers. They are characterized on every page by the peculiar tone of thought of the Transcendentalists. Indeed, the book is an outgrowth of that religious faith, and is an attempt to meet the wants of that class of minds. Yet many others would be likely to find what is suggestive here, perhaps what would be helpful. The person who has ceased to believe in prayer in any form whatever would not be likely to get much good out of a volume that has in it a great deal of the highest spirit of worship. Miss Cobbe's essay of over thirty pages is a very earnest and believing defence of prayer. All who have read her books or those of Theodore Parker know what she says on the subject, how zealous she is in urging upon theists the value and the importance of prayer,

Digitized by Google

and how necessary she regards it in living a truly moral life. This book, as in the case of Miss Cobbe's other volumes, has a great interest as an attempt to retain all the faith and devoutness of Christianity without any of its creeds or history. She is a "Free Religionist" who lays a decided emphasis on the *religious*. This may be seen in the last paragraph of her essay in this volume, where she says: "If religion is still to be to mankind in the future what it has been in the past, it must still be a religion of *prayer*. Nothing is changed in human nature, because it has outgrown some of the errors of the past. The spiritual experience of the saintly souls of old was true and real experience, even when their intellectual creeds were full of mistakes. By the gate through which they entered the paradise of love and peace, even by that same narrow portal of prayer, must we pass into it. No present or future discoveries in science will ever transmute the moral dross in human nature into the pure gold of virtue. No spectrum analysis of the light of the nebulæ will enable us to find God. If we are to be made holy, we must ask the Holy One to sanctify us. If we are to know the infinite joy of divine love, we must seek it in divine communion."

THE *North American Review* for May brings its usual collection of able and eminently practical essays. David Dudley Field contributes an essay on "Centralization in the Federal Government," in which he seeks to demonstrate that our civil polity is rapidly advancing in the direction of centralization. How much of this tendency is really an evil, and how much of it is what Mr. Sumner called the centralism of liberty and the imperialism of equal rights, is a disputed question. Mr. Field's argument will be read with interest by all who appreciate the importance of the discussion. Dr. Schaff, of the American Committee on the Revision of the Bible, has a chapter on the Old Version and the New, setting forth the rules which governed the Committee in their work, and comparing the New Revision with the King James Version. Mr. Justice Strong has an article on "The Needs of the United States Supreme Court." George Q. Cannon, M.C., defends Utah and its people. The noted ship-builder, John Roach, answers the question, Shall Americans build Ships? Congressman Cox treats of the Life-Saving Service, Désiré Charnay of The Ruins of Central America, and the closing, quite significant, and interesting chapter on What Morality have we Left? is signed by "A New-Light Moralist," who confesses himself a recent graduate of an Orthodox College. He says Herbert Spencer's ethics will be the final ethics, but he wants an ethics for the time now passing, and closes by inserting, as he says, an advertisement for a New Morality.

LESSONS
ON
The Origin and Growth of Christianity.

XIX.

MIRACLES.

"The Pharisees began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily, I say unto you, There shall no sign be given unto this generation."—MARK viii., 11, 12.

1. Origin of the Belief in Miracles.

All the processes of NATURE are *orderly*. The *earth revolves*, the *seasons come* and *go*, the *sun shines*, *storms arise*, *trees put forth their foliage*, *flowers spring up* and *blossom*, *animals* and *men are born* and *die*, in accordance with certain *uniform conditions* which we term the LAWS OF NATURE. As far as we know, there is *no deviation* from this order anywhere in the universe. The *discovery*, *explanation*, and *intelligent application* of these LAWS constitute what is known as SCIENCE. The progress of *scientific attainments* keeps pace with the growth of *intelligence* in the world. SCIENCE, therefore, may be termed the *exponent of modern* CIVILIZATION.

To the *child*, however, everything *extraordinary* in NATURE appears *wonderful* and *mysterious*. He has *no conception* of this *universal reign of* LAW. *Primitive* and *ignorant* races of *men* are, in this respect, *like children*. They regard *every-day* events as matters of course, without wonder. *Extraordinary* or *uncommon* events they deem exhibitions of *supernatural power*; in other words, MIRACLES. A *miracle*, then, is an alleged event *contrary to the known laws of* NATURE. In the popular view, *ordinary events* are supposed to take place *without the immediate presence or activity of Deity*; while *miracles* are produced by the *direct will* and *agency* of GOD.

NOTE.—THE CREDIBILITY OF MIRACLES: Can a LAW OF NATURE ever be *broken?* Yet is it right to assume *familiarity* with all *natural laws*, and therefore *deny* all alleged *remarkable phenomena?* May there not be *physical* and *psychological laws* with which we are yet *unacquainted*, and corresponding *remarkable phenomena?* If the LAWS OF NATURE are simply GOD'S *orderly method of working*, is not the conception of the *universality of law more religious* than the belief in miracles? Would not an *actual miracle* be a reflection upon the *omniscience* or *foresight* of DEITY?

2. The Jewish Conception of the Miraculous.

The JEWS, at and prior to the time of JESUS, were an *unscientific* and *uncritical* people. DR. LIGHTFOOT, an eminent ENGLISH scholar, says they were *"given over beyond measure to beliefs in all sorts of delusions, exorcisms, amulets, charms, and dreams. They were ready to believe everything strange, wild, and unnatural."* RENAN declares that *"miracles were considered at that time the indispensable mark of the Divine, and the sign of the prophetic calling."* (*Life of Jesus*, p. 230.) Doubtless, JESUS and his disciples shared to some degree in this *universal belief* in the miraculous.

The OLD TESTAMENT contains *many miraculous relations*. The legends of ELIJAH and ELISHA are full of them. (See *I. Kings xvii.*, 10–16, 17–23; *xviii.*, 21–39; *II. Kings ii.*, 11; *iv.*, 1–7, 32–37; *v.*, 9–14, etc.) It was believed that the coming MESSIAH would perform many miracles. (*John vii.*, 31; *IV. Esdras xiii.*, 50.)

3. The Growth of Miraculous Legends.

It appears to be a universal rule that *miraculous legends become more marvellous and more numerous as time separates the historical events about which they cluster further and further from the period of their relation*. There are many illustrations of this tendency in the BIBLE records. In the writings of the *Eighth Century* PROPHETS (*Isaiah I.*, *Amos*, *Hosea*, *Zechariah I.*, and *Micah*,) there is *hardly a trace* of the *miraculous*, while the books of *Samuel*, *Kings*, and *Chronicles*, written *long after* the events which they describe, contain *many marvellous stories*. Another excellent example of this tendency is presented in the *Apocryphal* books of the *Maccabees*. The *first* and *oldest* is an *historical narrative*, almost *entirely free* from miracles. In the *later* books, more and more of the marvellous is apparent as the time of their writers *recedes* from the period described.

The *Epistles* of PAUL, the earliest writings in the NEW TESTAMENT, contain *very little* of the miraculous, though PAUL was not free from the current belief in *"signs and wonders."* (*I. Cor. xii.*, 9, 10; *xiv.*, *xv.*) MARK, the *oldest Gospel*, records *fewer miracles* than either of the others; while the *Fourth* and *latest Gospel* contains miraculous stories which are *unknown* to the *Synoptical* writers. (*John ii.*, 1–12; *iv.*, 7–30, 46–54; *v.*, 1–16; *ix.*, 1–12; *xi.*, 1–46.)

4. The Alleged Miracles of Jesus.

Our *lesson's text* would appear to indicate that JESUS himself *did not sympathize* fully with the prevalent *Jewish* thirst for the marvellous, or deem that his teaching required the support of that questionable sort of evidence. PAUL also, whose writings contain *no mention* of the miracles of JESUS, *protests* against the excess of this current superstition. (*I. Cor. i.*, 22, 23.)

The *miraculous stories* not found in the TRIPLE TRADITION may be set aside, therefore, as *improbable* and *unsustained by trustworthy evidence*. The accounts of the *descent of the* HOLY SPIRIT at the baptism of JESUS, and the legendary story of the *Temptation*, have been treated in *Lesson VII.* The story of the *Resurrection* will be considered hereafter.

There remain *four classes* of alleged miracles related in the *oldest Gospel*, and in the TRIPLE TRADITION.

I. CASTING OUT DEVILS. (*Mark i.*, 21–28; compare *Luke iv.*, 31–37; *Mark i.*, 32–34; compare *Matt viii.*, 16, 17; *Luke iv.*, 40, 41; *Mark iii.*, 19–30; compare *Matt. xii.*, 22–27; *Luke xi.*, 14, 15, 17–23; *Mark v.*, 1–21; compare *Matt. viii.*, 28–34; *Luke viii.*, 26–40; *Mark ix.*, 14–29; compare *Matt. xvii.*, 14–21; *Luke ix.*, 37–43.) No intelligent person now believes in the possibility of *"possession"* by evil spirits. The actual phenomena indicated by this expression were doubtless due to some form of *mental disease* or *insanity*. The consideration of this class of alleged miracles may therefore be transferred to the next division of our subject.

II. HEALING DISEASES. Besides the healing of *"demoniacs,"* several other instances of *"miraculous" cure* are mentioned in the TRIPLE TRADITION. (*Mark i.*, 29–31; compare *Matt. viii.*, 14, 15; *Luke iv.*, 38, 39; *Mark i.*, 40–45; compare *Matt. viii.*, 2–4; *Luke v.*, 12–16; *Mark ii.*, 1–12; compare *Matt. ix.*, 2–8, *Luke v.*, 17–26; *Mark v.*, 22–43; compare *Matt. ix.*, 18–26; *Luke viii.*, 41–56; *Mark x.*, 46–54; compare *Matt. xx.*, 29–34; *Luke xviii.*, 35–43.) It is not necessary to consider these stories *entirely fabulous*. The influence of a *trusted physician* or *nurse* over an invalid is *very great*, often, doubtless, *more potent than medicine* in relieving *certain nervous disorders*. The subtle but entirely natural power known as *hypnotism*, or *"animal magnetism,"* may account for some of these alleged cures. Belief in the *curative efficacy* of *religious rites* and *priestly manipulations* is common among all ignorant peoples; resting, doubtless, on such *wholly natural* and *non-miraculous* facts, exaggerated by the *imagination*.

III. WALKING ON THE WATER, AND STILLING THE TEMPEST. (*Mark iv.*, 36–41; compare *Matt. viii.*, 23–27; *Luke viii.*, 22–25; *Mark vi.*, 47–56; compare *Matt. xiv.*, 24–36; *John vi.*, 15–21.) These stories probably originated in *parables*, based, possibly, upon some *allegorical saying* of JESUS, and intended to illustrate the truth that *man can overcome the extremest obstacles and difficulties as long as he is sustained by the courage which constant faith bestows;* but with the commencement of *fear* or *distrust* his *failure* is insured. GOETHE assigns to these stories a place of *high honor* among legends that excel in beauty and depth of meaning.

IV. THE MIRACULOUS FEEDING OF THE MULTITUDE. (*Mark vi.*, 35–44; compare *Matt. xiv.*, 15–20; *Luke ix.*, 12–17; *John vi.*, 5–14; *Mark viii.*, 1–9; *Matt. xv.*, 32–38.) These stories may have originated in some illustration of JESUS, similar to the parable of the *Leaven*. Their *true significance* is indicated by the beatitude, *"Blessed are they that hunger and thirst after righteousness, for they shall be filled."* Doubtless, the growth of these legends into their present *literal form* was stimulated by the OLD TESTAMENT stories of ELIJAH and ELISHA. (*I. Kings xvii.*, 8–16; *II. Kings iv.*, 42–44.) The *Gospel* writers apparently desired to represent JESUS as *equal* or *superior* in power to the older *prophets* and *heroes* of ISRAEL.

NOTE A.—In the account of the cure of the daughter of JAIRUS (*Mark v*, 37–42; *Matt. ix.*, 23–26; *Luke viii.*, 51–55, commonly quoted as a restoration from *death*, we have the *distinct assertion* of JESUS *to the contrary*,—*"the damsel is not dead, but sleepeth."* (*Mark v.*, 39; *Matt. ix.*, 24; *Luke viii.*, 52.) This is the *only instance* of alleged restoration to life in the TRIPLE TRADITION. It is afterward *expanded* into the story of the raising of the *widow's son* (*Luke vii.*, 11–17), and still later into the account of the resurrection of LAZARUS after he had been dead *four days* (*John xi.*, 1–46).

NOTE B.—PROTESTANT *Christians* who profess belief in

Digitized by Google

the BIBLE *miracles* commonly assume that *"the age of miracles is past."* The *Fourth Gospel*, however, which they recognize as *authoritative*, makes JESUS declare, *"He that believeth on me . . . GREATER WORKS than these shall he do; because I go to my Father."* The CATHOLIC CHURCH more consistently claims *to possess still* the power of working miracles.

What do you know of the alleged miracles of LOURDES and KNOCK and the *"Passionist" Fathers* of HOBOKEN? How do you regard the *evidence* on which these alleged facts claim credence? How are these occurrences and the alleged *"Spiritual" manifestations* attested by ZOELLNER, HARE, and others to be explained? (Tell the class about DR. HAMMOND'S recent experiment upon a believing CATHOLIC patient with the *"holy water"* of LOURDES and *"aqua Crotonis,"* the *former* producing *no effect*, its nature *not being suspected*, while the *latter* effected a *"cure,"* being *falsely represented* as water from LOURDES.)

NOTE C.—JESUS AND THE MIRACULOUS: From our previous study, are we not now prepared to say that the *identity* of JESUS as an *historical personage* in no way depends upon the truth of the NEW TESTAMENT miracles? Is not the evidence to his existence and teaching even *strengthened* by the *omission* of the miraculous element in the *Gospels?*

Is not the *true* SCIENTIFIC *attitude* toward alleged remarkable phenomena one of neither *a priori denial* nor *acceptance*, but *willingness to weigh all evidence fairly;* demanding, however, if the alleged phenomena are *extraordinary*, or in *apparent contradiction* with the *known order of* NATURE, that the *proof* shall be correspondingly *stronger* than that which we would require for an *ordinary occurrence?* Judged by *this test*, must we not *reject* the *miraculous* or *supernatural element* in the *Gospel history?*

General Questions.

1. What is meant by a "LAW OF NATURE"? 2. How would you define a *miracle?* 3. How did the idea of *"miracles"* originate? 4. How did the *Jews* of the time of JESUS regard miracles? 5. What miracles are recorded in the OLD TESTAMENT? 6. How do miraculous legends *grow?* 7. What *examples* of the growth of such stories do we find in the BIBLE? 8. Besides the stories of the *descent of the* HOLY SPIRIT, the *Temptation* and the *Resurrection*, what *four classes* of Miracles are found in the TRIPLE TRADITION? 9. What is meant by *"casting out devils"?* 10. How may the stories of *miraculous cure* be explained? 11. How do you regard the legends of JESUS' *"walking on the water"* and *"stilling the tempest"?* 12. How would you explain the stories of the *"loaves and fishes"?*

To the Teacher.

For *helps*, read LECKY'S *Rationalism in Europe;* Professor JOHN FISKE'S *Myths and Myth-makers;* the chapters on "The Source of Jesus' Strength" and "The Jewish Thirst for the Marvellous," in the *Bible for Learners*, Vol. III.; the lecture on "The Miraculous" in Savage's *Talks about Jesus;* and the chapter on "Miracles" in Renan's *Life of Jesus.* Read also the accounts of recent experiments in *"hypnotism"* by Drs. BROWN-SEQUARD, HAMMOND, BEARD, and others; and two recent biographies of JESUS, *"Rabbi* JESHUA," written by an English Rationalist; and *The Legend of Thomas Didymus*, by JAMES FREEMAN CLARKE.

PERSONAL ITEMS.

GENERAL BRADY'S star is under a cloud.

REV. JOSEPH COOK sends home word that he will remain another season abroad. We shall try to be resigned.

REV. C. H. EATON, of the Palmer (Mass.) Universalist Church, is to be successor of the late Dr. Chapin, of New York.

DR. HOWARD CROSBY says a cyclone of indignation has been raging against him ever since he lectured in Boston on temperance.

MEMORIAL services of an imposing character were held at the tomb of Abraham Lincoln, Springfield, on the sixteenth anniversary of his martyrdom.

BANCROFT, the historian, is over eighty years of age. He attributes his vigor and health to the fact that he eats lightly, sleeps considerably, and walks several miles daily in the open air.

WILLIAM DENTON says, "I am satisfied that a very large proportion of the so-called materializing mediums are juggling knaves, Spiritualists only in name, and for the purpose of robbing their dupes." He ought to know.

REV. HENRY NORMAN, a young and very promising liberal preacher of England, but at present a student of Harvard University, has spoken to the society of the Parker Memorial the last two Sundays with unusual acceptance.

MR. EMERSON is said, by the Boston correspondent of the Providence *Press*, to have not exactly approved Walt Whitman's action in printing in a second work the Concord sage's praise of *Leaves of Grass.* The correspondent adds, "When Whitman was told of this disrelish, he made this noble remark, 'I used it because I thought it was the chart of an Emperor.'"

JESTINGS.

"THE best feed for pigs," said Uncle Silas, "is Indian meal and saw-dust; and the less saw-dust the better."

ALL IN THE DAY'S WORK.—*Paul:* "Mightn't I have a donkey, papa?" *Papa* (the new vicar): "I'm afraid not, my boy! There would be nobody to look after it, you know!" "Oh, the curate could do that!"

A FATHER asked his son what vocation he thought he would prefer when he reached man's estate. The youth hesitated a few moments, and then said: "Well, pop, you know I always was of a roving disposition, and could never settle down anywhere long. I should like to join a circus company or become a Methodist minister."

THE applications for positions as enumerators to take the census of the Indian tribes are not very numerous. While a man is taking the census of the Indian, the Indian may retaliate by taking the scalp of the enumerator, and the price of a new head of hair would take all the profit off his job. And then a man couldn't write in a whole day any more than a dozen such names as Hukinokihugemsmuggerpankiwanki. —*Norristown Herald.*

The Legend of Thomas Didymus,

THE JEWISH SCEPTIC.

By James Freeman Clarke.

CLOTH, $1.75.

***"The cultured and thoughtful will read it as a fresh and original contribution to an ever-absorbing subject; as a most picturesque and truthful picture of Jesus' environment; as a realistic transcript of the divers opinions his prophecies elicited from all sorts of men, and as the latest and most carefully weighed opinions of one of the most prominent and scholarly thinkers of the day. James Freeman Clarke belongs to that brave and noble band of New England writers, of whom Theodore Parker was the leader, who have done so much for the freedom of thought in our country."*—Art Interchange.**

"The book is in one sense another life of Christ, containing a record of his teachings and the principal events of his ministry. The scenes are presented with all the local coloring that attended them, many of them being rarely beautiful. This is especially noticeable in the descriptions which Thomas gives of some of the miracles."—*Commercial Bulletin.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

METROPOLE

INSURANCE COMPANY,

OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,

No. 20 Kilby Street,

BOSTON, MASS.

JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, ESQ.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, ESQ.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, ESQ.,
President Atlas National Bank, and President South Boston Iron Company.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

Gleanings in the Field of Art.

By EDNAH D. CHENEY.

CLOTH. $2.50.

"A fine æsthetic taste, combined with a deep and feeling appreciation of the motives that create and the impulses that guide all efforts, ultimately, to the true, the beautiful, and the good, has given to the public in this new volume a book in which charitable criticism, liberal and comprehensive thought, and wise suggestions predominate."—Banner of Light.

"The novices will find this book an excellent guide to the rich fields of artistic love; and the well-read, travelled artist will be delighted as he revives a thousand pleasant memories and catches fresh glimpses of old pictures from new points of view."—*Cincinnati Journal and Messenger.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers,
41 Franklin Street, Boston.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

BRAIN AND NERVE FOOD.

Vitalized Phos-phites.

Composed of the Nerve-giving Principles of the Ox-Brain and Wheat-Germ.

Physicians have found it so necessary that they alone have prescribed 300,000 packages It restores lost energy in all weaknesses of mind or body; relieves debility or nervousness; gives vitality to the insufficient growth of children; strengthens the digestion; cures neuralgia and *prevents* consumption. It restores to the brain and nerves the elements that have been carried off by disease, worry, or overwork.

For sale by Druggists, or by mail, $1.00.

F. CROSBY,
664 and 666 Sixth Avenue, New York.

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

CLARK & PIPER,

COUNSELLORS AT LAW,

[illegible] Congress St., Boston.

GEO. W. CLARK. GEO. F. PIPER

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

UNMOUNTED PHOTOGRAPHS

Of ANCIENT and MODERN WORKS of ART, embracing reproductions of famous original paintings, sculpture, architectural subjects, etc. Price, cabinet size, $1.50 per dozen. Send stamp for catalogue of 1,600 subjects. JOHN P. SOULE, publisher, 338 Washington Street, Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers. Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

INGERSOLL'S LECTURES!

MISTAKES OF MOSES.....10c
SKULLS.....10
GHOSTS.....10
HELL.....10
LIBERTY OF MAN, WOMAN, AND CHILD.10
GODS.....10
INTELLECTUAL DEVELOPMENT.....10
HUMAN RIGHTS.....10
HEREAFTER.....10
TOM PAINE.....10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at 25 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address PHILIP V. KING, Publisher, 121 Monroe St., Chicago. *Agents Wanted Everywhere.*

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence,* as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 595.
VOL. I., NEW SERIES.—NO. 47.

BOSTON, MASS., THURSDAY, MAY 19, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

BY falsehood, sacrifices become vain; by pride, devotions. By proclaiming a gift, its fruit perishes. Let no man having committed sins perform penance, under pretext of devotion, disguising his crime under fictitious religion: such impostors, though Brahmans, are despised.—*Hindu.*

ANANDA, one of the earliest disciples of Buddha, sitting once beside a well, asked a drink of water from a Chandâla woman, who was drawing from the well. She answered, "How dost thou ask water of me, an outcast who may not touch thee without offence?" Ananda answered: "My sister, I ask not of thy caste. I ask thee water to drink." And Buddha received her among his disciples.—*Buddhism.*

AT the beginning of the world, God instituted this just retribution,—measure for measure; and, if all the laws of nature should be reversed, this law would stand for ever.—*Hebrew.*

THE soul of the true devotee shall come to a meeting with his own good deeds in the form of a damsel most beautiful and pure, who shall say unto him: "O youth, I am thy good deeds. Since when by thee it was seen that there was any one causing oppression and violence, and acquiring wealth by crime, thou didst keep back from creatures their own affliction and injury; and by thee the good man was cared for, and charity was bestowed on both the neighbor and the stranger; and thy wealth was acquired by honesty; and when thou sawest the practice of injustice, the taking of bribes, the bearing of false witness therefor, then thou hast abstained, and thy word was true and just,—lo, I am this of thee, the good thoughts and good words and good deeds that were thought and spoken and done by thee."—*Persian.*

IT is not fasting, nor solitude, nor monastic life, that will procure you eternal life, but only doing good. Forget not the poor, nourish them. Be fathers to orphans. Be judges in the cause of widows, and do not let the powerful oppress the weak. Put to death neither innocent nor guilty. Do not fear the lot of the impious. Desert not the sick. Abhor lying, drunkenness, and debauchery. Endeavor constantly to obtain knowledge.—*Russian (12th century).*

TRUTH and Love are two,—the most powerful things in the world; and, when they both go together, they cannot easily be withstood. The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no.—*Ralph Cudworth.*

IT were better to be of no church than to be bitter for any.—*William Penn.*

THE color of our whole life is generally such as the three or four first years in which we are our own masters make it.—*Cowper.*

MOST men gamble with Fortune and gain all and lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will, work and acquire, and thou hast chained the wheel of chance, and shalt always drag her after thee. A political victory, a rise of rents, the recovery of your sick, or the return of your absent friend, or some other quite external event, raises your spirits and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Ralph Waldo Emerson.*

CURRENT TOPICS.

AS USUALLY happens after great personages die, a discussion has arisen in England about the religion of Lord Beaconsfield. Sir Nathaniel Rothschild, one of his executors, is said to have evidence that he returned to the Hebrew faith of his fathers. The English Church, however, certainly has the honor, if honor it be, of having baptized and buried him; and this is as much title as many Christians have to their religious name. As to religious faith, he evidently had not enough to quarrel over.

HOW TO prevent frauds at the polls is a question of the very first importance in all our elections. Mr. S. T. Bacon, of this city, claims that he has discovered an effectual way of doing this. It is by the use of a simple and ingenious ballot-box which he has invented for the purpose. It has been warmly approved by the press, and the most eminent of our public men; and, if all it professes to be, the general adoption of it throughout the country would be of great service in securing the purity of the ballot.

OVER one hundred thousand emigrants have landed at Castle Garden, New York, in the last four months. They are now coming at the rate of twenty thousand weekly. Large numbers, too, are arriving every week in Boston. The Germans and Irish are most numerous; but there are also many Swedes and Norwegians, and not a few Swiss and Italians. As a rule, they are an unusually good class of emigrants,— farmers, with families and money, who already have their farming location selected in the West, and go at once to their destination.

A SIGNIFICANT fact connected with the proceedings of the recent Unitarian Conference at St. Louis should not escape record. Thirty ministers were in attendance; and, according to the published programme, there were at least twelve distinct meetings held. But, notwithstanding so many ministers and meetings, not once was any voice lifted up in prayer save that of W. C. Gannett, of St. Paul, a man who is not supposed to possess a sufficient flavoring of Christian piety to allow of the insertion of his name in the Unitarian Year-Book.

MR. THEODORE STANTON, son of Mrs. Elizabeth Cady Stanton, though married three times the other day in Paris, managed to keep all three of the ceremonies outside of the pale of Orthodoxy. The first ceremony was performed by the mayor at his office, this civil marriage being required of every body by French law. The second occurred at the bride's house, and was conducted by M. Louis Leblois of Strasbourg, a freethinker, whose work on *The Bibles of Humanity* was noticed in the *Index* of Dec. 18, 1879. The third ceremony took place at the American Legation, in the presence of Gen. Noyes, and was also performed by M. Leblois.

SENATOR CONKLING is credited with a rare faculty for *posing*, but it is doubtful whether his latest display in that line will win him the applause he may have anticipated. Neither the President nor the Senator's part in this performance has been quite as admirable as it might have been. The imbroglio in which the government at Washington has of late been involved, in respect to matters pertaining to the civil service, shows very forcibly the demoralizing influence of the machine in politics, and the need of the adoption of those higher principles in the administration of the affairs of the nation for which some of the most disinterested and thoughtful of our citizens are earnestly contending.

IT would seem as though the appearance of Col. Ingersoll anywhere, with one of his lectures, is getting to be the adopted signal for the clergy then and there to make a general assault upon him. Of course, he has little cause to complain, were he disposed to, since his bearing toward the profession is rather provoking to say the least, and he is accustomed to give as hard hits as he receives. Indeed, if the Colonel had not a certain amount of these matters to adjust whenever he addresses an audience, we fear his lectures might lose a good deal of their pungency, and his reputation wane among his admirers. His late lecture in New York was effective in getting a number of the biggest of the metropolitan pulpit guns levelled at him the following Sunday. The New York *Sun* devoted a full column to summaries of these discourses, which for vituperation, extravagance, and lame and impotent conclusions outdid all that could be charged to the relentless iconoclast in these particulars.

THE question has been in the West from time to time entertained, whether the liberal Unitarians and the reformed, or liberal, Jews might not coalesce into one body. To this proposition, Rabbi Hirsch, of Chicago, himself a leader of the liberal wing of the Jews, says, No, for three reasons: (1) the gulf that divides the two religious bodies is impassable, Unitarians believing in Christ, while the Jews cling with pride to the history of God's dealing with their fathers; (2) the union, if brought about, would not be beneficial, Unitarians having a mission in the Christian Church, reformed Judaism in the synagogue; (3) the two religions could neither work together nor understand each other. "Let the Unitarian," says the Rabbi, "hold fast to his own peculiarities, the Jew studiously foster what is specifically his own. Let us not seek a premature union, but rather cultivate friendly neighborly relations. Let each be prompted by the desire to be faithful to his own mission, and in the end we will advance the truest interests of humanity." This strikes us as sound reasoning, so long as the Jew remains a "Jew," and the Unitarian a Unitarian "Christian." They can only coalesce in a vital union, when they come out of their respective enclosures upon the common ground of Free Religion.

Digitized by Google

For the *Free Religious Index.*

ENGLISH SECULARISM.

BY GEORGE JACOB HOLYOAKE.

I. Right and Duty of Freethought.

As the *Index* seems not afraid of contrariety of opinion, and as some of its readers may not have a direct knowledge of the kind of secular thought expressed in England, and even officially maintained by secularist organization, they may be interested that this communication relate thereunto. Having been since my youth a visitor in Leicester and advocate of social and secular principles, and it having come to pass that a very beautiful hall has been built there, exceeding in its perfect taste and architectural beauty any hall hitherto built in this country, for the use mainly of working people, I was asked to deliver the opening address. Afterwards Mrs. Besant, Mr. Bradlaugh, M.P., and Mrs. Law delivered bright and forcible speeches. In front of the hall have been placed busts of Jesus, Socrates, Paine, Owen, and Voltaire. If we seem not to recognize Jesus, the clergy complain of our want of discernment; but, since we have accorded him a place of honor, they complain more. They are difficult to please. I said in my speech that we advocate two things:—

1. The right and duty of freethought;
2. A religion of certitude.

First, we teach freethought as a right, and also as a duty, because thought is that which makes the difference between the wise man and the fool. If we did not think, we should all be fools. If thought were not free, there could be no improvement, and therefore no progress. Men would walk about in skins and never comb their hair. The sea would be shipless, and the land without a town. All creeds would be superstition, all books monotonous, and all pictures one copy of one subject. The mind of man would die, if it were not for thought; and, were thought suppressed, God would reign over a world of idiots. It is therefore an outrage upon God to limit thought. All the marvels of the universe minister to the mind of man. Every human being of every race, every flower of every clime, everything that lives on the earth or in the sea or in the air,—all are new in their seasons, and none in the evening are, in all things, what they were in the morning. Thus, ceaseless change offers hourly to our eyes new creation of life and of character. Thus, Nature feeds thought day and night with a million hands. Those, therefore, who justify freethought, who teach it and defend it, show, if I may speak in theological phrase, far more piety than they who defame and frustrate it. A new creed, if it be the product of new light and the expression of new truth, is but a new form of obedience to conscience and to fact. One creed for all men is the dream of despotism in religion, and condemns Deity to monotony of worship and insipidity of praise.

Freethought, therefore, is clearly a "right," because it alone prevents a man being without sense; and freethought is a duty, because it is a man's duty not to be a fool. If a man does not think himself, he is an intellectual pauper, living upon the truth acquired by others, and making no contribution himself in return. He has no ideas but such as he obtains by "outdoor relief," and he goes about the world with a charity mind. The habit of thought is the beginning of independence.

Thinking is our only self-protection against ignorance, which exposes us to destruction by others, and against error, which makes us destroy ourselves. By the publicity of thought, which alone gives it public power, we mean the expression of "Reasoned Truth." We do not regard speech as a waste-pipe of opinion, which shall flood the platform or the press with the refuse of superstition or the crudities of ignorance, impatience, passion, or spite. We regard public speech as a spring of principles, bright, clear, and pure, tributary to the great stream of public truth. We maintain freethought, not for ourselves alone, but for all men. If its exercise be our duty, it is also theirs. The more thinkers there are in the world, the more truth there is in the world.

The duty of thinking brings the right to equal opportunities of acquiring and expressing ideas. If these are denied, thought is stopped; and we are but as the priests, unless we maintain this liberty for all men. Freethought rules by proof, not by authority. It has a generous patience with the understanding until evidence incites the assent. Progress can only walk in the footsteps of conviction. Assent without conviction is tyranny. To assent against conviction is servility, submission, and cowardice. Coercion in thought is not progress, but the discipline of priestcraft, and reduces to ignominious pulp the backbone of the mind.

This is what we mean by secular freethought. It has not been much taught by freethinkers hitherto. Most of them have had enough to do to get the "right" of thinking, to pay much attention to the "duty" of it. I know of nothing more arduous than the profession of the principle of freethought. The duty of the thinker is to think to the best of his capacity. He is a mere noisy impostor who does not mean this.

It is no mean undertaking to teach freethought as an education in argument, in patience, in consideration to others, and as an education in the discovery and service of truth. Limited thought, such as theologians permit, is but as the yellow flames we see now in the street. Freethought is the electric, ever-accumulating light of the human mind, which makes dull all other light, and shines far and wide, with a clear effulgence heretofore unknown. Three hundred years before Christ, Plato taught that not to think means that the mind is barren, and is unimpregnated with sense, and never brings forth the fruit of truth. Save his own understanding, man hath no star. Therefore, to kindle thought, to teach the duty of using it, is to spread light in the dark by-ways of life, whereby humble men may see the truth before them. We care nothing for those who say that doubt is wicked or that thought is sin. Those who condemn it have committed the sin themselves; for, if they are not thinkers, they speak without thought, and are not worth listening to. Thought is a necessity: it is a duty; and, if God be truth, it is a higher form of duty than any priesthood has ever taught.

II. Certitude in Religion.

Second, the truth which Secularism sees is the need of a Religion of Certitude. By religion, I mean the simple creed of deed and duty, by which a man seeks his own welfare in his own way, with an honest and fair regard to the welfare and ways of others. "Deed" is doing what is right as soon as you see the right thing to do. "Duty" is doing the right, because it is just to others, and because we must set the example of doing right to others, or we have no claim that others shall do right to us. By "certitude" is meant the employment of material means, because we can better calculate them, and because they are less likely to evade us or betray us than any other means available to us.

Orthodox religions are pale in the face now. They still keep the word of material promise to the ear, and break it to the heart; and the people know it, and the clergy know that they know it. The poor need material aid, and prayer is the way *not* to get it; while science, more provident than faith, has brought the people generous gifts, and inspired them with material expectations. It is not necessary for us to decry spiritual aspirations in their own place: we only say they are no substitute for material endeavor. In these thinking and practical days, what men demand is a religion of daily life which shall stand on a business footing. The Churches administer a system of foreign affairs. Their concern is with another world. Theology is all "abroad." Secularism is the "home rule" of this world. Morality is the business of this life; but the Churches conduct it in a very loose way, quite inconsistent with sound commercial principles. For instance, a firm giving cheques on a bank in some distant country—a country not to be found in any gazetteer of ascertained places, nor laid down in any chart, and from which no persons who ever set out in search of it were ever known to return—would do very little business among prudent men. Yet this is precisely the nature of the transactions engaged in by the Orthodox firms who undertake to conduct for mankind the business of this life.

On the other hand, Secularism proposes to transact the business of humanity on what I may call purely mercantile principles. It engages only in that class of transactions the issue of which can be tested by the experience of this life. Its cheques, if I may so speak, are drawn upon duty, good sense, and material effort, and are to be cashed from proceeds arising in our midst, under our own eyes, subject to the observation of our fellows. Nature is the banker who pays all notes held by those who observe its laws. To use the words of Macbeth, it is here, "on this bank and shoal of time" upon which we are cast, that Nature pays its cheques, and not elsewhere: it is done now, and not in an unknown world, in some unknown time, and in an entirely unknown way. By lack of judgment or sense, the secularist may transact bad business, but he gives reasonable security. His "surety" is experience. His "references" are to the facts of the present time. He puts all who have dealings with him on their guard. Secularism tells men that they must look out for themselves, think for themselves, act for themselves, within the limits of neither injuring nor harming others. We do not profess to be infallible; but, so far as we know, we act on honest principles. We seek to put progress on that business footing which is not incompatible with good faith, self-respect, and sound expectation.

Secularism dwells in a land of its own: it dwells in the land of certitude. Science and Utilitarian Morality are kings in that country, and rule there by right of conquest over error and superstition. In the kingdom of Thought there is no conquest over men, but over foolishness only. Outside the world of Science and Morality lies the great Debatable Ground of the Existence of Deity and a Future State. The ruler of the Debatable Ground is named Probability, and his two ministers are Curiosity and Speculation. Over that mighty plain, which is as wide as the universe and as old as time, no voice of the gods has ever been heard, and no footstep of theirs has been traced. Philosophers have explored the field, with telescopes of a longer range than the eyes of a thousand saints, and have beheld nothing save the silent and distant horizon; and priests have denounced them for not seeing what was invisible. Sectaries have clamored and the most ignorant have howled—as the most ignorant always do—that there *was* something there, because they wanted to see it. All the while, the white mystery is still unpenetrated in this life; and we must die to find the mystery out. But a Future being undisclosed is *no proof* that there is no Future. Those who reason through their desires will believe there is: those who reason through their understanding may yet hope that there is. In the mean time, we all stand before the portals of the untrodden world in equal unknowingness, where priestly pretension is simply insolence, and foreboding of harm there wanton conjecture. Of this we may rest sure: that, if future state there be, those will have the best title to enter who have tried to make the present state creditable to its Giver. If faith can be piety, work is more so. If, therefore, we can bring new beauty out of common life, is not that piety? If we can change blank stupidity into intelligent admiration of any work of nature, is not that piety? If our towns and streets shall be made to give gladness and cheerfulness to all who walk therein, is not that piety? If the prayer of innocence ascend to heaven through a pure atmosphere, instead of through the noisome and polluted air of uncleanness, common in the purlieus of towns, is not that piety? Can we conceive of a religious person being ignorant and dirty? If, therefore, we send to heaven clean, intelligent, bright-minded saints, is not that piety? It is no bad religion, as religions go, to believe in the good God of Knowledge and Cleanliness and Cheerfulness and Beauty, and offer at his altar the daily sacrifice of intelligent sincerity and material service; to stand up for the truth as we conceive it; to believe what we maintain, and maintain it because we believe it, and maintain it by our gifts rather than by our prayers. We leave to others their way of faith and worship. We ask leave to take our own. Carlyle has told us that only two men are to be honored, and no third: the mechanic and the thinker, he who works with honest hands, making the world habitable; and he who works with his brain, making thought artistic and true. "All the rest," he adds with noble scorn, "are chaff, which the wind may blow whither it listeth." Heaven is for the useful alone. Mere belief is the easiest, the poorest, the shabbiest device by which conscientious impostors ever attempted to scale the walls of Paradise, whose gates are open only to those who have worked for the world.

In the happy days before Orthodoxy came with its cruel face, its ghastly crucifixion, and trembling creed, there were smiles in heaven and domesticity surrounded the eternal throne. Nobody thinks now of the desolation of mind which came into the world with Christianity and its one isolated, lonely God. At that time, every man had his deity whom he could comprehend and trust. The youth and maiden pre-

Digitized by Google

ferred their prayer to the voluptuous goddess of love. The soldier went into battle appealing to the god of war. The adventurous sailor trusted his ship to the god of the ocean. The artist had the god of beauty to direct his hand. Humble men by the fireside had the god of the household to guard them. But when all these gods were dethroned, and only one put in their places, men said: "How can our prayers be attended to now? When one God has to see to everything, our turn will never come." After perceiving this, I thought it unfair myself to pray for anything. It seemed that men ought to leave it to Him to do what he could when he had time. Then what poverty it made in divinity, when there came to be only one Being in the skies! How few realize the conception of the awful solitude of God! No friend, no associate, no companion, no counsellor to consult, no equal to praise his acts (as only a compeer could), no one to share or mitigate the sleepless superintendence of infinite worlds! Yet the people who teach this theological desolation are they who tell us that the cheerful truths of nature have no consolation for those who walk amid mystery and marvels, which are never disenchanted to us by second-hand explanations. We invent no conditions for Deity, placing him in melancholy isolation. We think that we show more real reverence than they who accompany their professions of extreme humbleness with the conceit of their own infallibility. We make bold to own:—

"What suits the gods above
Only the gods can know,
What the people want is sense
How best to live below."

We are approaching an age of thrift and self-respect, when men will not live by charity, which means sufferance or servility. So much of Christianity, therefore, as consists of a scheme of guilt and gifts can no longer allure men who have acquired independent spirit. A scheme of confession and supplication—confession of depravity which somebody else committed a long time ago, and supplications for aid or help which honest men should provide for themselves—belongs to a bygone age of social degradation, the age of kings and serfs. It may be true, but it is out of date. The nobler sort of priests admit this. That American deacon who, when the minister said that the church had a debt which it could not meet, and that a prayer-meeting must be held to ask for the money, cried out, "Hold on, sir, what is the amount wanted?" and, on being told it was a hundred dollars, answered, "Send the bill to me: we will not trouble the Lord for that,"—that deacon showed more real reverence than is contained in all the Prayer-Book. That is the new religion of self-help. Endowed with intelligence, with power of industry, and having the boundless treasures of nature given to us, it is contemptible to expect God always to have his hands in his pockets! When a powerful friend has put you in a good house, pays the rent for you, and stocks it with perpetual provisions and garments, it is too bad to stop him every morning at his door to get a small loan. It is a poor, shabby sort of piety which does not, at least, treat God as a gentleman. Secularism does do this. It is the only religion which does not propose to give Heaven trouble. At length, science has sown seeds of secular thought, which slowly, indeed, but surely, are taking root, and the sap of superstition is being dried up. Theological gardeners lop off decaying branches, and trim and tend the old tree anew; but nothing saves it. Its leaves become fewer and its fruit more tasteless year by year.

Any one wishing to know what ideas we care for may soon satisfy himself. He has not far to go. They are set in the sight of all men. We will imitate, as best we may, the insurgency of Jesus, which has awakened heroism in so many millions of minds,—that insurgency by which he proclaimed the new truth of his time, in spite of Scribes or Pharisees or Jew or Gentile or doctors learned in the law. Socrates, whom Plato called the "Examining God," sought truth by questioning, by which means he discovered it, if it existed, or made plain the ignorance commonly mistaken for it. Him we will follow, as far as such ability as we may possess may enable us. Thomas Paine, who first based popular politics on principles, who tested theology by common-sense, and who, in the camp or in prison, suffered no unstudied sentence to escape his pen, is no unworthy examplar to follow. Robert Owen, who taught that crime and virtue were mainly fostered by material conditions, and that by a discerning coöperative policy it was possible to create a state of society "in which it should be impossible that men should be depraved or poor,"—Owen was a teacher whose great lessons will never be disregarded by us. Voltaire, who, when superstition, like a dragon, terrified the strong and devoured the weak, assailed it when other men fled before it, and pierced it mortally by the arrows of his mighty wit,—Voltaire will hold an everlasting place in the grateful memories of men. We may put the statement of our own case in the very words employed by him in his unrivalled dialogue between Bashaw Tuctan and Karpos the gardener. Bashaw Tuctan remarks: "You are a reasoner, I see, and have your principles of action." Karpos answers: "Yes, such as they are. They are but few, but they serve me; and perhaps, if I had more, they would only puzzle me." The Bashaw then says: "I should much like to know your principles." Whereupon Karpos replies: "They are to be a good husband, a good father, a good neighbor, and a good gardener. I go no farther; and I hope, for the rest, that God will take everything in good part and have mercy on me."

We go no farther than Karpos. We believe that intelligent, well-intended usefulness is piety, whose creed is service and whose altar is everywhere. Well-informed and well-performed duty, having for its object the good of others in this life, we take to be a form of religion which has the merit of not imposing upon Heaven the pain of care, nor of vexing the ears of the gods with cries. Thrown into this universe, subject to the influences of its infinite diversity of marvels, of life, and of experience, with every man differing from every other man in mind and knowledge, there must be a million ways to paradise, and we take the one that seems to us the straightest. God is no niggard, who has only one entrance into the celestial park, and that for the use of his private friends, the priests, to enter, and the people kept outside. God is not afraid of being *Boycotted*, and plenteous gateways are ever open and unguarded round the eternal mansions. I think we may say this, and take no more liberty with God's name than preachers take every day in sermon and in prayer. They talk with a familiarity as though they knew everything. We may therefore presume to conjecture a few things. We mean no irreverence. All men are but as bubbles, amazed and unknowing, borne on the broad, unfathomable, silent sea of time. Many of us here have nearly ended any work in our power to advance. The shadows of the grave are coming into our sight. Most of those with whom we began the battle for new truth are no longer upon the field. Those whose companionship was pride, whose agreement was encouragement, whose praise was reward, have fallen one by one; and the shout of success, which once brought a flush to the face, is now with some of us a lonely but gladsome memory. We rejoice to believe that there will come after us those who, with wider knowledge and greater power, will teach those secular principles which conduce to "purity of character and energy of hand."

For the *Free Religious Index.*

BIBLES.

The interest taken in the Bible will soon be nearly an antiquarian interest, such as is taken in Herodotus and Homer. It will be studied by students of primitive human nature, who are anxious to know the mental, moral, and social condition of people who lived in the East twenty, thirty, and forty centuries ago. It is of no current interest. Who believes in a personal devil, the demoniacal theory of disease or witchcraft now? Who believes that, instead of being a law of nature, death is the penalty of sin, of a sin committed by a so-called first man and woman? Who believes that the entire human race sprang from a primitive couple made out of whole cloth as it were, in the Mesopotamian region of Asia? Who believes that the Ten Commandments were specially and supernaturally revealed to mankind on a mountain of Western Asia, when they are the obvious dictates of ordinary human intelligence legislating for the simplest form of society? If the Israelites required such a revelation, they must have been barbarously stupid. Who believes any more in the translation of Enoch or Elijah to heaven in a fiery chariot than he does in the translation of Romulus, the founder of Rome, which is recorded by the historian Livy? There is no ancient event recorded in the Bible which was of so much importance to Europe and European civilization as was the defeat of the gigantic expedition of Xerxes for the subjugation of Greece and Europe, which is so graphically narrated by Herodotus. Had Xerxes succeeded in Orientalizing Europe, we should be to-day on the low plane of the semi-barbarous people of Asia. It was a narrow escape. What have we to do with the Lord of Hosts and the God of Jacob, who was a mere tribal deity? King David was a lyric poet of a high order, but that is no reason why his poetry should be read as a Sunday exercise by hosts of ultra-respectable people of our day, who would regard David as a barbarian, if they could see him as he lived, fought, reigned, sinned, and sung. Magnificent as the Book of Job is, what modern reader does not prefer Goethe's *Faust* to it?

The Western nations have for ages been taught to read and revere the Bible. Hence, they do not realize, but they soon will, how out of all relation to our current, rational, industrial, scientific, literary, democratic civilization it is. At one time, sermons formed the staple, so to speak, of English literature, as any large old library bears witness to this day, with its voluminous divines, whose works are bound in that substantial manner which indicates that it was supposed that they were to be prized and read forever. The mere thought of being obliged to read such obsolete, antiquated stuff, in these days, is suggestive of apoplexy and mental suffocation. Who cares for the doctrines, which are elaborately defended or confuted in the once standard works of which we are speaking? Controversial divinity is of no interest to the generations now on the stage. It is not this or that doctrine or article of faith, but theology *en masse*, which is now called in question. Some of the old English divines were beyond a doubt men of great intellectual power, such as Chillingworth, Taylor, etc.; but, so far as the world of to-day is concerned, they wasted their power on topics which no longer interest readers and students. Gibbon, in his masterly account of the rise and spread of Mohammedanism, characterizes the Koran, which is the Mohammedan Bible, as an endless, incoherent rhapsody of fable and precept and declamation, which seldom excites a sentiment or an idea, which sometimes crawl in the dust, and is sometimes lost in the clouds.

This is a fair description of all the Bibles of the various religions, of large sections even of the Hebrew Scriptures. And any reader whose vision is no longer overspread by a film of superstitious and inherited reverence for the Scriptures aforesaid will acknowledge that it is so. For the various Bibles are a primitive sort of literature, and are all offsprings of the Oriental mind, which is not rational at all, but emotional, fanatical, ejaculatory, incoherent, in fact a most distorting intellectual medium, incapable of an exact scientific knowledge. These Bibles, then, are of no direct interest to the enlightened mind of to-day. They are simply interesting as indicating the mental mood of sundry prominent races who flourished before and in the dawnlight of history. These Bibles were the only books of the races to which they belong, for ages. Their sentences were supposed to be magic formulas. Like meteoric stones, they were supposed to have fallen from heaven, and not to have been the products of human brains. One or two centuries ago; the Hebrew Bible was regarded here in New England as the Koran is still regarded throughout the vast domain of Islamism. It was conned diligently and committed to memory. It was the book, the only book. What was the result? There was no mental activity except in the direction of theology, and the production of dull, stupid sermons. The New England mind was Hebraized through and through, and benightmared fanaticism and bigotry reigned, and reason and common-sense were impotent. The Bible, with its Witch of Endor and its injunction to destroy witches, caused the execution of men and women here on this soil, in one instance of a most noble and high-souled lady, who was offered her life if she would acknowledge that she was guilty of witchcraft. She refused to countenance the abominable Biblical superstition by such a confession, and perished, a victim of Hebraism and the Bible. Let us say that there is no woman celebrated in the Bible, from Genesis to the Apocalypse, worthy to be compared for nobility of soul with this ancient New England heroine and martyr.

The magnifying mist of remoteness in space and time, as well as a blind, unreasoning reverence, used to make Bible times and Bible men and things loom large. But the process of disenchantment and deholyizing the men and things aforesaid is going

Digitized by Google

bravely on. Biblical critics, such as the Hollander Kuenen and the Bishop of Natal, to say nothing of a Chicago lawyer who has got his eyes partially open and is opening the eyes of his compatriots with his book, are undeceiving and enlightening "the average man." Cheap tours through Egypt and the Holy Land are bringing increasing multitudes face to face with the disillusionizing realities of the Scriptural countries of Western Asia and Africa. Thus are people enabled to appreciate the striking difference between the Oriental and Western or European and American mind, and thus will the Western mind be disenthralled from its long bondage to an irrational Orientalism.

B. W. B.

For the *Free Religious Index*.

MR. ROWEN ANSWERED.

In the *Index* of April 14, Mr. D. Rowen, a representative graduate of Meadville Theological School, in his notice of my essay entitled "The Great Debate," furnishes not a bad specimen of pulpit dialectics. Not having wrestled with any of my main propositions, in his attack on a supposed vulnerable point, he meets facts with opinions, testimony with hearsay, and, while assuming to know the exact ground on which others stand, gives no sign or token of his own.

With an almost fierce yet tacit persistency, Mr. Rowen puts forth the claim that the Meadville Theological School has a Free Religious foundation. But he evades answering the question directly. Why not meet it squarely with a yes or no? I say, *No*, it has not. Shutting from sight all other evidence, its endowments settle that question. But there have been "bulls" issued within the last twelve months with these announcements: "The object of the school is limited to preparing young men for the Christian ministry." That seems plain enough, but this is perhaps plainer: "The prime aim of the school is to make good and consecrated ministers of the gospel of our Lord and Saviour Jesus Christ." I do not deny that "a diversity of opinions" exists among the students; but I wish to know how it comes about, and what *under the circumstances* are its effects on character? This nondescript something called liberal Christianity I see professed and patronized by persons who can swallow larger mouthfuls of Agnosticism and Orthodoxy, blended or separate, than suit my palate. Whatever religion is, it is no equivoque; and that is the key to my course of action, in school and out.

"I make no hesitation in saying that it was not his opinions that prevented Mr. Curtis from graduating, but rather his disrespectful, I may not say insolent, bearing toward the professors and regulations of the school," are the words of this brave defender of the faith.

"Disrespectful" and "insolent" may be but refined substitutes for the anathemas of a ruder age, or a more robust faith. "The true cause of the difficulty between the school and Mr. Curtis" he discovers in the following extract from the speech in the essay: "I cannot feel the respect which perhaps I ought to feel for the man whose exegesis, if accepted, would make us all radicals or sceptics, yet who, when we are commanded to read from no book but the Bible, listens unmoved without the raising of a finger or the winking of an eyelash." He rightly infers "this remark was made of *and in the presence of* Professor George L. Cary," whom he proceeds to eulogize as "a man of transparent honesty," etc., and then in the next sentence applies to me the epithets already quoted. But Mr. Rowen should be aware that *facts* have a potent share in the settlement of questions, even those that trench on the theological domain, and that it will never do to fling dust in people's eyes by the bestowal of lavish encomiums on one hand and reckless abuse on the other. Let the testimony he gives of his idol stand; but it does not answer the following questions:—

(1) Would not the Professor's exegesis, if accepted, make radicals or sceptics of us all? (2) Did he not say to his class that the Bible was an unfit book to be read before a promiscuous audience, and also teach that the fundamental verities of religion in our preaching should be based on Scripture? (3) Did he not second and uphold a system of rules that flew in the face of his own teaching? (4) Was not this silent passivity and these contradictory utterances characteristic, if not of the man, of the professor? I may be reminded that Francis E. Abbot once sat in the professor's chair in this school; but that does not daunt me, nor prove nor disprove anything. That was before the new faith had articulated itself in his consciousness. Professor Cary is as radical as the founder of the *Index*, but lacking, I should say, in that philosophical habit of mind and contagious enthusiasm, whose absence renders all criticism, especially the Biblical, negative and destructive. And yet the professor could say of Robert Ingersoll that "he was going over the country displaying his ignorance." There may be more of Bible lore in the craniums of theological professors, but there is in one of the great "Infidel's" lectures a thousand times more of the old Hebrew spirit and of that wisdom born of the light. It is not to one, but a corps of professors, to which my "remark" in reality applied, and even more to that spirit of compromise and equivocation which stamps its seal on institutions, and bears regnant sway in denominations and over our age.

Free Religion has its eulogists and expounders everywhere, but where are its consistent, unflinching advocates? When I sent a copy of the "Platform of Principles," after leaving school, to Mr Rowen, he wrote me of it as being "a strong and excellent one," but thought it would be strengthened if it had in it a recognition of Christianity; for "he did not believe any religious movement could succeed in this country but Christianity." Certainly not, if the principle of self-sacrifice is to be an idealized creation, godlike in the Christ of eighteen centuries ago, but "rash," "foolish," "insolent" in the man of today. If Christianity finds no recognition in that platform, so much the worse for Christianity.

Let us summarize: (1) Has not the school a creed to which students on entering subscribe? (2) Is not "a belief in the divine origin of Christianity" meant distinctly to imply a belief in God and immortality, the Messiahship of Jesus, and the exclusive claims of the Bible, if no more? (3) Is it not utterly absurd and immoral in the extreme to suppose students are allowed to give whatever meaning they please to the words of that creed? (4) But is not this creed which is published annually in a conspicuous place in the Catalogue, and by other official means declared to be in force, tacitly ignored or inwardly contemned in whole and in part by students? (5) If the preceding questions receive an affirmative answer, does not ill-repute fall on students and professors alike? (6) And lastly, if in the place of the words *School* and *Students* in these interrogatories, be substituted *Unitarianism* and *Unitarians*, will not the same answers hold good?

T. W. Curtis.

Columbus, Pa., May 2, 1881.

For the *Free Religious Index*.

MISUSE OF WORDS.

To the *Index* of April 28, Mr. Benjamin R. Tucker contributes an excellent protest against "Innuendo as a Method of Argument." While I give cordial assent to much that he says, I wish to take exception to a kind of argument in which Mr. Tucker, perhaps inadvertently, indulges,—a kind of argument as exasperating and as blameworthy as it is common. I refer to the misrepresentation of words; to the use, without explanation, of common words in an uncommon sense, in a sense entirely different from that in which they are understood by the great majority of people.

Praising, but none too highly, Mr. Wasson's words, "He has entered on the road to hell who has once set a form of government above the everlasting laws of morals," Mr. Tucker says, "First-class anarchistic doctrine, that! For what is anarchy? Ask Pierre Larousse, whose encyclopædia is even a higher standard than the *Britannica* itself. *'L'anarchisme est un système politique d'après lequel la société pourrait se gouverner sans gouvernement établi,'*—'Anarchy is a political system by which society would be able to govern itself without an established government.'" As commentary, I submit the following: *L'anarchisme* is not the French equivalent for *anarchy*. The French word for *anarchy* is *l'anarchie*, and it means exactly what its English representative does. *L'anarchisme* is a rare word in French: it will not be found in the *Dictionnaire de l'Académie Française* nor in *Litrè*, and when found it does not mean *anarchy*. In Poitevin's *Nouveau Dictionnaire*, it is given: *"Anarchisme,—Système des Anarchistes."* It is in short the name applied by a certain school of social reformers to their theory of society. No one has a right to use such a special name as the equivalent of our *anarchy*. The tendency is to induce a belief either that Larousse holds anarchy to be the harmless, though somewhat unintelligible, thing set forth in the above definition, or that our English *anarchy* denotes a desirable state of society. In either case, the tendency is wrong, the belief is false. What *anarchy* means, and has long meant, every intelligent person knows. What Larousse understands by *l'anarchie* any one may see by looking into his encyclopædia, where over a column is devoted to the name and the thing. I insert a few extracts:—

Anarchie,—Etat d'un peuple qui n'a plus de chef, plus d'authorité à laquelle il obéisse; où le pouvoir gouvernement est entravé ou suspendu.... L'anarchie est caractérisée par la division d'une société en fractions hostiles les unes aux autres, et par l'instabilité des pouvoirs publics, conséquence de cette division.... Dans l'ordre économique, l'anarchie, en diminuant, en détruisant la sécurité, tue le crédit, tarit les sources du travail, arrête la formation des capitaux; dans l'ordre moral, elle obscurcit les notions du bien et du mal, du juste et du injuste, et trouble plus ou moins profondément la conscience publique. (Anarchy,—Condition of a people which has no longer leader or authority which it obeys; where the governing power is impeded or suspended.... Anarchy is characterized by the division of society into hostile factions, and by the instability of public power in consequence of this division.... Considered economically, anarchy, by diminishing and destroying security, kills credit, exhausts the sources of labor, arrests the formation of capital; morally, it obscures the ideas of good and evil, of justice and injustice, and disorders more or less deeply the public conscience.)

Such a society hardly rests on "the everlasting laws of morals," even though it pays small regard to forms of government! The following also invites attention:

M. Proudhon a donné le nom, paradoxal en apparence, d'un "l'an-archie" à une théorie sociale qui repose sur l'idée de contrat, substituée à celle d'authorité. Il faut bien comprendre que l'an-archie Proudhonienne n'a rien de commun avec celle dont nous avons parlé plus haut. (M. Proudhon has given the name, paradoxical in appearance, of "an-archy" to a social theory which rests on the idea of contract, substituted for that of authority. It must be well understood that Proudhonian an-archy has nothing in common with that of which we have spoken above.)

There follows a brief sketch of M. Proudhon's system, with which I have here nothing to do.

It is not the object of this article to attack Mr. Tucker's social theories. I wish simply to protest against the abuse of words in argument, to protest against the usurpation by which thinkers who differ in aught from the majority seize on the words which belong to the majority, saddle them with peculiar meanings, and then use them in argument without warning or explanation. New systems should have new names. *Anarchisme* is not *anarchy;* and to use one for the other breeds confusion of thought, which may be sometimes useful but is always unworthy of an honorable cause, and will in the end return to plague its producers. If Mr. Tucker wants a word for *anarchisme, an-archy* is ready to his hand. That is bad enough, but better than the undivided word. Its strange look puts people on their guard, and the explanation of it is already widely known; or better yet it might be to appropriate the rare word *anarchism* to this special use.

Wm. H. Tillinghast.

Cambridge, Mass., May 2, 1881.

BOOK NOTICES.

Note.— It is proposed to make this a carefully prepared department of the Free Religious Index, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

Chinese Immigration. By Geo. F. Seward. New York: Charles Scribner & Sons.

This book, by a late minister of the United States in China, gives the author's views upon the social and economical aspects of his subject. It discusses them with that calm confidence which leaves no doubt of the author's conviction that his positions are correct. It is promised that he will hereafter discuss the political and commercial issues involved, if the course of events shall appear to make it desirable. On account of the close relationship of the political with the social and of the commercial with the economical aspects of this matter, most persons interested will perhaps regret that the deferred issues were not discussed in this work, so as to present the whole subject at one view. It is shown that the number of Chinese in this country has been greatly overstated, and that the actual number is only about one hundred thousand at the present time. The argument against the supposed danger of an overwhelming immigration of Mongolians is very clear and forcible,

Digitized by Google

and must tend to relieve the fears of those who are without knowledge.

The author also exhibits the great material advantages of Chinese labor in California, in building railroads, reclaiming swamp-lands, developing agriculture, fruit culture, and various kinds of manufacturing, besides its general use in domestic service, wherein it is claimed to be the best and almost the only labor obtainable. The current objections against the nature of Chinese labor and its competition with the labor of other races are fully considered, and claimed to be largely founded in prejudice; and our space will only permit us to say that the author's answers to these objections seem to be sound.

This book will contribute much to a better understanding of the several problems arising from the presence of the Chinese in large numbers on the Pacific slope; but we cannot avoid the feeling that its discussion of the social aspects of these problems is not satisfactory, in view of the alarming facts admitted to exist in those places where the number of Chinese is considerable. There is a grave political and social problem presented to the mind, when we contemplate the results of having within our civilization a large class of persons of foreign birth who do not assimilate with the community, but reside among us for temporary advantage, who do not make permanent homes for themselves or their posterity, and who, while here, do not join in the social or participate in the civil customs of our society. This is no reason for denying them justice or kind treatment, but is good ground for the statesman to examine carefully the probabilities of the growth or disappearance of this foreign community, and its effect upon the native race. For a solution of this problem, we shall await the author's statement upon the political and commercial aspects of his subject.

FARM HOMES INDOORS AND OUTDOORS. By E. H. Leland. New York: Orange Judd Co. 1881.

We wish this book could be put into the hands of every farmer's wife and daughter. In expressing this wish, we do not desire to convey an impression that the book is a remarkable production, or free from defects of style and method, or without some regretable deficiencies. But we judge the book by its purpose, and by the consistency and diligence with which the purpose has been carried out. No one who has travelled much in the farming portions of our country, East or West, can have failed to observe the unnecessary rudeness of the homes in which our farmers' families often live, the unkempt character of all their surroundings, and the complete absence of any evidences of taste, or even very primitive ideas of comfort, in their interiors. That something better than "grubbing" can be evolved from daily living many farmers do not understand; that refinement and enjoyment "pay" is often an incomprehensible proposition; and that without a French *artiste* the wretchedness of much farm cooking might be essentially modified does not seem to be a practical suggestion. *Farm Homes* is an honest attempt to inspire farmers' wives and daughters with an idea of something better than the routine drudgery and bareness of much of the life they are now living, and to give them the elementary instruction necessary to enable them to make their houses or rooms more beautiful and healthful, their methods of living more wholesome, and their food more palatable and digestible. It aims, in short, to sow both in and around farm homes some seeds of "sweetness and light," and thus to make the lives of their inmates better worth the living.

From the choice of a site for a farm-house and the discussion of plans for building to receipts for whitewash; from directions for a kitchen garden to receipts for cooking onions; from the raising of flowers and suggestions of economical methods of painting and papering to talks about equally economical methods of taking a daily bath and managing to dress comfortably,—the book contains a great deal of "practical" information and common-sense hints. If, occasionally, the suggestions are just a little bit romantic, nevertheless they always indicate something far better than most farmers' families now possess, and which is yet easily within their reach. The book nowhere wanders from its purpose, which is to show clearly that an attainable but perhaps unsuspected wealth of satisfaction and enjoyment is within reach of the inmate of the poorest farm-house.

It may not be amiss for us to say here that Mrs. Leland is an old acquaintance of readers of the *Index*, being the author of some very pretty poems which have appeared in its columns under the signature of "Mignonette."

THE *International Review* for May has timely and valuable articles on noted events and persons. Mr. W. Fraser Rae's sketch of "George Eliot" will be read by all with interest. The article on "The Last Trial of Russian Nihilists" reads strangely in the light of recent events in that unhappy land. To contrast Madame Ragozin's assurance that the movement of the Nihilists is simply due to "a passing misunderstanding" between the beloved Emperor and his loyal subjects with the fact of the late assassination and its results is to remind us of many historical instances of "misunderstanding" of the significance of great revolutions. When will nations learn that outward disturbances are but suggestive symptoms of internal disorder, and only curable by removal of the causes of evil? The article on "Recent Changes in Japan," written by a native of that country, K. Mitsukuri, is valuable not only as a concise historical picture of the change from feudalism to a limited monarchy, shading rapidly into a representative government, but is of deep practical interest in its arraignment of the European powers for unjust treatment of this nobly progressive State. It makes a philanthropist's blood boil with indignation to read of the cruel and brutal actions of great nations toward a kingdom whose giant strides toward a better civilization should make the stronger powers her loving protectors, not her oppressors. We are glad that America's skirts are partially cleared of these wrongs by Mr. Mitsukuri; but it may be a question soon pressing upon our statesmen whether or no we can prevent any of the outrages of other nations upon Japan.

THE first article in the May number of the *Catholic World* is a review of the life and writings of George H. Miles, an American Catholic poet who died in 1870. In his poem on "Aladdin's Palace," which is said to be "one of the best things of the kind in American literature," he takes the ground that the one thing America needs to make it complete is "respect for authority." An article on "Irish Settlements in Illinois" calls attention to the very highly cultivated farms owned and worked by Irishmen along the Illinois and Michigan Canal. These farms were settled by the Irish canal laborers from 1830 to 1850. A writer upon "The Greek Monasteries of Mount Athos" says that no women are ever allowed upon the mountain, and at one time even boys with "smooth faces" were excluded. It is also stated that in most of the libraries on the Holy Mountain "the latest books to be found are often of the sixteenth and seventeenth centuries." These libraries, however, are said to contain some very valuable ancient manuscripts.

THE *Popular Science Monthly* for May presents a varied array of subjects, all of their usual excellence. Dr. F. L. Oswald continues interesting and valuable articles on "Physical Education," which we hope may be eventually gathered into a volume. C. T. Fish has an illustrated article on "The Mineral Springs of Saratoga," Prof. Tyndall one on "The Action of Radiant Heat on Gaseous Matters," W. M. Williams writes on "Another World Down Here," Prof. Cohn on "Eyes and School Books," F. H. Koehler on "Color Blindness," H. J. Johnson on the "Origin and Structure of Volcanic Cones," to which is added the usual editorial and other miscellany.

PERSONAL ITEMS.

A BUST of Carlyle is to go into the Poet's Corner in Westminster Abbey.

S. B. WESTON was the speaker at Cosmian Hall, Florence, last Sunday.

JOHN ALBEE has just returned from a pleasant lecture trip in the West.

CHARLES ELLIS addressed the Liberal Society lately formed at Rockland, Mass., last Sunday.

REV. DR. C. A. BARTOL delivers the alumni address at Bowdoin College Commencement this year.

REV. L. K. WASHBURN, of Lynn, Mass., will occupy the desk of the Parker Memorial Society next Sunday.

IT is reported that the Marquis of Lorne, Governor-General of Canada, will soon resign and return to England.

GEO. CHAINEY and family have gone to housekeeping at 41 Fort Avenue, Roxbury, where he desires henceforth to be addressed.

MR. DARWIN has a new book nearly ready on "The Formation of Vegetable Mould through the Action of Worms, with Observations on their Habits."

FORTY-FOUR Mormon missionaries are on their way to Wales, on a proselyting expedition. They will work in the mining and iron districts of Wales.

PROF. LEWIS SWIFT, of Rochester, N.Y., has discovered a bright comet in the constellation of Andromeda, thereby winning a $200 prize offered by H. H. Warner.

MR. CARLYLE'S friends, it is reported, wish to put the little house in Scotland, in which he was born, in repair, and keep it as a monument, making it, perhaps, into a library for the use of the country people about.

MRS. HENRIETTA ADLER, the wife of Rev. Dr. Samuel Adler, of New York, and the mother of Professor Felix Adler, died at her late residence in that city on Tuesday of last week, in the sixty-sixth year of her age, after a brief illness.

COL. C. A. B. SHEPARD, of the firm of Lee & Shepard, gave Mr. D. R. Locke (Rev. Petroleum Nasby) a very pleasant send-off to Europe, at Parker's in this city, last week, with a dinner and a choice company of the "literary fellers."

BELVA A. LOCKWOOD, the Washington female lawyer, has applied for the Brazilian mission in a letter of considerable length to the President. It will very naturally be asked, if the appointment be granted, whether this is woman's mission.

M. D. CONWAY writes from London to the Cincinnati *Commercial:* "I have just received from a friend in Manchester between thirty and forty unpublished letters written by Carlyle, which will appear before long. They represent nearly every phase of his life from early youth to manhood. In one of them, he talks of going to live in America."

MISS FANNY PARNELL, the sister of the famous agitator, has been the latest distinguished guest of Boston. A few days earlier, the recipients of its attention were a party of the English noblemen and gentry; but the young Irishwoman that followed created much the greater sensation. Her address at the Music Hall drew forth a great audience; and Mayor Prince and the city officials paid her the compliment of an excursion down the harbor, and acted as the escorts of the occasion.

W. M. SALTER, of Boston, who has gone through a college and divinity school preparation for the ministry, but is looking forward to a broader and freer humanitarian work than the conditions of any of the Christian sects afford, delivered an interesting and exceedingly thoughtful discourse at the Parker Memorial last Sunday. Mr. Salter at present supplies the pulpit of the Unitarian Society at Wayland, Mass., the home of the late Lydia Maria Child, whose friendship and interest he shared.

POETRY.

For the *Free Religious Index.*

MIRACLE.

It comes! It thrills! And lo! the jubilant earth
Swings in the pulse of æther, like a thought
New dancing in the blood; and, swift unsealed,
Her veined juices burst from mouldy dark,
And climb to roses, as a kingly joy,
Loud knocking at the crimson gates of life,
Sends couriers fleet along the purple paths,
To flame in brilliant livery on the cheek.
Faint violet breaths and languor-freighted airs
Sweep o'er the thousand-fibred harp of being,
And subtly sway to rapture or to tears!
Light laces of the willow mutely wave,
Soft shaken by the hands invisible,
That stir the mounting sap, and shape its course.
Arbutus blooms its roseate day, and dies;
And close-ranked lilies shake from cups of pearl
Their nectar back to the bestowing air.
Like drops of gold upon the waiting grass,
Come buttercups for happy children's hands,
Who pluck, and question not. Enough for them
That the rich revel of the year returns!

FLORENCE, MASS. H. T. C.

Digitized by Google

The Free Religious Index.

BOSTON, MAY 19, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fourteenth Annual Meeting of the Free Religious Association is to be held in Boston as follows:—

Business session, for election of officers, hearing of reports, etc., Thursday, May 26, at 7.45 P.M., in the Parker Memorial Hall, corner of Berkeley and Appleton Streets. The methods of the Association looking to a more effective organization, as developed the past year and as may be further proposed, it is hoped may induce an interesting and profitable discussion at this opening session.

Convention, Friday, May 27, in the same Hall, with sessions at 10.30 A.M. and 3 P.M. The question for the morning session is to be, "The Dangers to Morality from the Downfall of the Old Theology; or, The Probabilities of a Moral Interregnum," to be introduced by Prof. Felix Adler. Mr. Adler entitles his address, "The Teachers of Ethics as the Successors of the Clergy." Other speakers will be Mr. M. J. Savage, Mrs. Elizabeth Cady Stanton, and Mr. George Chainey. The afternoon topic will be, "Will Free Religion Organize?" to be opened with an essay by Frederick A. Hinckley. Speeches by Mrs. Anna Garlin Spencer, Mr. Giles B. Stebbins, Mrs. Anna L. Diggs and Charles Ellis.

On Friday evening there is to be a social festival, using both the upper and lower halls of the Parker Memorial Building. A programme of special interest is to be presented, with the usual opportunity for refreshments, conversation, and, not least, pecuniary subscriptions for the work of the Association. WM. J. POTTER, *Sec'y.*

THE New York *Churchman* of last week contained an extended article, under the caption of "Agnostic Testimony," upon a recent editorial in the *Index* upon the growth of ecclesiasticism in this country. It appeared to find a good deal of comfort in it. But, then, we find comfort also in some things which the *Churchman* does not in present tendencies. And thus an equilibrium of thought and feeling is attained. Be kind enough to put this down, Mr. Churchman (if you please), as an optimistic view of the matter.

THE APPROACHING ANNUAL MEETING.

Next week brings to Boston another anniversary season, and with it the regular Annual Convention of the Free Religious Association. Of the arrangements for the Convention, the details are given in the special notice in preceding column. That the programme promises a meeting of unusual interest, we think the friends of the Association will agree.

The subjects to be presented are of particular interest at this time. That proposed for the morning session on Friday brings up, in fact, what is to very many thinking people the most vital question in philosophy now demanding consideration, the Foundations of Morality. It is a question, as stated, which is not merely theoretical, but immediately practical. The subject is to be introduced by Dr. Felix Adler, the President of the Association, with a discourse which he entitles "The Teachers of Ethics as the Successors of the Clergy,"—a form of statement changed verbally from that given in our Convention notice the preceding two weeks, yet recognizing nevertheless the same essential fact,—that morality as taught hitherto has been generally implicated with theological creeds, and that these creeds are fast becoming untenable. In this state of things, the question that presses upon the serious attention of many thoughtful persons is, Is not practical morality imperilled by the downfall of the old theological basis on which it has been believed to rest? Or, in other words, is society likely to suffer from what Professor Goldwin Smith has called a Moral Interregnum? This is a class of subjects on which Dr. Adler is specially at home. People in Boston and vicinity have so few opportunities for hearing him that they would gladly welcome his voice on any topic; but on this question they are sure of hearing something of special value in clearing up perplexities and anxieties on a question of present commanding prominence and interest. The speakers who are to follow Mr. Adler are: Mr. M. J. Savage, admitted to be the most radical preacher in Boston and one who has also made a special study of ethics in the light of modern scientific theories; Mr. George Chainey, the eloquent lecturer who is now drawing such large audiences on Sundays to Paine Memorial Hall; and Mrs. Elizabeth Cady Stanton, so well known on the platforms of the anti-slavery and the woman-suffrage platforms, but not often heard of late years by any Boston audience. These will each develop some special point of the theme. Mrs. Stanton will speak particularly of the pernicious influence, on the moral and political condition of woman, of the old prevailing conception of Deity as masculine.

The topic for the afternoon of the same day, "Will Free Religion organize?" is one which, if not so generally attractive, has a peculiar interest and importance to all members and friends of the Association. An attempt has been made in selecting speakers for this question to secure those who have facts rather than theories to present; those who have had opportunities for observing the field of Free Religion, who have been practical workers in the field, and can report from their own knowledge concerning the conditions and phases of liberal religious thought and tendency. Mr. F. A. Hinckley, who is to open the question with an essay, has been for two years the resident speaker of the Free Religious Society in Providence, and has certainly won for that Society increasing recognition and influence in the community, as well as drawn its members together in more mutually helpful work. What has been done there he thinks may be done in other places. He believes most earnestly that Free Religion has a mission, which can only be accomplished by energetic and systematic labors in its behalf. We must not, however, anticipate Mr. Hinckley's essay. Indeed, we cannot say how he is to answer the question. "*Will* Free Religion organize?" is not the same question as "*Ought* Free Religion to organize?" We can only say that those who go to hear him will hear the views of one of the most ardent believers and workers in the Free Religious movement. The other speakers on this question—Mrs. Anna Garlin Spencer, Mr. Giles B. Stebbins, and Mrs. Anna L. Diggs—have all had experience in different kinds of liberal work, know of both the hopes and the hindrances, and will add variety and breadth to the discussion. Mrs. Diggs comes from Kansas, is represented as an attractive speaker, and is specially interested in the work of liberal religious organization in the West.

But not only does the meeting promise to be one of exceptional interest, but it is likely to be an important meeting. The Free Religious Association the past year has been entering on a somewhat more active policy in the dissemination of its principles. On the first of last July, in accordance with a vote passed at the last annual meeting, it assumed the publication of the *Index*. It has made an experimental beginning of a Lecture Bureau Agency, by which courses of lectures have been held in several places in the interest of liberal religious ideas. It has also attempted, in an experimental, tentative way, to supply to some extent the want that is felt in the Sunday-schools of the most radical religious societies for text-books or lesson-papers. The Report of the Executive Committee will doubtless bring these matters up for judgment at the business session of the annual meeting, on Thursday evening. There is, it need not be concealed, a difference of opinion in the Association with regard to the importance or desirableness of some parts of this new activity. There are some who think that the Association should make a more energetic push in methods of propagandism, and especially in encouraging and aiding local organizations. There are others who are content with the methods hitherto mainly used, and think them more consonant with the aim nd spirit of the Association. It were well if there could be a full, free, and frank discussion of this question at the meeting Thursday evening. That meeting has been habitually too much neglected. It might be made the most vital and useful of the whole series, if the members, the real living constituency of the Association, would make it a duty to attend it, and there by voice and vote make known to the Executive Committee what they would have that committee do or abstain from doing. Very possibly, too, by such a genuine conference of many judgments, the difference of opinion above alluded to might disappear, and some medium ground for more active effort be discovered, which should unite the convictions of all. In this spirit let us rally, friends, to make this annual meeting of the Free Religious Association as productive in good as any one that has been held since that memorable meeting in Horticultural Hall, fourteen years ago, when the Association was organized.

A HEBREW COLLEGE has been opened at Cincinnati. The building for it was dedicated on Sunday, April 24, a large number of distinguished rabbis from different parts of the country being present. The college is specially intended for the instruction of young Hebrews in the theology and literature of their religion. Hitherto there has been no school in this country where a rabbi could be thoroughly educated for his office. This college is expected to obviate the necessity of sending young men abroad to be fitted for rabbinical duties.

Digitized by Google

ANTI-RELIGIONISTS.

It is so often urged that it is impossible for one to possess moral worth or happiness without religious faith that it is rather interesting to note occasionally who and what they are who get along without it.

There are to be met, here and there, persons who hold not only that all religious beliefs are incredible, but also that it is better for people to be rid of even the last vestige of them. They put them all in the category of "superstitions." Sometimes, persons of these extreme views are found in the ranks of great scholars and thinkers, or among those less eminent of this class; although their doubts and disbeliefs may be little known outside of the private circle. Again, they are more notable for crudeness of thought, extravagant speech, and a cynical disposition. There are still others who can hardly be included in either of these classes. They are persons who have sustained, it may be, a somewhat isolated relation to the general sweep of the life and thought of the age; who have spent many years in pioneer and out-of-the-way places, where they have been chiefly conversant with religion of the more irrational type; and, though of but little education or reading beyond a few favorite authors, and bearing the stigma of "infidel," have succeeded in winning the confidence and esteem of the community through their acknowledged mental force, shrewd sense, and sterling qualities.

We have before us a letter from a Western town, written by an old gentleman of eighty-two years of age, which may serve as an illustration of the class last indicated. Thus it reads:—

I was born in Cheshire, Mass., but subsequently moved to Cummington in that State, where I was married. I was for twenty-five years a deacon of the Congregational Church, but at the call of Garrison, Phillips, Burleigh, Pillsbury, and others, and the voice of conscience, left its pro-slavery associations to join the despised abolitionists. Since that time, I have had nothing to do with churches, though I feel friendly to all inside and out, and hope to depart in peace with all men and women. . . . But the sketch of my life and idea of myself will not be complete, unless I tell you something of my religious views, or rather of what I believe and what I do not believe. I do not believe that the Christian religion, as it has been taught by the Church, has been as productive of good as evil. I do not believe that Jesus Christ was very God or the son of God in any other sense than every person is a son or daughter. I do not believe in the inspiration of the Hebrew or Christian Bible, or that it is the word of God, but believe it was written by men according to their belief. I do not believe in a personal God or a personal devil. My religion is a religion of life, not profession; my Bible, knowledge, not a book; my creed, reason, not faith; my church, humanity, not sectarianism; my teacher, investigation, not priestcraft; my heaven, a harmonious condition of mind, not a place to go to when I die. I have not stopped to enlarge or explain, but have thrown out a few hints of what I think on the subject referred to. Ingersoll, speaking of my native State of Massachusetts, says, "Civilization is a plant that thrives best in the snow." Massachusetts is the best place on earth to grow *men*. I am afraid you will not enjoy my creed; but old creeds are crumbling away, and the rising generation will have a better God, if it has any, than this. My wife Pamelia and I are old-fashioned sort of people, and live in an old-fashioned way. She is busy, as I write, knitting a pair of stockings with silk all the way from Boston. We are spending a green old age. We live alone. My wife is housekeeper. I do the chores for house and barn. We keep a horse, and come and go as we please.

The letter from which the above extracts were made came into our hands through Col. A. D. Hatch, of New Bedford, from whom we gathered some interesting details in respect to its author, a relative of the Colonel (by marriage) and the father of Mr. E. M. Brown of Elmwood, Ill. (an old *Index* subscriber and active representative of the radical cause), where father and son, and other members of this Massachusetts stock transplanted to the Western prairie, have grown up and flourish. If correctly informed, the estimation in which they are held among the people of that section goes to show that, even with all that may be claimed for it, the absence of religious faith, or what is regarded as such, does not imply the absence of all the virtues.

D. H. C.

THE WESTERN UNITARIAN CONFERENCE.

The most remarkable feature of the Western Unitarian Conference, recently in session at St. Louis, was the opening sermon by the Rev. Brooke Herford, of Chicago. Its significance will justify the following report, very much condensed, from notes taken during the delivery:—

Text: "Strengthen the things which remain." The present is a period of theological transition. So much uncertainty exists regarding old faiths that many persons are in doubt concerning even those things which seem to remain. Is everything gone? Two hundred years ago, Calvinism was apparently unshakable. Then came Arianism. Then came Priestley and Channing. Then came Theodore Parker. But that which remained after Parker's criticisms is now called in question by physical science and the agnostic philosophy. Parker's intuitionalism is gone, and even the foundations of morality seem uncertain. But there is no cause for fear, nothing to be despondent about. Scepticism is honest. However a man may doubt, I do not want him to be an outsider, even if he have doubts about the propriety of calling himself a Christian. Let us seek the truth. It is useless to play fast and loose with freethought. Let us have the truth, even if it bring men where I think it is not. But everything is not gone. Conscience, morality, religion, will remain. Our duty is to cherish whatever seems left, remembering that religious faith does not go by quantity, but by quality. A man who had been reading Arnold's *Light of Asia* told me that he was thinking of renouncing Christianity and becoming a Buddhist. Well, let a man cherish Buddhism, if he can believe in that. Better a good Buddhist than a shifting Christian. But, if Christianity be given up, God will probably remain, even if he remain only as the ultimate mystery, the unknowable. But let us go to the extreme of scepticism. Let us suppose that one does not even believe in God, what remains? Man remains; and man may become the Archimedean fulcrum, the starting-point from which to reach out to whatever else is in the universe. A belief in human life alone may be enough. The noblest revelations of religion are in man. If scepticism drive to this extreme, make the best of what remains. But do not cherish your scepticism in solitude. The isolated doubter is apt to become sour or bitter. Draw together in some form of association, so as to sweeten life with faith and love and charity.

Perhaps we should here apologize to Mr. Herford for presenting the above disjointed sentences and phrases as a fair report of his sermon; but, as matter of fact, the sermon was altogether devoid of any pretence of literary excellence. These expressions were really used, in the same order and very nearly in the same form as we have given them; and they represent the "gist" of the discourse.

The attitude of the sermonizer was peculiar throughout. He did not appear to rejoice in the progress of freethought, although believing firmly in the necessity of its exercise. He seemed to regret the theological idols in which he had once had faith, but which he now clearly perceived to be falling or at least trembling all around him. But, in spite of this regret (which may have been in part a mere suspicion of the present writer), there was a manly and courageous acceptance of the facts of the present situation, and a determination to "fight it out on that line," whatever the consequences. Mr. Herford longed apparently for the mountain to come to Mohammed; but, if convinced that it would not come, he would say so frankly and bravely take up his own march for the mountain. If Eastern Unitarians, who are nominally of the same school of theological thinking with Mr. Herford would but take the same courageous position, there could be no farther controversy between them and the advocates of Free Religion. We cordially welcome Brooke Herford to the platform of absolute freethought upon which he has thus firmly stepped.

And there was no word from any of the ministers present (with the exception of a brief sentence of Dr. Eliot) sounded in harmony with any other key than that furnished in the opening sermon. There appeared to be throughout the proceedings a consciousness of the fact that all present were freed from the dominion of the obnoxious "preamble" of the National Conference. There was no attempt to harmonize the new and the old. The lordship or mastership of Christ was not once referred to. The cant phrases which are still current in nearly every public meeting of Eastern Unitarians were mostly excluded from the St. Louis Conference; and the few which managed to creep in gave only the feeblest possible wail, and were quickly silenced by a sense of their own discord.

There were no very important affairs before the Conference, although a great deal of detailed business was transacted; but its enthusiasm and earnestness and breadth of spirit may render it hereafter memorable among Unitarian gatherings.

R. C.

NOTES FROM THE WEST.

I feel myself almost a stranger to the *Index*, as I have not seen a copy of it since I left home more than a month since, and know little of what is going on in the world it represents.

The flood in the Missouri River, great this year beyond precedent and very destructive, detained me for several days in Council Bluffs, Iowa. While there, I made the acquaintance of Rev. Mr. Andrew, who is busily engaged in gathering a congregation in that intensely Orthodox and also indifferent and rather sluggish town. He is earnest, alert, and wise, stands broadly on the ground of universal religion; and we may well wish him abundant success in his worthy enterprise. I was glad to see that he seems to be winning his way to recognition and merited support.

Both at the Bluffs and at Omaha, I lectured; and in both towns the attendance was good. Of course, on both sides the river, the people were much preoccupied with the flood; many dwellings, especially upon the Council Bluffs side, being inundated, and a multitude of houseless and suffering people having to be provided for. At Omaha, Rev. W. E. Copeland is pastor of the Unitarian Society. He also is a man of the "broad-gauge," and is doing, I doubt not, an excellent work. Certainly, he seems thoroughly alive to all the questions of the time, is deeply interested in the labor and the social problems of to-day, and is seeking everywhere to diffuse enlightenment and awaken earnest, fruitful thought upon them. The influence of such a minister cannot but be wholesome and benign; for such questions press, not only in Europe, but in America as well, and we need the wisdom of the best minds for their solution.

I have never met anywhere an audience that interested me more than the class of men I have chanced to find and speak to in Omaha,—artisans

Digitized by Google

largely, mechanics who are engaged for most part in the shops of the Union Pacific Railroad. They are wide-awake and thoughtful men, emancipated generally from the old dogmatic religion, and, having eyes, see. They prize knowledge at its worth, and are eager for the best results that the opening advances of our time can give. There is no higher delight than in meeting and addressing such minds. Facts like these, the quickening and strong growth of men on their plane and world of experience, are to me prophetic. They speak of the enlightenment and deliverance that are to come to the toiling multitudes of mankind. The anvil and the work-bench, the hammer and the plane, are beginning to think; and the great religious reformation we seek, carrying with it as it will all other reforms, is commencing *here*.

All along the route, as you approach Sidney and Cheyenne, are visible witnesses of the unprecedented severity of the winter, in the multitudes of cattle and sheep that lie dead on the plains. I easily saw, I think, several hundreds of beeves scattered and decaying over the prairie, from my car window, in the space of a few miles. The sight told a sad tale of exposure and suffering.

This region is new, and largely uncultivated probably in all ways, certainly *religiously*. The churches in this little city (only a village would it be in New England or New York) are represented in some three of the leading denominations, aside from the Catholic; but the membership is small, and the attendance very light. There is a large church ungathered. I suppose here an overwhelming majority never go inside the walls of any religious structure. Nearly all the stores and shops of the town are open all of the earlier half of Sunday, some of them throughout the day; and this seems odd to one accustomed to the Sabbath observance that obtains in the East. People have renounced the old dogmas, at least have left them behind; but they have, as a general thing, come into no near or vital relation to affirmative truth. They are as sheep without a shepherd. Do I deem wrongly that they need, and many of them would welcome, the living voice? I converse with persons, both men and women, finding them not seldom of superior grade of intelligence, and far more advanced in general knowledge and in religious thought than the preachers whom they occasionally, though quite seldom, go to hear. And, of the regular attendants and members, how many inly believe what they habitually listen to and pay for? The spirit of the age has penetrated powerfully here, and the work of disintegration in religious belief is going on deeply in the churches. There is a clear and felt incongruity in numberless instances between the inner belief and the outer practice. The Churches have thus become the nursery of marked unveracity and hypocrisy. A state of things more strange and abnormal, I think, never existed than obtains all over the religious world today, certainly the Protestant portion of it. Can it last for long? I trow not.

Col. Ingersoll's writings I see on the book-shelves, and he has a goodly number of readers here as everywhere through the land. An excellent work this prophet of renunciation and honesty is doing in way of stirring people to thought and preparing the road for the Messiahs of broad and universal religion to come. The keen shafts of his wit penetrate armor that would be impervious to all other weapons.

In Denver, they are much exercised at present about their water supply. It is found that the fluid which they drink from the pipes is charged with impurities and poisonous matters. One source of this taint, it is said, is the carcasses of the many cattle that lie along the plains contiguous to the rivers or creeks that furnish the city. The *Daily News* of Denver has lately affirmed that a thousand cattle lie dead in the vicinity of one of those streams alone. A condition of things so grievous and unendurable will probably soon be remedied. The most stolid can feel the considerations that press for reform here.

The sanitation of cities, the providing of pure water and good sewerage, the repressing of the poisons that come up in the form of sewer-gas, emanations from vaults, cesspools, putrid garbage, etc., are awakening, as they well may, increased attention both in the Old World and the New. I read that in Chicago, of the 10,462 deaths that occurred in that city during the last year, 3,903—37.4 per cent.—resulted from filth and were preventable. Upon no theme at this hour do the people need instruction so much as in those lessons that shall teach them how to live. The multitudes, as Huxley well says, "are perishing through lack of knowledge." Our civilization in respect to the recognition and observance of sanitary laws, has not passed beyond barbarism. Tyndall says of religion in the future, "Its main concern may possibly be to purify, elevate, and brighten the life that now is, instead of treating it as the more or less dismal vestibule of a life that is to come."

Especially will this be the case, as the relation so close and intimate—yes, vitally indissoluble—of physical to spiritual, of seen to unseen and eternal, is more and more clearly recognized and reverently held in honor. C. D. B. M.

IDAHO SPRINGS, COL., May 8.

WE have received several communications in reply to Mr. Wasson's article on the Nihilists and the Assassination of the Czar. But having printed Mr. Holland's brief rejoinder and two other replies, which chance to have been the first received, we think we have done all that fair and free discussion demands on that side of the question at present. It is proper also to state that Mr. Wasson has been confined for the last two or three weeks to a dark room, having undergone an operation on his eyes for the prevention of rapidly growing blindness, and hence has been and is, of course, entirely unable to answer his critics, even if disposed to do so. His critics, we are sure, will join with us in the expression of deep sympathy with him in his affliction and of ardent hope that the painful critical remedy may be wholly successful in averting the dire calamity that has threatened him.

FRANCE has obtained a foothold in Tunis, from which it will not be easy to dislodge her. It would have been more to her honor if she had gained it with less duplicity. But the other great European Powers, though professing to be amazed and shocked, cannot with consistency complain if they have been hoodwinked by French diplomacy. They are all addicted to the same game, when it is to their advantage. In making a treaty with the Bey of Tunis,—a treaty carried by an army to his palace door, by which the Bey and his government come under the Protectorate of France,—the French Government has only followed the footsteps of England in regard to Cyprus. The fashion of doing the thing was a little different, but the secret underhandedness of the action was the same.

THE friends of the *Index* can render us an important service in our efforts to increase its circulation, if they will kindly send us the addresses of persons anywhere who are likely to be interested in the paper. We will cheerfully send specimen numbers to such names.

JUDGE TOURGEE is reported to have said that it took him fifteen years to write *A Fool's Errand*. It was, in other words, for that period, we suppose, in process of incubation.

SOCIAL SCIENCE AND PHILANTHROPY.

Woman Suffrage in Italy.

To the Editor of the Free Religious Index:

MY DEAR SIR,—Mlle. Anna Maria Mozzoni, the author of the following remarkable speech delivered before the great Universal Suffrage Convention, held at Rome on the 11th and 12th of February, may be considered to be at the head of the Woman Movement in Italy. She is the president of the Milan Society for the Promotion of Women's Interests (*Lega promotrice degli interessi femminili*), which sent her as its delegate to the Convention; and she gives all her thought and time to the advancement of the woman movement in her native country. There are two points of especial interest in this speech. That Mlle. Mozzoni succeeded in carrying her resolution in favor of woman suffrage (found at the end of the speech) shows an astonishing progress in the woman's rights cause in Italy. It is difficult for even the most conservative American to imagine the hostility and I may say almost absolute apathy of public opinion on the Continent in regard to the amelioration of the lamentable condition of women. To speak of her education provokes a sneer; to suggest that she be given a fair chance to support herself is ridiculed even by Gambetta, as was the case last January in the French Chamber of Deputies; and to hint at her participation in the suffrage is laughed at as the rave of an idiot. The action, therefore, of this convention of Italian radicals is an important sign of the progress of woman's rights on the Continent. The second observation that I would make is that the speech itself and the delivery of it raise it far above ordinary harangues. As regards the style and substance of the speech, the reader himself may judge. In respect to Mlle. Mozzoni's oratorical powers, I may say that they are extraordinary. I had the pleasure of hearing her speak at the opening session of the International Woman's Rights Congress held at Paris in 1878, and I am not at all surprised that she carried the great Roman Convention with her in spite of opposition and prejudice. Excuse this long preface.

Yours very truly, THEODORE STANTON.

PARIS, March 2, 1881.

The Speech.

Two years ago, the scattered groups of the Italian Democracy united in a single body in order to vanquish the combined forces of the past and to break down the barriers which hold captive our national life and conscience. Many Italian women then believed that, by a logical sequence of ideas, the creative principles of the future would confer liberty on women. They therefore continued to support the aims of the league, supposing that, while working for its success, while aiding in the amelioration of all classes, they, too, were included in its programme of liberty; for, they reasoned, if we do our duty toward men and yet suffer them to ignore our own rights, we are acting the part of slaves.

To-day, the Democratic League comes here in this solemn assembly to claim the full enjoyment of national sovereignty by means of universal suffrage; and the Italian women of the league founded to defend woman's interests—a young but already vigorous association—have sent me to you to remind you of the intimate connection between your interests and ours, to recall to you the alliance, the contract already made by the two leagues, to lay before you our ideas on the question of suffrage, and to consider what may be done for our common good.

Those who have sent me to you think that the present agitation will have no influence or effect, unless it plants itself on the only true and immutable foundation. The right to vote must not be looked upon stoically as only a sovereign right. It is philosophically simply a human right. It is the right which every person has of self-protection. By its means, he is not forced to submit to representation imposed upon him by the choice of others, he does not obey an authority about the establishment of which he has not been consulted, he does not accept laws in the making of which he has had no voice nor act. It is the right which belongs to everybody to be considered and treated as a person, and not as a brute or thing. Now, human right is the only incontestable and universal right, because it is not affected by the deviations and judgments of established opinions, because it is not the result of different and variable conceptions created by historic vicissitudes,—concep-

Digitized by Google

tions which, on account of their very origin, have an authority limited by time and place. Human right is not artificially derived from laws extrinsic to civil societies: it springs spontaneously and eternally from the human mind. Hence, it is that Montaigne could say that women would be only doing right in not submitting to the laws and in not obeying any government, because they have no part in either the one or the other, but have always been forced to accept the good or the bad such as you understood it, and to see their interests placed in the hands of those who have never been assured of their confidence. For women live at your sides and in your homes, not as beings with a conscience and mind of their own, not as citizens of the town and the nation, but rather in the condition of domestic animals, in a state of subjection more or less galling according to the degree of kindliness resulting from your individual dignity and politeness.

Perhaps there are some among you who think that, because woman has silently submitted to this treatment, therefore she is not dissatisfied with it, and that, consequently, woman until now has considered that she was represented by man bound to her by ties of blood and affection. You had some ground, gentlemen, for this belief, up to the moment when the Declaration of the Rights of Man was promulgated. Since then, however, you gravely err, if you continue to think that you are our proxies and representatives. Such a course, in effect, would be separating from human right civil and political rights which result therefrom and by means of which it is developed and applied. For human right is unique: it means the right which everybody has to be considered a person. It is the same for everybody, and finds expression in everybody by the exercise of the functions belonging to personality, which are the primordial attributes of personality.

Now, women, like you, have interests to defend in the family, in the city, in the State; like you, they have intelligence to comprehend these interests, the desire to perfect and strengthen them; like you, they are capable of making a choice; they are, equally as much as you, persons. Democrats, cite me, from your books, from your principles, from your philosophers, a single proof which establishes and demonstrates the truth of the hypothesis of a diminution of personality in woman. Deduce evidence which authorizes the assertion that the constituent elements of woman produce a diminution of personality, as, for instance, unconsciousness of right, rejection of right, a lack of moral power to do right, alienation, mental weakness. Prove to us that we are not capable of exercising human right, that the condition of perpetual tutelage is more in accord with our natural state. Oh, no, gentlemen, you cannot say so, you do not possess in your party any such argument. To find one, you are forced to turn to that past against which this very movement is directed,—to that past which contradicts your principles, and which even denies your own citizenship. Tell me how you will be able to call yourselves victorious, how you will be able to claim universal suffrage for Italy, when the five hundred thousand of to-day shall have become the two millions of to-morrow;* on what principle, if not on human right, will you be able to rest your demand for the extension of the suffrage, the nation containing twenty-two millions of people, half of whom are excluded from all representation, however indirect it may be? Has a people come together in solemn convention to discuss a temporary amendment, a trifling measure of expediency? To secure these mediocre advantages, are not the assemblies which you already have sufficient,—assemblies which are the expression of partial interests, the guardians of special institutions, connected, in addition, with those departments of government sprung from traditional formulas and rites which together constitute the mechanism of a public administration? What will be the significance of this meeting, if it do not proclaim a philosophic affirmation, a radical assertion, complete and eternal, of human right? When a people comes together to make a solemn protest, it gives expression to such protest by condemning a principle in order to affirm a grander one. It forms an epoch in history, it gives birth to a new era.

Democrats, Proletaries, do not ask to be citizens. There were citizens at Sparta and at Rome, there were citizens at Athens and Jerusalem; and yet there were, on every hand, slaves, serfs, animals in human form. The idea of citizen is a narrow one, limited in history, left in the rear by modern morality and philosophy. The citizen presupposes the non-citizen, just as suzerainty implies at the same time subjection. Receive your inspiration from nature, which creates individuals only; demand to be men, and remember at the same time that humanity is neither constituted nor continued nor represented by you alone. The differences between the two terms which constitute humanity, in respect to the formation of the social pact, render it impossible for one of the two terms to represent the other in this pact without establishing an exclusive predominance of its own interests. Is not the truth of this seen on every hand? In the legal family, man has thought of himself alone; in the dynasty, he has invented the Salic law; in the State, he has considered only the masculine; in marriage, he absorbs our very name and nationality; in the legalization of prostitution, he has had care only for his own welfare; in a word, in his relations with us he has always taken the lion's share. For a century already, woman in all civilized lands has protested against this state of things. She asserts her right to vote, because she is a free and complete person; a means, like man, as regards the continuance of the race; an end in herself, as much as man, in the activity of the conscience. Woman asserts her right because, in every-day life, in national life, she has many and varied relations and interests to protect and impose. Henceforth, she wishes to be a party to the social contract, because she knows that in society she is a necessary and constitutive element, because she there performs both an active and passive part. She desires to vote, because, conscious of her right, she would enjoy it, because she wishes to be free in the choice of her representatives, because the past and the present have taught her, by cruel and oft-repeated lessons, that the absent always is and must always be forgotten and sacrificed.

Some here may perhaps think that woman's voice has been raised unseasonably within these walls, that it has detracted from the majesty and the dignity of this grand manifestation of the people, so deeply rooted is the theory of privilege in those who rise up eager to combat it, when they feel the yoke about their own necks. If there be those here who think thus, let them be calm and quiet. If it is no new thing in history to see the disinherited claim their rights; it is new and glorious in men to know how to listen to the prayers of the disinherited, whoever they may be, and to treat them fairly; and it is with supreme pride that I recognize in the Italian Democracy this noble virtue. The first in Europe, it has raised itself above a prejudice as old as the world.

Let Democracy be convinced that it shall have gained the final victory, when it accepts all the consequences of the principles which are at once its force and its prestige. Then, only, will it be able to proclaim the defeat of the past; then it will have put a period to the era of violence and privilege, sealed the history of theocracies, dynasties, hostility between classes, and definitively inaugurated the history of humanity. In proclaiming universal suffrage for yourselves alone, you enlarge privilege; in proclaiming it with us, you destroy privilege; alone, you obtain an advantage; with us, you gain a decisive victory; in demanding the vote for you, you better the present; in demanding it for us, you establish the future; in proclaiming the citizen and the sovereign, you confirm the Helot and the subject; in proclaiming the human being, you affirm equality. Without us, you are a party; with us, you are the family, you are the nation, you are humanity.

*Mlle. Mozzoni refers to the proposition of the present Italian ministry to enlarge the suffrage, but not to render it universal.

The Resolution.

This Convention, recognizing in the right to vote a human right, believing that humanity is constituted and represented by man and by woman, considering that it is impossible to resolve the social question if the condition of exclusion, minority, and absence in which half of humanity is held is not brought to an end,—in accord with these principles and in consideration of justice, which is dear to all, recognizes, affirms, and proclaims, as well for woman as for man, the full right to vote.

This resolution was carried by a large majority.

THE first man was duped; the first woman deceived her husband; and the first child turned out a murderer. Such were the originals of humanity, according to the Scriptures; and yet people affect to be surprised that the world is no better than it is.

SUNDAY SCHOOL LESSONS

ON

"Freedom, Fellowship, and Character in Religion."

BY KATE GANNETT WELLS.

II.

Freedom.

[NOTE.—The following lessons are not intended as question and answer for teacher and scholar, but simply as a basis for conversation, in which the teacher would expand or condense, deepen, or simplify the meanings here implied, according to the requirements of a class. Each lesson could thus occupy one or several Sundays.]

Freedom.—How many kinds are there? Four, ecclesiastical and political (that of the Church and the State), intellectual and moral (that of the individual). Give instances from history, of struggles to obtain each, *e.g.*: 1. The burning of Servetus, story of the Albigenses, the Puritans, and the Quakers; 2. The rise of the American Republic, contests of the Greeks and Spartans; 3. The insistence of Galileo that the earth moved round the sun; 4. Widow-burning among the Hindus, prohibition of theatres and dancing.

NOTE.—Let the children become aroused by the teacher's statements into an enthusiastic though indefinite appreciation of freedom. Ask each child to bring on the following Sunday some motto, poem, or maxim concerning Freedom.

To whom is freedom important? To one's self, the Church and the State, and the demands of the three often conflict. Only one's very *best* self can ever be the judge between them. (But now we will leave aside freedom of the State to think about freedom merely in relation to ourselves and the Church.)

Has the history of the Church been one of freedom? No: there has been and still is a constant struggle to obtain free individual expression,—*e.g.*, Protestantism against Catholicism, Methodism against Episcopacy, the Free Religious Association against too prescribed dogma in even liberal churches.

NOTE.—The child will then feel that there is an historic continuity in the enlarging demands of freedom upon the Church.

What events and persons may we call the six prophets of freedom? 1. The printing-press; 2. The invention of steam as applied to railroads and navigation; 3. Luther; 4. Lessing; 5. Channing; 6. Parker.

NOTE.—Ask the scholars to show why in each case.

What are the steps of thought that lead to freedom? 1. CREDULITY, exemplified by fetichism and the little child's ready acceptance of the marvellous; 2. INQUIRY, exemplified by the constant reaction of scientific discovery upon church authority, and by the older child's "what for and why." 3. FAITH, exemplified by the Mystics, and by the Catholic and High Church dogma of mystery; 4. REASON, exemplified by the reverential attitude of many scientists, by Unitarianism and Free Religion.

Why is freedom needed by the individual or the Church? Because history shows that it has always been a factor of progress; and our consciousness, that it is a desire of the human soul and mind: it is both a need of the intuition and of aggregated experiences.

NOTE.—Make the children work this out for themselves from their own lives: how, having had their own way once, they wanted it again; and, because they felt free to exert themselves, they wanted to make the most they could of the exertion (*e.g.*, success in gymnastic feats). Just so with grown-up people and races: opportunity for power often creates ability. Therefore, the individual wants it, because without it he will become narrow in mind and heart: the Church needs it, because without it, as an underlying principle, no growth is possible.

State another use of freedom for the individual. It enables one to rely upon one's self, to form his own opinions, to be independent, if need be, of others' sympathy and approval, to be courageous in action, to befriend the weak, to take the unpopular (if true) side.

What is the child's notion of freedom? Having his own way, making other people mind him, riding the bycycle as long as the boy pleases, or having as many new dresses as the girl wants, or reading whatever books and choosing whatever companions each likes.

Are not children who have their own way slaves to themselves? Which is harder to mind,—your parents, or to mind all the hundred whims and fancies that boys and girls have? Are you contented when you

Digitized by Google

have got your own way? Don't you always want something else? Is a fussy, particular child a free child? Is not he a terror and a bother to every one? Don't you know children who have only one way of doing things, who must always sit in their own chair, have a special place at table, have their hair brushed just to suit them? "Can't a fellow do as he pleases with his own head?" said a boy whose hair was all on end. Unless such children can have *all* they want and *just* as they want, they make some households their servants and they are the slaves of themselves. This is tyranny *of* one's self.

Is having one's own way, then, necessary to happiness or activity? No; for our obligations to others often force us to do what we do not like, because of a greater good to be accomplished by temporarily yielding our will. Circumstances like sickness, poverty, and little ability, constantly restrain us in action; but, if our thought is clear to ourselves and fair to others, we can grow deeper, bigger, and more peaceful in our inward life, and, therefore, more effective in what little activity we can exercise. The inward state shines through outward limitations.

Then having one's own way is not freedom? No: it is not. To know this is to make a useful and grand discovery, and each one has to make it as he grows older.

Cannot a child even *think* as he pleases? Cannot every one? Every one can and every grown-up person ought to, if he knows why and what he thinks. A child must learn to think, and in learning must ask the reason why of things a great many times; must not think because he knows a little or is quite smart that he can understand any and everything. He can think very positively that it is wrong to lie and steal, even if older people do it; but, in matters of opinion, he must learn to wait before he is sure he is right.

Is clear thought then necessary to freedom? Yes; because, without it, it might seem freedom to accept one's own caprices as necessities or to follow the extravagant and foolish half-thoughts of others.

What is freedom for the grown-up man or woman? It is having power in one's self to choose only the right; *i.e.*, one is bound by no prejudices or evil habits to choose the wrong.

What is freedom for the Church? It is recognition of the differences and likenesses of people. Because of the differences in thought, it has no fixed creed which every one must sign; because of the likenesses, it has a common meeting-place where a good life and the need of human sympathy are recognized as necessities and as helps in working together, especially for others' spiritual welfare and for one's own.

Is more stress, then, laid upon freedom in *thought* than in action? Yes: because, as we are all connected together, none can ever be wholly free to do just as he pleases; but he can think as he chooses, a right long denied and often still denied, while in action the value of deed over creed is constantly felt.

What is necessary, then, for freedom?
Knowledge how to choose.

NOTE.—Point out the difference between good and bad habits: the first are safe-guards, enlarging opportunities for usefulness; the latter, iron chains, making one a slave to fresh evils.

How will knowledge come? By cultivating a spirit of inquiry and of reverence. The two must go together. Keep one's eyes open. Understand all you see. Children see, but don't stop to understand, so get wrong notions.

Then freedom cannot come all at once? No, never: the more one knows, the freer is one and the more bound also to choose only the right, as with the extension of knowledge comes also the necessity for right choice.

What is, after all, of most importance for the individual? "Perception of the best," to have power, self-control, will, to be free by acting or not acting as moral principle shall dictate, and to think this or that, as wisdom shall approve. In other words, freedom for the individual is an acquisition, an acquired habit of the mind.

If we have freedom in both mind and act, how should we use it? In action, with great tenderness toward others; in thought, with reverence for the unseen, and with deference for others' faiths,—which brings us to the meaning of the second grand word, Fellowship. Has not freedom a deep and continuous meaning from its historical memories through Church and State down into our own lives?

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

THE Trappists of Verrey (Moselle) have taken a ninety-nine years' lease of the Isle of Herm, off Guernsey, and are already installed there.

IT is proposed to erect a church in the town of Blantyre as a memorial to Dr. Livingstone. Blantyre is the birthplace of the great explorer.

ORDERS have been given by the Hellenic Minister of War for the young men of Greek nationality, at present studying at Geneva, to return home in order to join the army.

DISGRACEFUL anti-Jewish riots have occurred in Russia. At Elizabethgrad, two hundred Jews were injured; and there was a large destruction of property, including the synagogue.

THE English Mansion House fund for the relief of the sufferers by the earthquake at Chios amounts to about £12,000, of which nearly all has been already remitted to the relief of the sufferers.

THE proposal to hold an International Socialist Congress at Zürich is, it is stated, giving rise to considerable dissatisfaction, and a memorial has been prepared at Zürich, requesting the Federal Council to prohibit the holding of the Congress.

AT an examination of the scholars in the English public school at Nicosia, the High Commissioner of Cyprus expressed his great satisfaction at the rapid progress they had made in so short a time, and remarked that the pupils displayed a very marked aptitude for learning the English language.—*Malta Times.*

SHAKSPEARE'S birthday was very generally celebrated by banquets and other observances this year in England. At Stratford-on-Avon, two of Shakspeare's plays were performed, "Much Ado about Nothing" in the afternoon and "Twelfth Night" in the evening. Both performances were attended by crowded audiences.

ABOLITION OF FLOGGING IN THE ARMY.—By the new Army and Discipline Regulation Act, which has just been printed, flogging is abolished for a year. The new law will take effect from the 30th inst. in the United Kingdom, in the Channel Islands, and Isle of Man; elsewhere in Europe inclusive of Malta, also in the West Indies and America, on July 31, next; and elsewhere, whether within or without her Majesty's dominions, on December 31.—*Lloyd's Weekly, May* 1.

THE *Czas* of Cracow announces that the Nihilists had laid a plot to abduct the son of the reigning Czar, the heir apparent to the Russian throne, but that owing to an indiscretion the plot failed. The intention was to hold the prince as hostage for three weeks, and only to surrender him then on condition of a constitution being framed. Should no such concession have been promised, the prince would have been condemned to death by decree of the Nihilist committee, and his head would have been sent to his parents.

LORD BEACONSFIELD has left a very small amount of money. Hughenden was purchased for him by a friend; and he paid this friend interest on the purchase-money, so that it was only his nominally. When Mrs. Brydges Willyams left him £40,000, most of this was absorbed by the payment of debts. He had bought and furnished his house in Curzon Street with the money paid to him for *Endymion*. Considering the opportunities that he had to enrich himself, had he so pleased, the comparative poverty in which he died is as honorable to him as it was to Pitt.

A GREAT number of "roughs" followed the procession of the Salvation Army in London on a recent Sunday. This was due to the appearance of the leading officers in uniform, part of which is a rifleman's shako inscribed "Blood and Fire," the collar of the coat being embroidered with the letter "S," symbolizing salvation, or saved. The mob who accompanied the army numbered nearly a thousand, and, it is stated, "joined uproariously in the hymn, 'The devil and me we can't agree,' at the same time hustling and assaulting respectable people in the street." The various meeting-places were, as the "army" halted, immediately filled; and "howls, shrieks, and prayers were strangely intermingled."

M. EMILE DE GIRARDIN died on Wednesday, April 28. He was born in Switzerland in 1802, and published his first literary production, *Emile*, in 1827. In 1834 he obtained a seat in the Chambers of Deputies, and in 1836 he established *La Presse*, which afterwards became so celebrated throughout Europe. He took an active part in the Revolution of 1848, and left France after the *coup d'état* of December, 1851, but afterwards returned and resumed the publication of his paper. He afterwards sold *La Presse*, and subsequently at various times established or became connected with a number of newspapers, the best known of which were *La Liberté* and *La France*. He was also the author of a large number of political pamphlets, and had written one or two pieces for the stage.

MR. BRADLAUGH has not only done good work by forcing the bigots to acknowledge the real grounds of their opposition. He has also rendered a public service by inducing the Government to take up his cause. No fault can be found with Mr. Gladstone and Mr. Bright, both of them as devout in religion as they are zealous in politics, for wishing that Mr. Bradlaugh should be allowed to take his seat without the angry debates and other disturbance of public business which are now inevitable. But the Government will take higher ground by passing the bill which is to be brought forward as soon as possible. That bill is certain to meet with fierce opposition, and will yield the Tory obstructives a fine opportunity of delaying business; but a great many Liberals who voted with the Tories, or abstained from voting, will have no excuse for refusing to support it, and therefore it is sure to pass. At that prospect, we may rejoice.—*Weekly Despatch, May* 1.

ABBOTSFORD TO LET.—Among the pleasant homes and haunts which are advertised as "to be let" just now is Abbotsford, the favorite residence of Sir Walter Scott, on the banks of the Tweed. It has been so often and so fully described, both by the "Wizard of the North," who built it, and by other hands, that we will only mention that the poet's library, study, hall, and armory stand very much in the same state as when their first owner—and the creator of the house—was alive; and that the gardens and grounds are exceedingly beautiful, with terraces and broad gravel walks, along which Sir Walter used to stride up and down in meditative mood, accompanied by his favorite deerhound. His great-grandchild in the female line,—for his male descendants are extinct,—the present owner of the estate, married a Maxwell, a son of the noble house of Herries; and Mr. and Mrs. Maxwell-Scott, as they now style themselves, offer to let the house, furnished, for six months, or else either for one or for three years. With it is to be had a mile or two of fishing in the Tweed and shooting over about two thousand acres.—*Land.*

JESTINGS.

SOLOMON was the first man who wanted to part the heir in the middle.

"I THINK the goose has the advantage of you," said a landlady to an inexpert boarder, who was carving. "Guess it has, mum, in age," was the withering retort.

THERE is no better *bon-mot* in literature than the reply of a girl who heard her father criticised severely across a dinner-table. The careless critic paused a moment to say, "I hope he is no relative of yours, Miss L——," and quick as thought she replied, with the utmost nonchalance, "Only a connection of my mother's by marriage."

A NEW ENGLAND pastor called upon one of his deacons, with whom he was at variance, and, with an air of great solemnity, said: "Brother, it is a shame that this quarrel of ours should bring scandal upon the church. I have prayed earnestly for guidance in the matter, and have come to the conclusion that you must give in, for I cannot."

"MA," said a Cass Avenue urchin with dirt-covered knuckles and a pocket full of marbles, "is it wicked to play marbles for keeps?" "Yes, my son; and you must never do it." "Is it wicked when you lose all the time?" "Yes, just the same." "Is it wicked if you win all the time, and play with a boy who says

Digitized by Google

his mother says if she had your feet she'd never go out except after dark?" "I—I—go and wash your hands and get ready for supper!" was the sharp reply, and the lad continued to play for keeps.—*Detroit Free Press.*

THE way they start a railway train in Germany is thus described: When all is ready, a bell rings. Then another bell rings. Then the engine whistles, or, rather, she toot-toot-toots generally. Then the conductor tells the station-master that all is ready. Then the station-master looks placidly around and says, "So?" Then the conductor shouts, "Fertig?" interrogatively. Then the station-master shouts, "Fertig!" positively. Then the conductor blows a horn; the engine whistles; the bell rings; the other bell rings; the station-master says, "So?" the passengers swear in various tongues; and the train starts. That is, unless a belated fat man comes. Then they do it all over again.

TO THE FRIENDS OF THE FREE RELIGIOUS INDEX.

On the 1st of July, 1880, the Free Religious Association assumed the publication of the *Free Religious Index*. This responsibility was undertaken without the funds necessary for the enterprise, but in the trust that the appeal for means, sent out a few weeks previous, would bring a sufficient response to insure the publication for at least a year. That trust has been justified. Somewhat more than $2,100 has been received; and this sum, in addition to the regular receipts from the *Index*, will be nearly or quite sufficient to insure the publication till July. In this year of experiment there has been, moreover, an increase in the subscription list of the paper,—an increase sufficiently encouraging to justify the continuance of the *Index* under the auspices of the Association.

But the *Index* is not financially self-sustaining; nor without an unprecedented sudden increase in its subscription list is it likely to become so at a very early day on its present business basis. In a careful consideration of ways and means for continuing the publication, the Executive Committee of the Free Religious Association have resolved to make an effort to raise at once the sum of $10,000; and the undersigned have been appointed a committee to carry this resolution into effect. This sum, if raised, would certainly insure the continuance of the paper on its *present* financial basis for a number of years; but it is believed by some of our most competent advisers that in the course of two or three years, by a judicious use of this sum, under energetic management the paper may be made pecuniarily self-supporting.

The committee, a few months ago, privately invited a conference of a few friends of the *Index* in Boston, at which this and other plans were freely discussed. The plan above proposed was met by most cordial and encouraging approval, not only in words, but in substantial deeds for carrying it into effect. Among the sixteen persons present, subscriptions were made to the amount of $2,300. This has since been increased by the addition of other names to $4,145. And to this it is proposed to add the legacy of $1,000 left by Mrs. Lydia Maria Child unconditionally to the Free Religious Association for the spread of its principles. Her expressed interest in the *Index* has led the committee to believe that this disposition of her bequest would fully meet her approval. Putting Mrs. Child's bequest at the head of the list, we have already $5,145 pledged, and most of it paid into the treasury.

With this auspicious beginning, it should not be a difficult task to raise the balance from the friends of the Free Religious Association and of the *Index* throughout the country. But, in order to do it, there must be a considerable number of responses in large sums, corresponding to some of those already on the list. Will not those of our friends who have large means measure the extent of their obligation thereby? But let not those of smaller means feel excluded from the opportunity. If all who believe in the *Index* do what they can, the fund will be raised; and we hope it may be raised speedily.

Pledges or cash subscriptions may be sent to the "FREE RELIGIOUS ASSOCIATION," 3 TREMONT PLACE, Boston; but all checks or money-orders should be made payable to the order of *John C. Haynes, Treasurer.*

(Signed) R. P. HALLOWELL, JOHN C. HAYNES, HANNAH E. STEVENSON, EDNAH D. CHENEY, WM. J. POTTER, } *Committee.*

Subscriptions to Special Index Fund.

Lydia Maria Child's Legacy, devoted to this object by vote of Executive Committee of Free Religious Association	$1,000.00
Mrs. Sarah S. Russell	500.00
Mrs. E. N. Hallowell	100.00
Miss Hannah E. Stevenson	100.00
John L. Whiting	200.00
Cornelius Wellington	100.00
Mrs. Charles Fairchild	120.00
Miss Emma D. Ireson	100.00
Miss Julia A. Ireson	100.00
Miss Kate C. Ireson	200.00
Miss Helen M. Ireson	100.00
Mrs. Benjamin Ireson	100.00
Miss Matilda Goddard	100.00
Mrs. Anna D. Hallowell	100.00
John C. Haynes	100.00
Charles Nash	500.00
Mrs. Charles P. Curtis	25.00
John M. Forbes	500.00
Henry L. Higginson	200.00
Matthew Luce	100.00
E. R. Knapp	100.00
Henry S. Russell	100.00
J. Malcolm Forbes	100.00
Henry W. Wellington	100.00
	$5,145.00

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

HIGGINSON'S WORKS.

"Mr. Higginson's own style is, after Hawthorne's, the best which America has yet produced. He possesses simplicity, directness, and grace. His stories are pleasant, his pictures of children and his talk about them are almost pathetic in their tenderness; but in his descriptions of nature he is without a rival."

Army Life in a Black Regiment **$1.50**
Atlantic Essays **1.50**
Oldport Days. With 10 Heliotype Illustrations .. **2.00**
Malbone. An Oldport Romance **1.50**
Outdoor Papers **1.50**
Short Studies of American Authors. "Little Classic" size ..... **75c.**
Young Folks' Book of American Explorers. Illustrated **1.50**
Young Folks' History of the United States. Illustrated **1.50**

"Mr. Higginson was well qualified to write such works. He has long been occupied with studies in American History; and he is a genial, painstaking, accurate, and picturesque writer, with a conception of the work he had to do."—*Springfield Republican.*

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, seve[illegible]-which have attracted so great atte[illegible]n now be furnished by the Free Reli[illegible]ociation.

No. 1.—**Truths for the** [illegible] by F. E. Abbot, contains the "Fi[illegible]nations" and "Modern Principles." [illegible]ecially has received great comm[illegible] from most distinguished men fo[illegible]gical clearness of its statements. [illegible]ion. Price 10 cents; 12 copies, $1.00

No. 2—**Fear of the Living God,** by J. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

UNMOUNTED PHOTOGRAPHS

Of ANCIENT and MODERN WORKS of ART, embracing reproductions of fa[illegible]us original paintings, sculpture, architectural subjects, etc. Price, cabinet size, $1.50 per dozen. Send stamp for catalogue of 1,600 subjects. JOHN P. SOULE, publisher, 338 Washington Street, Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers. Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

INGERSOLL'S LECTURES!

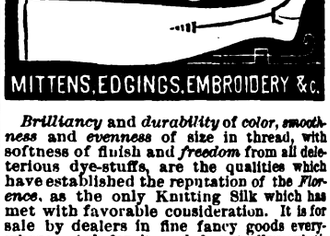
MISTAKES OF MOSES	10c
SKULLS	10
GHOSTS	10
HELL	10
LIBERTY OF MAN, WOMAN, AND CHILD	10
GODS	10
INTELLECTUAL DEVELOPMENT	10
HUMAN RIGHTS	10
HEREAFTER	10
TOM PAINE	10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $3 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address **PHILIP V. KING,** Publisher, **121 Monroe St., Chicago.** *Agents Wanted Everywhere.*

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!



Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✣ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 596.
VOL. I., NEW SERIES.—NO. 48.

BOSTON, MASS., THURSDAY, MAY 26, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

NOR Aught nor Naught existed: yon bright sky
Was not, nor heaven's broad woof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death, yet was there naught immortal;
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound, an ocean without light.
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.
Then first came love upon it, the new spring
Of mind,—yea, poets in their hearts discerned,
Pondering, this bond between created things
And uncreated. Comes this spark from earth
Piercing and all-pervading, or from heaven?
Then seeds were sown, and mighty powers arose,
Nature below, and power and will above.
Who knows the secret? who proclaimed it here,
Whence, whence this manifold creation sprang?
The gods themselves came later into being.
Who knows from whence this great creation sprang?
He from whom all this great creation came,
Whether his will created or was mute,
The Most High Seer that is in highest heaven,
He knows it, or perchance even He knows not.

—*Ancient Vedic Hymn.*

GREATEST of the gods, God with many names, God ever-ruling and ruling all things!
Zeus, origin of nature, governing the universe by law,
All hail! . . . . .
Thou rulest in the common reason which goes through all,
And appears in all things, great and small,
Which, filling all nature, is king of all existences.
Nor without thee, O Deity, does anything happen in the world,
From the ethereal pole to the great ocean,
Except only the evil prepared by the senseless wicked.
But thou also art able to bring to order that which is chaotic,
Giving form to that which is formless, and making the discordant friendly;
So reducing all variety to unity, and even making good out of evil.
Thus through all nature is one great law,
Which only the wicked seek to disobey,
Poor fools! who long for happiness,
But will not see nor hear the divine commands.

—*Cleanthes* (*Grecian*).

IN its sublime research, philosophy
May measure out the ocean deep, may count
The sands or the sun's rays; but, God! for thee
There is no weight nor measure: none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark;
And thought is lost ere thought can soar so high,
Even like past moments in eternity.
What are ten thousand worlds compared to thee?
And what am *I*, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatness; is a cipher brought
Against infinity! Oh, what am I, then? Nought!
Nought! Yet the effluence of thy light divine,
Pervading worlds, hath reached my bosom too;
Yes! in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! Yet I live, and on hope's pinions fly
Eager toward thy presence; for in thee
I live and breathe and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O God! and surely *thou* must be!

—*Derzhavin* (*Russian*).

CURRENT TOPICS.

A PORTION of the Brahmo Somaj in India are constantly approaching nearer to Christian beliefs and usages, though not taking the Christian name. They have now adopted the "communion service." But their native temperance principles rebel against the wine, and hence they have adopted the, to them, more natural elements of rice and water for celebrating the rite. We commend this amendment to Christian churches.

AMONG the violent utterances in the New York pulpits against Colonel Ingersoll's recent lecture in that city, none exceeded the Methodist Rev. Dr. Newman's harangue. He exclaimed, with more passion than logic: "Governments punish treason, and such a thing as that Sunday evening lecture was treason to God and to humanity. It is war upon private virtue and public morality. It voices the sentiments of those who would abolish your Sabbath, burn your Bible, destroy your churches, exile your pastors, cut the marriage tie, and throw wide open the portals of hell. The laws of the land should prevent such assemblages, and prohibit such utterances." When it comes to that, the law of the land may be invoked to prevent such slanderous and incendiary utterances as these of Dr. Newman.

A RECENT decision of the United States Supreme Court shows the progress of events since the same court gave judgment in the Dred Scott case. A colored man, convicted of a capital crime in Delaware, was sentenced to death by the State court. His counsel moved that the sentence be set aside and a new trial be granted, on the ground that colored men had been improperly and illegally excluded from the jury. This motion was denied by the State court. Then, by a writ of error, the case was taken from the State courts to the Supreme Court of the United States. The latter court has now decided that the judgment of the State courts was invalid, that colored men had been illegally excluded from the panels of jurors, and that the case should be remanded back to the Delaware tribunals, to be tried according to the new laws passed since the war, forbidding that any citizen should be excluded from a jury "on account of race, color, or previous condition of servitude."

THE *Christian Union* closes a notice of Mr. M. J. Savage's book on *Belief in God* thus: "It is to be said that these discourses are never dull. They are bright, racy, and aptly illustrated to suit their purpose. It is difficult to see how any congregation can find enough in them to satisfy the hunger of their spiritual natures; but nobody is left in doubt as to what Mr. Savage thinks of the great truths which have fed and fired the souls of such men as Livingstone and Alexander Duff, or of the Church from which he went out because he was not of it." With reference to the difficulty of any congregation finding enough in such discourses to satisfy spiritual hunger, the reply may be made that it is a constantly recurring perplexity to many persons of liberal religious views, when they go to orthodox churches, how it is possible that a congregation can be satisfied, intellectually or spiritually, with the viands there provided. There are evidently differences even of religious appetite. A correspondent in another column tells enthusiastically how this same book has satisfied him.

WE have given from time to time foreign paragraphs with regard to the Fletchers, the professional Spiritualistic mediums, who have been arrested and condemned under English law for obtaining property under false pretences. Some of the Spiritualist journals are disposed to stand by these proved frauds as martyrs. The *Religio-Philosophical Journal*, however, is very outspoken in their condemnation, and adds, so as to prevent any mistake of its position: "Despicable as were the acts of the Fletchers, they are far surpassed by the shamefaced course of some of our contemporaries in endeavoring to screen these adventurers from public condemnation and righteous punishment. We reluctantly give much space to the lamentable case this week, but we do not propose to see without protest the great majority of English-speaking Spiritualists misrepresented by Spiritualist papers whose course is only explicable by one of three words,— Venality, Credulity, Idiocy. When it becomes necessary for the *Journal* to cater to the prejudices of fanatics, fools, or frauds, by espousing the cause of such an unprincipled creature as Susan Willis Fletcher, in order to live, we shall close up business and turn to some occupation compatible with self-respect and decency."

SOME visitors in attendance at the St. Louis Unitarian Conference were inspecting a mission chapel, which is supported by the Church of the Messiah, and is under the superintendence of the Rev. Mr. Bowser, a recent graduate of the Cambridge Divinity School. One of the number pointed to a large motto over the pulpit, a relic of the Easter exercises, expressing the dogma, "Christ, the Lord, is risen to-day," and said: "This chapel taught on Easter Sunday that Jesus rose physically from the dead. The minister of another Unitarian society, the services of which I attended on that day, stated with emphasis that Jesus did not rise from the dead. Mr. Forbush, of Detroit, I infer from a brief newspaper report, doubted or denied the resurrection of Jesus. Mr. Jones, the Western Secretary of the Unitarians, in an editorial in *Unity*, positively denies that Jesus arose. Mr. Barrows, in the *Christian Register*, neither denies nor affirms, but in his Easter editorial candidly skips the main point, and leaves his readers in ignorance of what he believes. And the *Free Religious Index*, many of whose writers and readers are Unitarians, copies a New Testament account of the resurrection, under the heading, 'Refuge of Superstition.' No wonder that the Orthodox Church is puzzled whenever it tries to answer the question, What do Unitarians believe?"

Digitized by Google

For the *Free Religious Index.*

FACTS ABOUT HEGEL.

BY FREDERIC MAY HOLLAND.

The journal of *Speculative Philosophy* and the Concord School are making Hegel's system so prominent in America, that it is interesting to see how it has fared in Europe, and especially in Germany where it is best understood.

The *Revue Philosophique* for last February, in an account of the German universities, says that Hegelianism is now defended there only by a few old men, none of whom make it the principal subject of their teachings. A recent volume of the *Encyclopædia Britannica* states that "Hegelianism has now ceased to exist as an isolated system in Germany. In England, . . . few, if any, profess to hold the system in its integrity. Professor Vera, of Naples, is, perhaps, its most enthusiastic admirer on the continent." Another standard authority, *La Nouvelle Biographie Générale*, said in 1861 that even then this theory had lost its disciples and belonged only to history. Hase's *Church History* represents it as almost discarded in Prussia as early as 1855, and unable to sustain itself after the rulers withdrew their patronage. Seelye's translation of Schwegler's *History of Philosophy* declares that Hegel's theories have been completely rejected by the scientific world, and that his authority was almost wholly destroyed within thirty years of his death, which took place in 1831. The *Nation* was not far out of the way, last October, in saying that not a single Hegelian has lectured in Germany since the death of Rosenkranz, June 15, 1879, nor the *Revue des Deux Mondes* in exclaiming (Feb. 15, 1861): "There are no more Hegelians. The bubble burst long ago!" And Foucher de Careil says: "Deep night has suddenly followed a most brilliant day. The statue of the great man is forever broken. The altar of the god is overthrown, and its fragments are scattered abroad."

How certain it is that America will follow Germany in rejecting Hegel, as she has done in admiring him, will be seen by looking at the causes of his fall.

In the first place, his own disciples admit that he has said and done what must make him more and more unpopular everywhere, and most so in the United States. He was German by birth and a professor at Jena, when the battle was fought there in which Napoleon subdued Germany. The day before this national misfortune, Hegel wrote to a friend:—

"I saw the emperor ride through the city, this world-soul, this extraordinary man, whom it is impossible not to admire. As I did earlier, now everybody wishes the French success, which cannot fail them."

During the great rising of Germany for national independence, when Fichte won such glory, Hegel kept on the side of the French. Rosenkranz, from whose life of his master I am translating, admits that Hegel's admiration of Napoleon made him unpatriotic. He was then principal of the high school at Nuremberg. His pupils formed a society for writing essays in German on their own subjects, which they also intended to discuss; but Hegel suspected that politics would be introduced, so he advised the boys to drop their society and read Homer with him instead. The Homer class was formed accordingly, but kept up without interest; and the patriotic society went on surreptitiously in the tavern.

All this devotion to Napoleon did not hinder Hegel's becoming enthusiastic for hereditary monarchy and hereditary nobility, as soon as Fortune brought these institutions to the top of her wheel. In 1815, he publicly took part with the despotic king of Würtemberg, who was in a quarrel with his people about their constitution. He went to Prussia just in time to join the reactionists in repressing liberty; and we read that he found himself so comfortable there that he ceased to care for a constitutional government, and came to seek the salvation of the nation in an absolute monarchy, without representation of the people, liberty of the press, annual statements of finances, or other publicity. Might as might became his idol, and his politics grew ever more conservative. The people seemed to him an uncertain mob of atoms; and he thought it wrong for the legislature to control the levy of taxes, so as to restrict the head of the government. Election of representatives he considered as only the chance work of folly, and democratic tendencies he opposed. Not quite without reason did all those who looked forward to a future for Prussia turn away from Hegel, as a man whose politics were too narrow and too dependent. Indeed, he was so keenly criticised in the *Halle Literary Gazette*, for his attacks on leading liberals, that he had to ask protection from the ministry, who offered to suppress the sheet. The abolition of the rotten-boroughs in England he publicly lamented, as likely to make parliament too strong and the crown too weak, and so bring divers calamities, which have not come. Indeed, this reform, together with the revolution which established the constitutional monarchy of Louis Philippe instead of the despotism of Charles X., shocked Hegel so much as to have apparently hastened his death. (*Hegel's Leben*, pp. 130, 229, 251, 335–337, 413–418, etc.)

Stirling, who like Rosenkranz is a devoted Hegelian, admits that his master did himself vast injustice in playing into the hands of the aristocratic reaction, and exclaims, "Hegel, the stanch bull-dog of Prussian pig-headedness and pride, that honored his inferior blood when it employed his talent, this is a position of all possible the most preposterous and pitiable!" So speaks the *Secret of Hegel* (vol. ii., p. 492), which work also tells us (vol. i., p. 275) how its hero "was exhibiting the most fervid zeal for Schelling, and demonstrating with an air of perfect conviction the advance which Schelling's position constituted, . . . at the very moment he had in his desk the first sketch of his own system," of which, according to Rosenkranz, he then stated the foundation, and for which he undoubtedly expected a speedy victory over that of his early friend and benefactor. "It lay in the nature of the Hegelian iron then," adds Stirling, "to kick out of sight the ladders of his rise, to provide for self." Such iron I call base metal.

Hegel's favorite system of government, according to Rosenkranz, was that of despotic power resting on differences in rank, and at least three classes in society seemed to him permanently necessary. Theoretically, he admired a constitutional monarchy; but the supreme power was to be held by the monarch, and the power of the prince form the pervading unity. Among his plainest utterances are these: "Only in case of simple, uncorrupted ethical principles, and in states of small territorial extent, can a democracy exist and flourish. The state must be independent of the will of the individual." Hegelians admit that this is inconsistent with our American principle that governments derive their just powers from the consent of the governed. This fact, as well as the dislike shown by Hegel to the freedom of the press, in his *Philosophie des Rechts* section 319, where he would have attacks on the prince and his officials punished as crimes, is particularly important, because as the ablest advocate in America of Hegelianism, Professor Harris, justly says, "The depth of a system of thought has an infallible test in the manner it disposes of institutions." Among other fruits by which we may judge Hegel's tree are his defence of the death penalty, and his declarations that punishment should not be directed toward reforming the criminal, but toward taking vengeance on him in behalf of the state, that the husband should be the head of the family, that the sphere of woman is piety, that women are not made for the higher branches of learning, for philosophy, or for high art, that men are to women what animals are to plants, that female rule brings danger to the state, and that the development of girls should be unconscious, through life not study. Hegel knew history so well that he would not have ignored the success of Hypatia, Queen Elizabeth, and many other women, if he had not been driven to it by his philosophy. No result of this system, however, gives us a better test of its real nature than Hegel's declaration: "In general, religion and the state are one and the same. They are in and for themselves identical. The nation that has a wrong idea of God has also a wrong state, wrong government, wrong laws." Shortly before his death, he publicly denounced, as an accursed error, the idea that a state could be firmly founded except on the right belief, his meaning of which may be judged from his defending the doctrine of the Trinity with peculiar zeal, calling justification by faith alone the Magna Charta, and praising the union between Lutherans and Calvinists, 1822, as the ultimate expression of his country's religious development.

Farther proof of the incompetency of Hegel's system to guide us to truth may be found in his rejection of the plainest facts in science.

He actually devotes a dozen pages of his *Encyclopædia* to defending a wholly fanciful view, which, as he acknowledges, was even then universally condemned as too childish for mention by any chemist, or indeed any educated man. He does his best to revive the obsolete doctrine of the four elements, earth, air, water, and fire, which was taught by Empedocles two thousand years before, and had been refuted again and again in the intervening centuries. Two of the actual elements, sulphur and mercury, had been known for a thousand years; and the number had recently become so great that Hegel finds himself unable to bring them into any order. The facts are too stubborn even for him; so he goes off into fancies, such as that air is passive light and potential fire. This last error he defends for the reason that heat, great enough to inflame tinder, is produced by compressing air; but so it is by rubbing two sticks together or striking a match. He has no more right to call air potential fire than he has to call dry sticks or lucifer matches so. He also imagines that water is the essence of comets, while fire is a form of the lunar principle,—a curious fancy, in view of the fact that moonlight is singularly destitute of heat. His representation of fire and water, as the elements of opposition, receives great light from the flame into which potassium bursts on being dropped into water. Earth he calls the element of individuality, though everybody knows that it is only a compound. So also are air and water; but Hegel will not admit this, and spends several pages more in arguing against the fact, even then well known, that water is composed of hydrogen and oxygen, and in maintaining that rain is caused by the transformation of air into water.

Astronomy he treated as recklessly as chemistry. Scarcely had he brought his system into shape, when he wrote his essay on Planetary Orbits, where he declared, on the authority of Plato and Pythagoras, that astronomers had no right to expect to find any planet, where they had been looking for one, between Mars and Jupiter. This essay Hegel delivered publicly in August, 1801, without making any mention of the fact that Ceres had been discovered seven months before, as he could easily have learned if he had cared enough about the truth to make inquiries. More than two hundred of these asteroids, which were not dreamt of in his philosophy, have been found already. About equal in scientific value to Hegel's planetary theory is his assertion that "thought must deny itself such nebulous and sensuous conceptions as the origin of the more highly developed organizations from the lower." Some say that Darwin's asteroid has not yet been found, but no one has any right to say that its existence is inconceivable.

Farther characteristic of Hegel is his summarily rejecting the discovery that lightning is electricity, made by Franklin in 1752, and his devoting twenty-five pages of his *Encyclopædia* to arguing against the well-known fact that light is composed of seven colors, and avowing his own preference for a theory of Goethe's which is still held by Hegelians, but which has now been before the world for seventy years without making a single convert among men of science. And Hegel disparages Newton's discovery of gravitation in comparison with Kepler's laws, so that Whewell thinks it strange that any one in the present age should hold such language, and declares that Hegel's mind must have been in the same state in which Kepler's was, and that all the ideas which made the advance to Newton possible must lie outside of the Hegelian philosophy.

In other words, his science, like his theology and politics, was two hundred years behind the times. In fact, his aims may be said to have been not so much to teach science as to unteach it. Nothing is so prominent in his system as the desire to substitute logic for scientific methods.

"Logic is the universal truth," he tells us, "not a special study beside other matters and other realities, but the essence of all these other facts together." "This conception of logic as the self-developing system of thought, pure and entire, is the distinctive achievement of Hegel. He would realize and systematize the identification of logic with the actual. If thought is what is, all is reducible to thought, and logic is the name of the whole. The logical forms are the living spirit of the actual, and that only of the actual is true which, by virtue of these forms, is through them and in them true."

(Wallace, *Logic of Hegel*, and Stirling, *Secret of Hegel.*)

The last passage is literally translated from the

Digitized by Google

Encyclopædia, and the meaning is that we have no right to accept anything as a fact which cannot be deduced logically from Hegel's first principle. Logic is his master-key for unlocking all Nature's cabinets and treasure-chambers. Unfortunately, this all-discovering logic follows a peculiarly difficult method, that of triads or trichotomies, the union of two contrary or contradictory ideas as a basis for a higher truth, or progress through thesis and antithesis. This method Hamilton considers illogical, and it does not seem to have led either its author or his followers to any scientific discoveries. Hegel's own performances have been mentioned; and the list of more than seventy Hegelians in Ueberweg's *History of Philosophy* does not contain a single chemist, astronomer, botanist, geologist, though there are several of note among Schelling's disciples. There is no Hegelianroad to science. Valuable as logic is to keep us from reasoning falsely about what we know by other means, no logical method is likely to be accepted as the only avenue for the discovery of truth. Most Transcendentalists will prefer the guidance of intuition and conscience to that of Hegel's trichotomies. And people who are not Transcendentalists have learned too much through observation and experience to resort to logic, except as a guide in using results acquired already independently. A writer already cited says justly that the central doctrine of Hegelianism — namely, that knowledge is possible through pure thought alone—is proved to be false by the history of the inductive sciences.

This theory, that all knowledge is to be logically evolved from first principles, is the necessary result of Hegel's view of the universe as the logical development of infinite thought, and of the Finite as the coming into existence of the Infinite. "The world is the appearance in which the Absolute eternally expresses itself," says Hegel, whose views are further stated thus: "The natural world proceeds from the idea. Thought is the basis of all existence. The secret of the universe is thought. The reality of everything is thought, unconscious and objective thought perhaps; and the reality of the universe is this ever-unfolding thought." (See *Encyclopædia Britannica, Secret of Hegel*, and article in *Christian Examiner* by C. C. Everett.)

This reduction of the universe to a train of thought is now generally rejected by the disciples of Kant, who see that there is more reality in the world than is allowed for by Hegelianism. Scientific men and practical people generally have to make much more distinction than this between mind and matter. No man of business, or of science either, is likely to follow Hegel's advice, and try to "raise himself to such abstract universality as would render it indifferent to him, whether he be or be not in finite life."

"To be or not to be, that *is* the question."

Success in life depends so much on clear sight of the difference between what is and what is not, and on firm confidence in the reality of the external world, that Hegelianism is too unpractical to win abiding favor, and least of all in such a country as this.

But we have still to look at Hegel's theory of the Infinite. This, he says, is Thought so free from matter or finite existence that "Being, pure Being, is pure indefiniteness and vacancy. There is nothing to be perceived in it. Just as little is anything to be thought in it; or it is equally only this void thought. Being, the indefinite Immediate, is in fact Nothing, and neither more nor less than Nothing. Pure Being and pure Nothing is therefore the same."

Thus, Hegel founds his philosophy on a definition of Infinity, or the Absolute, as mere Thought, which may equally well be called being or nothing. This proposition has been called atheistical and nihilistic; and Hamilton objects that Hegel, in starting with it, violates that law of logic which forbids us to take for granted what we ought to prove. Moreover, the wisest philosophers and theologians of all ages have acknowledged that the Absolute, the Infinite, the Divine, is incomprehensible. Touching the Almighty, we cannot find him out; there is no searching of his understanding. The saint may worship what he cannot comprehend, the philosopher may reason from the known toward the unknown, and so reach approximate conceptions about this awful mystery, but there is nothing saintly or philosophic in a man's pretending that he comprehends the Infinite so completely and knows so much more about God than any one else has ever done, that he can start with his original and infallible views of the Absolute as the basis of a new system which will explain everything.

Of this system, the essence seems to be that pure thought, wherein existence is the same as nonentity, is the first principle, out of which all the universe is developed, and from which all knowledge is to be logically deduced. It is, however, by no means easy to describe Hegelianism, which in fact is famous for its obscurity. Hegel himself is the Robert Browning of metaphysicians; Professsor C. C. Everett considers him absolutely untranslatable; to Goethe and Schiller, he was a shut book; and even Jean Paul, whose readers need a special dictionary, calls him a vampire. Hamilton declares that, though he has known several Hegelians of distinguished talents, he never met one who could answer three questions without being driven to confess that he did not as yet fully comprehend his master's doctrine, though he believed it to be all true. The story that Hegel, not long before his death, complained that "only one man understands me — and he does not," is told not only by Hamilton, but by Stirling, who is plainly of opinion that no one but himself has found out his master's secret meaning, and who gives us: "A short but luminous formula for Hegel, perhaps as good as any that can be devised:—

> The Substantive is What is,
> But the Adjective is the Substantive;
> Therefore, the Adjective is What is,
> Or the Whole is Adjective-Substantive."

Not only the *Secret of Hegel*, but the *Journal of Speculative Philosophy*, talks familiarly of thingness and talification, of self-sublation and diremption, and of such thrilling truths as that, "There-being is a There-beent."

Part of this obscurity seems due to a fundamental vagueness, whose existence is proved by the fact that Hegelians differ widely among themselves. Some, especially the Americans, have been retrogressive like their master, but among his most famous disciples are Strauss and Renan, who wrote the two great Lives of Jesus; Baur of Tübingen, Bruno Bauer, boldest of Biblical critics; Ruge, the revolutionist, said to have been the one pupil who almost understood Hegel; Proudhon, whose name is linked to the doctrine that property is robbery; and Feuerbach, the confident advocate of atheism, which he deduced from the Hegelian notion that the Absolute is identical with Nothing, a proposition which is said to have given much aid and comfort to the Russian Nihilists. Not that Hegelianism is necessarily either atheistic and revolutionary or else orthodox and reactionary: it is not necessarily anything but unscientific. Otherwise, it is whatever any disciple chooses to make it, and as well fitted as scholasticism was to furnish premises for any conclusion one may wish to advocate. It is like the Mormon prophet's compass, which, he says, worked whither he desired it to. Such a philosophy is a guide of life, resembling those stolid Swiss who stand ready to lead the traveller up among the glaciers of the Jungfrau, the Virgin Mountain, or down into the dens of the harpies near its base.

Thus, Hegelianism may be described as an attempt to prop up antiquated beliefs, wrapped in difficult phrases, by an intricate logic which is based on an arbitrary definition of the Incomprehensible, and which is ready to be used as a weapon by any atheist, socialist, or revolutionist. Hegel's own hostility to scientific truth, as well as to liberal ideas generally, is so uniform and violent, the liability of the system to be turned any way its employers please so notorious, the obscurity of its advocates so repulsive, its claim to comprehend the Infinite so presumptuous, and its reduction of the universe to a train of thought so opposed to the habits of mind needful for practical efficiency, that we cannot wonder at its failure in Europe. What better fate can be expected here, where thought is so free, life so practical, and science so prized? Some people, of course, will cling to Hegelianism, not only as an intellectual gymnasium, but as a fortress to shelter them from new ideas. Rationalism, however, has already used Hegel's bastions and cannons with tremendous effect in Germany, and may yet do so in America. Science needs no such arms. She has won such favor through her many useful discoveries and inventions and her healthy influence on modern thought that no metaphysician can attack her, except to his own destruction. Even Hegel's *Encyclopædia* can fare no better in the end than did the pope's bull against the comet.

For the *Free Religious Index*.

A FRAGMENT OF THE RELIGION OF THE FUTURE.

It is safe to assume, as the religious sentiment is coincident with mental development, so that the two are completely interwoven, that that sentiment will partake of the same general law of progress that characterizes all the operations of nature. Many ancient religious forms have gradually perished, as new and higher ones have been superinduced upon the old. Despite, however, this passing away, there still remains the fact that one unbroken chain of development connects the past with the present, thus relating the highest form of religious thought to-day with the lowest and most primitive. In other words there is a conservation of energy in religious phenomena as well as in physical. That which really constitutes the essential features of one form of religion reappears with increased energy and power in another and higher form.

For the phrase "conservation of energy" simply means the indestructibility of motion or life and a corresponding transformation into other forms. In this change, whether it be from one condition to another and higher one or from one species to another and higher one, this gathering up or *relating* process never ceases. For it is not only religion which signifies to go back, to rebind, to relate, to re-express, but that word is explanatory of the whole process of life. "Just as every larger concept is formed by the combination of smaller ones and presupposes them," so, in like manner, the larger concept of a new religious system is formed by the combination of pre-existing and smaller religious concepts, and presupposes and includes them.

In the Religion of the Future there can be nothing absolutely *new*; for that would be in opposition to the laws of nature, which always evolves the new from out the old, with all the essential qualities and potentialities of the latter disclosed and made manifest. The great need of the age is a rational, scientific statement of the cardinal or essential truths of religion, so that they will reappear with added force and power upon the earth. As the science of geometry is based upon certain axioms or self-evident truths, so religion, in order to be accepted as the greatest of all sciences, the science of man's relation to Deity, must have a similar basis.

That the time has come for such a restatement, for such a reformation of religious thought, that the essential truths which inhere in all religious systems shall be combined and re-expressed, is evident. For old forms of thought are perishing, and the life or the *spirit* of religion itself is suffering by the death of the form in which that religion has heretofore expressed itself. To-day, throughout the civilized world, we behold religious belief being swept away from its moorings, tossed hither and thither upon the restless sea of thought.

Yet infidelity has its source in the great heart of humanity, and is the necessary corrective of the stagnation of lifeless forms and unmeaning ceremonies. The advancing intellect of man is demanding positive knowledge as the ground of positive belief. "For if," said Charles Kingsley, "in any age, or country, the God who seems to be revealed by nature seems also different from the God who is revealed by the then popular religion, then that God and the religion which tells of that God will gradually cease to be believed in. For the demands of reason must and ought to be satisfied." It is absolutely necessary for the greater advancement of the race that a foundation of thought should be established, upon which the mind may build the stately edifice of truth.

The elements for such an expression of thought are here, even at our hands. All that is necessary is the power to grasp and master and convert these elements into a definite system. But even as the material universe, in all its wondrous beauty, was slowly resolved out of unseen elements into its present composite form, so to-day the airy fabric of thought is capable of being resolved into a definite, homogeneous statement, which shall be inclusive of all particulars. For thought, as well as material life, ever tends to crystallize itself into a definite thing of beauty. Out of the chaotic elements of doubt and unbelief, out of calm investigation and fiery infidelity, the unseen process of crystallization, or condensation and conservation, is rapidly going on, to finally ultimate itself into a rounded, symmetrical form of truth. Through

Digitized by Google

scientific investigation, we know that nothing is lost; that, in the wise economy of Nature, change, conservation, and transformation are the agencies by which she carries on her marvellous work: endless combinations of that which already exists, in order to create or form anew endless forms of life or thought.

So, in "the Religion of the Future," which is already beginning to crystallize itself into a definite form, all the elements of that religion already exist, needing but the Energizing Power of creative life to shape it into a living, active system. IMOGENE C. FALES.

For the *Free Religious Index.*

"BELIEF IN GOD."

I have just finished reading that delightful little volume of sermons, by the Rev. M. J. Savage, bearing the title *Belief in God*, and hasten to bid the author and his recent venture a hearty good-speed. I am one of those benevolently constituted individuals who, when, foraging for mental pabulum, they come across a specially appetizing tidbit, cannot resist the impulse to invite their neighbors to enjoy it with them. Such a morsel I regard the volume before me.

In these days of *wishy-washy* pulpit platitudes and nauseating clerical twaddle, it is refreshing to see a minister who has opinions, with the manliness to avow and the ability to maintain them. Such a one is Mr. Savage. During the seven or eight years he has occupied Unity Pulpit, he has done a large amount of excellent work in the cause of Rational Religion; but in this last piece he has surpassed himself. It is gratifying to observe in an author whose works one admires that his latest is his best effort. This is especially the case where the author is still comparatively young. That this last work of Mr. Savage will be rated as his masterpiece, to date, will hardly be questioned. It is encouraging, too, that it contains internal evidence of pinions capable of yet higher flights, and whispers a prophecy of yet grander achievements.

While it is undoubtedly true, nay, absolutely certain, that man's loftiest conceptions of God must fall immeasurably short of the reality, and convey at best but a vague and imperfect idea of his incomparable wisdom and power, yet it is a pleasure to see this incomprehensible and august being outlined in forms of supremest beauty, and his majestic attributes described in terms which, while they inspire reverence and admiration, do not excite our fears. Such an image Mr. Savage has admirably succeeded in portraying. However short it may fall of being a perfect picture, however faulty or even delusive the conception, it is nevertheless an ideal calculated to excite the finest emotions and inspire the grandest conceptions of the Infinite.

That this noble contribution to the religious literature of the day will make a far-reaching and lasting impression, there can be no doubt. The fact is, Mr. Savage has a marvellous faculty of fixing the images of his own mind upon others; and the secret of this power lies in the fact that he appeals to the understanding, and enforces his views with a fertility of illustration and a felicity of expression at once unique and peculiarly his own. He already occupies a front place in the ranks of polemical debaters, and this his last work will add largely to his reputation.

It is probable, however, that he will not claim for himself, nor his friends for him, that it contains much that is entirely original; but it may be fairly conceded that it embodies the best thought of the day upon the grandest theme with which the mind of man can wrestle, and that it is expressed with a terseness, a clearness, and a beauty of diction rarely excelled. Indeed, on the same plane of thought, I do not recall a work that I think its equal.

Heeding your injunction to correspondents, to be brief, I will not burden your columns with an extended notice of the volume under consideration. Let it suffice to say that I heartily commend its careful perusal to those of your readers who have not already enjoyed that felicity. It is a book that will be read by mothers who are mourning the loss of dear children, by husbands who have laid in the grave the fond partner of their lives, by children bereft of beloved and loving parents, in short by all who have felt the blight of earthly hopes or the chill hand of affliction in any form, and will be found to contain much that will be comforting to their lacerated hearts. He, also, who is harassed with doubts as to the why of the things which perplex his soul, will here get insight, and find much that was dark as night made clear as brightest day. Even those unfortunate victims of a false theology, who are still drifting upon the shoreless sea of metaphysical subtilties, environed with fog and beset by storms, may, if they will give ear to the voice of this pilot, escape from their thraldom, and find safe anchorage in the snug harbor of rational religion.

Doubtless, many will dissent from my estimate of Mr. Savage's book, and possibly few will accord to it the same measure of value. Still, I do not allow myself to doubt that it will be generally accepted by rationalists as a grand conception, and as logical an exposition of the problem involved as can be made under existing conditions. Of course, it will be adversely criticised by the advocates of supernaturalism and foes of reason, but their shafts will fall harmless to the earth. Those, on the other hand, who have cut adrift from ancient moorings, and are sailing on the placid waters of modern thought, will hail it as a revelation. The only farther word I have to say regarding it is that I read it not merely with pleasure, but rapture; and, as I closed its covers, my involuntary exclamation was, NEARER, MY GOD, TO THEE! D. C.

WOBURN, MASS.

For the *Free Religious Index.*

POLITICAL vs. INTELLECTUAL FREEDOM.

Walt Whitman calls the United States "a vast and varied community, prosperous and fat with wealth of money and products and business ventures, which constitute it a more and more expanded and well-appointed body and perhaps brain, with little or no soul." Walt thinks he can behold, looming dimly over mountains of lard, pork, hams, beef, wheat, tobacco, cotton, Indian corn, Nevada silver, petroleum, etc., the democratic poet-laureate of the future, modestly declining himself to be regarded as such, although he has sung or said things which will cause him to be quoted and remembered long after the lavendered literary exquisites of the period, who now turn up their dainty noses at him, are forgotten. Meantime, although we have political freedom enough and to spare, the mass of our people are still innocent of any idea that there is any truth outside of their creeds and Bible. It is a tedious process in a country so immersed in bread-and-butter and pork-and-lard considerations to induce people to use the franchises of intellectual freemen and rational beings. They can hardly find time to exercise their political franchises. We have institutions of learning which ought to have been universities in fact as well as in name long ago, but they are not. The professors in these institutions must be first of all conformists. Intellectual qualifications are secondary considerations. Orthodox parsons are, in a majority of cases, at the head of our colleges. Americans like Messrs. Fiske and Abbot, who in Europe would be occupying chairs in the principal universities, are not available as professors in our so-called universities, forsooth, because of their intellectual virility and independence. Our large political liberty is counterbalanced by a contemptible mental servility and conformity. A Scotch-Irish Presbyterian, McCosh, is imported to teach American youths metaphysics and logic, highly seasoned with the Scotch variety of Calvinism. They order these things better in Germany, and indeed in every other European country, England included, but not Scotland which has even less intellectual freedom than this country. One of the speakers at the recent Schurz dinner in this city, Dr. E. B. de Gersdorff, alluded, not without pride, to the fact that "the seats of learning in Germany have ever been the hearths and nurseries of intellectual liberty. The proud distinction of German universities," he said, "has been academic liberty,—a liberty superior to political freedom, a higher, a philosophical, and critical liberty of the mind and conscience, a liberty in teaching and learning, uncontrolled by despotism, untrammelled by church interference or protection, uncontaminated by any schemes for gain." This was a well-administered slap at his adopted country by Dr. de Gersdorff and it was merited. And this reminds one of an eloquent passage in Castelar, descriptive of the German university professors of the early part of this century. He says: "At the blows of their implacable logic, superstition falls with a noise more tumultuous than that of revolutions. Hernan Cortes, with all his adventurous genius and all his epic valor and Spanish faith, never attacked the idols of conquered Mexico as the German philosopher and professor has attacked with scientific formulas the God of his fellow-citizens. All our outbreaks in the public streets, our barrack insurrections, all our revolutionary movements which gave out such thunder of electricity, never contained the essence nor the quantities of revolution contained in those apparently obscure and idealistic discourses, foreign to reality, pronounced by the German doctor, seated behind the lofty desk, as on a vague and remote cloud. To them, to those German masters of philosophy, we owe that theory of right before which the ideas of Rousseau appear conservative and reactionary. To them, we owe that theory of progress by whose impulse all institutions, even those most trusted for their celestial origin, and those most destined to eternity by the public powers, have fallen in the idealistic movement of human ideas, and have submitted to the law of universal transformation which condemns all resistance to liberty to sure defeat, and reaction to inevitable death. The universe and God, the soul and the body, nature and the spirit, have been called to the tribunal of their philosophy; kings and popes, the castes of priests and warriors, to the tribunal of their history. No tribune ever directed such imprecations against the pride of tyrants as they against the authority of the monarchy and the Church. No revolution ever freed society of monsters with the power which they have employed to free the conscience from sophisms." B. W. B.

BOOK NOTICES.

NOTE.— *It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

EARLY SPRING IN MASSACHUSETTS. From the Journal of Henry D. Thoreau, author of *A Week on the Concord and Merrimack Rivers*, *Walden*, etc. Boston: Houghton, Mifflin & Co. 1881.

The public owes this delicious piece of literary nature to Thoreau's friend, Mr. H. G. O. Blake, of Worcester, to whom Thoreau's Journal was bequeathed by his sister, the last surviving member of the Thoreau family. It was a happy thought in Mr. Blake to group together the entries in the Journal under the same month-dates for a series of years, and so present a picture of reviving nature as Thoreau actually saw it each returning year. For this is the simple plan of the book. The year-dates begin as early as 1838, and the latest is 1860. (Thoreau died in May, 1862.) The greater part of the selections, however, are between 1850 and 1860. The earliest month-date is Feb. 24, and the latest April 11. According to the popular impression of a Massachusetts spring, there may be considerable scepticism whether there is much spring to observe between these dates. Many persons are too dull of sense to see any spring at all until the brown meadows are visibly changed to green and the foliage is quite palpable on the trees. But Thoreau's eyes and ears—nay, all his five senses—were so alert to nature's operations, and he lived constantly in such close intimacy and sympathy with her, that he was wont to detect the slightest changes in her moods, and noted the sure harbingers of the yearly reawakening life long before anything was apparent to common observers. He not only saw and heard the coming spring, but he smelt and tasted it in a different quality in the air, and literally felt it in the first starting of life in the tree-buds, although no change was visible to the eye.

Yet the book is interesting not only for this close and accurate observation of nature,—perhaps not even chiefly for this,—but also because it is a record of thoughts. Thoreau was an original and quaint thinker as well as observer. Fond as he was of nature and delighting to live in this close relationship with her, after all, the problems that most absorbed him were problems of humanity. He did not care for nature and did not study her as the strictly scientific man does,—he made no professions of being scientific,—but he was specially interested in nature because of its relations to thought and to human life. The traditional formalism and conventionalities of society he could not tolerate, and fled from them to live almost a hermit with nature. And yet he did this always with the hope of finding thereby a more natural and genuine mode of human life,—more favoring opportunity for the ripening of mental faculty, more simple, sincere, and morally wholesome conditions of society. He writes in gleeful humor concerning a circular he had received from the Secretary of the National Association for the Advancement of Science for certain personal statistics, among which was the question to

Digitized by Google

what branch of science he was most devoted. He says, "Now, though I could state to a select few that department of human inquiry which engages me, and should rejoice at an opportunity so to do, I felt that it would be to make myself the laughing-stock of the scientific community to describe to them that branch of science which specially interests me, inasmuch as they do not believe in a science which deals with the higher law." He adds, "The fact is, I am a mystic, a transcendentalist, and a natural philosopher to boot." He then rather laments that he had not put himself down as a "transcendentalist," as the shortest way of telling them that they could not understand the kind of scientific man he was.

We had marked several passages for quotation; but limited space forbids the printing, and compels us to close our imperfect notice. We will only add the remark that, though about the early spring, the book will have its charm for its circle of readers all the year. It will be a good book to take on one's summer vacation, whether to seashore or among the hills.

CHRISTIAN CONCEPTION AND EXPERIENCE. By Rev. William J. Gill, A.M., author of *Evolution and Progress, Analytical Processes, or the Primary Principle of Philosophy.* New York: The Authors Publishing Company. 1877.

This is a work of two hundred and thirty-eight pages, written by a very able Methodist divine, whose work on *Evolution and Progress*, we understand, was noticed by Herbert Spencer. The object of the latter book was philosophical. The object of the book under review is strictly religious and theological. The author claims that the book contains substantially the arguments he used in a series of talks with a very thoughtful, sceptical friend of his, whom he finally converted. It is divided into two parts. The first part contains eighteen chapters under the general title of "the Conception, or a Supernatural Ideal"; and the first six chapters, upon the necessity, worth, culture, influence, and authority of ideals, are by far the most interesting and important chapters in the whole book. These chapters lead up to the thought that our highest ideal or conception must be followed as though it were absolutely true. He then assumes that the Christian conception is the highest possible conception, and claims that we ought to accept and follow it as the absolute truth.

The second part of the book contains eight chapters, under the general title of "The Supernatural Experience." These chapters attempt to prove that Christian experience verifies the truth of the Christian supernatural ideal. The book is thoroughly orthodox in its conclusions. The author attempts to reach these conclusions by a simple process of reasoning, but only does so by helping himself, whenever necessary, to the most gratuitous assumptions.

THE SCHOOL OF LIFE. By William Rounseville Alger. Boston: Roberts Brothers. 1881.

Could the young student meet a friendly Senior who had just passed through Harvard or Oxford or Heidelberg, how eagerly would he ask him of what he had learned there, and of the purposes and methods which had helped him to gain his tripos or secure his degree. Mr. Alger has done this service for the young beginner in the great school of life. While he has nowhere spoken of himself, yet any one who knows his long and varied life, in which many and differing experiences have helped to enrich his stores of thought and character, must see how truly this book is the fruit of many years of thought, and how, in the language of universal experience, he has told many a secret of his own struggles and discipline. The flowing ease of his style, whose redundancy sometimes masks the depths of his thought, still makes his didactic matter pleasant reading; and the instruction is enlivened with many a brilliant illustration, drawn either from his knowledge of classic lore or from his observation of humble life. The lessons taught in his school are not novel ones,—we have all been more or less familiar with them,—but they are never too fully learned; and, although the truths are old, it is a great good to have them repeated in new and attractive form.

He has condensed the results of the wisdom and experience of many years into twelve golden rules, which would be well committed to memory, or, as we used to say, learned by heart, by every one who wishes to graduate with honor from the school of life.

1st. Have a definite object, and keep it distinctly in view.

2d. Make no skips. As far as you go, master every step thoroughly.

3d. Beware of errors.

4th. Nurse your slimmest gifts with greatest care.

5th. Reach beyond all word smattering, and grasp substantial truth.

6th. Rest not in negations, but pass to positive good.

Without giving all these rules, we must lay greater stress on one whose importance is often overlooked, but whose faithful observance would, we believe, double the amount of good mental work accomplished by any one in his lifetime. It is this:—

Keep your working power at its maximum.

He enlarges upon this, showing how truly the law applies to the mental machinery as to all other, that the best results are obtained by having a force at command beyond the immediate needs.

Line upon line, precept upon precept, are still needed to enforce the simplest truths. There is a fresh audience in every generation, and the grammar and spelling-lesson must be taught over and over again. Thanks to Mr. Alger for giving us the lessons of life so wisely, so temperately, and so sweetly.

GYPSIES; or, Why we went gypsying in the Sierras? By Dio Lewis. Boston: Eastern Book Company.

The author of this book is well known as an earnest advocate of physical education and a writer upon hygienic subjects. He believes more in natural tonics both for body and mind than in resort to the pharmacopic or artificial restoratives. It was with such an object in view that the adventures and experiences were entered upon which are recounted in the present volume with so lively and engaging interest. Instead of the ordinary mode of travel and sight-seeing, Dr. Lewis and his companions chose to cross the continent and pass some two or three summers among the mountains of California, after the manner of "gypsies," pitching their tents from point to point, according to their progress and inclinations. It is a thoroughly wide-awake book from beginning to end. Its descriptions of characters and scenes are graphic and racy, while the reflections and judgments induced, and particularly in relation to some of the questions which agitate the Pacific coast, evince shrewd and rare good sense. The book will be a charm to all persons of near or imperfect eyesight on account of its large type. It is full of spirited illustrations, and, though the covers may be a little gay for some tastes, is put in strong and durable binding.

Education for May and June contains the following list of articles, each one having value to the educator: "National Aid to Education," by Hon. F. W. Patterson, in which the need of universal intelligence among American voters is clearly set forth, and a strong plea made for national aid to those States not able or willing to establish schools in sufficient number, and of sufficiently high grade of excellence, to meet the demand of the ignorant masses of population. "Educational Principles of the Kindergarten," by Miss E. Shirriff, of London, is a comprehensive and clear discrimination between true and false use of the Froebel materials and plays, which may be of good service to parents who desire the genuine kindergarten method for their children. "The Collegiate Education of Girls," by Professor Maria Mitchell, is trenchant, strong, eminently practical in its statements and suggestions. "Graphic Science" by S. Edward Warren, "Common-sense in Classics" by Dr. E. R. Humphreys, and "Teaching English" by President A. B. Stark, are more technical, but useful articles even for those not committed to the methods advanced. George Hicks writes from Jamaica Islands an article on "The Public School System," indignantly refuting Richard Grant White's sweeping strictures upon our schools and their work. John Tetlow contributes a careful statement and comparison of the conditions of "The Eastern Colleges for Women." An historic sketch of the "Boston Latin School," and a biographical one of Rev. James Maning, enliven the number. Dr. F. L. Pickard, President of the University of Iowa, discusses the "Relation of Public Schools to Morality and Religion." He places a high value on the silent influence of the high-minded teacher, would have the teacher exercise supervision over the child's reading and choice of associates, and on the vexed question of the Bible in public schools claims that the teacher should be free to use the book "as a potent means of increasing moral influences." He thinks "requirement of its use hardly in consonance with its spirit, and prohibition of it in the highest degree illiberal and sectarian." Probably, almost all radicals in religion, although not like himself "firm believers in the authority of the sacred Scriptures," will agree with President Pickard in objecting to prohibition of Bible-reading in our public schools, *provided* such reading is in the line of general literary or moral instruction, and not separated from all other school exercises and made a *devotional* service.

The editorial pages are varied and excellent for the most part. We should, however, demur at the suggestion that the "Educational Problems involved in Socialism" were metaphysical and abstract. They seem to us very practical, and the clew to their solution is to be found in the historical development of the idea of liberty.

PERSONAL ITEMS.

MRS. HUGHES, the venerable mother of Thomas Hughes, has been so pleased with all she has heard of her son's Tennessee colony that she has determined to come and visit it. She will arrive in this country in May, and be conveyed from Philadelphia to Rugby with her furniture, pictures, and books in a special train running in easy stages. Mrs. Hughes is over eighty-three years old.

IN the parlor of Mrs. Sargent, where the Boston Radical Club have so long met, the front windows are curtained with tapestry which passed through the French Revolution of 1789, the brass chimney-set used to belong to a Roman palace, the furniture is covered with an antique embroidery of Æsop's fables, there is a large gilt-framed throne-chair from the palace of Louis Philippe, a bust of Wendell Phillips, a harp, and the walls are covered with engravings from the paintings of Lebrun.—*Woman's Journal.*

GEORGE H. BOKER tells this story about Edgar A. Poe: "One day, I was sitting at a bookseller's, who also published a serial, when Poe came in. If shabby, he was generally genteel, and had the inherent look of a man of the world, out of place and ostracised, yet with a compensating pride in his sense of finer intellect. After some little while, he said to the publisher, 'Lend me ten dollars.' 'I can't do it' (he was already in debt to his friend a hundred or two). 'Lend me five then,' said Poe. 'I can't do it, Poe. I have made up my mind not to lend any more.' 'Well,' said Poe, 'will you give me ten dollars for a poem?' 'Yes, I will be glad to do that.' Poe sat down, and, almost without hesitation, wrote a sonnet, exquisite in its wording, tender in its feeling. He handed it over to the publisher, who paid the money."

PROF. G. STANLEY HALL, of Cambridge, spoke as follows at the Norfolk County School Teachers' Convention last week, in regard to kindergarten and primary methods of education: He dwelt at length upon the necessity of using such methods of imparting instructions as could be readily understood by the youngest pupil. The sense of touch should be educated before the others, and then the senses of sight and hearing. He said that the child should be considered as a young plant, and should be kept out of doors as much as possible, be allowed to play in the dirt and be as happy as possible. He enlarged upon the objective methods of teaching, advocating the use of picture-blocks, etc. The American system of kindergarten schools was strongly criticised, and a comparison made between our method and the German method.

POETRY.

For the *Free Religious Index.*

AGNOSTICISM.

We hope, aspire, and dream, but only know
The current life we now are living here,
So sweet to most they ask no higher sphere.
Art, science, freedom, peace, can make to glow,
Like fabled heaven, this world, which long ago
Was deemed a place of harsh probation drear;
Only a vestibule where, pale with fear,
Men should salvation seek by penance grim.
Foully this glorious world the saints belied:
'Tis one of the innumerous orbs that swim
Through cosmic space on gravitation's tide;
With beauty as a garment clothed, it spins
About the sun, buoyant, in orbit wide,
Nor rays one beam the less because of human sins.

B. W. B.

Digitized by Google

The Free Religious Index.

BOSTON, MAY 26, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*
DAVID H. CLARK, . . *Assistant Editor and Business Agent.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to the Business Agent, 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION.

The Fourteenth Annual Meeting of the Free Religious Association is to be held in Boston as follows:—

Business session, for election of officers, hearing of reports, etc., Thursday, May 26, at 7.45 P.M., in the Parker Memorial Hall, corner of Berkeley and Appleton Streets. The methods of the Association looking to a more effective organization, as developed the past year and as may be further proposed, it is hoped may induce an interesting and profitable discussion at this opening session.

Convention, Friday, May 27, in the same Hall, with sessions at 10.30 A.M. and 3 P.M. The question for the morning session is to be, "The Dangers to Morality from the Downfall of the Old Theology; or, The Probabilities of a Moral Interregnum," to be introduced by Prof. Felix Adler. Mr. Adler entitles his address, "The Teachers of Ethics as the Successors of the Clergy." Other speakers will be Mr. M. J. Savage, Mrs. Elizabeth Cady Stanton, and Mr. George Chainey. The afternoon topic will be, "Will Free Religion Organize?" to be opened with an essay by Frederick A. Hinckley. Speeches by Mrs. Anna Garlin Spencer, Mr. Giles B. Stebbins, Mrs. Anna L. Diggs and Charles Ellis.

On Friday evening there is to be a social festival, using both the upper and lower halls of the Parker Memorial Building. A programme of special interest is to be presented, with the usual opportunity for refreshments, conversation, and, not least, pecuniary subscriptions for the work of the Association. WM. J. POTTER, *Sec'y.*

PROFESSOR PARK, of Andover, who, it has been supposed, could tell something about the "unpublished manuscript" of Dr. Jonathan Edwards, if he chose to, has broken silence. He says he "never heard of it till June, 1880," and that he does not believe there is any such manuscript as has been described in existence, and that "there is indubitable proof that no such manuscript was ever written by Edwards."

THE NEW NEW-TESTAMENT.

True to promise, the revised version of the New Testament appeared on the 20th instant simultaneously in this country and in England, and is already largely in the hands of the people. A cable despatch from London on the 21st stated that two million copies had already been sold there. Over half a million of copies had been sent to a few book-selling firms as trusted agents in this country before the appointed day, and the sales exhausted the whole supply in a day or two. These editions—for there are several varieties of form and type—have all been printed under the most careful supervision at Oxford and Cambridge, in England, on the University presses. The market will soon be flooded with other editions, for there is no copyright; but these are the only ones that the revising committee guarantee as correct, and efforts will be made to supply the demand with these authorized editions as far as possible. Quite curiously, the Bible Publication Societies cannot publish the new version until they amend their constitutions, which bind them to print only the King James translation.

Rationalistic thinkers who regard the Christian Bible as they do the books of other religions—that is, as a book of human origin and to be judged like other books by human reason—cannot, of course, manifest such eager interest in this new version of the New Testament as do those Christian believers who look upon the Bible as a special message from God. People of radical religious views are not accustomed to go to the Bible to find authority for their beliefs, nor to look into its pages for any infallible standard of moral practice. Therefore, whether a text in it shall read this way or that is to them of comparatively little moment, except as, in the case of other classics like Shakspere or Plato, they may always prefer the most accurate reading.

But to Evangelical believers, who hold that the New Testament is a gospel supernaturally revealed from heaven, and that it is, moreover, a revelation necessary for human salvation, it would seem that it should be of the utmost importance to have the revelation in the most correct form. To them, it is a matter of the most serious import how a text shall read; and even a slight change in the rendering of a sentence derives vast moment from the fact of its being believed to be a change in a communication sent from the Supreme Ruler of the universe. And yet not all Christian believers are inclined to accept kindly the amended version. One of the Boston daily papers of orthodox proclivities says editorially: "The old New Testament is good enough for us, and we do not believe there are living men capable of improving upon it. The worst of the Bible's enemies are men who think they can make it better, and who tinker it accordingly." Considering the resources of Biblical study that have been accumulating since the King James version was made, this spleeny dictum is certainly not very complimentary to the Biblical scholarship of our time. But such criticism is absurd. There is no intelligent doubt, whatever demerits on other points the revised version may have, that it is a much more correct transcript of the original message than any previous version has given. Yet the new version is doomed to meet a good deal of this unreasoning and superstitious opposition. Even the London *Athenæum* a few months ago, when it was first reported that there would be changes in the "Lord's Prayer" from that form familiar to all English-speaking people for three centuries, said: "A greater calamity than such a change as rumor declares to be imminent, it would be difficult at the present moment to imagine." That is, though the Bible is the Word of God, it would be a greater calamity to the people now to have the Word exact than to go on repeating something which they have been taught from childhood to believe to be his Word, but is not! To such mere fetichism has Bible worship become. After all, it is not God's thought, even according to their own theory of its revelation, that these Bible devotees want, but certain forms of words and letters and sounds that they have learned to associate with his name. What a pitiful mockery of genuine religious reverence is this! But the majority of the orthodox world, we believe, will not stand toward the amended New Testament in this mood. We incline to think the new version will find its way, in spite of such resistance, into popular circulation.

And we think one of the certain effects of this acceptance of the revised version will be the increase of more rational views about the Bible. A book that can be amended cannot be infallible. Yet thousands of readers of the King James version have read it in the firm belief that they were reading an infallible book. They will now begin to see that that belief, at least, was a mistake. But, since no claim is made that the new revising committee have been inspired, and their process of working with the instrumentalities of human scholarship is even frankly described, have these readers an infallible book now? Have all mistakes been corrected? And these "manuscripts" that are talked about,—on what authority do they rest? And so, the question of infallibility having once been started among readers who never raised it before, it may not rest until it reach the question of original authorship, and the popular theories of the Bible be reconstructed on a more rational basis. From this point of view, therefore, the revised New Testament has a special interest for Liberals. That the revision, on points where any doctrinal change is involved, favors liberal Christian rather than orthodox interpretation is also apparent. But this is a matter of much less moment than setting the Bible-reader's wits to work on the question whether the Bible he is reading is an infallible book. Let that question once fairly get started among the plain-thinking people of Christendom in the nineteenth century, and the twentieth century will answer it by placing the Bible on the library shelves alongside of other historical religious books, classified as one of the human literatures of the world's religions.

ROSCOE CONKLING.

It often happens that a single act of a person's life reveals as effectually his ruling motives as a volume of biography. We need not look far for illustrations of this at present. Ex-Senator Conkling's recent sensational antic will answer for one; and the very damaging and foolish letter of Gen. Grant that since has followed, for another.

Of Mr. Conkling, the people of the country, irrespective of party, have long entertained pretty uniform and well-settled opinions, which the disclosure just made of his mental and moral characteristics will only serve to emphasize and render more pronounced. For upward of a score of years, he has been one of the most conspicuous public men of the country. His career has been a singularly prosperous one. Born in 1828, he has but barely turned his fiftieth year, and may hence be regarded as in the very prime of his powers. The greater portion of his life has been passed in official positions. Beginning, in comparative youth, as Mayor of Utica, then as District Attorney, later as Member of Congress, and for the last fourteen years a United States Senator, and party leader of foremost ability and influence, he has mounted in succession from

Digitized by Google

one gradation to another of political eminence in the country, until it has seemed almost possible at times he yet might reach its very highest. The contemplation of a career of such successes possesses a peculiar fascination, and naturally carries with it the assurance that it must necessarily be associated with as commanding merit and virtue. But much depends upon the conditions and means through which men mount to power,—whether they are those employed and devised for general and public ends or to promote private interest and personal aggrandizement. With all allowance for the charm and captivation of splendid successes, there is a wonderful contrast in the moral worth and claims upon our admiration of such lives as Beaconsfield and Gladstone, between the Napoleons First and Third on the one hand and Washington and Lincoln on the other.

There have been all along Roscoe Conkling's course of advancing distinction very impressive signs of his lack of the first essentials of greatness. It has been more and more apparent that he was deficient in those moral elements of character which alone afford a sure guarantee for the worthy use of place and power or render their possessor truly admirable. There has hence been a decline of confidence and trust in him, in the ratio of his growing prominence and influence, which has tended to make the higher prizes that he might else have attained more and more hopeless and elusive. There is no one that questions Roscoe Conkling's brilliant intellectual gifts or skill as a political tactician and party leader. But these are comparatively cheap. There is much more than these needed for genuine and efficient statesmanship, and genuine and efficient statesmanship is now and always what the country most needs in its public men. There are plenty of people of brilliant intellectual gifts. But, unfortunately, brilliant intellectual gifts are frequently associated with absence of heart and conscience. It is always much easier to find a brilliant person than one of high integrity, sound wisdom, and discretion.

Of party chieftainship and political tactics, too, the country has had, and is likely to have for some time to come, quite enough. It has certainly had ample of the quality which Mr. Conkling is disposed to furnish. It is high time for him to step down and out, if he have nothing better to contribute to the councils of the nation; and that this is all that may be hoped or expected from him, even should he resume the place he has so precipitately vacated, is attested by his antecedents. There is no one who more directly represents what is known as the machine in politics or is more responsible for the evils and abuses which it engenders.

The great object of Mr. Conkling's worship is success. The end toward which he aspires and concentrates all his energies is power,—power for Roscoe Conkling and power for the party to which he belongs. Party is first and country afterward. A true Macchiavelian disciple, he believes in the freest use of all the artifices of craft, duplicity, and tergiversation that can promote his aims.

The patronage of the politician, in common with the view of his class, is of more consideration than the interest of the public service,—pliant and obedient tools in his manipulations, more than manhood, honor, and integrity wrought into the politician system, and exalting the dignity, stability, and character of the nation. It is thus, granting all that is to be put to his credit for his identification with the great party which may relatively be designated the party of freedom, not too much to say that the influence of Roscoe Conkling upon American politics has constantly tended to lower the tone rather than to ennoble and exalt it. The political ideas and principles which he represents belong to an order of such as are happily passing away, and are unworthy of the nobler ideals and better apprehensions of political duties and of the administration of government which are in process of evolution among us. The Empire State can do no more sensible thing, more honorable to itself and the country in the present contingency, than to consign the two Dromios who have come home to it for temporary retirement to a permanent one, and return to their seats those who shall at least possess better tempers and manners, and more fitly represent what statesmanship should be here in America in this nineteenth century.

It has been said by Goldwin Smith, if we would suppress demagogism in this country, we must suppress the demagogue. Would not this do for a beginning in this direction? It would also present us an example of what the great poet describes as "that vaulting ambition which o'erleaps itself, and falls on t'other side." D. H. C.

ANSWERS TO CERTAIN QUESTIONS

Addressed to Mr. John White Chadwick by Mr. Carl H. Horsch.

1. Are we, against our reason, tendency, faith, and will, "still Christians"?

Answer: Objectively, Yes, if we have been factors in the sum of Christian civilization. A position of traditional antagonism to Christianity, such as the Jews have occupied, might constitute a valid exception. Subjectively, the man whose "reason, tendency, and faith, and will" are anti-Christian is not a Christian, if he defines Christianity correctly to himself, as probably he does not. For example, to make Romanism typical Christianity is much the same as making *Cupid's Yokes* identical with Mr. Abbot's gospel of purity.

2. Was Jesus still a Jew, because he was born of Jewish parents and had some of the humanitarian tendencies of his ancestry, *after* he followed his own reason, tendency, faith, and will, and opposed the Jewish creed?

Answer: Jesus never conceived himself to be anything but a Jew religiously, and was not. It was the intense nationality of Judaism that prevented its opening out into a universal faith; and it was this that made a new religion with a new name essential.

3. Are the tendencies of Moses, Confucius, Buddha, Jesus, or Mohammed superior to those of all good and well-developed men, and do either one of those persons count more than one in the scale of humanity.

Answer: This question is in two parts. Answer to the first part: The parts cannot be greater than the whole. "Moses, Confucius, etc.," are included in "all good men." "Do either one of these count more than one in the scale of humanity?" Answer, Does Shakspeare count for more than Tupper? Does he not count for more than forty million Tuppers? But this does not mean that anything is true or beautiful because Shakspeare said it. No more is anything true or beautiful because Jesus said it. Perhaps I do not understand what Mr. Horsch means by "counting one." If a bruiser of the "Bloody Sixth" had been in Lincoln's place, would the course of events have been precisely what it was from 1861 to 1865? In faculty and influence, All men are created *unequal.*

4. Are the claims of superiority for any one of the historical forms of religion or sects and for their tendencies in keeping with republican principles and favorable to the maintenance and propagation of liberty?

Answer: Such "claims" are not necessary to the preference of a traditional name. But does Mr. Horsch believe that all historical forms of religion are exactly equal? If not, he must allow superiority to one or another. If "republican principles" cannot bear to have the truth allowed, so much the worse for "republican principles."

5. Is it not vanity, selfishness, speculation, and a false claim, rather than modesty, charity, fairness, and truth, when we stamp modesty, love, charity, patience, civilization, and good tendencies generally, with the name Christian?

Answer: Not unless we are unwilling to have these virtues stamped with the names Buddhist, Mohammedan, etc. I do not know whose ox is gored by this particular bull of Mr. Horsch's. I am sure that mine is not.

JOHN WHITE CHADWICK.

BROOKLYN, May 16, 1881.

EUROPEAN EVOLUTION.

Oh, the lazy luxury and restful ease of this European life! Surely, if the United States must be admitted to be the best place in the world for bread-winners, Europe remains as ever the terrestrial paradise of artists, scholars, philosophers, and the "well-to-do" classes. To "make money" in the New World and spend it in the Old may not be a patriotic ambition, but it is certainly fast becoming the habit of our wealthiest Americans. One is astonished at the constantly lengthening list of annual visitors or permanent residents of all the more attractive cities upon the Continent, who "hail" from the United States. They have actually driven the ubiquitous English in despair from some of their former favorite haunts, such as Geneva, for example. The familiar nasal twang is encountered in the most out-of-the-way corners, and at the most unexpected times and seasons. "Daisy Miller" has grown so familiar to European eyes as to be accepted now without a shrug of the shoulders; and the Bennetts and Lorillards, the Vanderbilts and Astors, are as well known on this side the Atlantic as in the United States. In fact, far more Americans make it a point to see Europe than to favor the Pacific Coast with a visit, and few indeed are those who having the choice between California and Italy do not choose the latter.

Nor is this selection altogether to be deprecated, although it has latterly become the habit to speak of transatlantic sojourners as "unpatriotic." Educated Americans enjoy a peculiarly enviable position abroad, where the absence of any fixed rank or "caste" among them enables each one to be accepted on his or her own individual merits in the very highest grades of society. And, to realize what a boon this is, one must have experienced it. Culture in Europe usually takes precedence of wealth, and mere money is voted vulgar in the best society. The domestic and social life of the masses of the people in either Great Britain, France, Germany, or Italy, realizes far more of innocent, healthful enjoyment than is generally found in the United States, where the concentration of all our energies is devoted almost exclusively to "making a fortune," while in Europe the vast majority would aim merely at maintaining the position they were born into. It is little wonder that most scholarly Americans, who have lived long enough across the water, enter into and enjoy the easy, comfortable habit of Europeans,—of making their lives pay as they go along, instead of waiting for a doubtful dividend at a remoter period. American family life is unmistakably dull, monotonous, and wearisome. Especially is this true in the country. The individual members of a New England farmer's family, for instance, seldom seem to feel under any obligation to interest or amuse the others, unless there are neighbors or visitors present. A sadder life and a more dismal prospect than lies before the wives of most of our isolated Western "prairie" farmers it is very difficult to imagine. But the Eu-

Digitized by Google

ropeans of every class cultivate a different form of existence, multiplying holidays and occasions of general festivity, and thus diversifying their otherwise tedious lives. Americans also work harder when they do work than Europeans, and frequently thus wear out their lives ere middle age. Merchants, journalists, lawyers, clergymen, and physicians frequently prolong their hours of labor far into the night; and, while the "unskilled" laborers of the United States are growling at the idea of ten hours' work for double the wages paid in Europe, the "professional" classes, so called, average sometimes nearer sixteen hours than ten.

The Catholic religion is, no doubt, doomed to ultimately fade out in the light of nineteenth century civilization, but it promises, at least, to outlive the lukewarm Protestantism of the period; and it is certainly far better adapted to the manners and habits of the European people, and appeals far more strongly to the imagination and devotional natures of the lower classes than the colder, more formal creeds, which restrict the use of churches to the seventh day, and deny to the hard-working peasants the opportunity of indulging their moods at pleasure. As Catholicism relaxes its grasp upon the minds of the rising generation, Protestantism makes no corresponding progress. On the contrary, it is the Rationalists, Positivists, Secularists, and Materialists who are the gainers. In the advance from Rome to Reason, it is not essential to linger long in the twilight of "Evangelical" Christianity. Strauss and Büchner, Renan and Victor Hugo, John Stuart Mill, George Eliot, and Herbert Spencer now point the way to the thronging masses of the Old World; and, for weal or woe, the walls of "revealed religion" are now so far demolished, and exhibiting so many gaps, as to offer no practical impediment. Even the English clergy are infected to such an extent as would scarcely be believed.

We are evidently entering upon the innermost circles of the maelstrom of Freethought, and the closing years of the present century are big with fate. Nihilism, Socialism, and Communism are no longer discussed as mere possibilities of the future: it is coming to be seen more and more clearly that, whatever is to be their outcome, they are destined to have their day! The Prince of Wales says he never expects to reign in England, and adds that he does not much care to. This, at least, is the accepted *on dit* at the clubs. France is trembling between reaction and the re-establishment of the Commune, and Gambetta is trying to gain a breathing space by distracting the attention of the French people toward a grand scheme of African colonization. German Republicans only await the daily expected death of the Emperor William, Von Moltke, and Bismarck, who must soon follow Disraeli "over to the great majority." The Russian Empire is really in its death agony. For every Nihilist hung or shot there spring up a hundred eager to avenge his fate. The Spanish and Italian kings are trembling in their shoes, and ready to abdicate whenever a majority of their far from loyal subjects can decide with what form of government they will replace them. Everywhere there is visible expectancy, profound discontent with the established order of things, and utter scepticism as to its much longer continuance.

But this applies only to the powers delegated by the masses to their rulers, or claimed by the latter. The results of the ingrained habits of centuries are not so easily eradicated: the characters and customs, the tastes and aspirations of mankind remain very much the same. Law and order will somehow be maintained. The family will remain the unit of all civilized societies. Competition of individuals, however disastrous in particular cases, will be recognized as indispensable to the perpetual progress and improvement of the human race. The economical and business-like administration of the several governments will someway be achieved. Instead of a larger liberty resulting to the isolated personality, a more stringent supervision will perhaps be required in the interest of the many. Governments will multiply their powers by common and general consent. A man's house can remain his castle only on condition that it exists for the benefit of society at large. Sanitary legislation will be more searching, thorough, and general in its application. "Protective Tariffs" will be ventilated, to the stultification of their selfish and narrow-minded advocates. The rudimentary principles of finance will not be disputed with impunity, and advocates of fixed values to be imparted to bits of paper by legislative enactments will no longer gain the public attention. A comprehensive training for the duties of citizenship, and a practical education for children, are among the nearer reforms of the future; and Europe is quite as likely as America to show the way. Altogether, if we live in a turbulent period of the world's history, it cannot be denied that it is of the most absorbing interest, however unsettled and disappointing it may appear to the over-sanguine; and the future destiny of the human race, its continued advance, or the culmination of the present civilization, are problems to be mainly worked out here in the mother-land.

ALBERT WARREN KELSEY.

MENTON, ALPES-MARITIMES, FRANCE,
April, 1881.

A FORTNIGHT ago, we alluded to Professor W. C. Russel's forced retirement from his positions as Professor and acting President in Cornell University. Another reason than those then given as current for this action on the part of the Executive Committee is now stated. In the Philadelphia *Presbyterian*, we find this: "It is said that Professor Russel of Cornell University has been asked to resign by the Trustees, because he had no confidence in Mr. Beecher, and was therefore reluctant to ask him to preach in the college chapel. Mr. Henry W. Sage, a Trustee of the University, and a large giver to its funds, is a devoted friend of Mr. Beecher, and insisted at various times that he should be asked to preach. Professor Russel gave at least passive resistance to Mr. Sage's requirement, and the two gentlemen have been at odds. The contest has been an unequal one, and the weaker party has gone to the wall." We do not know whether this is authentic or not, and should be glad to hear from some of our friends at Cornell "the true inwardness" of this affair.

FROM OUR REGULAR CORRESPONDENT.

MILWAUKEE, May 9, 1881.

A paper read before the Fortnightly Club of this city by Mr. John P. McGregor deserves mention in the *Index* as a fearless expression of opinions maintained in its columns. This paper was entitled "General Principles," and the subject was considered briefly under three groups: 1. Those that apply to material things, the so-called laws of nature; 2. Those that apply to social relations, including human governments; 3. Those that apply to morals and religion.

"It may be true that no sharp, well-defined line can be drawn which shall absolutely divide one of these groups from the others, when we come to consider them as affecting human actions," says the author of the paper "but the distinction is sufficient for the end I have in view, which is to illustrate the great value of the acquirement and of the application of sound general principles in all three of these departments, to point out some of our shortcomings and failures in that regard, and to suggest remedies for these defects."

The contrast was then drawn between the advance in knowledge of religious principles and those which are embodied in material things. The earlier men seem to have looked upon the ordinary, every-day operations of nature without interest or curiosity, while extraordinary events, like tempests, eclipses, pestilences, etc., were attributed to the direct action of deities or demons. Nor can we take too much credit to ourselves as compared with our ancestors, when we consider how few comparatively in times of general education take an intelligent interest in and have an accurate understanding of the operations going on around us under natural laws which directly affect our country, our health, and our life itself. Many ladies educated and intelligent find the principles of domestic science an impenetrable mystery and the chemistry of culinary operations something past finding out, and many men are engaged in occupations depending upon the application of the principles of natural philosophy or other physical science, who have the most imperfect and inadequate knowledge of those very principles upon which success would seem to depend. We have got along and succeeded after a fashion, because a certain empirical knowledge has been acquired, and we have learned to do things by "rule of thumb."

Several instances of gross ignorance were related at some length to show the absurd notions upon which business could be carried on and the disasters which might and do result from the ignorance of general principles; and the importance of giving to children elementary knowledge of natural philosophy was emphasized, which once acquired would stimulate the pursuit of natural science and leave them unsatisfied until they thoroughly understood the why and wherefore of operations going on around them or in which they take a part; and they would work in unison with the principles of nature, and never attempt to carry on their operations at cross-purposes with her. The impossibility of regulating social and political affairs on wrong or unsound principles was fully considered, illustrated with several instances drawn from the writer's large acquaintance with the practical affairs of life and society, including the topics of universal suffrage, unequal taxation, usury laws, capital and labor, etc.

Coming to the survey of the moral and religious field, the most striking feature noticed was that while right principles were set forth at a comparatively early period and by alleged divine authority, to which men were required to conform their conduct, and while it had always been generally admitted that it was essential to the welfare of individuals that they should conform their conduct to these principles, and in all ages armies of prophets, priests, and preachers had been engaged in urging men to walk in the way commanded under threats of eternal punishment for disobedience and promise of everlasting bliss as reward for obedience, yet so far but a very moderate portion of mankind could be brought to square that conduct with these moral and religious maxims and commandments, and they only in a partial and imperfect way. It was no wonder that under such circumstances the theologians should have been driven to the doctrine of innate and total depravity to account for the perversity of man, or should have attributed it to the machinations of the devil, the enemy of God and righteousness. There must evidently be a defect somewhere. If this defect be attributed to a slow development, it will give us reason to hope that in the progress and higher development of the race a stage may be reached when the lower elements of human nature will be subdued and brought under the control of the higher and better instincts and faculties of the soul.

The sacerdotal class was mentioned as having been in turn powerful for good and powerful for evil. The rapid advance of general knowledge and of accurate and scientific modes of thought had made great havoc with superstitions and dogmas, making necessary a readjustment of the grounds of faith and religious ideas. Disaster to morality and religion was predicted by the sticklers for the Orthodox traditions, but the writer did not share their anxiety. His belief grew stronger and stronger that mankind in its upward and onward development would come to a realizing sense of the binding force of general principles, and come to feel and know that it is just as absurd and ruinous to enter on a course of conduct in violation of the sound principles of morality and religion as would be the effort to conduct material operations in defiance of the laws of gravity and chemical affinity. He believe we should yet come to the enjoyment of a reasonable religion, resting upon human brotherhood and

Digitized by Google

the common welfare of the race, and finding proofs of its divine authority in its adaptation to the wants of man and to the requirements of an enlightened moral nature; a religion freed from sacerdotalism, bigotry, and superstition, and finally attaining to a faith serene, unclouded, effectual, perfect.

This brief outline of Mr. McGregor's paper scarcely does justice to its valuable points and literary symmetry, but it will serve to show its spirit; and it was noticeable that the sympathy of the club and the visitors in attendance was mainly with the views therein expressed.

During the discussion which usually follows the paper in this club, Rev. Henry Rose asked Mr. McGregor to define the terms "morals and religion," as he seemed to distinguish between them. The reply did not sharpen the distinction, as our Mr. Potter does; and anything less than a clear line causes confusion of ideas that results in a war of unmeaning words. Mr. Rose said, in the course of the discussion, that the history of the world was not old enough to formulate principles, with a sneering allusion to the scientists whose long, hard words mystified, but did not enlighten us. They talked of force, but it was vague, and of truth, but there was *nothing* which could be *proven* and called truth. Mr. Robert Spencer asked him if, as he called this force God, he "believed *him* to be truth." Assented to by Mr. Rose. "Can you *prove* there is a God?" "No." "Will you not grant to others the right, then, to call this power by other name than God?" "Certainly, I never deny this to any one."

The truth is, however, that Mr. Rose takes especial pains to announce through the newspaper press that he will speak upon the subjects of atheism and atheists, and does not, in the pulpit, apply courteous language to their belief nor to themselves. Mr. Spencer remarked, after the close of the meeting, to a gentleman who called Mr. Rose "a fair-minded preacher," that he was not; that he abused atheists from the pulpit, when there was no opportunity to reply to him; and he should take the opportunity of this club to say the same things. The tendency of intelligent thought in Milwaukee is toward the religious ideas embodied in the paper I have noticed; and it is very gratifying to me to take such notes of the progress of rationalism whenever and wherever I can find it. The platform of the Fortnightly Club is proven by such examples to be a free one, and such papers and discussions must bear rich fruits of progress.

A conversational club was organized during the past winter by Mrs. M. T. Dudley, and recently the conversations held in her parlors were led by Mr. C. D. B. Mills and Bronson Alcott. These two meetings of the club were largely attended, and reported through the press to have been of great interest.

Mr. Joshua Starke, President of the Milwaukee School Board, in his annual address made, among many thoughtful suggestions, the following: "One of the important duties of our successors will be the revision of the courses of study. However excellent the present courses and the results attained through them, there is room for improvement. The course of study in the high school should be made more definite and practical, and there is evident need of more attention in the district schools to the study and explanation of the common facts and phenomena of nature. No child who has been in the public schools to the age of twelve should be ignorant of the simple elementary laws of the physical world about him, and of the meaning and explanation of common natural phenomena. The instructions and discipline of our schools should recognize the rank of the child as the heir expectant to the high dignity of citizenship; and they should be directed to awaken and strengthen sentiments of manliness and independence, suited to fit man for a life of liberty and the possession and exercise of high political trust."

Progressive educational ideas are also good to "make a note on."

The legislature of Wisconsin, after all the important measures introduced during its late session and the active lobbying and generous support of many members, succeeded in passing only one or two bills which reflect any credit upon its members, although their introduction and vigorous support redound to the glory of our State. Woman suffrage, universal taxation, and secularization of schools supported by the State received serious consideration and were lost by small majorities.

That these questions were not disposed of according to the desires of the advanced members of that body, and men and women of Wisconsin, can be attributed to the very advanced ideas they embodied. The majority were simply unprepared to deal with these problems of sociology. That they have been ably introduced and actively supported shows the value we attach to them, and it is but a question of time when these problems shall be settled satisfactorily to the best social interests of the State.

The anti-treating bill which did pass became the source of much amusement, and the comments of the press throughout the country were tinged with a deserved ridicule. A test case was instituted in this city which resulted in proving the law unconstitutional; and the mistaken advocates of the so-called temperance cause can feel nothing but chagrin at the result of the passage of this bill. B.

LESSONS
ON
The Origin and Growth of Christianity.

XX.

THE LEGEND OF THE RESURRECTION.

"If there be no resurrection of the dead, then is Christ not risen."—I. COR. xv., 13.

1. The Betrayal and Crucifixion.

JESUS and his disciples went up to JERUSALEM at the time of the annual *Passover festival*, according to the custom of the *Jews*, to make their offerings at the TEMPLE, and eat together the *Paschal feast*. (*Mark x.*, 1, 32, 46; *xi.*, 1, 11; *xiv.*, 12–26; compare *Matt. xx.*, 17, 18; *xxi.*, 1, 12; *xxvi.*, 17–30; *Luke xviii.*, 31, 35; *xix.*, 1, 28, 41; *xxii.*, 1–30.) At JERUSALEM, he is said to have foretold the *destruction* of the TEMPLE (*Mark xiii.*, 1, 2; *Matt. xxiv.*, 1, 2; *Luke xxi.*, 5, 6), and to have been *tempted to controversies* with leaders of the *Jewish sects*. (*Mark xi.*, 27–33; *xii.*, 13–40; *Matt. xxii.*, 41–46; *xxiii.*; *Luke xx.*) The *Chief Priests* and *Scribes*, fearing his influence, conspired to put him to death. (*Mark xiv.*, 1; *Matt. xxvi.*, 3, 4; *Luke xxii.*, 2.) He was accused of *blasphemy*, condemned by the SANHEDRIN (*Mark xiv.*, 53–65; *Matt. xxvi.*, 57–68; *Luke xxii.*, 66–71), and delivered up for *execution* by PILATE, the ROMAN *procurator*. (*Mark xv.*, 1–15; *Matt. xxvii.*, 1–26; *Luke xxiii.*, 1–25.) The tradition declares that he was *crucified*, according to the ROMAN custom, together with two thieves. His body is said to have been given to one JOSEPH *of Arimathea*, who caused it to be placed in his own sepulchre. (*Mark xv.*, 16–47; *Matt. xxvii.*, 27–61; *Luke xxiii.*, 26–56.)

NOTE.—According to the *Jewish* LAW, *blasphemers* were to be *stoned to death*. (*Lev. xxiv.*, 16.) The power of executing the *death penalty* had, however, been taken from the *Jews* by the ROMAN *government*, and JESUS was therefore executed according to the custom of the ROMANS.

Some writers suppose that in his reply to the question of his accusers, "*Art thou the Christ?*" JESUS made use of the HEBREW name of GOD, "I AM" (*Mark xiv.*, 62; compare *Ex. iii.*, 14), to speak which was accounted *blasphemous*.

2. Paul's Doctrine of the Resurrection.

The *earliest recorded allusions* to the *resurrection* of JESUS are found in the writings of PAUL. (*I. Cor. xv.*; *Romans i.*, 4; *vi.*, 4–10; *viii.*, 11; *xiv.*, 9, etc.) PAUL, however, *denied* the doctrine of the *resurrection of the physical body*, saying, "*Flesh and blood cannot inherit the kingdom of God.*" (*I. Cor. xv.*, 50.) His idea appears to have been, not that JESUS was *restored bodily to life*, but that he was raised "*from the dead*"; that he was *released from* SHEOL, the resting-place of departed souls, and had ascended *in spiritual form* to PARADISE, the dwelling-place of GOD and the *angels*, whence he would *soon come* to judge the world and inaugurate the HEAVENLY KINGDOM. (*I. Cor. xv.*, 35–54.)

He considers the testimony of his own *alleged vision* of JESUS (*I. Cor. ix.*, 1; *xv.*, 8; *Gal. i.*, 12, ff.) as of *equal authority* and *similar character* to that of the *apostles* and *brethren* who are said to have seen him *soon after his death*. (*I. Cor. xv.*, 5–8.) PAUL, however, appears to have been subject to *remarkable "visions"* and peculiar *subjective experiences*, in which he admits that he could not tell whether he was "*in the body or out of the body.*" (*II. Cor. xii.*, 1–5.) His vision of JESUS was evidently of this *subjective* character. The different accounts of it *do not agree* one with another. (*Acts ix.*, 3, ff.; *xxii.*, 6, ff.; *xxvi.*, 12, ff.) They also *contradict* the GOSPEL narratives, according to which JESUS had ascended to heaven *long before* this vision of PAUL. His testimony is evidently *wholly inadequate* to prove the *alleged fact* of the *resurrection*.

3. The Gospel Narratives of the Resurrection.

The TRIPLE TRADITION says nothing of any miraculous *appearance* of JESUS after death, or of his *ascension* to heaven; the last twelve verses of MARK being *a late* and *spurious addition*, not found in the older MANUSCRIPTS of the NEW TESTAMENT. The stories of the resurrection in *Matthew*, *Luke*, and *John*, unlike the statements of PAUL, represent the appearance of JESUS *in physical form*, with a body of *blood*, *flesh*, and *bones*, exhibiting the *wounds* received in the crucifixion. (*Matt. xxviii.*; *Luke xxiv.*; *John xx.*, *xxi.*) He is represented as *eating* and *drinking* with his disciples, and assuring them that he was *not a spirit*. (*Luke xxiv.*, 36–43; *John xx.*, 22–29.) These GOSPEL stories are manifestly *legends* which grew up subsequent to the death of JESUS. As statements of *fact*, they rest upon *no evidence* worthy of credence.

NOTE A.—Trace the *growth* of the *legend* through the GOSPEL narratives. In *Mark*, the *earliest* GOSPEL, there is *no account* of the *reappearance* and *ascension*. (*Mark xvi.*, 1–8.) In *Matthew*, the record of his reappearance is *exceedingly brief*, and there is *no mention* of his *ascension*. (*Matt. xxviii.*, 9, 10, 16–20.) In *Luke*, the account is *expanded* into a *lengthy* and *circumstantial story*, concluding with his *ascension to heaven* (*Luke xxiv.*); while the *Fourth* and *latest* GOSPEL *amplifies still further*, and concludes with the remarkable assertion that "*there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written.*"

NOTE B.—The SYNOPTICAL *writers* agree only as to the alleged fact that the *body* of JESUS was *not found in the sepulchre* on the third day after the crucifixion. Some critics have supposed that it had been *surreptitiously abstracted* by some of the disciples. RENAN even throws some doubt upon the fact of his *actual death* on the cross. (*Life of Jesus*, chapter XXVI.) The *truth* or *falsity* of the report that the body was missing is now impossible to be determined. There is manifestly *no trustworthy evidence* here of any *miraculous* or *supernatural* occurrence.

4. The Christian Doctrine of the Resurrection.

The belief in the *continued life* and "*second coming*" of JESUS appears to have been *universal* among the *early* CHRISTIANS. PAUL bases his hope of *immortality* and "*salvation*" wholly upon the fact of the *resurrection*. This faith has become a *dogma* of the CHRISTIAN *Church*. The creeds, however, substituted the *less rational* doctrine of the *resurrection of the body* for the *more spiritual* conception of PAUL.

Disappointed in their expectation of the *speedy return* of JESUS, his followers nevertheless clung, and still cling, to the belief that he has risen "*from the dead*," and *ascended* into HEAVEN. The *true significance* of this fact lies in the evidence which it offers of the *profound impression* which the *moral greatness* and *noble personality* of JESUS, and the *lofty unselfishness* of his doctrine, have left upon the world. It *could not be believed* that death could *extinguish* such a personality. Discarding, as we must, the *miraculous* and *legendary* element in the GOSPEL narratives, RATIONALISTS may, nevertheless, regard JESUS *of Nazareth*, the MAN, as one of the world's *true saviors* and *noblest benefactors*.

NOTE.—EASTER: The CHRISTIAN *festival* of the *Resurrection* is *identical in time* with the SPRING-FESTIVAL of the older systems of *Nature-worship*, which the *Jews*, also, have preserved in their *Passover feast*. "EASTER" derives its name from that of the goddess ISHTAR, or ASTARTE (*Teut.* OSTERA, OESTRE), the deity who presided over this period of rejoicing for the *resurrection of vegetation*, and the con-

Digitized by Google

quest of the *beneficent* SUN over the death-like reign of *Winter*.

General Questions.

1. Why did JESUS and the disciples journey to JERUSALEM? 2. How were they *received* there? 3. Tell the story of his *arrest, trial,* and *crucifixion*. 4. What was the *Jewish penalty* for *blasphemy?* 5. Wherein was JESUS alleged to have offended? 6. What was PAUL'S doctrine of the *resurrection?* 7. Did he believe in the revival of the *physical body?* 8. How must we regard his testimony to the *resurrection of* JESUS? 9. How do the GOSPEL stories report the *resurrection?* 10. What evidence do they present of the *gradual growth* of this legend? 11. What *weight* ought we to give to their testimony? 12. How has the CHRISTIAN *world* regarded the *resurrection?* 13. What is the *true significance* of the survival of this belief? 14. What is the *origin* and *meaning* of "EASTER"?

To the Teacher.

This LESSON concludes the present series, which covers the period of the GOSPEL *narratives*, and the general topic of the *Life and Teachings of* JESUS. It is hoped that classes may be interested thereby to continue the study of the history of the ORIGIN AND GROWTH OF CHRISTIANITY; tracing its *development* under the influence of PAUL and the early CHRISTIAN *Fathers:* the *growth* of *ecclesiastical institutions;* the history of the CATHOLIC CHURCH, the REFORMATION, and the different steps in the direction of *rational interpretation* and COMPLETE MENTAL FREEDOM since the birth of PROTESTANTISM. Such a course of study would prove of the greatest interest and value to all who would think *wisely* and *deeply* as well as *freely* upon these important topics.

Concerning this lesson, read the *Bible for Learners*, Vol. III., Book I., chapters XXXVI., XXXVII.; Book II., chapter I.; the lecture on "The Death and Resurrection," in SAVAGE'S *Talks about Jesus:* the last chapters of RENAN'S *Life of Jesus;* and chapter III. in SCHLESINGER'S *Historical Jesus of Nazareth*. *Rev.* JOHN WHITE CHADWICK'S forthcoming volume on *The Man Jesus* will contain an interesting and valuable presentation of the subject treated in these *Lessons*, from the stand-point of *sympathetic* RATIONALISM.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

FOREIGN.

THE parliamentary paper lately issued, containing statistics as to the number of evictions in Ireland during the past two-and-thirty years, is a timely contribution to the discussion of the Land Bill. In 1860 there were 2,987 persons turned out of house and home for non-payment of rent. In 1880, the number was 10,457, notwithstanding the "terrorism" of the Land League, which was supposed to overawe the tyrannical desires of the landlords. How many will there be this year, if the Land Bill is not passed?

THE society founded for the purpose of securing in all the countries of Europe a public feeling in favor of international arbitration seems to be making some progress. It seeks to secure peace by creating an international tribunal. Branches of it have already been established in Germany, Switzerland, France, Spain, and Italy. Of the German branch, Herr Lasker has become the president. Victor Hugo is likely to become the president for France, and Signor Castelar the president for Spain. It is very probable that a series of meetings will be held in the large towns, to arouse English feeling in favor of the new scheme.

THE ancient Church of St. Saviour's, Southwark, is attracting a good deal of notice just now. Not only are the parishioners engaged in the slow process of electing a new chaplain, which would be proper enough if it were a Dissenting chapel, and not a branch of the State Church, but they are also being summoned for church rates. Most of us were under the impression that the compulsory levying of church rates had been abolished some years ago; but St. Saviour's, Southwark, is one of the few exceptions to the rule, and on Saturday several workingmen and others were summoned for not paying the shilling or two claimed from each of them, and put to great trouble in learning that they were really liable for the amounts. When will such nuisances be put a stop to?—*Weekly Despatch, May* 1.

THE SALVATION ARMY NUISANCE.—A party of the Salvation Army have on several occasions invaded Keynsham, near Bath; and their loud and vigorous demonstrations have caused much derision, and not a few riotous scenes have resulted. In consequence of these, the authorities recently bade the leaders of a procession which paraded the streets to halt and disperse; but they defied the police, and asked for the by-laws of the town, which is a small one. They then marched to a dissenting chapel, and commenced a service, which proved to be anything but a decorous one. During it, a member of the Army accused a "native" of creating a disturbance; and one of the congregation proceeded, notwithstanding his protestations of innocence, to eject him. His friends objected; and a free fight ensued, which ended in the Army being repulsed and ultimately defeated.

LLANDEGFAN CHURCH, which is attached to Beaumaris rectory, was on a late Sunday the scene of a singular occurrence. A commission having reported to the bishop that there was non-performance of duty in the parish, there being no resident curate, his lordship nominated one himself. At the close of the morning service, the curate read his authority under the bishop, and notified that he would hold evening service. The rector protested, and declared he would permit no intruders in his church, padlocked the doors, and drove away. The church-wardens, acting under the advice of the bishop's secretary, subsequently forced the doors; and the curate conducted the evening service. Upon the information of the rector of Beaumaris, summonses have been taken out against Mr. R. Lloyd James, secretary to the Bishop of Bangor, Mr. R. Parry, church-warden, and a number of other persons who were concerned in the forcible entry.

IN the sketch of Lord Beaconsfield's private life which appeared in the *Times*, there is a passage relating to his wife, which goes far to explain the domestic felicity enjoyed by the deceased statesman: "Lady Beaconsfield, almost till her last hour, spared her husband all cares connected with daily existence. It was her practice to wade through masses of the papers and ephemeral literature of the day, in order to extract all that might interest him. It may truly be said that in each event of life she strove to find something to gratify him. By the exercise of her power of discriminating organization, the household at Hughenden and in Grosvenor Street was maintained on a footing consistent with the dignity of the statesman. She bestowed thought on every detail; and nothing was too minute for her to study, if it could contribute to the gratification of him to whom she was a faithful helpmate. When near fourscore years, she exerted herself in a manner that might have given a lesson to a woman of thirty."

JESTINGS.

AN enthusiast is an individual who believes about four times az much az he kan prove, and he kan prove about four times az much az anybodey believes.—*Josh Billings.*

JUDGE: "See here, prisoner, if you do any more lying, you won't get off with three years." *Prisoner:* "But, Judge, how many years d'ye s'pose y'd gimme if I told the truth?"

A LITTLE boy takes up the sermon which he has heard his father preach that morning, and says: "Papa, I don't quite understand what this sermon means. Won't you please to get the meanness out of it for me?"

"AND did your late husband die in hope of a blessed immortality, Sister Wiggins?" inquired the new minister, who was making his first call on a fair widow of his congregation. "Bless you, no!" was the mournful response: "he died in Chicago."

AN exchange tells of a man who had $65 stolen from him, and who soon after received $25 with the following note: "I stoled your money. Remorse naws at my conshens, and I send you some of it back. When remorse naws again, I'll send you some more."

A FAMOUS surgeon advises one of his patients to undergo an operation. "Is it very severe?" asks the patient. "Not for the patient," says the doctor, "we put him to sleep, but very hard on the operator." "How so?" "We suffer terribly from anxiety. Just think, it only succeeds once in a hundred times!"

A GOOD parson, who had the happy faculty of saying a good word for everybody in whose behalf one could possibly be said recently officiated at the funeral of a farmer who was known to be the meanest and most miserable man in the neighborhood. Instead of execrating the deceased for his extortionate and niggardly habits, this kindly disposed clergyman simply spoke of him as "the best arithmetician in the county."

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

Officers for 1880-1881.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.

OCTAVIUS B. FROTHINGHAM, New York City.

GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

REBECCA N. BUFFUM, Lynn, Mass.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

Mr. D. H. CLARK is the General Agent of the Association, and all letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to him, or "Free Religious Association," at the office. He will also gladly welcome any members or friends who may call at the rooms.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

TO THE FRIENDS OF THE FREE RELIGIOUS INDEX.

On the 1st of July, 1880, the Free Religious Association assumed the publication of the *Free Religious Index*. This responsibility was undertaken without the funds necessary for the enterprise, but in the trust that the appeal for means, sent out a few weeks previous, would bring a sufficient response to insure the publication for at least a year. That trust has been justified. Somewhat more than $2,100 has been received; and this sum, in addition to the regular receipts from the *Index*, will be nearly or quite sufficient to insure the publication till July. In this year of experiment there has been, moreover, an increase in the subscription list of the paper,—an increase sufficiently encouraging to justify the continuance of the *Index* under the auspices of the Association.

But the *Index* is not financially self-sustaining; nor without an unprecedented sudden increase in its subscription list is it likely to become so at a very early day on its present business basis. In a careful consideration of ways and means for continuing the publication, the Executive Committee of the Free Religious Association have resolved to make an effort to raise at once the sum of $10,000; and the undersigned have been appointed a committee to carry this resolution into effect. This sum, if raised, would certainly insure the continuance of the paper on its *present* financial basis for a number of years; but it is believed by some of our most competent advisers that in the course of two or three years, by a judicious use of this sum, under energetic management the paper may be made pecuniarily self-supporting.

The committee, a few months ago, privately invited a conference of a few friends of the *Index* in Boston, at which this and other plans were freely discussed. The plan above proposed was met by most cordial and encouraging approval, not only in words, but in substantial deeds for carrying it into effect. Among the sixteen persons present, subscriptions were made to the amount of $2,300. This has since been increased by the addition of other names to $4,245. And to this it is proposed to add the legacy of $1,000 left by Mrs. Lydia Maria Child unconditionally to the Free Religious Association for the spread of its principles. Her expressed interest in the *Index* has led the committee to believe that this disposition of her bequest would fully meet her approval. Putting Mrs. Child's bequest at the head of the list, we have already $5,245 pledged, and most of it paid into the treasury.

With this auspicious beginning, it should not be a difficult task to raise the balance from the friends of the Free Religious Association and of the *Index* throughout the country. But, in order to do it, there must be a considerable number of responses in large sums, corresponding to some of those already on the list. Will not those of our friends who have large means measure the extent of their obligation thereby? But let not those of smaller means feel excluded from the opportunity. If all who believe in the *Index* do what they can, the fund will be raised; and we hope it may be raised speedily.

Pledges or cash subscriptions may be sent to the "FREE RELIGIOUS ASSOCIATION," 3 TREMONT PLACE, Boston; but all checks or money-orders should be made payable to the order of *John C. Haynes, Treasurer.*

(Signed) R. P. HALLOWELL, JOHN C. HAYNES, HANNAH E. STEVENSON, EDNAH D. CHENEY, WM. J. POTTER, } *Committee.*

Subscriptions to Special Index Fund.

Lydia Maria Child's Legacy, devoted to this object by vote of Executive Committee of Free Religious Association	$1,000.00
Mrs. Sarah S. Russell	500.00
Mrs. E. N. Hallowell	100.00
Miss Hannah E. Stevenson	100.00
John L. Whiting	200.00
Cornelius Wellington	100.00
Mrs. Charles Fairchild	120.00
Miss Emma D. Ireson	100.00
Miss Julia A. Ireson	100.00
Miss Kate C. Ireson	200.00
Miss Helen M. Ireson	100.00
Mrs. Benjamin Ireson	100.00
Miss Matilda Goddard	100.00
Mrs. Anna D. Hallowell	100.00
John C. Haynes	500.00
Charles Nash	500.00
Mrs. Charles P. Curtis	25.00
John M. Forbes	500.00
Henry L. Higginson	200.00
Matthew Luce	100.00
E. R. Knapp	100.00
Henry S. Russell	100.00
J. Malcolm Forbes	100.00
Henry W. Wellington	100.00
Rev. Photius Fiske	100.00
	$5,245.00

"An original thinker and an eloquent expounder of fruitful truth."

GEORGE H. CALVERT'S WORKS.

"Few men, probably none living, are his equals in the department to which he has given his especial attention. His books are genuine æsthetic studies in the best sense of the word."—*Newport News.*

Fine English Cloth. Price per vol. $1.50.

Essays Æsthetical.
Brief Essays and Brevities.
Some of the Thoughts of Joseph Joubert.
First Years in Europe.
Life and Work of Goethe. An Essay.
Charlotte von Stein. A Memoir. With Portrait.
Life of Rubens. With Portrait.
Arnold and Andre. An Historical Drama.
Wordsworth. A Biographic and Æsthetic Study. With Portrait.
Shakespeare. A Study.
Coleridge, Shelley, and Goethe. Biographic and Æsthetic Studies.

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

METROPOLE
INSURANCE COMPANY,
OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,
No. 20 Kilby Street,
BOSTON, MASS.

JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, Esq.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, Esq.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, Esq.,
President Atlas National Bank, and President South Boston Iron Company.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1 50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, several of which attracted so great attention, when first published, are now furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00.

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

UNMOUNTED PHOTOGRAPHS

Of ANCIENT and MODERN WORKS of ART, embracing reproductions of famous original paintings, sculpture, architectural subjects, etc. Price, cabinet size, $1.50 per dozen. Send stamp for catalogue of 1,000 subjects. JOHN P. SOULE, publisher, 338 Washington Street, Boston, Mass.

AGENTS WANTED for the

REVISED NEW TESTAMENT

As made by the most eminent scholars of England and America. **Half the price of Corresponding English Edition.** Large type, linen super-calendered paper, elegant binding. A separate **"Comprehensive History of the Bible** and its Translations," including **a full account of the New Revision,** given to subscribers. Best chance for agents ever offered. Send stamp for particulars at once.

The Henry Bill Publishing Co., Norwich, Conn.

INGERSOLL'S LECTURES!

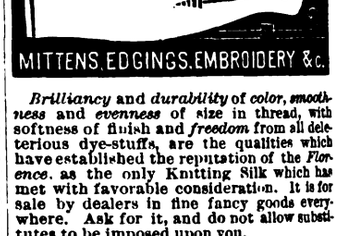
MISTAKES OF MOSES	10c
SKULLS	10
GHOSTS	10
HELL	10
LIBERTY OF MAN, WOMAN, AND CHILD	10
GODS	10
INTELLECTUAL DEVELOPMENT	10
HUMAN RIGHTS	10
HEREAFTER	10
TOM PAINE	10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $3 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address PHILIP V. KING, Publisher, 121 Monroe St., Chicago. *Agents Wanted Everywhere.*

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!



Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN.

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 597.
VOL. I., NEW SERIES.—NO. 49.

BOSTON, MASS., THURSDAY, JUNE 2, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

MERE suppression of vice does not constitute virtue. Can that be love which does not lead to vigilance with its object, or that loyalty which does not lead to instruction of its object?—*Confucius.*

I AM not at all uneasy that I came into, and have so far passed my course in, this world; because I have so lived in it that I have reason to believe that I have been of some use to it; and, when the close comes, I shall quit life as I would an inn, and not as a real home. For nature appears to me to have ordained this station here for us, as a place of sojournment, a transitory abode only, and not as a fixed settlement or permanent habitation.—*Cicero.*

IF, in conformity to right reason, you transact whatever affairs you have in hand with attention, steadiness, and benevolence, and without suffering anything foreign to your present purpose to interfere, you pay the same deference to the divine monitor within you as if you were the next moment to part for ever; if you can thus persevere, inattentive to anything further, and without shrinking from any difficulty, and act with simplicity and energy, according to the nature of the present business, with an heroic regard to truth in all your words,—you will thus secure a happy life. Now, it is not in the power of any one to prevent your acting thus.—*Marcus Aurelius.*

CONSCIOUS virtue is the only solid foundation of all happiness; for riches, power, rank, or whatever in the common acceptation of the word is supposed to constitute happiness, will never quiet, much less cure, the inward pangs of guilt.—*Lord Chesterfield.*

NO ONE can rank so high in the scale of mental excellence that it will be a letting down of his dignity to guide and inform any of his fellow-creatures.—*E. H. Chapin.*

IS IT not a kind of materialism so to exaggerate the life that eats and drinks and sees and feels as to deny the name of life to all that the living being does and creates and inspires, to deny the name of soul to the unity of this doing, creating, and inspiring force? The great brain and heart of him [John Stuart Mill] whom every line of these pages recalls to us now rest in peace beside the Rhone, near her who ceased not to live in his life, as his too will be continued in the lives of many more hereafter. His thought and spirit inspire generations now, and will continue their work to the end, as potently as they did yesterday when his heart was beating, with the same vitality now that it is still. For us, he lives and acts: we grow yet in his learning, we are kindled by his enthusiasm, we ponder over his reasoning. He sleeps there in the body, but his soul is not sleeping. He is but one whom we no longer see, as a living friend might be who were far distant and infirm, whose lifelong task were done. But we hear his voice still; and his work is ever taking new form. He has ceased to sow the seed abroad in the soil, but the seed has not ceased to grow. The grains of it are now numbered; but who shall number the fruit that it shall bear, and the harvests of which that fruit shall in time be the seed? What consciousness may be to such a one we know not, and of that we keep a solemn silence. But we know that the life is not ended here on earth, that its better part among us is but begun, and that we of all others have a right to say, O Death! where is thy sting? O Grave! where is thy victory?—*Frederic Harrison.*

CURRENT TOPICS.

BOSTON seems to be the only place left that keeps up an "Anniversary Week" with anything of the old spirit. In New York and Philadelphia there are still seasons for anniversary meetings; but the meetings are mainly business gatherings, of which the general public takes no note.

THE enterprise of the Western press is rigidly impartial. In piety or politics, it is all the same. As soon as the revised New Testament was let out of its imprisonment in New York, the telegraph was set to work to despatch it to the Chicago newspapers, and was kept at it until the mail had time to carry copies there, in order that, by means of the telegraph and the mail together, the Sunday papers might print as much of the book as possible. *Apropos* of this energetic action and of the comments on the revision, the Boston *Traveller* says: "The manner in which the Western newspapers tackle the revised New Testament awakens painful suspicions. Some of the reviewers fail to note the date of the first edition, and treat it as an entirely new work."

THE Hebrews in Washington have petitioned the School Board of the District that, in the appointment of school holidays, they will not discriminate on account of religious observances. They properly protest against a rule recently adopted by the Board, that "children, Christians, who desire to stay at home on Good Friday and Easter Monday, shall not be counted absent," and ask that "if, on a day kept sacred in the family to which the scholar belongs, the pupil is absent, let him or her be marked absent as for any other cause, thus avoiding, even by implication, the recognition of any class as favored. Thus, the child absent on Good Friday is marked absent; the child absent on the Day of Atonement is on an equal footing. Any different rule is unjust, unjustifiable, and un-American."

THE *Presbyterian* is becoming more and more exercised over the fact that the Episcopal Church gets most of the chaplaincies in the United States army and navy. It exclaims indignantly in its last issue: "The time has come to break up this pest, this oppression, this proselyting by the government itself. The General Assembly of our Church ought to move, in concert with such other of the Evangelical churches as with ourselves feel the pinch of the exclusion, and seek a remedy at the earliest possible opportunity. When we say the Assembly ought to coöperate with other Evangelical churches to rectify this matter, we do not for a moment think of excluding any effort at equity in all directions, wherever there is not a fair representation of our common Christianity in these public positions." But what about a fair representation of those who are outside of this "common Christianity"? Equity should be large enough to go round the entire circle of our common citizenship.

THE New York *Sun* has started a slanderous story against Mr. Blaine, Secretary of State, charging that he is implicated in the Star-route frauds, on which, in spite of Mr. Blaine's prompt denial, it will probably continue to ring the changes for months to come, unless stopped by a libel suit. If innocent, Mr. Blaine owes it, not only to himself, but to the country, for which he holds such honorable and conspicuous office, to bring at once such a suit. It is full time that this kind of calumny against public men were dealt with with all the severity the law allows. A newspaper denial is not sufficient. And unfortunately, in Mr. Blaine's case, his omission to vindicate himself fully against a former charge of corrupt action makes it more easy for a suspicion to remain with regard to him than with regard to a man like Mr. Evarts, for instance, his predecessor in the same office, whose integrity had never been questioned. Yet the *Sun's* story appears to have been made up wantonly out of whole cloth.

PROF. RUSSEL, of Cornell University, denies the report that his resignation of his offices there was asked for because he would not invite Mr. Beecher to preach in the University Chapel. It seems to be becoming more clear that Mr. Russel's liberal religious views were the real cause of his being compelled to resign. The *Christian Union* says: "The real causes for that resignation are not obscure. The students have fallen off in numbers from year to year, under an administration which had alarmed those parents who desire their children to be under Christian influence; and, as almost all parents desire this for their children, including those who are liberals or agnostics themselves, it is not strange that the Board of Trustees were compelled at last to call for a change of administration, and this without casting any reflection upon the personal character of the administrator. The action has been indirectly sanctioned by the resident alumni at Ithaca, who, by a vote of thirty-two to five, have tabled a resolution questioning it, and tacitly sanctioned by the Faculty itself."

ONE of the leading Roman Catholic ecclesiastics of New York has recently reminded his people of their power in that city, and endeavored to impress upon them the importance of making it subservient to the support of a press that shall be the direct ally of their system. According to his statement there are five hundred thousand Roman Catholics in New York, who contribute a large proportion of support to some of its daily papers. He intimates that it is not only the proper thing for them to do, but also their bounden duty to withdraw their patronage from the non-Catholic papers, and concentrate it upon the establishment of wholly Catholic ones. This policy, of course, would tend very much to consolidate and strengthen the Roman Catholic system. It proceeds from the assumption that the supreme obligation of Roman Catholic citizens in this country is, as their chief aim should be, to seek to build up their Church, to augment its exclusive power and influence. Could anything better exemplify its essential and natural opposition to the free diffusion of enlightenment and intelligence?

Digitized by Google

For the *Free Religious Index.*

IDEAL AND PERSONAL BEAUTY.

BY WILEY BRITTON.

It does not require an extensive knowledge of human nature to see that different races and different individuals of the same race have different conceptions of personal beauty. Nay, the same individual's conceptions of beauty are by no means constant. Culture may, and frequently does, develop dull and unappreciative æsthetic faculties into very keen and appreciative ones. Again, keen and appreciative æsthetic faculties may become blunted and unappreciative after the individual has been long withdrawn from cultured society and its concomitants, and placed in the midst of rude and uncultured society and its concomitants.

The ideal man or woman of any one belonging to the lower human races—as Esquimaux or Fuegians, for instance—would not be our ideal man or woman. Nor would the ideal man or woman of many of the uncultured belonging to the most civilized races be the ideal man or woman of the foremost artists of sculpture and painting, of the leading civilized nations. And in this connection it seems probable that most people are unable to represent in imagination human forms and expressions more perfect, or at most only slightly more perfect, than the best specimens of forms and expressions around them. I think, too, that there is reason to doubt whether the ideal man or woman, of the artist of genius even, is of a much higher type than some of the best specimens of men and women whom he has seen. Again, every one's ideal type of beauty, could it be produced in bronze or marble or painted, would no doubt reflect the race-type to which he belonged or with which he had been brought up. Religious characters, such as saints and holy families, of whom no likenesses are supposed to have been made during their lives, are sometimes represented by German artists with the German type of expression, by Italian artists with the Italian type of expression, and by French artists with the French type of expression, even in face of the fact that the saint or other holy person whom the statue or painting was intended to represent had belonged to a different race-type than that of the artist. Hence, the experienced art-critic would perhaps, in most cases of ideal pictures or statues of men and women, be able to decide from the expression of any given picture or statue the race or nationality of the artist who produced it. But while the most accomplished artists of the leading civilized nations of Indo-Aryan origin, if left to themselves to produce in marble or on canvas an ideal type of man or woman, would not likely quite agree with each other in their ideals, their works would probably correspond in so many leading traits that it would be almost impossible for an impartial critic to justly say why one should be preferred rather than another.

The system of physical culture which the Greeks adopted produced men and women of such perfect types that there was no need for artists of the Greek classic period to severely exercise their imaginations to produce fine types of men and women in marble, bronze, or painting. It was only required that the artist should be able to closely imitate the living model which he daily saw nude in the gymnasium or palæstra, to be sure of a good statue. There can be scarcely a doubt but that the great development of Greek sculpture was largely due to the splendid system of physical culture which was everywhere attended to with almost religious regard. It may also be remarked that the Greeks produced the perfect type of man in marble almost simultaneously with his perfect development by physical culture. It would be easy to point to evidence from other sources, showing that, when a people take a deep interest in the physical culture of their members, they also generally take a deep interest in art culture; that is, so far as it relates to ideal representations of the human form and expression.

Not only was physical culture thoroughly enforced in bringing up the young, but the young to be brought up were generally fine specimens, born of fine, healthy, and perfectly formed parents, who thought of no greater distinction than the rearing of beautiful, physically perfect, and accomplished offspring. A rigid selection of the healthiest and most perfectly formed children to rear, and the destruction of the weakly and ill-formed ones, produced among the Spartans, while the laws of Lykurgus were respected and enforced, a race of men and women of the highest conceivable type of physical perfection and beauty.

Races that differ so widely in their features as the peoples of Indo-Aryan origin and Chinese and Africans, we cannot reasonably hope will ever adopt a common standard of ideal beauty. A type of personal beauty considered perfect by those best fitted to judge among peoples of Indo-Aryan origin, we know very well would not be regarded as a perfect type of beauty by the most accomplished Chinese artists and scholars. A Chinaman, cultured or uncultured, requires his ideal men and women to be of the Mongolian type, with oblique eyes, high cheek-bones, broad faces, and small, flat noses, nearly even with the faces at the upper part of the bridge. Europeans, with their white skins and prominent noses, are not only not admired in China, but thought to have horrid features. And, among some tribes of negroes in Africa, a white man is thought to look like an old ape; and, among some Australians, he is thought of as a ghost. It is the almost uniform testimony of travellers, and those who have written upon the customs, manners, and modes of life of the inferior races, that nearly every people, no matter how insignificant a place they occupy in the world's history, regard themselves as superior to all other peoples. And if they have reached an intellectual development admitting of belief in fetishism, or the practice of a higher form of worship, they sometimes regard themselves as "specially chosen." While this racial and patriotic bias has from the first been essential to social integration and development, it has unquestionably been a bar to properly estimating other peoples, their institutions and laws. Frenchmen, for instance, prefer the French type of expression to the German type of expression, and *vice versa.* But a Frenchwoman who is thought beautiful by Frenchmen would also be thought beautiful by Germans, and *vice versa.* Again, a woman considered beautiful by her own race would probably be considered beautiful in comparison with other women of her race by all other races that can be said to have definite æsthetic conceptions. Her type of beauty, however, would not, as a general thing, serve as an ideal for any other race than that to which she belonged. As an exception, it may be noted that among exogamous tribes foreign women are perhaps generally regarded as handsome or even more handsome than native women. But among the lower races there is nothing to show that beauty is much taken into account in the unions of the sexes. The woman is generally a slave and drudge to the man; and, in taking or capturing a wife, it is of little consequence to him whether she be handsome or ugly. It is a fact that will hardly be contested from any source that among those peoples or tribes where the status of women is the lowest and most degraded there they are the ugliest or hardest featured. Not until something like courtship commences, which is almost unknown among the lower races, do the personal attractions of either sex play an important part in leading to the unions of couples. But when women are sought for as wives by men chiefly on account of their personal attractions they are likely to be better treated, and the unions more permanent, than when such qualifications are little or not at all thought of. A tribe or people among whom courtships are unknown and personal attractions little thought of by those about to enter into marital relations will be more conspicuous for the large proportion of unattractive members than for the large proportion of attractive members. Those species of birds and animals among whom courtships are established peculiarities between males and females before the hatching and birth of offspring are more conspicuous for their beautiful forms and colors than the birds and animals among whom such peculiarities are known not to exist. The unions of couples resulting from courtships must have commenced among the fair-skinned races at a much earlier period than among the dark-skinned races, on account of the greater clearness or distinctness with which the fair face reflects many of the complex emotions. It is true we can interpret very accurately certain emotions of dark-skinned persons by the eyes, by the contractions and relaxations of facial muscles, by the raising and drawing down of the eyebrows, by the pouching, biting, and eversion of the lips, by certain movements of the nostrils, expansion of the alæ, etc.; but there are numerous finer shades of feeling which spring from the tender emotions, and the emotions akin to love, that can scarcely be interpreted except by the coloring of the face, or the vermeil tinting of the cheeks of a fair-skinned person, and which would be partially or wholly invisible in the faces of dark-skinned persons. What will arouse a wave of the æsthetic emotion in any one of a keen æsthetic temperament quicker than the innocent blush of a healthy fair maiden of our race? Poets who are usually more sensitive to the beauties of nature than other people have not failed to appropriate the words "blush" and "blushing" as special poetic property. Among a rude people of fair skins, during the courtships of the young folks, the blush must often have given a deeper meaning to the emotions than was possible to be conveyed by undeveloped language. We should regard a man as almost destitute of the finer sentiments of human nature who could witness the innocent blush of a beautiful fair-skinned young lady without an æsthetic thrill. Such words as "the blushing rose," "rosy lips," and "rosy-fingered," it is not likely would ever have been thought of in connection with the emotional natures of dark-skinned peoples.

We now come to this question, Of the different types of ideal beauty throughout the world, may not an equally good argument be framed in support of any one of them, as the *most* perfect and most worthy of adoption by all races? To this question, a negative reply must be given, provided the subject be considered, as is here proposed, from the evolution point of view. If all the higher forms of life have been evolved from lower forms, as all evolutionists believe, it must be admitted that some species of the same order, some varieties of the same species, and some individuals of the same variety, ought to represent higher and more perfect types of life than others. A little explanation of the sense in which the terms "high" and "low" forms of life are here used will be useful. A creature, whose life is made up of few, simple, and relatively homogeneous actions, adjusted to only a few simple changes in its environment, we regard as a low form of life. But, coming to the human race, we may regard an individual whose life is made up of the most numerous and involved actions, directed to the achievement of remote ends, as representing the highest form of life. Fuegians, Bushmen, and Australians cannot, therefore, be classed as the highest types of men, but on the contrary as the lowest. We know very well that their present actions are never regulated with the view of aiding them to achieve certain desired results twenty years hence, nor perhaps even one year hence; for they do not lay out their plans of life so far into the future. When the Indians of the Californian Peninsula were first visited by missionaries, their present actions were never regulated with the view of achieving certain ends two or three days in the future. They had no time measure, and did not even know the meaning of year or month; and few of them could count higher than six. A European's present actions are not only regulated with the view of aiding him to achieve a certain end twenty years hence, but they are often regulated with the view of aiding unborn men a thousand years hence to achieve certain definite results. For instance, the astronomer of a thousand years in the future may be guided by the calculations and instructions of an astronomer of the present day to observe from a particular place the transit of a given planet over the face of the sun, or some other unusual interesting celestial or terrestrial phenomenon. It is a familiar fact to every one that a large proportion of our present actions are regulated with the view of accomplishing certain future ends. And we criticise those whose present actions have no reference to future contingencies, and who make no present sacrifices for the comforts of the closing periods of their lives.

Now, those races or peoples manifesting the least involved actions, adjusted to ends the least remote in space and time, are races that depart most widely from our ideal of physical perfection. Bandy-legs and disproportionate bellies are, according to the accounts of travellers, much more common among the lower human races than among the civilized races. And it is easy to see that the gaits or movements of individuals having these structural peculiarities must be clumsy, and wanting in ease and gracefulness. It may be noted here, however, that there are peoples generally classed as very low in the human scale who are yet reported to be rather well formed in body and limbs, and whose locomotion is not particularly faulty. Some of the lower Californian tribes who have many very degraded habits, and whose modes of

Digitized by Google

life are about as primitive as human life can well be, may be named as such. This fact, at first thought, seems to tell against the doctrine just stated, that the lower races, as we class many of those small groups of men who are without any marked division of labor and whose actions are adjusted only to present needs, are less perfect in form and structure than the great and dominant civilized races. While none of the lower races are, perhaps, quite as perfect in physique as the civilized races, we can readily see why there should be occasional instances where a tribe ought to approach very nearly the civilized races in perfection of physique. It is an implication of the doctrine of evolution that all progress is rhythmical; and the history of every people, could we but know it, has been as often marked by periods of retrogression as by periods of progression, for there have been dissolutions of the body politic or social organism as well as of the physical organism of the social unit. The immense ruins of the decayed civilization of Central America and Mexico are unquestionable evidences that a race elaborately organized politically, and far advanced in many of the industrial arts and sciences, once occupied those regions. The Yuca civilization was, perhaps, but little inferior to the Egyptian civilization of the Nile Valley. What has become of the race that built those once great cities of Central America, and that had such an elaborately organized and complicated social system as is implied by the stupendous ruins of those cities? Remnants of that race, we have warrant for believing, were long scattered in isolated groups over the North and South American continents; and, if any of those isolated groups exist yet, they ought to show physical organizations not much inferior in many respects to their considerably civilized ancestors. How far an unfavorable environment, entailing degraded habits and disuse of faculties and organs, will undo for a highly perfected organization what evolution through thousands of generations has done, is a question upon which there seems to have been collected very little evidence. So far as I can see, the evidence furnished by palæontology indicates that, rather than initiate any very radical changes in the way of lowering the physical organization of a species, an unfavorable environment gradually entails extinction. It is not a new idea that most of the Indian tribes of this continent are rather rapidly dying out on account of their environments becoming more and more unsuitable to their nomadic and hunting modes of life. The Tasmanians have become extinct within the last century. I think, therefore, where we find tribes like some of those of South Africa, with an unusual number of individuals having bandy legs, prognathous jaws, and a simian-like locomotion, that the chances are largely in favor of the conclusion that they descended from truly primitive men, and that they probably never had ancestors much, if any, further advanced in social evolution than themselves. We thus see how cautious we should be about imagining that races we are in the habit of classing as "lower" really represent primitive men very nearly in many peculiarities of physical organization. We should also bear in mind that, though the corporate life of a nation may be brought to a close by a shock, such as an invasion by a more powerful and warlike people, yet that fragments of this nation, to avoid destruction, may escape into inhospitable and isolated habitats and, by adopting simpler and relatively degraded modes of life, long survive.

Flattened tibia are regarded by some writers, who have given a good deal of attention to ethnological researches, as a simian characteristic. The "Mound-builders," whose wonderful earth-works and relics are scattered over the Mississippi Valley and the regions of the Great Lakes, were probably a platycnemic race; that is, a race having flattened tibia. A large number of tibia taken from ancient mounds in Michigan, and carefully measured, show a remarkable compression, equalling, and in some instances surpassing, the flattening of the homologous bones in the legs of the gorilla or chimpanzee. A sabre-like curvature also characterized all these tibia. It has also been shown by cavern researches that the cave-men of France and Britain were platycnemic. But no theory satisfactory to the majority of ethnologists has yet been propounded to account for these remarkable peculiarities, and to indicate their ethnological significance. We only know that they were much more common among some of the most ancient races that we have any knowledge of, inhabiting remote localities from each other, than among existing human races, barbarous or civilized.

Perforations of the inferior extremity of the humeri are also regarded by some ethnologists as characteristic of the lower human races and of the higher simian types. As this peculiarity, however, is found in the most evolved white races, though perhaps in less numerous instances than in the extinct races of men and existing higher types of simia, I think we should be cautious about attaching much importance to it in connection with inferiority of race. It has been suggested that the peculiarity may be correlated with the habit, known to be quite prevalent among some barbarous peoples, of going on "all fours," like a creeping child. There may be something in the suggestion. We sometimes see pictures of Indians stealthily approaching game or enemies in attitudes very nearly of all fours, the weight of the body in locomotion being thrown on three limbs, one of the hands being left free to carry the weapons.

It is easy to satisfy one's self, by simple inspection of the jaws belonging to the skulls of the collection in the Army Medical Museum, Washington, that the jaws and teeth of the lower human races are relatively larger than the jaws and teeth of the most evolved white races. These characteristics, however, are not difficult to account for. Among the lowest barbarians, the teeth and jaws are required to do work in the tearing, manipulating, and breaking down of food, from which our teeth and jaws are almost entirely exempt by our elaborate culinary appliances. As an illustration of the hard work constantly required of the jaws and teeth of the lower races, we shall again refer to the lower Californians, among whom it is related that they were in the habit, when an animal was killed, not only of devouring those parts which we reject, but literally the raw skin. It is easy to see, therefore, that powerful jaws and teeth would be required to put such tough food into a fit state for assimilation and digestion. Here is a fit place to remark that the "swelled stomachs," frequently mentioned by travellers as peculiarities of many of the lower races, are due to the immense quantities of coarse food, when plentiful, the savage is obliged to take in, to enable him to meet the long fasts to which he is from time to time subjected. Mr. Herbert Spencer, in his *Principles of Sociology*, quotes a statement to the effect that it is not an unusual thing for a Yakut to devour forty pounds of meat in a day; and Jacob Baegert, a German Jesuit missionary, who lived seventeen years during the second half of the last century among the lower Californians, says that "twenty-four pounds of meat in twenty-four hours is not deemed an extraordinary ration for a single person." Individuals known to the missionary, who were gaunt one day from want of food, became so corpulent the next day by gorging that he says he could scarcely recognize them.

Let us return for a moment to the farther consideration of the jaws, and to that peculiarity of them termed prognathism. It should also be mentioned in this connection that the projections of the upper and lower front teeth almost invariably co-exist with this peculiarity. Of the various morphological and physiological peculiarities discovered by anatomists and physiologists, showing the kinship of man to the simian types, none are perhaps more convincing of such kinship than that of prognathism. And I think it will be admitted by every one competent to have an opinion on the subject that there is not the remotest evidence that an environment, no matter what radical changes it might entail in the habits and modes of life of the white races, would ever make them prognathous. Looking at the matter from an unprejudiced stand-point and in the full light of modern science, it seems difficult to doubt that the peculiarity has been transmitted from generation to generation from a remote ancestor who possessed it even more strongly marked,—whose jaws projected more and whose foreheads receded in a greater degree than among the races just named, thus forming a facial angle more sharply defined than the facial angles of the lowest existing savages.

The enormous development of the superciliary ridges, which we regard as a detraction from beauty, is also a characteristic of the lower races, particularly those of warlike and hunting habits, and who have long led lives of conflict with ferocious wild animals. In struggling with an enemy, or in looking at distant objects to discover whether they were enemies or prey, an efficient shading of the eyes from the direct rays of the sun must have been an advantage in the struggle for existence from the beginning. And those individuals in whom the peculiarity was most marked would be most likely to survive, and leave offspring with slightly increased development of the homologous parts, so long as their increased development continued to be an advantage to the individual in the struggle for life. But I do not conceive that great development of the superciliary ridges is a necessary consequence of all savage life. If the nature of his environment does not bring the savage into frequent conflicts with wild animals and other savages, and he lives mainly on vegetable food and insects and by fishing, as is sometimes the case, there would be no tendency to the development of the superciliary ridges in an unusual degree.

Flat noses, thick lips, and high cheek-bones are characteristics of the lower types of men, and are also recognized as facial defects among ourselves. The lowest savages are not only like the child of civilized man in their unreflective actions and emotional natures, but they are also like it in some respects in being incomplete in morphological development. The flatness of the nose and the spreading of its alæ are embryonic traits of the civilized man, and disappear and the individual assumes the normal type of the species, when full growth is attained. Anatomists and physiologists have pointed out that there are other parts in the lowest types of men in a very incompletely developed condition; but their mention in connection with the subject under consideration does not particularly concern us.

We will now glance at some of the prominent characteristics of an ideal Greek head, as represented in marble by the great masters of the Greek classic periods. In the first place, it is conspicuous for the largeness of the facial angle, which is now not only considered an element of beauty, but is generally regarded as a measure of mental capacity. At first sight, we are impressed with the fact that the bridge of the nose is higher and more nearly on a line with the forehead than we usually find it among the best specimens of our race of the present day. The forehead is prominent, the superciliary ridges are not excessively developed, the cheek-bones are so small that their projections are barely discernible, the face is straight and oval, and falls perpendicularly under the anterior regions of the head, the eyes are straight and directed slightly downwards, the mouth is small and upper lip deeply concave, the chin is on a line with the forehead and frontward parts of the face, and the jaws do not show the slightest of that prognathism which we have seen is a characteristic of the lower types of men. Though this is not, of course, a complete analysis of the ideal Greek head, there is enough of it to show what transcendent conceptions of beauty the Greeks had during the golden age of sculpture. Suppose we look at a young lady of Indo-Aryan type to whom the above outline analysis could be applied, whose crimson face, properly fleshed out, is sparkling with emotions caused by the revival in memory of some beautiful scene or pleasant associations; and we shall then be able to appreciate the remark of the Trojan elders when Helen came near them, that "Trojans and Grecians wage, with fair excuse, long war for so much beauty." If we would appreciate with the eye of an art-critic, trained in modern psychology, the ideal human figure in its totality, we must pass under consideration the proportion of parts to height, and also the proportionate girths of parts expressed in autometric lines. The evolution of sculpture shows, if we may be guided by the development of Greek sculpture, which we know has been from a rude and indefinite to a highly perfected state, that the proportion of parts to height, and the proportionate girths of parts expressed in subdivisions of the height, have been ever more closely attended to, until the figure attains its most perfect symmetric proportions. But we may here add the remark that the evolution of the sculpture of a people will always be found limited by their degree of social evolution, never representing a higher social state than really exists. The proportions of the human form, as represented in the masterpieces of the Attic school of sculptors during the brightest period of Greek art, are considered, by those who have carefully investigated the subject of human proportions, to have never been surpassed, and, therefore, as nearly perfect as it is possible to conceive. But it does not seem at all probable that the canons of proportions which were followed by the artists who produced those masterpieces will be materially improved by the artists of

Digitized by Google

future ages. In the Greek Canon of Proportions of the purest age of Attic sculpture, the height of the human figure was taken as a modulus or unit; and, by division of this natural modulus into nine hundred and sixty autometric lines, a very convenient and minutely accurate autometric scale was obtained. The cubit, or length of arm from the elbow to the extremity of the middle finger, is an ancient dimension of different nations, to whom we are indebted for much that goes to make up our advanced and involved social life, and is exactly the fourth part of the height of a symmetric figure. Now, the cubit of the Greek scale is divided into six palms, a palm into four digits, and a digit into ten lines. Thus, it will be seen that the vertical and horizontal proportions of the human figure are easily determined by this autometric scale, known as the Canon of Polycletus. According to this canon, the head of a full-grown person should be one-eighth of his height, or one hundred and twenty lines. Careful measurements have shown that the heads of the Venus of Milo and the Theseus of Phidias, two of the masterpieces of the Greek classic period, in a somewhat mutilated condition, are within a few lines of this proportion. Any variation in the height of the head from this proportion is regarded a departure from ideal beauty. In the Venus de Medici, the head is so small, being somewhat more than the ninth part of the length of the statue, that it is difficult to form a proper estimate of the otherwise faultless symmetry of the figure.

In some respects, the development of sculpture may be regarded as analogous to the growth and development of the individual. It is a well-known fact that the head of a child bears a greater proportion to its height than does the full-grown person to his height. So also in the early condition of sculpture, if we take it among peoples where it has reached considerable development, the head and neck bear a greater proportion to the entire length of the figure than they do in the most developed stages of the art.

Passing to other proportions, probably nearly every one can call to mind individuals whose bodies were too long and legs too short, and other individuals whose bodies were too short and legs too long. In the Greek Canon of Beauty, from the crown to the end of the trunk equals one-half the length of the figure; and any perceptible variation of the body and limbs from this proportion detracts from admiration of the human figure in its totality. The proportionate girths are also important elements to be taken into account, in considering the merits of the figure in its totality. An individual may be too slim for his height or too large around the body to claim our admiration in the same degree as an individual of perfect horizontal and vertical proportions. If the length of the figure be divided into nine hundred and sixty autometric lines, the individual should be around the loins, chest, and shoulders each, four-sevenths, and around the waist three-sevenths, of this number of lines. Those interested in knowing more about the horizontal and vertical proportions of a full-grown and symmetric human figure will find them given in an article on "The Canons of Beauty in Greek Art," printed in the *Edinburgh Review* for July, 1874.

The proportionate lengths and girths of the limbs are also important elements in considering the figure in its *ensemble*. Suppose, for instance, that the arms between the shoulders and elbows and between the elbows and wrists are of the proper lengths to the height of the figure; yet if the girths of these parts at their proximal and distal ends, and in the middle, do not conform to the canon that was observed by the artists who produced those masterpieces of Greek sculpture which have been preserved from the Greek classic period, we are unable to admire them. Some ladies, indeed, are almost as proud of their well-formed arms as others are of their good-featured faces. And the shapes of the hands and feet, and also their sizes relatively to the size of the individual, are constantly criticised as pretty or ugly. Fingers, too, that are slightly tapering, with small joints, are regarded as prettier than fingers with large joints, and that are as large at their distal as at their proximal ends. Disproportionately small hands and feet are sometimes most admired by the uncritical on account of their association with a life of luxury and wealth or a life less laborious than that led by the masses. The practice of cramping the feet of ladies of rank in China is probably never thought of in connection with improving the personal appearance, but as mark of class distinction. And in this country, too, there are numerous instances of men of fair culture admiring most ladies of delicate physiques, but wanting in many of the elements of beauty, as judged by the Canon of Beauty of the Greek classic period, because their constitutional states indicate modes of life little given to physical exercise.

Should the drift of the argument not have been clearly perceived by some, and the question arise, What has it endeavored to establish? the reply is, It has endeavored to establish the fact that the highest types of beauty are to be found only in those in whom there is harmoniously combined the most complete physical, intellectual, and moral development. Thus, when the intellectual faculties are excessively developed, the physical development of the individual must be less complete than it ought to be. Again, when the physical development is excessive, it is always at the expense of intellectual and sometimes of moral culture. And the undue development of the altruistic sentiment, a factor of the moral sentiments much referred to in ethical discussions, when carried to the extent of caring for the welfare of others more than for the welfare of self, must in the end entail on self pains, discomforts, and loss of power, which might have been avoided by not unduly postponing the self-regarding duties. We know, too, that a high order of intellectual activity is not usually manifested by athletes who spend their days in the gymnasium and palæstra, nor by other persons whose daily occupations require of them a large expenditure of physical force. A high standard of moral culture is also a factor of the very greatest importance, as I have shown in another paper in analyzing the influence of evil actions on the countenance, in evolving the perfect type of man and woman.

For the *Free Religious Index*.

IS MOSES A MYTH?

I notice in the *Free Religious Index* of February 17 a statement of "B. W. B.," that "it has been shown that Moses himself is a myth, like the British King Arthur and the Trojan Æneas." I would, in the interest of truth, inquire of "B. W. B." by whom has this been shown, and in what manner? In what work can I find conclusive evidence of the purely mythical character of Moses, and what is the nature of this evidence? I have endeavored to keep myself informed as regards the results of the latest scholarship in comparative mythology and in historico-scientific Biblical criticism; but I have failed to find anywhere any evidence in substantiation of the theory that, so far as the personality of the supposed Hebrew lawgiver is concerned, it is purely mythical. I am well aware that many mythical elements have clustered around the figure of Moses; but, so far as I am aware, no satisfactory evidence has been adduced that Moses, as an individual, never existed. It may be that evidence with which I am unfamiliar has been presented to that effect. If so, being in search of truth, I would, with many others, doubtless, be glad to be put on the track of it.

Dr. Abram Kuenen is generally recognized, and in my opinion justly, as the ablest living exponent of Hebrew theology. To my mind there can be no doubt that in clearness of insight and depth of penetration, so far as correct interpretation of the Biblical records and of the stages of growth of the religion of Israel is concerned, he stands head and shoulders above all other theologians, whether of the past or of the present. His grand work, *The Religion of Israel*, stands preëminent in Old Testament exegesis. Both in this work and in the *Bible for Learners* [*Young People*], which presents in a popular form the results of Dr. Kuenen's researches,—said results being generally accepted by the Dutch school of theologians,—in both these works, while the legendary character of most of the narratives concerning Moses is fully recognized, and their origin in great part indicated, still the personality of Moses is never called in question. While it is conceded that the patriarchs in the Genesiacal narrative may be mythical, the supposition that Moses may be a myth is never entertained.

Speaking of the transition from the legends of Genesis to the narratives of the Exodus, the *Bible for Learners* says: "The main lines of Israelite history are clear, many facts are established, and, most important of all, several of the chief actors in the history are known to us as individuals. From the darkness, then, we are coming into the twilight. We can distinguish several great personalities clearly. . . . At the head of Israel's history stands the mighty figure of Moses. . . . Legend plays a greater part than history in the accounts which we possess of him. . . . But Israel never lost the memory of the man who was considered the spiritual father of his people. . . . As such, then, he may claim a place of honor among the men whose lives have moulded the history of the world." (Vol. I., pp. 241, 242.)

Kuenen fully discusses, in the fifth chapter of his *Religion of Israel*, the relation in which Moses stood to the Hebrew tribes both as judge and lawgiver. While it is completely established that the whole of the Pentateuch dates from times long posterior to Moses (a few fragments excepted), much of it being first promulgated during the time of Ezra, eight hundred years after the death of Moses, yet Dr. Kuenen and the Dutch school think it probable that the Ten Commandments, or "ten words," *in their primitive, simple form*, were given the Israelites by Moses, and that possibly a few other provisions of the pentateuchal code may be referred to the time of the wandering of the tribes in the wilderness. That the *B'ni Israel* were led out of Egypt by Moses, and that the foundations alike of their political and religious fortunes were laid by him, Dr. Kuenen thinks more than probable; and in this I concur with him.

Some confirmation is lent this view by the testimony of Manetho, the Egyptian chronicler, in an extract preserved by Josephus, the genuineness of which, so far as my studies have gone, has never been called in question. Manetho tells us that King Amenophis expelled the "leprous" foreigners from Egypt, their leader being a former priest of Heliopolis named Osarsiph, "who gave them a form of government and laws, changed his name, and called himself Moses." (*Against Apion*, i. 26.) The Egyptian tradition of a lawgiver for the Israelite tribes named Moses thus agrees with the Hebrew; and I think an undoubted historic fact underlies the traditions.

The most exhaustive work yet published, I believe, on Hebrew mythology, is that of Dr. Goldziher. Very few scholars, it appears, are willing to accept so radical and extreme a presentation of the subject as that found in his interesting and highly suggestive volume. The general opinion is that he has extended his mythical system further than the facts will warrant. Yet even Dr. Goldziher, while advancing cogent arguments and facts in sustentation of the mythical character of Abraham, Isaac, Jacob, and various other Old Testament personalities, recognizes Moses as an historical personage. "It is usual," he remarks (p. 23), "to find one or another mythical characteristic attached to historical phenomena. . . . We find attached to the picture of the life of Moses, which the Biblical narrative presents with a theocratic coloring, solar characteristics, indeed more specifically features of the myth of Prometheus." In Professor Steinthal's essay on the "Legend of Prometheus," published, with Goldziher's indorsement, in the appendix to his (Goldziher's) *Hebrew Mythology*, in speaking of the analogies between the legends of Prometheus and those of Moses, Steinthal is careful to say, "I speak here not of the historical, but of the mythical Moses; and I hope the reader will be inclined to distinguish the two as clearly as we distinguished the historical and the legendary Charlemagne." (*Hebrew Mythology*, p. 391.)

Perhaps some mention should be made of another school of thought, quite active about the beginning of the present century, but now almost expiring,—that of the extreme wing of the solar mythologists. Represented by such works as Dupuis' *Origine de Tous les Cultes*, Drummond's *Œdipus Judaicus*, Volney's *Ruins*, etc., Robert Taylor's *Diegesis*, etc., and Higgins' *Anacalypsis*, it for a time made some commotion in the literary and theological world; but of late years it has fallen into well-deserved desuetude and decay. To be sure, we occasionally see some shallow writer attempting to revive the exploded vagaries of Dupuis and the others, with sundry modifications and variations, the most marked instance in America being Dr. Woolley's ponderous volume on the *Science (?) of the Bible*. Blaratshy's *Isis Unveiled* and Inman's *Ancient Faiths and Ancient Names* also trench largely upon the domain of solar mythology, other elements as well, however, entering into their systems of speculation. As a notable example of the extreme limits into which the solar *mythos* may be pressed, though in another direction, Rev. G. W. Cox's *Mythology of the Aryan Nations* may be cited. Quite an effective rejoinder to Mr. Cox's extravagant theories in particular, and the more radical solar mythologists in general,

Digitized by Google

may be found in J. P. Mahaffy's *Prolegomena to Ancient History*.

According to the systems of Dupuis, Drummond, Woolley, etc., all the principal characters in ancient religion, including those in the Bible, are mythical impersonations of the heavenly bodies and their accompanying phenomena. Moses, of course, under this hypothesis, is a myth; but I scarcely think so accomplished a scholar as "B. W. B." would base his views as to the true meaning of the Mosaic narratives upon the speculations of these writers. Then, again, certain supposed parallels between Moses and Bakchus have been pointed out by more than one author; the most circumstantial presentation thereof being probably that contained in a *brochure* entitled *Moses and Bacchus*, by Myles McSweeney, who is, if I mistake not, the last lingering public representative in England of the old Dupuis-Drummond school of solar mythologists. In this connection, it may be remarked that the latest and most elaborate work upon the Bakchik *cultus*, *The Great Dionysiak Myth*, by Robert Brown, Jr., contains, so far as my examination of it extends, no reference to any connection of Bakchik mythology with the legends of Moses; although we find in it full references to the elements of the worship of Bakchus, or Dionysos, in the Phœnician, Aramæan, Arabian, Chaldean, Assyrian, and Khamitic mythologies.

It is possible, however, that in my investigations I may have overlooked some valuable sources of information in this matter; and to the end that, if so, myself and other delvers after truth may be enlightened as to the direction in which farther researches should be made, are these remarks published.

Before concluding, it may be pertinent to remark that Dr. Tiele, one of the most untrammelled scholars and theologians of the day, and one of the highest authorities in comparative theology and mythology, in his *Outlines of the History of the Ancient Religions* (p. 85), while dealing largely with the mythic elements in ancient Semitic faiths, yet recognizes the historical existence of Moses, and thinks it not unreasonable to suppose that he established the worship of Yahweh among the Israelites in the place of that of El-Shádai. The same eminent scholar characterizes Dr. Martin Schultze's *Handbuch der Ebräischen Mythologie*, published in 1876, as "full of the most hazardous conjectures and the wildest combinations." Dr. Goldziher also speaks disparagingly of this work. Nork's *Biblical Mythology of the Old and New Testament* and his *Etymological-Symbolical-Mythological Cyclopædia for Biblical Students*, etc., are called by Goldziher "muddle-headed works"; while Braun's *Natural History of Legend* "is a kind of anachronism built on an antiquated theory, and not happier in its etymological identifications and derivations than Nork's writings." It is needless to say that such works as these do not suffice to show me that Moses is a myth.

WM. EMMETTE COLEMAN.

SAN FRANCISCO, CAL.

For the *Free Religious Index*.

CARLYLE AND POETRY.

Now that Carlyle is gone and can give us no more *oracles*, we begin to sift his opinions and to decry his paradoxes; and truly some of his estimates of men and things must be taken with grains of allowance. He had contempt for poetry and poets, as a matter of course; for his own mind lacked the *shades* of thought and feeling that are essential to a perfect whole. He was in literature what Cromwell was to courts,—a rough, honest man, an earnest man, who holds in supreme contempt whatever is not an ingredient in his own make up.

Marcus Spring and wife, it will be remembered, travelled abroad in company with Margaret Fuller; and, after an interview with Carlyle, Mrs. Spring wrote me the following from the lips of the dogmatic old fellow:—

"Men have something to do in the world besides sing. They should write what will arouse the world rather than what will lull the world." (Query.—Did he remember the old ballads that fire the blood like the blare of a trumpet,—Homer, Chevey Chase, Hardicanute, and even in our day the Marseillaise of De Lille, which so excited the populace that Napoleon forbade the singing of it?) Again, he says to his American friends:—

"There was Robert Burns, *the greatest man that ever lived*, who might have conquered nations with his great soul, but *sat and sang*. Of course, he could do nothing but bother his head over his poor excise account, drink whiskey, and break his heart at last. Elizabeth Barrett sent me some of her poems. I wrote her, if she had anything to say, she better say it in good plain prose, and not trouble herself to measure the lines."

It is for us to rejoice that Elizabeth Barrett Browning followed the impulse of her own genius rather than the advice of the radical prose-writer. We have versifiers in abundance. Poetry preceded prose; and the fact that all intelligent youth and maidens in our new country write verses at some period of their lives is proof of our extreme and not unwholesome youngness as a people.

"A man was not sent into this world to write verses," said Carlyle. How do we know that? His verses may not be great in themselves and nothing to the world at large, but they may work out the redemption of a household. They may gladden the arid waste of some poor soul who finds "life a muddle."

Those who find poetry hard in coming would do well to let it alone. Ours is an age of fact, of science; and, if our oracles do not come rushing from the tripod, we do not need them ourselves, nor the world either. Why, as Dr. Johnson said, make ourselves absurd by "having the contortions of the Sibyl without her inspiration"?

If poetry be the effervescence of youth and animal spirits, God be praised that they find vent through so harmless a channel. If it be the yearnings for sympathy, we all know how imperfect human sympathy is; and who shall forbid this cry of the soul from its vasty deep? If love touch the strings, accept the healthful and beautiful abnegation of self, which that sacred emotion implies. The youth who sings loudest and sweetest may fail to sing at all later in life; but the inborn poet must sing or die, must wear his bays to the verge of the grave, like Milton, in age, blindness, and poverty, weaving his song that the world will not let die. The irony and the flippancy of our day are repugnant to the spirit of poetry, which demands absolute faith and untiring earnestness.

The poet measures his lines and balances his syllables, because it is a part of the harmony of his soul to breathe in numbers; because like the bird of Milton, that "sings darkling," he was made to sing, despite Carlyle's assertion to the contrary, or be, like the "throatless nightingale" of Keats, smothered in his own sweetness.

Hundreds have the aspiration, the sensibilities, the æsthetic tendencies, and yet have never penned their inspiration. They write eloquently, like Madame de Staël, in prose, or are silent. These are not the poets. A step farther, and they might have been such; but, as they never take that step, they expire upon the threshold.

Emerson has defined the poet as "a man without impediment." The modern idea of art opens a wide field for laborious endeavor and a great sluiceway to plagiarism. A writer finds a thought full of poetic suggestion, and straightway he makes *artistic use of it*. I remember Mr. Emerson, in a conversation with me, justified the so doing; but to me it seems an ill use of another's property. A generous mind is willing to show his indebtedness, and is chary of encroaching upon the ground of another. To be artistic is not to be a poet, as the poems written by the young men who graduate at our colleges testify, where the mediocrity of thought, combined with a tiresome smoothness, wearies the senses. ELIZABETH OAKES SMITH.

PERSONAL ITEMS.

RALPH WALDO EMERSON has just completed his seventy-eighth year.

GILES B. STEBBINS, the well-known spiritualist lecturer and writer, has become associate editor of the *Religio-Philosophical Journal* of Chicago, and has taken up his residence in that city.

REPORTS from B. F. Underwood inform us that he lectured at Kansas City, Mo., May 22, Valley Falls, Kan., May 24, 25, 26, Seneca, Kan., 28, 29, 30, and was to speak at Fremont, Neb., June 3, 4, and Lincoln, Neb., June 5.

MR. HENRY NORMAN addressed the Parker Memorial Society last Sunday. Mr. Norman impersonated the character of Cleon in the late representation of *Œdipus Tyrannus* at Cambridge, and has written it up for some journals.

REV. JOSEPH COOK tried to show at Edinburgh that alcohol hardens the albumen in the body and leaves permanent scars on the brain, by showing its effect on the white of an egg. The *Medical Press* pronounces the deduction from this little experiment insulting to common-sense.

MRS. A. L. DIGGS, of Lawrence, Kan., who addressed the Free Religious Association last week on Western Liberalism in so graphic and interesting a manner, will occupy the desk of the Free Congregational Society of Florence, Mass., next Sunday. As Mrs. Diggs is to pass the summer in New England, she will be prepared to speak to liberal societies elsewhere, if invited.

THOSE who read the papers, and there are few who do not in these days, may have read the statement that was going the rounds of the papers recently, purporting to be written by a reputable and well-known physician, to the effect that Colonel Tom Scott, who died a few days ago, had been restored to health by a *miracle* doctor. This shows how much confidence is to be put in such reports, even when they seem to be well authenticated.

PROF. HERBERT B. ADAMS, in his lecture in Sever Hall, Cambridge, on the origin and influence of the New England towns, advanced some practical views on the Southern question. A common idea, he said, has been that New England towns are the offspring of the government of the Congregational Church; but to-day it is proved that they are but a reproduction of the old English townships, which were in turn perpetuations of the villages of ancient Germany. In old New England towns, the lands were always owned by the people in common, and were granted only temporarily to individuals. It was very gradually that the idea of sovereign ownership gave way to individual rights of property. The common in every New England town is the survival of the communal domain. To introduce this New England local self-government idea in the South, political agencies have been tried, and have failed. The means to be employed now are science, religion, and education. The mission of the former is to remove the existing jealousy in the South of the town government as a New England institution, by pointing out that the town had not its origin in the North, but is a product of the common ancestry of the North and the South, dating back even to the institutions of Saxon Germany. The third agency — education — proceeds more directly than any other from New England experience and examples. To employ it beneficently is the purpose of the well-known Peabody Fund, which should be supplemented by a liberal appropriation from the national treasury. The former is being applied very wisely chiefly as a premium on local effort. The common schools are slowly leading the towns in the South to adopt self-governing principles like those of the New England town; and, under the stimulus of this educational fund, many of the towns are manifesting great zeal in local improvements, and are working out for themselves an enduring reconstruction.—*Boston Advertiser, May* 14.

POETRY.

WORSHIP.

Not forever on thy knees
Be before the Almighty found:
There are griefs the true heart sees,
There are burdens thou canst ease,—
Look around.

Not long prayers, but earnest zeal,
This is what is wanted more:
Put thy shoulder to the wheel,
Bread unto the famished deal
From thy store!

Not high-sounding words of praise
Sing to God, 'neath some grand dome,
But the fallen haste to raise,
And the poor from life's highways
Bring thou home!

Worship God by doing good:
Works, not words; kind acts, not creeds!
He who loves God as he should
Makes his heart's love understood
By kind deeds.

Be it thine life's cares to smother,
And to brighten eyes now dim:
Kind deeds done to one another
Unto God are done, my brother,
Unto him!

—*Adapted from Moore.*

Digitized by Google

The Free Religious Index.

BOSTON, JUNE 2, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

WITH this number of the *Index*, Mr. David H. Clark retires from his positions in connection with the paper and with the Free Religious Association. For more than a year, he has faithfully served the Association in many ways, and since the 1st of July last variously assisted on the paper. But the present exigencies both of the Association and of the *Index* compel a division of labor which is not in accord with his tastes or his abilities. He has a thorough understanding of and full sympathy with the Free Religious movement, has made heavy sacrifices for it, and we sincerely trust that he will somewhere find a congenial field for serving it. Our best wishes go with him.

THE ANNUAL CONVENTION.

The full report of the successful annual meeting of the Free Religious Association, held last Thursday and Friday, will be published in instalments in the *Index*, beginning next week. But the importance of the Resolutions that were adopted, looking to more active efforts on the part of the Association, leads us to anticipate the report so far as to print these Resolutions this week, especially as the reports of the convention in the Boston daily press did not give them quite correctly. They were as follows:—

Resolved, 1. That, in order to obtain the preliminary knowledge necessary to more effective work, the Executive Committee be instructed to select and appoint some able and zealous member of the Association, so far as possible, from each State, to act as Local Correspondent.

2. That the Executive Committee furnish said State local correspondents with a list of questions to be answered by them, relating to legal restrictions upon religious liberty, to general educational and church influences, to the possibilities of forming Free Religious Associations in their States, and to such other moral and social conditions as may be of use in gaining accurate statistical information respecting the progress and needs of our movement throughout the United States; and, further, that, wherever said local correspondents desire and the Executive Committee think advisable, the General Agent (if one be employed) be sent to aid in collecting these facts.

3. That a midwinter conference of the Association be held, at such time and place as shall be determined by the Executive Committee, before which the reports of the local correspondents shall be presented, together with the General Agent's supplementary report of State conditions.

4. That, in order to attain greater solidity and breadth of action, we now appoint a Special Committee to report to said midwinter conference a plan for the formation of State Auxiliaries to the National Free Religious Association, and for the suitable recognition of the delegate power of such auxiliaries in our Constitution, which plan, if approved by the conference, shall be submitted to the next annual meeting for final action; or, if such plan shall not in the judgment of the Committee be feasible, to report any other plan of increased activity which shall make our work more national and more effective.

These Resolutions were introduced by Mrs. Anna Garlin Spencer at the business session on Thursday evening; but the lateness of the hour prevented their full consideration at that time, and they were deferred until the closing hour of the convention Friday afternoon. On introducing them, Mrs. Spencer explained that her main purpose was to get something done in the direction of a more systematically organized work, and that she was not at all urgent to keep the details of the special plan presented. The point on which most question was raised among other members was that concerning the formation of State Auxiliary Societies; and, in order that the Committee to be appointed under the fifth Resolution might be more free in their action on this very important point, the last clause of this Resolution was added in the meeting as an amendment to the form originally presented, Mrs. Spencer cordially accepting the amendment. The Committee appointed in accordance with the Resolution consists of Mrs. Spencer, as Chairman, Mr. B. A. Ballou of Providence, Mr. W. H. Hamlen of Boston, Mrs. Annie L. Diggs of Lawrence, Kansas, and Mr. Arthur Hill of Florence, Mass.

We may add to this anticipatory fragment of the forthcoming report that one of the most encouraging signs connected with the annual meeting of 1881 has been the interest and activity manifested by the younger members of the Association.

ANNIVERSARY WEEK.

In enumerating the institutions of Boston, Anniversary Week must not be forgotten. It is true it occurs in other cities; but the Boston one is as peculiarly its own as the Common, the Chestnut Street Club, or Public Library. Like everything else of any duration in this changing world, it has gone through a process of historic evolution. It is not what it was in the days of the Abolition reformers, the anti-sabbatarians, and early come-outers. The brave and eloquent champions of noble causes, precursors and inspirers of some of the grandest labors and influences of the present in the direction of equity and helpful service to humanity, whose voices long shall "echo through the corridors of time," have one by one been gathered to the silence of the departed. The outré-garbed, short-haired shriekers have had their day and ceased to be; while the essential ideas and principles for which they contended, in some measure, have been taken up under new forms of development, and find enunciation in representatives of gentler and more attractive grace, thoughtful and cultured tones of expression. The weather is always of particular moment on these occasions. This year, it was, on the whole, propitious. The proverbial rain did not appear. It could hardly be said it was like the Turkish paradise, "neither too hot nor too cold," which would be a thing much to be desired at such times, whatever it might prove in the future. In fact, the temperature, which began at a comfortable degree, grew hotter as the week advanced, and toward the close to the hottest of the season. It would be interesting to determine whether there was any relation between the external heat and the theoretical fires of the religious systems of those at the time assembled. If so, the adjustment seemed to be in an inverse ratio. Certain at least it is that the Free Religionists, who may be supposed as destitute of the theoretical fires as any who held conventions, had the heat poured in upon them at their Friday meetings at its extremest intensity.

There are always, during Anniversary Week, obvious tokens of it in the streets. It is not difficult to note, interspersed among their throngs, those who are unaccustomed to city ways. It is evident they have on their Sunday best. They stand at the depots and corners of the streets, solitary or in groups, with satchel in hand, inquiring looks, uncertain and bewildered expression. Their faces wear a browner hue than those about them. Sometimes, they are clergymen from rural parishes, who, to stretch a little a limited income or exorcise the devil who occasionally takes up his abode in the form of dyspepsia in a minister's stomach, have been fulfilling the command "to till the earth" in the garden of the parsonage.

The Woman's Suffrage cause shone forth in unwonted force and spirit. There were two conventions on the ground: the National Association, bringing with it many of the most prominent representatives of the movement from various parts of the country; and the New England Association, embracing, as its name would seem to imply, more of the local workers. These Associations, apart from the distinction we have intimated, differ somewhat on certain points of policy, but in the great central idea of the right of woman to the ballot, in the most comprehensive use of the term, are in full accord. The meetings of both were very successful. It always counts for a good deal to any reform to have a popular governor of the State where it is working identify himself with it. Gov. Long's presence, therefore, at the meeting of the New England Association, and his cordial and taking speech, could not but be regarded as a happy augury for the future of the cause in Massachusetts at least. The courtesies of the Governor in behalf of the State, and of Mayor Prince in behalf of the city, to the National Association must also have contributed much to enhance the pleasure of the visit of its members to the New England Mecca of reformers. To those who survey with a cool head the woman's movement, at least in its suffrage aspect, it would seem, with all the essential justice and truth of its principles, as though their practical realization was more distant than its advocates, in the heat of their hopefulness and enthusiasm, are wont to suspect. Even were suffrage granted to women at once, and they were ready to exercise it, which the mass of them are not, it is questionable whether the general interests of society would be subserved thereby, however much the individual might rejoice in it. Furthermore, the paths of woman's life and action are so distinct from man's, both through hereditary impulsion and the conditions of society, that it must be difficult for a long time to get them to heartily unite, to any general extent, in coöperation and interest in what is so foreign to the natural inclination of woman as public matters, and what is destined to remain in a largely preponderant degree, in any event, the concern of the masculine members of society.

The Institute of Heredity was a new candidate for public interest this year among the conventions of the week. Its object, it must be confessed, is of the greatest importance. There can be nothing of greater concern to society or its individual members than the nature of the human being born into the world; and, so far as this may be determined through possibilities within the reach of mankind, it is entitled to every consideration. It is the re

Digitized by Google

form of all reforms. But it is one of a very delicate character. Unfortunately, those who are drawn to such discussions approach them very often in a bungling manner, with but little competence to deal with them, and rest under suspicion of questionable motives. It may be doubted whether, under such circumstances, the subject does not lose rather than gain in due appreciation. Indeed, if it is one for science and scientific methods instead of the idiosyncrasies and crude speculations of uninformed persons, it would seem as though there is little hope of it, beyond the light thrown upon it through the researches of this higher class of investigators. It was noticeable that the meetings of the convention here referred to were largely attended by well-known free-love apostles in and about Boston, including both the older and younger stagers of its unsavory fellowship; and some of the accredited representatives of its gospel were among the speakers upon the platform.

The annual meeting of the Free Religious Association, though scarcely up to the intellectual level of what it has been in some previous years, was in certain respects one of the most important and gratifying, perhaps, ever held. The address of Professor Adler on Friday morning upon "The Teachers of Ethics as the Successors of the Clergy," which was listened to by the largest audience of any of the sessions, including a good many clergymen, Unitarian and Orthodox, was wonderful in its impressiveness, abounding in fresh ideas and views, profound analyses, philosophy, and inspiring eloquence.

The disposition, quickened by the suggestion and favor of the President, to give to the Association a more national and comprehensive character, was quite general. The resolutions of Mrs. Anna Garlin Spencer to this effect, which were well discussed and subsequently adopted, will serve as an initiatory step toward this policy. We welcome it with hearty sympathy; since we have long believed in it, and advocated it in a humble way as the thing of imperative need to the existence, expanding influence, and evident mission of the Free Religious movement. It is time for it to be taken out of the flower-pot and garden-soil of New England influence and transplanted to the open plain, where it may partake of another nurture, be fanned with other airs, and imbibe the elements of a sturdy growth, which shall make it at last a tree for the shelter and healing of the nations. But yet, after all, we fear that the plan of correspondence in respect to the prospects for religious work in distant places will not be found very reliable or valuable, since the reports in each instance will be much affected and colored by the degree or nature of the experience of the correspondent, the measure of his or her enthusiasm, opportunity of observation, and power of accurate impression. Two persons from the same locality, of different temperaments or experience, would not unfrequently make conflicting reports. How can the interest and prospect of distant sections, then, be correctly reported? Simply, as it seems to us, through missionaries or agents of the Association in such sections, so far as this may be practicable, to visit places where there is encouragement to do so, who shall make a thorough canvass of the situation and report accordingly, or initiate such measures in the interest of the Free Religious movement as may be fitted to the circumstances. This would of course necessarily limit such work to a few small centres of operation at first, with the tendency to greater expansion as the Association developed its resources.

It would be impossible in the space allotted to us to make more than the briefest allusion to the various causes and associations which as usual divided the time of Anniversary Week; many of them, as, for example, those in the interest of children of the destitute, discharged convicts, moral education, peace, and the like, deserving all cheer and commendation. The Unitarians presented their customary array of eminent persons on the platform, crowded meetings, grand festival, enthusiasm, good eating, agreeable company, and eloquent speaking. The tract societies, Bible societies, benevolent and missionary societies, home and foreign, of the orthodox people, if we may trust the newspaper reports, were well attended as a rule, and as full of zeal and fervor as ever.

In the olden times, men contended in the Olympic Games in running and racing and throwing the javelin, and various achievements in physical skill and dexterity, of which in these modern days we have less than would be well for us; and all Greece came to behold the spectacle.

But how much nobler in aspirations and aims is the competition in these modern days of our modern Athens, on Anniversary Week, which we witness,—the emulation of the diverse causes, enthusiasms, ideals, and purposes it presents to help and serve those who are cast down, usher in the fairer morrow, transform the world to higher and better realizations of knowledge, righteousness, and truth!

D. H. C.

SCIENCE AND RELIGION.

The Freethought Publishing Company of London has published a translation, by Mrs. Annie Besant, of Professor Ludwig Büchner's recent work on *Mind in Animals*. Some idea of the merits of the book may be gathered from the fact that *Nature* gives it a lengthy review from the pen of the well-known G. J. Romanes, who pronounces it "a highly valuable compilation of facts," and, "as a whole, a decidedly valuable addition to the literature of comparative psychology." One might naturally suppose that a periodical of the established reputation of *Nature* could afford to review a strictly scientific work without being obliged to recognize what Leslie Stephen calls "the solemn humbug" which rules the expression of opinion in matters theological. But even *Nature* is compelled to make a deferential bow to this "humbug." Mr. Romanes, in his opening paragraph, believes that the volume "cannot but be welcome to persons of all shades of opinion, however greatly opinions may differ as to the auspices of the Company which has undertaken and published the translation," and also hopes "that the subsequent efforts of the Company in this direction will prove as useful and beneficial as the one we are about to consider." We do not doubt that these words were meant to be kindly written. Mr. Romanes probably congratulates himself on his graciousness to the Freethought Publishing Company; but certainly he would never have written the above sentences, had Macmillan been the publisher of the book.

The enthusiasm and devotion of the Catholic missionary, alike in the past and in the present, are often more than a match for the enthusiasm of the man of science and for the devotion of the man of commerce to "the almighty dollar." The French people, for instance, have for some time past entertained the idea of building a railroad across the desert of Sahara. Colonel Flatters, who headed an expedition in search of the best practical route for the proposed railroad, has apparently met with some severe disaster, which will put an end to the project for the present; and Dr. Lenz has also returned, unsuccessfully, from an exploration of the same region. And now, in *Les Missions Catholiques*, Père Richard begins an account of a successful journey by himself and another priest into this same country of the Touaregs (the tribe said to have murdered Colonel Flatters),—a journey undertaken for the purpose of cultivating friendly relations with the natives, in order to establish a missionary station among them. Père Richard's narrative is made valuable to science and to commerce alike by the addition of an entirely new map of this part of Africa.

An analogous incident may be mentioned in this connection. At a recent meeting of the Geographical Society of London, a paper was read, from Colonel Tanner, on Kafiristan and the Siah-posh Kafirs of the Hindu-Kush. Great results in ethnology, geography, and philology, had been expected from Colonel Tanner's expedition; and it must have been somewhat mortifying, therefore, for the society to be told by Colonel Yule that Tanner's researches had added nothing to what has been found in the buried records of a Jesuit missionary's travels some two hundred years ago.

Professor Helmholtz has been the recipient of unusual honors during a visit to England. He has received, among other marks of respect, an LL.D. from Cambridge, an honorary fellowship in the Chemical Society, and an honorary doctor's degree from the University of Dublin, and a *conversazione* was held in his honor by the Society of Telegraphic Engineers. This last was unique. Various instruments and apparatus illustrated the most recent brilliant discoveries and industrial applications of electricity, as well as the best methods of present research; and many of the most eminent Englishmen of science were present. Honors are not often more justly merited. It is a significant coincidence that at the same time with the rendering of these honors to Helmholtz, and in the same country, another man, Professor Robertson Smith, a man of almost equal eminence in another branch of study, is prohibited from teaching, because of his honesty, originality, and profound learning. In other words, science honors the very qualities which theology despises and denounces.

Professor Helmholtz, already eminent as anatomist, physiologist, physicist, and mathematician, now takes rank as chemist also. In his lecture on Faraday at the Royal Institute, according to Professor Roscoe's summary, he "has founded a new electro-chemical theory, which reveals to us chemists conclusions of the utmost importance. He tells us, as the results of the application of the modern theory of electricity to Faraday's great experimental law, that the atom of every chemical element is always united with a definite, unvarying quantity of electricity; moreover, and this is most important, that this definite amount of electricity attached to each atom stands in close connection with the combining power of the atom which modern chemistry terms quantivalence.... Hence, then, thanks first to Faraday and now to Helmholtz, chemists have now a new and unlooked-for confirmation of one of their most important doctrines from the science of electricity."

The secret of Faraday's greatness, according to Helmholtz, lay in this: namely, that "his principal aim was to express in his new conceptions only facts, with the least possible use of hypothetical substances and forces. This was really a progress in general scientific method, destined to purify science from the last remnants of metaphysics." Now, that which Helmholtz means by "metaphysics" in this connection is, in our opinion, the falsifying element of present theology, which in this respect needs to be purified as much as science needed a like purification in the time of Faraday. Is it too much to hope for, that, fifty years hence, theology may be as free from "hypothetical substances and forces" as science is to-day?

R. C.

Digitized by Google

ADDRESS TO THE PEOPLE OF THE UNITED STATES.

By an Italian Newspaper, Warning them to Beware of the Church of Rome.

PENN, CHESTER CO., PA., Nov. 14, 1880.

TO THE EDITOR OF THE EXAMINER:—

Sir,—I herewith offer you the translation of a leader which was published at Rome on the 17th of last February in *Il Diritto*, the organ of the Cairoli government. No apology is needed for presenting to the American public this important address, emanating, as it does, from men of ability, born and educated under the influence of the hierarchy whose designs they so frankly and faithfully expose. The sincere thanks of every American are due to them for their generous interest in our welfare and for this kind and timely warning. You cannot but be struck, Mr. Editor, with their clear and thorough comprehension of our national condition, so remarkable in a foreigner of a different race, speaking a different language and living in a distant country; and it is impossible to suppress the wish that such thorough understanding of the subject were universal among our own people.

I remain, sir, very truly yours,

HOWARD WORCESTER GILBERT.

Catholicism.

TO THE PEOPLE OF THE UNITED STATES:—

In the reception at its own bar of the great advocate of Ireland, the House of Representatives of the United States has committed an act contrary not only to good usage in parliamentary bodies and to courtesy, if not strictly to international law, but adverse also to the interests of the great Republic. Nevertheless, the act may serve to open the eyes more completely to a danger which threatens her, a danger much more grave than that which would result from the third term of Grant or the increase of the degraded classes. Catholicism is gaining ground, has already noteworthy influence, aims audaciously at preponderance, threatens the very foundations of the American constitution.

The danger had already been indicated. At first, when certain conscientious minds, in the name of free inquiry, pointed out the new menace which impended over the sturdy faith of their ancestors, they were heard with incredulity. And when the *North American Review*, after having shown the defects in universal suffrage, demonstrated the possible defeat of Protestantism, it seemed a foolish exaggeration. But it is the country of surprises; and to-day America, having come to herself, and reflecting especially on the case of Parnell and the great influence of the Irish Catholics, begins to measure the enormous danger, however distant it be.

There are in the United States, in a population which certainly reaches to-day fifty millions of inhabitants, seven million of Irish. They obey, like automatons, their prelates and bishops; and if they lack the political instinct, and even those aptitudes necessary to free existence, there are notable men who abandon Protestantism, in order to place themselves at their head, moved by the desire of easy victory, sometimes by the weariness of doubt. Who would have predicted when the Pilgrim Fathers, those fierce Presbyterians, landed on the American soil, or, when their descendants declared it free, who would have predicted those Catholics from whose abhorred tyranny they had fled would succeed in forming the most powerful religious community in their nation?

Not even the most audacious ultramontanes dared to cherish such hopes. A century ago there were a few hundreds of Catholics, the residue of the French domination, with a bishop and twelve churches. To-day, they reach seven millions, have a cardinal, sixty-three bishops, besides six thousand priests, with as many churches, and have besides five hundred convents, seven hundred colleges, seminaries, and academies, and two thousand parish schools. In twenty years, these figures will be doubled: it will be a fearful power. For, be it observed, the Catholics have attained this development in the United States solely from the period of the great potato-rot, which depopulated Ireland.

"We will absorb them, these beggarly Catholics; and how many races more vigorous have we not amalgamated with ourselves?" say the Americans; and even the Catholic clergy dreaded the contact of that unlimited liberty, of that individualism full and vigorous, and so contrary to their teachings. Instead of this, however, here, also, the superb confidence of the Americans in the force of their institutions was delusive. The Catholic religion had become for the Irish peasant a second nature. Catholicism had, as Herbert Spencer would say, transformed their blood globules, and in the United States, instead of becoming weaker, had gained new vigor through the life of greater ease of the emigrants, and held sumptuous churches, wealthy foundations, and sectarian schools, all that it had been able to accumulate during many centuries in the Old World.

"The Catholic community," says the *Review* already quoted, "is now the most numerous, the most robust, the most flourishing in the United States, its members are the most united and the most obedient to their leaders." For this end, the Irish alone, of the many nations who have emigrated into the Republic, preserve their peculiar individuality, form a state within a State, and have raised "an Irish question," still more formidable than slavery, which was at the point of imperilling the existence of the Union.

Let not the United States deceive themselves in this matter. The misfortunes of centuries, which we owe to the Church of Rome, confer upon us the right, and impose upon us the duty, of giving to the grand Republic frank counsels. We know, through experience, the dangers which threaten her; and we join the slighted Cassandras, to forewarn her. Either she must defend herself in time from Catholicism, or Catholicism will rend her in pieces.

The American Constitution is the purest and loftiest expression of the principles condemned by Syllabus. As in the Vatican are concentred all the efforts and all the hopes of reaction, so in the United States is shown what may be attained by individual energy, the principles of personal responsibility, and the power of citizenship. A republic of Catholics can be nothing but a theocracy: the United States would sink as low as Paraguay, which has tried it. In a minority, Catholics are good citizens, in the United States more than elsewhere, because there they enjoy unlimited freedom; but a Catholic majority cannot tolerate liberty of conscience, or of worship, or of speech, or of the press. It would soon provide for the fettering of thought: it would recall into vigor, by including it in the list of political disabilities, the excommunication. The effort which proved a failure for Gregory VII., in an age of darkness, would be reattempted, amid the splendor of civilization. A monarchy can contend with Catholicism: a republic will succumb, unless it furnishes the civil power with the necessary weapons, as in France, at the present time. The United States, also, cannot fail to discover that the principle of the Prussian laws of May, of certain laws of our own, and of the Ferry laws (however they may seem to conflict with the Constitution), is the only one which will serve to protect them from a great peril.

Everything in the development of the ultramontane doctrine, *everything* wounds the legitimate pride of that great nation. "We," writes one of their most illustrious thinkers, "we, so proud of our national schools, see them deserted by the children of the Catholics for their parish schools; we never have been subject to any other power, and now we are sold like the herd of an Italian priest; we thought our Union the grandest object in the world, and now we know that there is a thing still greater in its pretensions, the Church of Rome; we held patriotism to be among the loftiest of human virtues, we know that also must yield to the Catholic religion. What an enormous shipwreck, if we do not know how to avoid it in time!"

There is in this patriotic anguish much exaggeration; we do not deny it. The United States, too, may proudly repeat the *non prevalebunt;* and there are those who add that a few millions of Catholics will be lost in the immense caldron, and will indeed serve "to thicken and color the broth." Protestantism and freedom are the two strong barriers against the schemes of the Jesuits. America has no desire to exchange her vigorous religious dissensions and the more grave controversies concerning human destiny, her vital activity, in short, for the peace of death and quiet of the tomb. But let her not be over-confident.

We by no means suggest to the Americans that they should subject Catholicism to any portion of the persecution which it has inflicted on Europe. We desire neither martyrs nor executioners. But they must open their eyes and acknowledge the absolute incompatibility which exists between their political institutions and the ultramontane teachings. The vital love of country and ancient faith of their forefathers, reinvigorated in thought and action, will perhaps suffice to blast the flourishing hopes which the Jesuits already confess concerning the United States.

But, if in any great city, in any State in the Union, ultramontanism should become strong enough to dictate, by way of experiment, its own laws, we think it necessary that the rein should be tightened without delay. A first step will suffice. "Leave the Catholic priesthood free," said Thomas Cromwell, "and it is a lion: keep it in close bounds, and it is a lamb easily controlled."

The public of the United States has begun to see the danger, and the case of Parnell will serve to open their eyes; but, if our advice could be of any use, it would be that they protect themselves in time. Let Americans not delude themselves, as it is easy to do, at so great a distance; let them not delude themselves into the belief that the Church can compel into fraternal embrace the principles of civilization and the rags of the Syllabus. Let Leo XIII. bear witness. And we pause, moved by the tender reverence of those souls who have no refuge from the doubts which assail them, seeking in vain, among the multiplicity of sects, repose for their perturbed consciences, sighing for that peace which the excitement of modern life ever renders more dear, and who, humbly bowing down, approach the ancient and pure faith of the gospel. It is possible that, sooner or later, among their posterity, there may be religious renovation; but so long as the Church is the monopoly of the Jesuits, as long as the Syllabus prevails over the gospel, it will continue a constant menace to civilization, to the liberty of nations,—a menace against which the United States will act wisely by guarding themselves in time. —*Lancaster (Pa.) Examiner.*

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

THE FINE ARTS IN ITALY, in their Religious Aspect, Letters from Rome, etc. By Ath. Coquerel, Jr. Translated from the French by Edward and Emily Higginson. London: Edward T. Whitfield, 178 Strand. 1859.

Those who remember with loving interest the visit of M. Coquerel to this country, and his admirable lectures on Rembrandt and other artistic topics, will feel a special pleasure in this volume, which, although not republished in America, has found its way to the Boston Athenæum. Its main interest lies not in the subjects treated of, though Italy never loses its charm, but in the point of view from which they are regarded. As a French Protestant descended from the old Huguenot stock, M. Coquerel looks upon the Catholic Church as his nearest and most dangerous opponent; and he does not treat even its artistic life with that poetic and sentimental indulgence which those who have never felt the pressure of its tyranny exercise toward it. Not that M. Coquerel is a narrow bigot,—he is, on the contrary, broad and liberal in his views of religion,—but he looks upon the existence of the Catholic Church as a real political and religious danger, not as a dying lion whom it is more magnanimous to admire than to attack. He certainly makes his points good: that the Catholic Church as a controlling authority, limiting art, has done as much or more to corrupt, narrow, and finally destroy it as she did, when a real inspiring religious force, to quicken it, and give it scope for its labors. But it seems to the present writer that his own Protestant views of Christianity, dwelling on it mainly as a sentiment of love and good morals, connected with affectionate reverence for Jesus, hardly do justice to the grand ideal of the Church, which, however distorted in utterance and action, did seek to express much more than this; namely, a grand religious union of all humanity, and a power to overcome all sin and evil. One interesting letter is given to the representations of Christ; and he gives the precedence, as most of us would do, to the exquisitely sensitive and tender beauty of Leonardo da Vinci's "Saviour." But he does not speak of Sodoma's strong, brave "Man of Sorrows," who helps us by the fact that he has borne deeper anguish than we have ever known; and he shows an utter absence of comprehension of Michel Angelo's conception of Christ, either as expressed in the Last Judgment, in the wonderful statue of the Santa Maria Sopra Minerva, or in the various representations of the Pietè. He says, "To speak truly, Michel Angelo has, in these two very celebrated figures, seen nothing beyond a

Digitized by Google

magnificent opportunity of studying and reproducing the play of muscles and the shape of the limbs, in the full power of life in the one case, and after death in the other." It seems to me the trouble was that the critic saw nothing else,—did not see the triumphant mastery of faith and courage in the one, the tender pity and love of the other, which have carried strength and consolation to the hearts of hundreds of desolate sufferers. Standing by this very Christ, I said, "Now I know why Michel Angelo was called divine."

It is singular that no French critic, however high he may place Michel Angelo intellectually, ever seems to enter into his religious feeling. The French mind desires symmetry, balance, reason, propriety, good taste, and beauty in art, and in Michel Angelo's work it feels the want of these qualities, more than it recognizes the surpassing genius that overcomes limitations and defects.

But, while thus disagreeing with many of M. Coquerel's criticisms, I have read his book with great delight; for it is a fresh, frank utterance of thought by one who has studied earnestly and thought deeply, and whose views are in opposition to what is in danger of becoming the artistic cant of our own day. The letter on Italian architecture is full of suggestion, showing how much more Gothic architecture owes to influence of climate and race than to the direct power of the Church, and how Protestant architecture will probably find its models rather in the secular buildings of antiquity, reared for the use of the people, than in the cathedral designed for the glory of God, through some special order or priesthood. The fact that we shall never again hear the living voice which so charmed us gives an additional interest to these letters. E. D. C.

HENRY THE EIGHTH. — Shakespeare's "Henry the Eighth," edited by W. J. Rolfe, with its notes and portraits of Henry, his Spanish Queen Katherine, Anne Bullen, with her eyes full of gospel light, according to the epigram, and Wolsey, and its architectural views of famous palaces and abbeys, such as York Place, where the great Cardinal reigned and revelled so often with "meus rex," and Leicester Abbey, where he in his age and disgrace came to lay his bones, brings the stormy and gorgeous Tudor period of English history vividly to mind. When you have said that Henry the Eighth was a Tiberius and Caligula in lust and cruelty, you have not said all. He was colossal in will, temper, and ability also. His first queen, Katherine, or Kate, as he called her, loved him to the last, notwithstanding that he had wronged her brutally. When he ascended the throne, he bade fair, with his youth and manly beauty and bright intellect, to be one of the most popular of English sovereigns. The England which he began to rule was like the kingdoms of the continent, Roman Catholic through and through, and literally barnacled all over with monkeries, nunneries, wayside shrines, chapels, and idols, and the splendid seats of countless religious orders. The soil of England was held to as great an extent by *the dead hand* of ecclesiastical corporations as the soil of Italy, Spain, or Portugal. Henry the Eighth first signalized himself, and earned for himself and his successors the title of "Defender of the Faith" by writing a book against Luther and his so-called heresy. In Luther, he found an antagonist as haughty and unbending as himself, who literally showered him with vituperative and contemptuous epithets in his reply to the royal controversialist, so that the latter quickly grew sick of his voluntary championship of the Church of Rome against the mighty German reformer. At the beginning of Henry's reign, I say, England was Roman Catholic in every fibre. At the end of his reign, the Church of Rome, like a mighty forest tree which has been literally torn up by the roots by a whirlwind, lay disbranched, disfoliaged, and dead, so far as England was concerned. And one man did it,—namely, Henry the Eighth; and only just such a terrible personality could have done it. His wrath against Pope and Cardinals for thwarting him in the matter of divorce finally blazed into a furious conflagration, which was only appeased by the utter destruction of the Papal Church and the confiscation and secularization of its vast possessions throughout England. Mr. Froude has given us vivid details of the downfall of the papacy in England, which show how deeply rooted it was in the hearts and daily lives of an immense fraction of the English people to the very last. Only such a ruthless and mighty despot as Henry could have overthrown it. It matters not what his motives were in doing so. The divinity that shapes our ends has again and again converted personalities of the most repulsive kind into mighty historic forces for the inauguration of radical social changes and new eras. It was Henry the Eighth who released the Anglo-Saxon race from the clutches of superstition and ignorance, and made it the bulwark and propagandist of political and intellectual freedom in both hemispheres, made it a *modern* race centuries before even the French people became rational, modern, and democratic. It was Henry the Eighth who made the Anglo-Saxon capable of founding this American Republic. B. W. B.

SUNDAY SCHOOL LESSONS

ON

"Freedom, Fellowship, and Character in Religion."

BY KATE GANNETT WELLS.

III.

Fellowship.

[These lessons are not intended as question and answer for teacher and scholar, but simply as a basis for conversation, in which the teacher would expand or condense, deepen or simplify the meanings here implied, according to the requirements of a class. Each lesson could thus occupy one or several Sundays. The following, it is hoped, may aid children to recognize the need and extent of human fellowship, and to place it on a wider and surer foundation than on the sudden, capricious friendships of school years, or, in later life, on a mere society basis. A Sunday-school can well reach the world-wide relations of every homely virtue, and thus become a helper to the child's intellectual as well as spiritual growth.]

How does Fellowship begin?

As simple association, which may become close intimacy. It must always have some qualifying word to show that it is used in a good sense only; for there is fellowship as well as honor among thieves, and many criminal enterprises have been carried on through fellowship.

What is the opposite extreme to fellowship?

The feeling which considers that no other persons can be right or worthy of affection, honor, and companionship, except those who think just as one's self does, a blind prejudice against all other forms of goodness except one's own. Then prejudice becomes intolerance and persecution.

Mention the most noted persecutions.

What, then, is the underlying ground of all true fellowship?

A belief that every one at some time or other in his life has felt a desire to be better than he is and to help others; also a respect for others' rights as the duty we owe them, which respect we demand in turn. This feeling of justice leads toward fellowship, and appeals especially to boys.

Fellowship in religion must embrace all those who give a different name to God, the Buddhist as well as the Evangelical orthodox; and also those who, like the agnostic, are still in reverent doubt.

What are "The Ten Great Religions?"

How far is it possible to have fellowship with all men?

A spirit of kindness to others and the necessity of being truthful keeps the measure of just fellowship. But every little question of the home or of the Sunday-school has also its far reaching issues. Thus upon the answer given to this question comes a republic or a monarchy, an aristocratic or a democratic people.

NOTE.—Lead the children also to recall from their own experience how any pretended affection or any exaggerated expressions of love finally bring confusion and trouble, as the pretence or exaggeration is felt or discovered. Many people are called capricious, because they cannot keep up the same amount of demonstration with which they honestly began. Hence teach children *to be very quick to do a kindness, and very slow to form a friendship.* Yet we can all have sympathy for each other which will make us kindly in expression and act.

Are children as sympathetic as older people?

Are they more tender-hearted to animals than to each other?

Do they ever tease and snub one another? Is that fellowship?

What is it to speak the truth in love?

NOTE.—Illustrate this point by homely doings and sayings, graciousness to unwelcome visitors, a pleasant manner in telling another of his fault.

What is the most permanent ground of fellowship?

That where intellectual beliefs, practical principles, and aspirations coincide.

NOTE.—Explain what is meant in general by these three groups of words.

When people think alike, have the same reasons for action, the same understanding of the relation of one thing to another, and when their tastes and wishes are in similar directions, then a close intimacy is formed.

If fellowship is placed on intellectual beliefs, denominations arise. But, as we cannot make ourselves think as others do, we must have separate churches, and yet be able to hold a larger fellowship, which shall include all who have aspirations for a nobler life.

What striking examples are there of this larger fellowship?

The Catholic Church, with its numerous divisions; and the Episcopal, with its Low, Broad, and High Church parties. Mention individuals also, like Lydia Maria Child, Washington, William Penn, and others.

What helps toward a sense of fellowship?

To find that we all have moods, when we are like some one else, and some one else whom perhaps we dislike; that in turn we become types of other people; that temperament has largely to do with our ability to enter easily into fellowship with others. Some people are shy and nervous, others frank and easy.

NOTE.—Explain what is meant by temperament, and show how education can largely counteract its evil effects or strengthen its good points.

By a knowledge of our own weaknesses, charity toward others arises, and fellowship may begin with pity.

What is the opposite feeling to that of pity, which also is a ground for fellowship?

Reverence: out of pity, reverence, or a sense of justice, comes all fellowship.

NOTE.—Explain the nature of reverence, that it is the faculty which grows with our growth, that of admiring wonder, of keen appreciation of the veriest trifles that make for goodness in man, or for law, beauty, and use in the world, and of trust in and humility before the Unseen. Let the children seek illustrations of this from their own lives, the younger ones from their feelings toward their parents and teachers and the older ones from their heroes and ideals in books or life. Lead them to observe the struggle or the impulse that finally decides for the right, the refusal to take the prompt at school or to say or do a mean thing, and the courage to withstand a great temptation. Such victories arouse our reverence. Let them see how often they happen, if we are on the look-out for them. Make a great deal of this point, for on the *power for sympathy and appreciation* largely depends the ability for fellowship. Bring the struggle home to the child's mind. The boy goes out of a candy-shop looking flushed and sore, but his hands are clean. Does not such a scene awaken reverence? That is what is going on all the time, if we only see and feel. So never snub another's impulses or struggles. This *universal sense of struggle and victory, or of failure, also produces a sense of fellowship.*

Does fellowship mean intimacy, whether you like a person or not?

Certainly not. Upon sympathy and justice must follow degrees of affection. We want to be kindly enough to help others and to be able to work or play together. Children's parties, games, clubs, charities, societies, and politics all depend upon individuals being willing to be associated together and seeing the good points in each other, for the sake of accomplishing the end they have in common. The base-ball game as well as any society recognizes thus the difference between fellowship and intimacy: the first is necessary for work, the second for affection.

NOTE.—Ask the children to tell stories from their own lives; then they will understand the difference and see the universal need of fellowship.

Then there are degrees in fellowship?

Yes. Because the whole world is made up of a sense of relationship, must we acknowledge it for all of us in its widest sense, else we are snobbish and perversely ignorant.

NOTE.—Union is often founded on some one point. The names of associations indicate this: the wider the name, the broader the union; *e.g.*, Athletic Society, Civil Service Reform League, Educational and Industrial Union, Young

Digitized by Google

Men's Christian Association, Union for Good Works, Unity Church.

Does not fellowship limit the freedom spoken of in the last lesson?

Yes: because of our love for one another, we rather lose many an opportunity to do as we like. Dearer often than our personal rights is our desire for human love. (Compromise limits individuality.)

What is the highest sense of fellowship?

When we can speak of it reverently and tenderly as trust in the Laws of the Universe, in communion with nature, with the Infinite Being, with God.

NOTE.—Let the class explain this sense by remembered sentences from the Bible, from hymns and books of meditation and poetry,—Wordsworth, Coleridge, "Hymns of the Spirit," etc. Tell them of Buddha, of Zoroaster, of saints and mystics. Ask whether it is a fading or a growing sense. (If growing, has science helped its growth, or has it merely changed its forms of expression, as in the contrast between the mediæval hymns and the modern ones, expressive of man's relation to nature?)

Why should we cherish fellowship in church especially?

Because the very purpose of a church is the recognition of worship; and of good-will to men: it embodies reverence and pity; it honors the past, trusts the future, and works together for and in the present.

NOTE.—Speak of the "how do you do" and "the let you alone" churches. One is friendship, the other is neglect.

What are synonymes for the word "fellowship"?

Let the children give words which shall range from its widest to its narrowest meaning, from brotherhood and coöperation to *chum* and *crony*.

Place the last emphasis again on fellowship in *religion*, that companionship may never be for bad ends.

The three lessons to learn from fellowship are *patient charity* with others' shortcomings, with trifles and with sins; *reverence* for the beginnings as well as the final issues of goodness; and *justice* in recognition of each other's claims. Daily human life and the greatness of moral relations to each other is made up of fellowship.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

THE Western Unitarian pastor who lately sent down to Boston the plaintive question, "What is the matter with Unitarianism?" should read carefully the finely phrased, keenly discriminating, but arctically cool letter of Dr. George E. Ellis, written on occasion of the sixtieth anniversary of the founding of the *Christian Register*. Dr. Ellis speaks of "the interest I once felt in Unitarianism," and describes himself as now an unmoved, philosophic spectator of an enterprise in which, when he was younger and more susceptible to delusion, he allowed himself to become quite engaged. The letter is as reserved and distant, so far as indicating any family pride or affection is concerned, as the letter of Bishop Huntington. With the Bishop, Unitarianism and the *Register* are, of course, long disused toys. For many years, his whole mind, might, and strength have been given to building the Episcopal Church.—*Christian Leader (Universalist)*.

TEMPERANCE EXHIBITION.—An exhibition of a novel character is to be held in the Agricultural Hall, Islington, England, in August next. It will comprise all temperance and non-alcoholic drinks, the machinery for their preparation, and the various modes of packing them, as well as machinery for cork-cutting, bottle cleaning, and kindred industries. There will also be shown a quantity of artistic tea and coffee service in silver and china, etc., and, as being peculiarly appropriate to the season, ice-making machines, and appliances for refrigeration. The profits are to be devoted to the benefit of a temperance institution.

MISS FRANCES POWER COBBE opposes in the London *Times* Mr. Darwin's defence of vivisection. Mr. Darwin advocates his position in the interest of science, Miss Cobbe hers in the interest of sentiment. And yet it would be hardly safe to conclude that Mr. Darwin is less humane than his opponent.

BEING above all beings! mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with thyself alone,
Embracing all, supporting, ruling o'er,
Being whom we call God, and know no more!

JESTINGS.

"MY lord," said the foreman of an Irish jury, when giving in the verdict, "we find the man who stole the mare not guilty."

"PAPA, I saw a young sparrow fall out of its nest this morning." "Well, what of it, my son?" "Why, I don't think the Lord could have noted its fall, because the cat got it."

A DOCTOR went out for a day's hunting, and, on coming home, complained that he hadn't killed anything. "That's because you didn't attend to your legitimate business," said his wife.

DARWIN acknowledged himself sold when his little niece asked him seriously what a cat has that no other animal has. He gave it up after mature deliberation, and then the sly puss answered, "Kittens."

THE teacher had grown eloquent in picturing to his little pupils the beauties of heaven, and he finally asked: "What kind of little boys go to heaven?" A lively four-year-old boy, with kicking boots, flourished his fist. "Well, you may answer," said the teacher. "Dead ones!" the little fellow shouted, at the extent of his lungs.

"DO YOU really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect. Coleridge, to whom the question was put, replied: "My friend, I have no doubt whatever that the story is true. I have been spoken to in the same way myself." The man of the inquiring mind retired for meditation.

RECTOR POTTER, of Grace Church, says that two sailors once came up to his church and asked, "Is this Broadway Tabernacle?" "It is *a* Broadway tabernacle." "Does Dr. Taylor preach here?" "Dr. House Taylor used to preach here." "No, that won't do! We want the regular article. Heave ahead, Jack! Put her nose to the wind!" And away they went.

A FEW days ago, a youthful Zulu of about twelve summers, named Pea Blossom, was convicted of stealing in a Galveston court, and sentenced to imprisonment in the county jail. "He is rather young to steal, I should suppose," remarked a bystander to Uncle Mose. "No, sah. He is not too young to steal; but he is cotched a little earlier den de rest ob 'em. Dat's all."

CHILD of four, taken ill, is presented by considerate aunt with several fine oranges, one of which she commenced to devour with every manifestation of delight. "And what do you say to kind auntie, who brought you the beautiful oranges?" inquires grandma, anxious to call out the latent politeness in the child's character. "She may bring some more when these are gone," responds the child, her face shining with satisfaction and orange-juice.

MANY an amusing mistake has been made by people hard of hearing. We are told that a certain Dean of Ely was once at a dinner, when, just as the cloth was removed, the subject of discourse happened to be that of extraordinary mortality among lawyers. "We have lost," said a gentleman, "not less than seven eminent barristers in as many months." The Dean, who was very deaf, rose just at the conclusion of these remarks, and gave the company grace: "For this and every other mercy make us devoutly thankful."

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

PRESIDENT.
FELIX ADLER, New York City.

VICE-PRESIDENTS.
RALPH WALDO EMERSON, Concord, Mass.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
ELIZABETH B. CHASE, Providence, R.I.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.
ANNIE L. DIGGS, Lawrence, Kansas.

SECRETARY.
WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.
HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.
JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.
EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
CAROLINE M. SEVERANCE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

Digitized by Google

SUBSCRIPTIONS TO SPECIAL INDEX FUND.

Lydia Maria Child's Legacy, devoted to this object by vote of Executive Committee of Free Religious Association	$1,000.00
Mrs. Sarah S. Russell	500.00
Mrs. E. N. Hallowell	100.00
Miss Hannah E. Stevenson	100.00
John L. Whiting	200.00
Cornelius Wellington	100.00
Mrs. Charles Fairchild	120.00
Miss Emma D. Ireson	100.00
Miss Julia A. Ireson	100.00
Miss Kate C. Ireson	200.00
Miss Helen M. Ireson	100.00
Mrs. Benjamin Ireson	100.00
Miss Matilda Goddard	100.00
Mrs. Anna D. Hallowell	100.00
John C. Haynes	500.00
Charles Nash	500.00
Mrs. Charles P. Curtis	25.00
John M. Forbes	500.00
Henry L. Higginson	200 00
Matthew Luce	100.00
E. R. Knapp	100.00
Henry S. Russell	100.00
J. Malcolm Forbes	100.00
Henry W. Wellington	100.00
Rev. Photius Fiske	100.00
Robert Davis	100.00
	$5,345.00

The Faith of Reason.

A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION.

By John W. Chadwick,

Author of "The Bible of To-Day," "A Book of Poems," etc.

"Free, original, brave, manly speech is here; never prosy, always earnest, often curiously apt, and sometimes swelling with its theme into fervid eloquence. . . . When we consider their quality, we marvel; for what sermons of the day can compare with these in richness, force, and beauty?"—*Rev. Dr. F. H. Hedge, in the Unitarian Review.*

"In this externally negative theology, there is an earnestness, a trustfulness in truth and honesty, a fearlessness as to the results of patient and reverent thinking, which has more of the freshness and fragrance of genuine faith than half the orthodox apologies and sermons of the day."—*Brooklyn Eagle.*

"Everywhere pervaded by a spirit of profound reflection."—*New York Tribune.*

"There is extraordinary vigor and scope of thought in the treatment of these themes."—*Boston Transcript.*

"They are packed full of bold, strong, original thought. Perhaps their most striking feature is their utter fearlessness. . . . We venture to say that no book of equal volume issued from the press for years contains more vigorous and searching thought on more momentous themes."—*Chicago Saturday Evening Herald.*

One volume. 16mo. Price $1.00.

*** *Sold by all booksellers. Mailed, postpaid, on receipt of price.*

Address

THE FREE RELIGIOUS INDEX,

3 Tremont Place, Boston, Mass.

JUST PUBLISHED:

INGERSOLL'S NEW LECTURE,

What must we do to be Saved?

PRICE 25 CENTS.

Sent postpaid on receipt of price.

Address FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

Author's American Edition. Cloth. 12mo.
PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 Tremont Place, Boston.

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.

The Cancer at the Heart.

What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday, School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

JUST READY.

A NEW VOLUME BY MR. SAVAGE.

Belief in God.

An Examination of Some Fundamental Theistic Problems.

In this latest volume, Mr. Savage meets with characteristic fearlessness and discusses from a purely rationalistic point of view some of the ultimate problems which must some day present themselves to every thinking mind.

These sermons have attracted very wide attention and excited the profoundest interest, as they have been delivered and published in pamphlet form. They are generally regarded as the best work which Mr. Savage has yet done, and their publication in neat book form should insure their reaching thousands for the hundreds who have heard them or read them in "Unity Pulpit."

Cloth, 12mo. Price $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 Tremont Place, Boston.

"An original thinker and an eloquent expounder of fruitful truth."

GEORGE H. CALVERT'S WORKS.

"Few men, probably none living, are his equals in the department to which he has given his especial attention. His books are genuine æsthetic studies in the best sense of the word."—*Newport News.*

Fine English Cloth. Price per vol. $1.50.

Essays Æsthetical.
Brief Essays and Brevities.
Some of the Thoughts of Joseph Joubert.
First Years in Europe.
Life and Work of Goethe. An Essay.
Charlotte von Stein. A Memoir. With Portrait.
Life of Rubens. With Portrait.
Arnold and Andre. An Historical Drama.
Wordsworth. A Biographic and Æsthetic Study. With Portrait.
Shakespeare. A Study.
Coleridge, Shelley, and Goethe. Biographic and Æsthetic Studies.

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

METROPOLE

INSURANCE COMPANY,

OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,

No. 20 Kilby Street,

BOSTON, MASS.

JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, Esq.,
Of Messrs. H. H. Hunnewell & Sons.

GEORGE M. BARNARD, Esq.,
Of Messrs. George M. Barnard & Co.

WILLIAM P. HUNT, Esq.,
President Atlas National Bank, and President South Boston Iron Company.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1 50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 Tremont Place, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 Tremont Place, Boston.

Digitized by Google

Cornell University
1882 to F

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,— as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,— together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

INGERSOLL'S LECTURES!

MISTAKES OF MOSES	10c
SKULLS	10
GHOSTS	10
HELL	10
LIBERTY OF MAN, WOMAN, AND CHILD	10
GODS	10
INTELLECTUAL DEVELOPMENT	10
HUMAN RIGHTS	10
HEREAFTER	10
TOM PAINE	10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $3 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address PHILIP V. KING, Publisher, 121 Monroe St., Chicago. *Agents Wanted Everywhere.*

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

LADIES, USE

Corticelli } SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN.

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 598.
VOL. I., NEW SERIES.—NO. 50.

BOSTON, MASS., THURSDAY, JUNE 9, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

Selections from Phillips Brooks, D.D.

SOCIETY does not exist for itself, but for the individual; and man goes into it not to lose, but to find himself.

AN essential principle has flexibility which an arbitrary rule cannot have. A mere rule-maker can have no personal considerations. But God, in whom all principles reside, from whom they all proceed, finds room for personal discrimination and education within the application of His principles. It is the depth of His government that makes the specialness of His government. It is because his government comes out of the profoundest secrets of His character that it is able to adapt itself to all the individual peculiarities of our lives.

WHOEVER listened to Jesus could not help feeling that in his view the class was good or bad only as it made the individual good or bad, and that no class condition could overrule the essential condition of the personal souls within it. Here is where all party spirit shows its viciousness. Here is where all socialism shows its weakness. Here is where all the weak idolatry of organic methods fails. It loses sight of the final unit in its watch over some of the accidental and temporary combinations of mankind. The final unit is the man.

IT is not the intellectual man as such, not the man in whom intellect stands crudely forth as the controlling element in life, that other men are drawn to most. The greatest men that ever lived are those in whom you cannot separate the mental and moral lives. You cannot say just what part of their power and success is due to a good heart and what to a sound understanding. And in every circle there are apt to appear some persons of great influence and great attractiveness, of whom you never think as being specially intellectual. If any one calls them intellectual, it startles you; but, as you think about your wonder, you discover that it does not come from an absence of the intellectual life in those who are thus spoken of, but from the fact that the intellectual part of them is so blended and lost in the rounded and symmetrical unity of their life that you have never been led to think of it by itself.

MORE and more, we come to see that courage is a positive thing. It is not simply the absence of fear. To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which makes his manhood a single operative unit in the world. That is the reason why narrowness of thought and life often brings a kind of courage, and why, as men's range of thought enlarges and their relations with their fellow-men increase, there often comes a strange timidity. The bigot is often very brave. He is held fast unto a unit, and possesses himself completely in his own selfishness. For such a bravery as that, the man and the world both pay very dear. But when the grasp that holds a man and his powers is not his self-consciousness, but his obedience to his Father, when loyalty to Him surrounds and aggregates the man's capacities, so that, held in His hand, the man feels his distinctiveness, his distinctive duty, his distinctive privilege, then you have reached the truth of which the bigot's courage was the imitation. Then you have secured courage, not by the limitation, but by the enlargement of the life.

CURRENT TOPICS.

THE completion of the repairs on the monument to Thomas Paine at New Rochelle, N.Y., were duly observed by ceremonies at the spot on Decoration Day. Mr. T. B. Wakeman made an address.

UNHAPPY Ireland is becoming more and more unhappy. The Coercion Act does not work, the spirit of resistance is as dominant as ever, riotings have ensued, and passive lawlessness seems to be fast changing into a state of active war. Meantime, the Land Bill is making its way but slowly through Parliament, and is evidently to meet more obstruction than at first seemed probable. And possibly the House of Lords will be so unwise as to throw it out altogether.

THE proposal to place a monument to Lord Beaconsfield in Westminster Abbey has not met with wholly unqualified favor. The simple fact is that the ex-premier's greatness was that of high position and success only, and not the kind which took a strong hold upon the veneration or affection of the British people. The generous effort of Gladstone in behalf of the contemplated honor to his powerful political rival affords a fresh illustration of the nobleness and magnanimity of his character.

THE revised New Testament is not received with favor in England. But if Mr. Smalley, the New York *Tribune's* well-known London correspondent, voices the common opinion there in the comments he has made in a letter to the *Tribune* on the revisers' work, there is much more prejudice than knowledge or judgment in the opposition. In this country, a very general disposition is manifest to accept the revised edition. The *Presbyterian*, it is true, advises caution and reserve in coming to a decision, and reminds ministers and congregations of the Presbyterian order that they are under a "law" to use only the "most approved translation" of the Bible; and it remains to be seen whether this is "the most approved." But it admits that the new revision may be approved, so as to come under the "law" five or ten years hence. In the mean time, however, this policy, it is evident, leaves the people in a state of painful uncertainty as to just what is the revealed and infallible word of God.

THE *Churchman*, the leading organ of the Episcopal Church, recently refused, it is said, an announcement of Stopford Brooke's "Faith and Freedom" for its advertising columns. It evidently fancied that the large number of the Episcopal clergy who are shaky on the doctrines—those who, for instance, as Phillips Brooks has said, do not believe the dogmas of plenary inspiration or eternal punishment, but have not yet the courage to say so to their congregations—might not be able to resist the wisdom and the power with which Stopford Brooke puts his case, and that the book had better be kept from their knowledge as much as possible. The *Churchman's* principle of *hushing* is not, however, altogether approved among the Episcopalians. One of the leading Broad-Church clergymen is reported to have said on hearing of this refusal: "I am not surprised at it. The *Churchman* is really our Church-*woman*,—only that is a slur upon womankind."

WE have received the notice or "annual call" of the Progressive Friends' twenty-ninth yearly meeting at Longwood, Chester Co., Pa., which began last Thursday. It will be seen by these words of the "call" that the principles and position of the Progressive Friends are identically those of Free Religion: "The object of this meeting is to promote religion, construed broadly as embracing all good, physical, moral, and spiritual. Untrammelled by dogma, we fraternally invite to meet with us all those who desire to make the world purer and better, and who hold the truth in higher honor than any creed or sect. We would meet on common ground as brethren, to consider by what means we may labor most effectually to lift humanity to higher levels. In a reverent spirit, we would examine the religious institutions which have grown out of the wants and convictions of the past, accepting them so far as they commend themselves to our conscientious judgment, and rejecting them freely when we must. Our supreme allegiance is due, not to the decrees of men, but to Truth itself." C. D. B. Mills and Patience Kent are the clerks of the meeting.

APROPOS of the journalistic enterprise, on which we made some comment last week, by which large portions of the revised New Testament were telegraphed to Chicago newspapers, it is sad to note that even emulation in such a pious work breeds a very unchristian spirit and conduct. The New York *Nation* says: "It now appears that the only paper that deserved to be credited with this journalistic 'beat' was the Chicago *Tribune*, which had the entire book, preface included, sent over the wires; and that what the *Tribune* calls 'the Wells Street concern,' which professed to have had the Four Gospels 'wired,' was guilty of a 'last and most brazen attempt to deceive the public.' The *Tribune* prints a number of parallel extracts, to show that its esteemed contemporary really palmed off on its readers the old King James version of 1611; and its theory is that 'the fraudulent newspaper set up the whole Four Gospels' from that version, and then attempted to get the *corrections* made by the revisers by telegraph, but 'broke down long before the job was completed,' and decided to face the matter out. This is certainly a flagrant piece of 'journalism,' and the refusal of the electricity to be a partner to it ought not to have escaped comment." To this, we may add that some of the errors in the common version have been attributed to the "pious fraud" of ancient transcribers. Should any errors creep into the new version hereafter printed by Western publishers, perhaps they may be traceable to the "pious fraud" of modern journalistic enterprise.

Digitized by Google

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

The Free Religious Association convened for its Fourteenth Annual Meeting in Parker Memorial Hall, Boston, on Thursday evening, May 26. As heretofore, the opening session was devoted specially to the business interests of the Association. It was called to order by the President, Felix Adler, at 8 o'clock. The minutes of the last meeting were read by the Secretary, and accepted.

The Treasurer presented his report as follows:—

Receipts.

1880.		
May 27.	Balance on hand, as per report	$1,924.42
May 28.	Membership and Patrons' fees and donations collected at Convention meetings and Festival	203.25
June 8.	Received from John S. Gannett, Treasurer of Festival Committee, balance in his hands, profits from sale of refreshments and flowers at Festival	23.32
Dec. 27.	Bequest of Lydia Maria Child, from Wendell Phillips, Executor	1,000.00
1881.		
May 26.	From David H. Clark, Business Agent, from sale of books, reports, tracts, etc., during the year	26.98
May 26.	Membership and Patrons' fees and donations received during the year at the office and by the Treasurer direct	498.00
	Total	$3,675 97

Disbursements.

1880.		
May 31.	Cochrane and Sampson, printing placards and circulars	$11.00
June 7.	Rent of Parker Memorial for Convention and Festival	75.00
July 13.	Organist and other Festival expenses	6.50
July 20.	J. M. W. Yerrinton, for reporting	65.50
Aug. 23.	One-half expense of carpeting office	33.40
Sept. 22.	Advertising expenses of Convention and Festival	50.12
Dec. 13.	One-half expense of book-shelves at office	8.50
1881.		
Jan. 27.	One-half expense of coal and wood at office	4.75
Feb. 4.	Cost of Visitor's Book	7.79
May 7.	On account of "Religious Culture of the Young" (Department in *Index*)	60.00
May 10.	Transfer of Bequest of Lydia Maria Child to "Special *Index* Fund," per vote of Executive Committee	1,000.00
May 26.	For various expenses during year, including gas, telegrams, sign-painting, books purchased for sale, etc	13.16
May 26.	David H. Clark, Business Agent, for one-half of eleven months' salary, to May 1, 1881	550.00
May 26.	G. H. Foster, assistant at office, for one-half of five months' salary, to Dec. 1, 1880	87.41
May 26.	Isaac Pratt, Jr., one-half of ten months' rent of office, to May 1, 1881	125.00
May 26.	Expense of twenty-three different lectures in various places, in aid of Free Religious cause	378.85
	Total	$2,476 98

Balance on hand, May 26, 1881, $1,198 99. Of this amount, the Treasurer has deposited on call in the Boston Safe Deposit Company $1,000, upon which interest is payable at rate of 2½% per annum. JOHN C. HAYNES, *Treasurer.*

BOSTON, May 26, 1881.

Voted, That the Treasurer's report be accepted.

The report of the Committee on the nomination of officers was called for. None of the Committee was personally present; but the Chairman, Mr. A. W. Stevens, had sent a printed ticket as agreed upon by them, which was read by Mr. W. H. Spencer. It was the same as the list of officers of the preceding year, with the exception of Miss Mary Grew, of Philadelphia, and Mrs. Elizabeth B. Chace, of Providence, as Vice-Presidents, in place of Mrs. Lucretia Mott and Mrs. Lydia Maria Child, deceased; and Mrs. Caroline M. Severance, as Director, in place of Mrs. Rebecca N. Buffum, who declined a re-election.

Mr. Hallowell stated that he had positive information to the effect that Miss Grew would decline to serve as Vice-President, if elected. Various amendments were offered to the ticket as presented by the Committee. Messrs. W. H. Spencer, Geo. W. Stevens, and F. A. Hinckley were appointed a Committee for distributing the ballots and collecting membership fees, and also to act as tellers for assorting and counting the vote.

The Secretary then read the Annual Report of the Executive Committee, as herewith printed.

Report of the Executive Committee.

In our report a year ago, two different though allied branches of work were described as having been planned, and, if approved by the Association, as likely to engage the entire attention of the Executive Committee the coming year. The last annual meeting referred these plans back to the Executive Committee, with power to carry them into operation according to their best judgment.

The first of these enterprises was the assumption, by the Free Religious Association, of the publication of the *Index*. This was carried into effect on the 1st of July, 1880, and substantially according to the method sketched in our last report. The old "Index Association," having voted to close up its affairs, then transferred to the Free Religious Association all its rights and property in the *Index*, including the cash balance in its treasury (which amounted to $826.33), the only condition being that the Free Religious Association should assume the unexpired obligations to subscribers and advertisers; and on the same day, July 1st, the first number of the paper under the new auspices was issued, the name being changed to *Free Religious Index* to denote this change of proprietorship and management. The Secretary of the Association, as announced last year, agreed to take the editorial responsibility and management for at least one year.

The Association, when it assumed this trust, very well understood that the *Index* was not pecuniarily self-sustaining. The immediate cause why the old "Index Association" decided to give up the publication on its part was that the time of the stock-subscriptions was about to expire; and, as these subscriptions had been a necessary aid toward meeting the expenditures, there would after a few months have been a deficit in the treasury, and no way of meeting it except by making a new appeal for beneficiary funds. It was thought that the Free Religious Association, with its somewhat wider constituency, might be able to make this appeal more effectively, or perhaps in time bridge over permanently the gap between the receipts of the *Index* and the expenditures upon it. The first problem therefore, before the Association, after the question of editorship had been disposed of, was a financial one: it was how to meet the deficit that would undoubtedly occur in the *Index* treasury before a year should expire in the publication of the paper. No way seemed to open but to make a public appeal to the friends of the Association and of the *Index* for the requisite means. Circulars for this purpose were accordingly distributed at the last annual meeting; and a brief notice to the same effect has been kept standing in the paper the greater part of the year, with the names of donors attached. A considerable number of these donors were stockholders of the old "Index Association," who, in accordance with a suggestion first made by the late devoted editor of the paper, Mr. Abbot, gratuitously and generously paid to the new management what would have been the tenth annual assessment on their stock, if the old stockholders' Association had remained in existence. The result was that $2,120 thus came into the treasury; enough added to the ordinary receipts of the paper to carry the publication through (or nearly so, probably) to July.

But again the problem comes, How meet the deficit the coming year? for the *Index*, though there has been some increase in the subscription list during the year, is still far from being pecuniarily self-supporting. Nor can its expenditures be much diminished without cheapening it in style and character to a standard none of us would be satisfied with. Rather should we like to see it improved, and improved in ways which only larger means can secure. To this financial problem of future deficits, the Committee have been giving attention for several months. As the result of their deliberations, they resolved to make an effort to raise at once the sum of $10,000. This sum, if raised, would insure the continuance of the *Index*, even on its present financial basis, for at least three years. But some of our friends believe that, with this sum in hand and put to use under energetic management, the paper within this time may become pecuniarily self-sustaining. By private solicitations and a parlor conference in Boston, $4,245 have already been pledged toward this sum, and most of it has been paid into the treasury. To this, the Committee have voted to add the legacy of $1,000 left to the Free Religious Association by Mrs. Lydia Maria Child, making $5,245 toward the sum wanted,—$10,000. This project has now been made public through the *Index*, and awaits farther subscriptions. It is hoped that the sum will be largely increased at this annual meeting, and that the members of the Association generally will interest themselves in completing the fund. Upon raising this amount of money, the successful continuance of the *Index* depends.

In their action toward raising this fund, the Committee have assumed that the Association would deem the continuance of the *Index* desirable. All the reasons for undertaking the publication a year ago exist to-day, with only added weight. Were the *Index* to be discontinued, the Association would have no adequate channel for communication with the public. Our means of promoting the objects for which the Association came into being would be almost irretrievably crippled. There is, too, at this time special need of an organ such as the *Free Religious Index* aims to be: a journal that shall represent the freest and most advanced thought in religion, and at the same time meet the demands of scholarly culture; fearless and uncompromising in assailing superstition, dogmatism, and all the practical injustices of sectarian arrogance, but affirmative and constructive on the side of all the conserving virtues and humanities of society.

We may add that the plan for holding and managing the *property* of the *Index*, suggested last year as probable, has been carried into effect. Seven Trustees were appointed by the Executive Committee of the Free Religious Association, who have become incorporated under the General Statute of Massachusetts by the title of "Corporate Trustees of the *Free Religious Index*." Four of them are members of the Executive Committee, and three are outside of that Committee, but are members of the Association. They were chosen at the first election for different tenures of the office from one to seven years each, so that there is to be a new election of one member (which may, however, be a reëlection) every year. The new member is to be appointed by the Free Religious Association or its Executive Committee, or, in case of their failure to appoint, may be chosen by the other Trustees. The Trustees are now completely organized, with the By-laws appropriate for such a body and the officers necessary for the supervision of the business interests of the paper. The President of the Trustees is directed to make a report, to the annual meeting of the Association, of the general condition and prospects of the paper, financially and otherwise.

The second enterprise on which the Association entered a year ago included the establishment of a central office as head-quarters in Boston and the enlargement of the work of the office with reference to making it a lecture agency in the interest of the Free Religious movement, and otherwise aiding in the spread and more effective organization of liberal religious ideas. This has been a work not easy to get at, and in regard to which, evidently, there is not yet a very clear public opinion among us as to what is feasible to be done and what ought to be done. There is among people of radical and rational religious views a strong sentiment in favor of "Home Rule" in all matters pertaining to religion; and this sentiment is so entirely in accord with the principles and the practice of the Free Religious Association that it is difficult to find or to institute just those practical relationships of mutual helpfulness and fellowship between this Association and local liberal organizations which shall at the same time respect individual and local independence and secure the benefits of coöperation. In this delicate matter, we have been therefore rather feeling the way than inaugurating a policy. We have, however, made a beginning in the direction indicated by the plan proposed at the last annual meeting. A central office was obtained in a convenient location, which is also the publishing office of the *Free Religious Index*, and the expenses of which are equally divided between this Association and the Corporate Trustees of the *Index*. A General Agent was appointed to have charge of Association affairs at the office, who was also made Business Agent and Assistant Editor of the *Index*. To this position with triple duties, Mr. D. H. Clark was appointed. He has conducted the office correspondence both for the Association and the *Index*, been on the spot to receive callers and answer personal inquiries, given editorial assistance on the paper, and during the winter and spring arranged several courses of lectures

Digitized by Google

as the Association's Agent, under the direction of the Office and Executive Committees.

This last has been the most special work in the line of this new branch of activity which the Committee have undertaken the past year. Five courses of lectures have been held at different points,—namely, in the towns of Malden (five lectures), Revere (six), East Dennis (four), Brockton (five), and Ipswich (three), all towns in Massachusetts. Another course, under very promising auspices, could have been held at Rockland; but the money appropriated for the purpose had been exhausted, so that only one lecture was there given. Various inquiries have been made with regard to similar lectures in other places, some of these inquiries coming from distant points in Maine and New Brunswick. The conditions on which lectures have been offered by the Committee are that the Association will pay the lecturers, provided the friends in the local community will meet all local expenses and pay the travelling expenses and furnish entertainment for the speakers. The desire has also been expressed by the Committee that there should be at least four lectures in a place. The lecturers who have done this work are Wm. H. Spencer, Mrs. Anna Garlin Spencer, Frederick A. Hinckley, L. K. Washburn, S. B. Weston, C. D. B. Mills, Miss M. F. Eastman, Miss M. A. Hardaker, Charles Ellis, and Wm. J. Potter. After the course at Revere was ended, Mr. Ellis gave four additional lectures there, the local friends bearing all the expenses.

What result, if any, has come from these courses of lectures, is a question not easy to answer. If any lectures do good, there would seem to be no reason for believing that these have not, since they have generally been given to thoughtful and sometimes large audiences, and by earnest men and women with something of value to say. Yet, if we were asked for some *tangible* evidence of the resulting benefit, it might be difficult to point it out. In one or two cases there has been apparently some strengthening of the local conditions of liberal organization, but it is too early to judge whether this is likely to be permanent. In two or three of the places, a local Unitarian element, aided by the American Unitarian Association, has been spurred to a competitive activity. From East Dennis, where there has been a Free Lecture Association for several years, there came a donation of $25 to our treasury. This much, at least, can be said: that, so far as these lectures have extended, they have served to acquaint people more accurately with the principles and aims of the Free Religious Association. Should they be continued, however, another season, it would probably be wise to introduce a somewhat more definite purpose into the conduct of them.

Another object contemplated in the new activities sketched last year—that of preparing lesson-papers or text-books for use in the instruction of the young—has also been kept in mind and to some degree advanced. By suggestion of the Executive Committee, a portion of the *Index* has been devoted to the topic of "The Religious Culture of the Young," wherein have appeared some thoughtful articles on this important subject, and also two courses of Lessons, designed for instruction of youthful classes: one by Mr. F. A. Hinckley on "The World we Live in," treating conversationally some of the simple elements of Natural Science; the other (not yet fully completed) by Mrs. Kate Gannett Wells, on "Freedom, Fellowship, and Character in Religion." The authors of these papers wish them to be regarded as *suggestions of lessons* to teachers rather than as matter to be taught by rote. Another series of Lessons, twenty in number, begun before the suggestions of the Executive Committee, have been printed in the *Index*, on the "Origin and Growth of Christianity," prepared by Mr. Lewis G. Janes, of Brooklyn, N.Y. These Lessons, covering the New Testament story of the teachings and life of Jesus, are written from a thoroughly rationalistic stand-point, and in the light of the most advanced scholarship on the theme. All of these Lesson-papers have been reprinted on slips for convenient use by teachers and classes, and may be obtained at the rooms of the Association at the price of one cent for each slip. Though prepared with reference to meeting a demand from the most radical Sunday-schools, it is of interest to note that there have been calls for these papers for use in some Unitarian schools. It should perhaps be added, to prevent possible misunderstanding, that, though these Lessons are published by the Free Religious Association, the Association as a body is not to be regarded as responsible for any opinions contained therein. This is a standing fundamental principle of the Association, never to be forgotten either with regard to opinions expressed in print or on the platform.

Speaking of the calls for these Lesson-papers from some Unitarian Sunday-schools leads us to note, as one of the most encouraging signs of the Free Religious movement, the condition of Unitarianism in the Western States. Here, in the East, organized Unitarianism finds as yet few points of affiliation with Free Religion. But in Western Unitarianism the advance in this direction is marked and rapid. A considerable number of its ministers, occupying prominent pulpits, are openly committed to the main principles of the Free Religious Association; and there are churches and conferences that are organized on the same basis essentially, though still retaining their Unitarian affiliations. In this broadening and liberalizing of Unitarianism in the West, perhaps, can be found the most tangible evidence that one of the missions of the Free Religious Association, in its fourteen years of existence, has not been in vain; and evidence, too, that its work is not yet completed.

Since our last annual meeting, two of the most honored names on our list of Vice-Presidents have been removed by death, Lydia Maria Child and Lucretia Mott. These renowned women, whose names have been familiar household words in our land for half a century, had already devoted an ordinary lifetime to the service of truth and humanity when the Free Religious Association came into existence. Yet they gave at once a most appreciative and even enthusiastic support to the new organization, seeming to find in its aims and aspirations the culminating interest of their life's work. Very different in their temperaments and methods, they lived to promote the same high causes of human welfare, and gave the closing service of their prolonged years to objects such as we here in this Association have specially at heart. Mrs. Child, also, by her will testified to her confidence in our work by bequeathing to it the sum of $1,000. And Mrs. Mott, coming to our meetings and speaking on our platform as long as health would permit, a few months before her death sent her annual donation, making it even more generous than usual. But of more value than any contribution in money is the worth of their names and their work to our cause; and the best legacy they have left with us is that memorial of their example, which should stimulate the younger generations among us to emulation of their deeds and their devotion.

As President of the Corporate Trustees of the *Free Religious Index*, Mr. Potter also reported additionally concerning the finances of the *Index*, giving a detailed statement of the receipts and expenditures for the ten months from July 1, 1880, to May 1, 1881, by which it appeared that the receipts from all sources (including donations) had been $7,382.13, and the disbursements $6,371.02, leaving a balance in the treasury on the 1st of May of $1,011.11. This was entirely apart from the new fund spoken of in the Executive Committee's Report. This latter fund is not yet touched, and so far as paid had been deposited in the Boston Safe Deposit Company on interest. Other matters pertaining to the *Index* had been so fully considered in the Executive Committee's Report that no farther report seemed necessary this year, except to give the names and officers of the Corporate Trustees, which were as follows: W. J. Potter, President; Geo. W. Park, Secretary; John C. Haynes, Treasurer, Hannah E. Stevenson, Cornelius Wellington, John Curtis, Ednah D. Cheney.

A statement more in detail was also made by Mr. D. H. Clark of his work as General Agent of the Association, and as Business Agent and Assistant Editor of the *Index*.

Most of this report referred to *Index* matters, and has been transferred to the *Index* Trustees. In the part specially concerning the Free Religious Association, in addition to points included in the Executive Committee's Report, the interesting fact was related that statements of the history and principles of the Association, and of societies that might be considered representative of it, have been supplied, on request, to the United States Census Bureau, to Count D' Alviella in Brussels, and also to correspondents as remote as Australia, New Zealand, and Ceylon, to whom also packages of the reports and tracts of the Association have been forwarded.

Mrs. Anna Garlin Spencer then offered the following Resolutions, and supported them with a brief speech, saying, however, that she cared not so much for the details as for the substance of them:—

Resolved, 1. That, in order to obtain the preliminary knowledge necessary to more effective work, the Executive Committee be instructed to select and appoint some able and zealous member of the Association, so far as possible, from each State, to act as Local Correspondent.

2. That the Executive Committee furnish said State local correspondents with a list of questions to be answered by them, relating to legal restrictions upon religious liberty, to general educational and church influences, to the possibilities of forming Free Religious Associations in their States, and to such other moral and social conditions as may be of use in gaining accurate statistical information respecting the progress and needs of our movement throughout the United States; and, further, that, wherever said local correspondents desire and the Executive Committee think advisable, the General Agent (if one be employed) be sent to aid in collecting these facts.

3. That a midwinter conference of the Association be held, at such time and place as shall be determined by the Executive Committee, before which the reports of the local correspondents shall be presented, together with the General Agent's supplementary report of State conditions.

4. That, in order to attain greater solidity and breadth of action, we now appoint a Special Committee to report to said midwinter conference a plan for the formation of State Auxiliaries to the National Free Religious Association, and for the suitable recognition of the delegate power of such auxiliaries in our Constitution, which plan, if approved by the conference, shall be submitted to the next annual meeting for final action.

Remarks were made on the subject of the Resolutions by Messrs. Adler and Potter. They were then laid on the table temporarily, while the Committee on the ballot for officers should report. This Committee reported that all the officers on the printed ballot were certainly elected except three, and that possibly a more careful recount, some of the tickets being difficult to decipher, might show the others elected.

Voted, That the Committee make a recount, and report at the session Friday afternoon.

Voted, That the Chair appoint a Committee to report on Friday afternoon a Committee for nominating officers next year.

The Chair appointed Messrs. W. H. Spencer, J. C. Haynes, and W. H. Hamlen.

Voted, That the Resolutions offered by Mrs. Spencer be taken from the table, and referred to a Committee to be appointed by the Chair, to be by them reported to the meeting at the close of the addresses Friday afternoon.

The Chair appointed for this Committee Mr. F. A. Hinckley, Mrs. Kate Gannett Wells, and Mr. Geo. W. Stevens.

The meeting then adjourned, to convene again in business session at the closing hour of the Convention Friday afternoon, and in Convention at 10.30 A.M., Friday.

(To be continued.)

For the *Free Religious Index*.

MR. MEAD AND THE CHRISTIAN NAME.

Mr. Edwin D. Mead's Introduction to his recently published collection of Stopford Brooke's sermons (noticed in *Index*, May 12) is an unusual bit of critical writing, and has a simplicity and force that we miss in the rather artistic style of the succeeding discourses. After an excellent *résumé* of Mr. Brooke's literary work in the past, he passes to consider his present religious position. He says, "Stopford Brooke is first and foremost a Christian, more purely and strictly and emphatically a Christian than almost any other great religious teacher of our time" (p. xv). To make his meaning clear, he distinguishes two things that have been connected with the name of Christ,—the teaching of Christ himself and a scheme of thought *about* Christ, or, as Lessing put it, the Religion of Christ and the Christian Religion, which is much like the line often drawn between the faith of Jesus and the faith in Jesus. We need not say that it is in the first of these senses that he calls Mr. Brooke so pronouncedly a Christian, saying, by way of illustration: "Platonism is not a theory about Plato. The true Platonist is he who accepts the philosopher's cardinal principles as cardinal in the constitution of his own thought. He is not to be tested by what was accidental in the philosopher's opinion, or merely incidental to the general conditions of his culture,—*e.g.*, the cosmogony of the *Phædon*,—but only by the essential principles of his philosophy" (p. xvi). We regard this as sound; *i.e.*, though popularly the name Christian may stand to us for the developed system of thought and institutional life, which owed only its beginnings to Jesus, and may

Digitized by Google

have elements derived from other sources, or from merely accidental phases of Jesus' own thought, as, *e.g.*, the prevailing conceptions, in which he undoubtedly shared, of demoniacal possession and Old Testament interpretation, yet, if we recognize the large and commanding features of Jesus' teaching, we are justified in calling ourselves after his name, though in many ways we may disbelieve in and combat the teaching of the Church and in certain minor details may disagree with his own teaching. Further, Mr. Mead gives us words of admirable spirit in respect to the principle of limitation, saying, "We cannot love John Smith's mother as we love our own, even if we admit with our whole head that she is as true a woman; and we feel toward him who has taught us truth or done us good as we cannot feel toward the mediator of equal good to others." And again, finely: "The 'cosmopolitan' of the *Boulevard des Italiens* is not the international man,—really not a man at all. In general, finally, be it said that while it is true enough that truth is universal, always and everywhere truth, it is also true that *persons* alone are the depositories and mediators of truth." (pp. xix, xx). The application of this to Moses and Isaiah and Jesus, or in general to the Jewish and Christian religions, must be allowed by any freethinker, who does not forget that some of the best elements in our civilization are to be traced back to these sources. If there were no choice but between Christianity and Buddhism and Mohammedanism and other world-religions, we do not see how any one who lives in our western world and has a soul of natural piety in him, could wish to disavow the Christian name. Even if the differences were a *minimum*, we should prefer to call ourselves Christian rather than to deny our parentage in the name of universal religion, which, we suspect, is a dream, so far as it expects to absorb and take the place of the special religions of the past. Universal religion, like universal being, seems to us an abstraction, that needs determinate and concrete predicates to become even real. But the aspect of the matter changes, when we contemplate the possibility of a distinct forward movement, which shall have an entirely different method from that of Christianity, and yet shall with that method strive to realize that which Christianity has in a great measure left still in the air. If one appreciates the changed view of the world that has come over us in modern times, and knows that the old heart of faith must fit itself to it and even get force from it, if it is to survive and win any fresh triumph, it becomes a serious question whether he shall render uncertain such thought and purpose by clinging to a name which naturally suggests so many other things. It is in this failure to point the issues, in this lack of historical perspective, that we think whatever weakness there is in Mr. Mead's treatment of the religious situation lies; and it is the weakness of Broad Churchism and liberal Christianity (for they are not so different) generally. Mr. Brooke nor Mr. Mead believes in the miracles; but they do not seem to be aware how widely they thereby depart from the general view of the world (into which miracles fit as a perfectly consistent part), of Jesus himself, and virtually cut at the root of one of the most commanding utterances of his consciousness—namely, that he would come again to judge the world and establish his kingdom. Here, indeed, we may distinguish between the imagery, the dress of the thought, and the thought itself; but to deny that Jesus conceived of himself as some day to stand before men as their divinely-appointed judge, and sentence them according to their deserts, would be a bit of rationalism quite intolerable to the historical critic. Supernaturalism is not an accident (at least to Jesus' own mind), but an essential part of his teaching, to be seen in the Sermon on the Mount (so called) and in frequent parables. We have no words to fling at this ancient way of thinking: we crave justice and a better social order so much, that, if they could come in that way, we should accept it, and would spend our lives in prayer for the deliverance to be wrought in accordance with it.

Mr. Mead's reduction of the essential principle of Christ's religion to "the oneness of humanity in its idea and essence with the divine" seems to us but a poor, faint transcript of the burning prophetic consciousness of Jesus (and how, by the way, can he call this "the distinctive doctrine of Christianity," when, on the same page, xvii, he says, "This truth has been in all religions"?) Jesus craved the kingdom of God, he had an eye for the ills of society, his soul called for the levelling hand of justice, for an abatement of the self-seeking and grasping spirit of men, for an era of brotherhood and humanity. We venture to say that, if he had only uttered such harmless thoughts as Mr. Mead takes to be fundamental, he would have died peacefully, after the manner of other philosophers, and would never have won the hold on the hearts of men that actually made him the founder of a new religion. We confess that we have too much sympathy with his spirit ourselves to wish to see it evaporated into Alexandrian or other philosophemes. It is not impossible, it is probable that Jesus did utter some such sayings as are reported in the Fourth Gospel; but a unity of thought and purpose is as likely (and we think more likely) to be meant as an identity of metaphysical essence. In fact, we doubt if Jesus was not too much in earnest to talk metaphysics (in the ordinary sense) at all. Man may be, every man may be (and Jesus may have believed it), in idea and essence one with God, "begotten, not made" (this is Mr. Mead's, not merely the Nicene creed); but this is poor consolation to us, so long as there are sad, dark facts for the eye of both body and soul, so long as man is so far beneath his idea, if not at times all unconscious of it. The supreme conception of Jesus,' if we heed our most trusty reporters, the synoptical Evangelists, was the Kingdom of God; and this is moral, social, political (we might almost say), and, so far from being a metaphysical reality, was first to be brought about by a reappearing of its for-the-time humiliated, but finally-to-be triumphant king. We, at the present day, cannot share in this expectation, though we have as much reason to believe that it was Jesus' own as that it was Paul's or the writer's of the Apocalypse, or, we might almost say, of the Christian Church in general. All our habits of thought make it impossible for us to have it. But if, notwithstanding, the burden of the world still rests upon us, and we feel how totally different must be our hope and plan of redemption, and are constrained from very seriousness to give up the attitude of patient waiting and prayer (which was most affectingly urged by Jesus upon his disciples) then it becomes a question bearing upon our practical usefulness and the claims of the great work lying before us, as well as one for our understanding and conscience, whether we shall march under a banner that hides our thought and purpose as much as it declares them.

Let us not be understood as suspecting for a moment that there is anything of the trifling spirit in Mr. Mead. His vigorous words on Dr. Stanley Hall's Broad Churchism in a recent number of the *Index* (May 12), the closing passage of this Introduction itself, in which he speaks of the nobility of bringing the ideas and ideals of Christ, freed from the superstition of the church system, so "to bear upon our modern life as to turn the world, the flesh, and the devil of us, the *ennui* and cynicism and greed and calculation, to shame and honest work, to reverence and vision, compassion and a rational socialism" (p. xxiii),—these reveal a mind too earnest for any species of doubleness or compromise. He, as other generous liberals of our time, have the spirit and are full of the thought of this modern world. His lack, and their lack, is simply one of historical perspective, in a rationalistic and not an historical reading of the past, in a confusing of issues where an utterance of the true ones should be clear and ringing; and this lack can only be made good by what is almost distasteful to a seething time like the present,—namely, a patient and sympathetic study of a period of life and development to which our modern thought and life are chiefly valuable in the way of furnishing a contrast. We think, after such a study, Mr. Mead would abate a little of the positiveness of the assertion that Stopford Brooke is "more purely and strictly and emphatically a Christian than almost any other great religious teacher of our time." To our mind, the power of Christianity lies in ideas of which neither Mr. Brooke nor Mr. Mead have any adequate realization, and of which we get hardly more than verbal intimations in our liberal churches, generally. Yet the demand for justice and a better social order is as great now as ever. The ideal of Jesus is not a perishable one, for it voices the needs and aspirations of humanity; but, if we have come to see and deeply feel that justice must be done by ourselves, that our prayers and cries to God are utterly vain, that a heavenlier order of social life will never be instituted from above, but must come in obedience to the pressure of our own thought and purpose,—in a word, that man must be his own providence and must find his connection with the Highest after some fashion quite other than the Christian,—then, whatever other name may belong to these convictions, it is but confusion to call them Christian. Rather may they seem to the genuine Christian believer like impiety, if not practical atheism. Mr. Emerson has recently told us, in words that should of themselves set at rest the question of his relationship to the venerable faith of Christendom, "We are born too late for the old and too early for the new faith."*

This may be an unhappy state of things; but it is a little less unhappy, if we frankly see and say that the old is the old, and do not seek to take shelter under a name, the heart and soul of whose meaning we have already allowed to disappear. I confess to a little impatience with these fine distinctions between the faith *of* Jesus and the faith *in* Jesus. The faith of Jesus, while it had other objects, was also a faith in himself as a divinely sent messenger, the rightful Lord of the human race, who would come again in glory to be man's judge. What trimmings have we from deft liberal Christian hands to reduce these magnificent proportions to the size of a clever moral and religious teacher! Undoubtedly, much was added to Christian faith in later times, but anything less than Peter's confession is not the faith of Jesus himself. How different was the feeling of those early times from the balancing, divided loyalty that is now so common! What kind of a return to the glow of primitive Christianity is Unitarianism? Once, Christian was a name to glory in: now, many a man takes it, not because he must, but because he has made it out satisfactorily to himself that he *can*. Can? Yes; but is that the mood for the religious teacher, who certainly, if he is to teach at all, must teach not merely what men *may* or *can*, but what they *must* do, and must himself work under a mighty inward constraint or be nothing? Professor Everett said not long ago, "A creed that one simply can utter is not a creed that lives";† and we do not know a word of wisdom better worth pondering for a light-hearted generation. Meantime, though we have no name to substitute for the Christian one ("Free Religion" being, to our mind, all too negative and inadequate), it is at least something to have the forward-looking *thought*, to recognize clearly the changed intellectual conditions, to lift no more hands to the heavens, to feel that the unattained ideal of Jewish and Christian faith demands a new expression and a fresh consecration and truer and more heroic methods for its accomplishment, and to set ourselves to the study of this world, of man, his needs and his possibilities, moral, social, political, with the same eagerness and more than merely scientific interest which once possessed the souls of men under the stirrings of a grand hope for the world to come. Out of these thoughts, when they mature, shall come (let us not doubt) their own fruits and expressions. There will arise new forms and institutions: and a name will come, which, even if it chance to be given by an enemy, will be redeemed and made sacred by the faith and devotion to great ends, for which we shall make it stand.

W. M. SALTER.

*"The Preacher," in *Unitarian Review*, January, 1880.

†"The Relation of Modern Philosophy to Liberalism." *Unitarian Review*, December, 1879.

For the *Free Religious Index*.

MR. JOHN WHITE CHADWICK'S ANSWERS REVIEWED.

1. A person who does not believe in the most essential points of Christianity, as we find them in the New Testament, and renounces publicly and privately the divine Christ and Saviour, or the "Lord and Master Jesus" cannot be "objectively" or "subjectively" a Christian. Disraeli was a Jew, renounced the Jewish creed, was accepted by a Christian Church, became a Christian and was made Lord Beaconsfield. Abbot was a Christian Unitarian minister, renounced the Christian creeds, was expelled from a Christian Unitarian church, accepted by men and remained a man only. Christianized Lord Beaconsfield tried to maintain and propagate royal and Christian civilization by the swords of his vassals. Humanized Francis E. Abbot strives to maintain and propagate civilization by reason, logic, scientific methods, and a "gospel of purity." The forum of reason must denounce the so-called "Christian civilization" as a false claim, and it implies (perhaps unconscious) insolence toward millions of civilized men, who have been "factors in the sum" of civilization outside of Christianity. When

Digitized by Google

we wish to define Christianity correctly and impartially with reference to sects, we cannot do it from the extreme ends, Catholicism or Unitarianism, neither can we take the definitions of Catholic priests or Unitarian ministers; but we have to rely on what we read in the history of the New Testament and in our own reason.

2. I do not think that Jesus could conceive himself to be religiously any more a Jew than Abbot can conceive himself to be a Christian. It was not so much "the intense nationality of Judaism that prevented its opening out into a universal faith," as the selfishness, cunning speculations, and controlling influence and power over credulous people of the Jewish priests. As soon as the "new religion" was named "Christianity," similar conditions commenced and have continued ever since. Universal faith can only be established, maintained, and propagated by reason, sincerity, universal liberty, and in a truly secular republic. All the various efforts to Christianize the world create wrangling, and impede the strife for better conditions in humanity.

3. Reason and republicanism recognize only the historical man Jesus; but the intellectual development, occupation, and actions do not double or "forty million" an individual. Before the tribunal of Liberty and Justice, "all men are free and equal," and must receive equal shares of human rights. Any rational person must know that in "faculty" and "influence" "men are not created equal."

4. In each of the historical forms of religion exists the claim of superiority over all others, and also that the founders are superior to all other men. All such forms of religion are founded on tradition and faith, and all persons demand equal rights for their faith; but no ecclesiastical forum is enabled under the existing conditions to grant such equal rights. No one endowed with common-sense will assert "that all historical forms of religion are exactly equal." Morality and ethics belong to humanity: they are linked in the forms of religion, and carried out in accordance with the conditions of races, development of reason, commerce, climate, and atmospheric and terrestrial proportions. Republicanism is founded on facts and truth; and it is "so much the worse" for all of us, if we do not ascertain, maintain, and propagate republican principles, or let religious notions interfere with them.

5. Religion and virtue need no stamps. Any name attached creates false claims, contentions and speculations. We attain to manhood when we are religious for religion's sake, virtuous for virtue's sake, and give proof by actions rather than words.

CARL H. HORSCH.

DOVER, N.H., May 29, 1881.

For the *Free Religious Index.*

LIBERAL NEWSPAPERS.

If Liberalism were judged by the character of the majority of papers that profess to advocate its cause, the verdict could not be creditable. One needs to be so radical as to be blind to all defects of style and matter, not to have a feeling of disgust in reading many papers that recommend themselves by the most liberal titles. Those heroic sheets seem to imagine that they are shouting the most inspiring battle-cries of reform, when they are denouncing "the obscenity of the Bible" or proclaiming to their readers the disgrace of some minister. These are two subjects which seem to possess a deathless charm to one class of liberal papers. Convince the world that the Bible is too filthy to be read in public and that preachers are the most sensual of men, and progress will no longer languish.

The first liberal publisher who conceived the idea of securing the services of the devil as one of his editorial staff may have been a prodigy of originality, but the intelligent reader will now certainly require some other evidence of progressive genius than a regular correspondence from "Pandemonium." These letters from "His Satanic Majesty" which have appeared so long in a number of liberal papers are becoming a little stale; and the progressive gentlemen who show such an appreciative regard for the epistolary abilities of the devil ought not to tax his endurance too far, since he has already been so liberal in trying to enlighten a portion of the world on some of the mysteries of his kingdom.

With the deepest sincerity, I wish to protest against this manner of discussing the religious issues of the age. It is unworthy the dignity and seriousness of the questions involved in this great revolution of thought that is now in process. Liberalism has been degraded too long by this puerile spirit and style, that are foreign to the earnest thought and manly heart which should lead the march of progress from the dead past to the living future. The cause of progress needs a heroism of a different type from that which glories in saying insolent things to the orthodox Deity and in publishing letters from the devil. This may seem very brave and radical to some Liberals who have been educated in that school of freethought, but it will never make men and women earnest and healthy reformers. How many liberal papers are there in the United States that children might read with profit? Of those I have any knowledge of, very few would ever reach a child under my care. It is a crying shame against Liberalism that its literature is not of a higher tone.

As it is impossible to define all those beautiful qualities that constitute the true gentleman or lady, so is it beyond the power of words to describe clearly the characteristics of a model reformatory journal; but, certainly, a decent respect for the feelings and beliefs of the Orthodox world is one of the essential elements in the composition of a truly liberal paper. If the liberal public demands this coarse style of agitation, so much the worse for Liberalism. But I do not believe that many Liberals wholly indorse the tone of the majority of liberal papers. I have never met one yet (and I have seen some who boasted of having no morbid delicacy) that did not profess an aversion to much that is published in many liberal papers.

H. CLAY NEVILLE.

PERSONAL ITEMS.

REV. W. R. ALGER spoke at the Parker Memorial Hall last Sunday.

MR. L. K. WASHBURN has gone to Wareham, Mass., for the summer; and that is his present address.

COL. JOHN C. BUNDY, editor of the *Religio-Philosophical Journal*, has gone on a voyage to the Azores for recruiting his health.

HON. ANDREW D. WHITE, during his residence in Berlin as the American minister, has made a valuable collection of medallions, gems, statuary, portraits and photographs for the benefit of Cornell University. Minister White is about to return to this country, and has been honored by a farewell banquet in Berlin, which was attended by some of the most distinguished *literati* of the city, as Professors Curtius, Mommsen, Treitschke, and Dr. Nachtigal, the African traveller.

M. LITTRE, one of the finest scholars of the age, and a devoted disciple of Comte, died last week in Paris, at the age of eighty. His most famous work was his *History of the French Language*. This was begun in 1863 and finished in 1873. Others of his books are: a Translation of the Works of Hippocrates; *The Positive Philosophy*; Translation of Strauss' *Life of Christ*; *Application of the Positive Philosophy to the Government of Society*; *History of the French Language*; *and Médecine et Médecins*. He was a zealous friend of the Republic.

THE charming *Reminiscences of a Journalist*, by Charles T. Congdon, published last year, contains a pleasant passing allusion to Emerson, from which we extract the following: "It is curious that I should first have heard the lovable voice of Ralph Waldo Emerson when he was the Rev. Ralph Waldo Emerson. One day there came into our pulpit the most gracious of mortals, with a face all benignity, who gave out the first hymn and made the first prayer as an angel might have read and prayed. Our choir was a pretty good one, but its best was coarse and discordant after Emerson's voice. I remember of the sermon only that it had an indefinite charm, simplicity, quaintness, and wisdom, with occasional illustrations from nature, which were about the most delicate and dainty things of the kind which I had ever heard. I could understand them, if not the philosophical novelty of the discourse. Mr. Emerson preached for a good many Sundays, lodging in the home of a Quaker lady, just below ours. Seated at my own door, I saw him often go by, and once in the exurberance of my childish admiration I ventured to nod to him and say, 'Good-morning!' To my astonishment, he also nodded, and smilingly said, 'Good-morning!' And that is all the conversation I ever had with the sage of Concord."

POETRY.

ODE

For the "Decoration-Day" Ceremonies in Tremont Temple, Boston, May 30, 1881.

BY THOMAS WENTWORTH HIGGINSON.

I.

Joy to the three-hilled city! Each new year
Heals something of the grief this day records;
Each year the plaintive lay
Sounds yet more far away,
And strains of triumph suit memorial words.
The old-time pang becomes a thrill of joy.
Again we turn the page
Of our heroic age
And read anew the tale of every patriot boy.
A modest courage was their simple wont,
The dauntless youths who grew to manhood here,—
Putnam and Savage, Perkins and Revere.
It needs no helmet's gleam,
Nor armor's glittering beam,
No feudal imagery of shield or spear,
To gild the gallant deeds that roused us then,
Where Cass fell dying in the battle front
And Shaw's fair head lay 'mid his dusky men.

II.

All o'er the tranquil land,
On this Memorial Day,
Coming from near and far,
Men gather in the mimic guise of war.
They bear no polished steel,
Yet by the elbow's touch they march, they wheel,
Or side by side they stand.
They now are peaceful men, fair Order's sons;
But as they halt in motionless array,
Or bow their heads to pray,
Into their dream intrudes
The swift sharp crack of rifle-shots in woods;
Into their memory swells
The trumpet's call, the screaming of the shells;
And ever and anon they seem to hear
The far-off thunder of besieging guns,
All sounds of by-gone war, all memories of the ear.

III.

A little while it seems
Since those were daily thoughts which now are dreams.
A little while is gone
Since, the last battle fought, the victory won,
We saw sweet Peace come back with all her charms,
And watched a million men lay down their arms.
But at this morning's call
We bridge the interval,
And yet once more, with no regretful tears,
Live back again, though now men's blood be cooled,
Through the long vista of the fading years
To days when Sumner spoke and Andrew ruled.

IV.

Courage is first and last of what we need
To mould a nation for triumphal sway:
All else is empty air,
A promise vainly fair,
Like the bright beauty of the ocean spray
Tossed up toward heaven, but never reaching there.
Nor in the past, but in the future, we
Must seek the mastery
Of fate and fortune, thought, and word, and deed.
The past is on its starry track,
We would not win it back.
Gone, gone, for aye, the little Puritan homes;
Gone the beleaguered town, from out whose spires
Flashed forth the warning fires,
Telling the Cambridge rustics, "Percy comes!"
And gone those later days of grief and shame
When slavery changed our court-house to a jail,
And blood-drops stained its threshold. Now we hail,
After the long affray,
A time of calmer order, wider aim,
More mingled races, manhood's larger frame,
A city's broader sweep, the Boston of to-day.

V.

They say our Boston's star begins to wane,
Our heroes pass away, our poets die,
Our passionate ardors mount no more so high.
'Tis but an old alarm, the affright of wealth,
The cowardice of culture, wasted pain!
Freedom is hope and health!
The sea that all our ocean steamers ride
Is the same sea that rocked the shallops frail
Of the bold Pilgrims; yonder is its tide,
And here are we, their sons; it grows not pale,
Nor we who walk its borders. Never fear!
Courage and truth are all.
Trust in the great hereafter, and whene'er
In some high hour of need
That tests the heroic breed
The Boston of the future sounds its call,
Bartletts and Lowells yet shall answer, "Here!"

Digitized by Google

The Free Religious Index.

BOSTON, JUNE 9, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

THE LAW OF HEREDITY.

The best hope of the world lies in the fact that any advantage which men and women, disciplined by the experiences of life, can secure in virtue, they can transmit to their children. The children thus come upon the stage of action better equipped than were their parents to play their parts with honor. It is in this way, by the gradual accumulation of a better mental and moral inheritance, that mankind has advanced from its primitive condition of brute barbarism to its present state of intellectual and moral civilization.

But, now that this law of progress has been discovered, the advance should be at an accelerated velocity. Human will and effort may coöperate with the law to add to its energy. Here is the crowning problem of social science,—so to improve the conditions of human existence that human beings shall be born with a greater advantage in the direction of goodness instead of a proneness to evil. To be born into conditions of goodness is to have good assurance of a good life. And we may say that it is the natural moral right of every human being to be so born.

But we have only to go into certain districts of any of our great cities, to have the conviction forced upon us that vast numbers of human beings are born into conditions of *diabolism* rather than into conditions of goodness; into conditions so evil physically, mentally, and morally that the wonder is rather that any of them should be rescued to useful and virtuous lives than that they should all go to utter perdition of evil. Where physical filth and wretchedness combine with mental darkness and moral depravity of every sort, it does not look as if there was much hope for any new fresh life that is there born. If the life only could come into existence really "new" and "fresh,"—but it is born already old in misery and vice; that is, in all the evil consequences of them, as if it had itself sinned. That any are saved to virtue from such surroundings, as they sometimes are, shows how persistently vital is the seed of virtue, and how powerful it might become for overcoming all evil, if it were only rightly cultivated.

Yet it is not wholly in the midst of such outward degradation that all evil temperamental conditions have their birth. The very seeds that have helped to generate this mass of corruption and wretchedness may have themselves been generated in homes of wealth and luxury. Vicious habits, abuses of appetite, physical and moral violation of natural law,—these will inevitably entail upon coming generations the burden of a disordered temperament, whether in the mansion of the rich and mentally cultivated or in the filthy hut of ignorant poverty and crime. The law of heredity cannot be evaded. No amount of money can purchase exemption from its authority. No amount of learning can devise any way to circumvent its operation. No amount of refinement can refine away its power. The evil habit, the coarse nature, the selfish ambition, the animal indulgence, the querulous temper, the grasping avarice, under however gilded and reputable exterior they may be concealed, cannot do otherwise than transmit an inheritance of evil to posterity. The evil may not always appear in the first generation, it may in individual cases be cancelled by some other element of inheritance; but somewhere the poisonous evil flows in the blood of after generations, to corrupt and disorder the currents of life. Here it may break out as physical disease, there it may appear as a mental infirmity; and again and more often it may indicate itself in a peculiar susceptibility to moral temptation,—sometimes, indeed, as an impulse almost irresistible to certain courses of vice and crime. Thus, in some form or other, it stays as a burden, instead of a help; as something to be striven against and resisted, something dragging the nature down and holding it back from achievements which might otherwise be easy to it. In the light of such a law, how urgent is the motive for uprightness and purity, for moral cleanliness of every form, for temperance, sobriety, and self-control! For in these virtues lie in embryo the clear brain, the pure heart, and the strong-fibred conscience of the generations that are to come.

But again, on the other hand, we sometimes behold homes in which goodness seems the natural law of their existence,—homes in which a pure and mutually equal and helpful love holds the supremacy over all motives and actions; homes in which truthfulness and sincerity and self-sacrificing devotion of the members to one another make the very atmosphere of family life; homes in which all the generosities and humanities, and all nobleness of feeling and doing, find instant welcome and constant hospitality; homes in which the temperate, easy simplicity in which all things are done detracts nothing from the prevailing good-cheer and joy and healthful pride in one another's success; homes *from* which all meanness, all impure thought, all intemperate appetite shrink away ashamed and unfed. Here and there, we see such homes, or homes approaching this ideal of goodness. And children that have the fortune to be born there are in very truth born into virtue, into godliness. How easy does goodness seem in these veritable temples of divinity! With what an unconquerable love of virtue, with what strong, well-nigh invulnerable armor for preserving virtue, must children grow up in such homes and go out from them into the world!

Said a candidate for the Orthodox ministry to a member of his ordaining council who put to him the usual question, "Can you name the time when you were converted and came into a state of grace?" "No; for I was born of a God-loving and God-obeying mother, and so I was born in a state of grace." The answer was heretical; but it was so sincere and truthful, and it opened withal a vista of such glorious possibility of a larger doctrine of regeneration than the questioner held, that it was allowed to pass. For children born and rightly bred in virtuous homes, under pure parentage, the word *regeneration*, either in its theological or moral sense, has no meaning. They begin with no depravity, but with a nature that is at one with the moral law, or with what the creeds call "grace." They begin with a temperament and tendencies that are naturally weighted toward goodness, and can only be prevented from achieving it by some act of unnatural violence.

STATE AND CHURCH IN THE UNITED STATES.

The *Revue de Belgique* for April contains an article on this subject by Count Goblet d'Alviella, writer of an account of the Brahmo Somaj in the *Revue des Deux Mondes*, which was noticed in these columns last fall. The first section of this article consists of important passages translated from a sermon by Rev. C. W. Wendte, published January 20 in "an excellent Boston review, the *Free Religious Index*, the organ of religious rationalism in the United States."

The second section praises our American theory as the true one, but expresses a doubt whether the problem of church property can be solved by the laws now in force. These, as is well known, provide for the control of the possessions of each religious society by trustees elected by the members at short intervals, while the pastor is chosen by the majority of the congregation. Even among the Catholics, the nomination made by the bishop has to be ratified thus. But here is a state of things which the Church of Rome can never put up with at any price. On Oct. 1, 1829, a council of her bishops at Baltimore made a request, which twenty years later became a demand, that the control of all church property be vested in the bishops, who have thus become owners of $25,000,000 worth of real estate. There have been a few cases of opposition, one of the most important of which is related by Hon. James O. Putnam in his *Addresses, Speeches, and Miscellanies*, published at Buffalo, 1880. The parish of St. Louis in that city refused to give its property to the bishop, and therefore was put under an interdict. The members petitioned the Legislature of New York as follows: "Merely for refusing to violate the laws of the State, we have suffered the penalty of excommunication. Our name has become a by-word. All our congregation has been put under the ban. Our members are deprived of the sacred rites of baptism and burial. The sacrament of marriage is denied us. The priests are forbidden to pray before our altars. The holy consolations of religion are taken from us in sickness and at the hour of death. It is impossible for Catholics to exaggerate the importance of these privations." In 1855, the Legislature came to the relief of these petitioners with a law forbidding the transfer of property to priests and bishops, invalidating all future endowments not made according to law, providing that church property, left in the hands of any individual at his death, should pass not to his heirs, but back to the society, and finally stipulating that, in case the congregation should not have incorporated itself legally, the property should be taken care of by the State until the election of trustees. The speedy repeal of the interdict was among the results of this law. Eight years later, however, another act was passed, which favored the usurpation of Rome in a way hitherto unknown in the United States, and not at present permitted in Belgium. The board of trustees for a Catholic society was thus made to consist of the prelate of the diocese, the priest of the parish, and two laymen appointed by these ecclesiastics. This special legislation has given the Church of Rome the victory, after half a

Digitized by Google

century of struggle against the independence of the Catholic parishes in the State of New York.

To this summary of the second section, I add a translation of the third: "Out of these facts arise lessons on which we ought to meditate at this moment, when all our legislation about the material part of the religions is under discussion. Should our places of worship be subjected to more direct control by the government, or even made simply a part of the property of the State? Or should we, as was recently requested by the common council of Brussels, suppress the pecuniary obligations of the municipalities toward the churches, and then break every connection with the civil powers? And shall the churches then retain a legal personality? Will not refusing this plunge us into all the perplexities of a reform not permitted by the state of our customs, confound the places of worship, demanded by the religious sentiment of the people, with the asylums of monkish parasitism, and finally lead to the establishment of close corporations? But will not granting it legalize all impositions on the popular credulity and give them full impunity, while ultramontanism will find new ground on which to fortify herself? Must not the solution be in adopting the American principle, with a few precautions suggested by experience; namely, the establishment of the worshippers at each church as an independent society, with the right of receiving and holding property within limits fixed by law, but also with the obligation of electing trustees periodically, of voting a financial budget annually, and finally of directly choosing the pastor, or at least ratifying the nomination? These are problems which can only be stated at present, but which deserve our closest attention; for the day is drawing near, thanks to the position of our clergy, when the dissolution of the last ties between the religious institutions and the public treasury will become a question of practical politics, and then we shall need to know how to reach results which will satisfy all legitimate interests, and correspond not only to the lessons of experience but to the demands of the age." F. M. H.

THE time was, and not so very long ago, when college students were almost invariably males. But this can scarcely be said to be the case at present. Among the graduates at the Boston University last week were a number of young women, including the daughter and only child of H. B. and Lucy Stone Blackwell. Two young women also graduated at the Technological Institute in the department of chemistry.

THE General Assembly of the Free Church of Scotland has been trying Professor Robertson Smith for the third time. It has now deposed him by a small majority, for his heresies, from his professorship, but continued his salary. He sturdily refuses, however, to accept any pay, unless his right to teach goes with it. There is great excitement throughout the Church over the question, and the parties are so evenly divided that a schism seems likely to occur.

MR. BENJ. R. TUCKER sends us a reply to Mr. W. H. Tillinghast's criticism of his use of the word "anarchy," stating first that the criticism should have been made first against Mr. Wasson, who, in the *Index* discussion on Nihilism, was the first offender in this way; second, that, in spite of what the dictionaries may say, usage among the believers in the anarchistic doctrines warrants the application of the word which he and Mr. Wasson made, and that usage is an authority above dictionaries; third, that the use of familiar words in strange senses, so long as there is no intent nor effort to deceive, is justifiable by the fact that attention is thus fastened upon novel but important views, which might not otherwise get a hearing.

SCIENCE AND RELIGION.

THE enterprising lady who explored "Unbeaten Tracks in Japan," and then told the interesting story of it, gives in her second volume an account of the Monto sect, founded in 1262, which protests "against celibacy, penance, fasting, pilgrimages, nunneries, monasteries, hermit isolation from society, charms, amulets, and the reading of the Scriptures in an unknown tongue," while it advocates freedom of thought and action, and recognizes that the family is the source and example of purity. One of the leading priests in this powerful body told her that the principal enemy which Christianity would have to encounter in Japan was not Buddhism nor any other religion, but the "English philosophy" of Mill and Spencer.

Another curious fact is that her entreaties to the Ainos, or aborigines, to give up the drunkenness, which is their besetting sin, were met with the answer, "We must drink to the gods, or we shall die." This is perhaps an extreme instance of the immoral tendency of a religion; but we know that no man can serve two masters or follow two standards. So far as any religion teaches aught besides mere morality, it sets up a different standard from the moral one. Thus, even Liberal Christianity would be thought by few of its adherents to favor scientific lectures and classes for the study of botany, secular history, and the modern languages on Sunday, though mental culture on any and every day is a plain moral duty. And so the questions, whether we should have the intellect or the emotions rule our life, whether faith or science is the true basis of knowledge, and whether we should live for this world or for the next one, will be answered in very different ways, according as we adopt a moral or a religious standard. Scientific morality must say, as Christianity does, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

AS SEVERAL brief articles on the subject of Vivisection have appeared in the *Index*, it may not be amiss to present, without comment, the opinion of Mr. Charles Darwin, as furnished by himself in a letter addressed to Prof. Holmgren, of Upsala, in answer to a request for an expression of his opinion upon the subject, which is just now much discussed in Sweden:—

DOWN, BECKENHAM, April 14, 1881.

Dear Sir,— In answer to your courteous letter of April 7, I have no objection to express my opinion with reference to the right of experimenting on living animals. I use this latter expression as more correct and comprehensive than that of vivisection. You are at liberty to make any use of this letter which you may think fit; but, if published, I should wish the whole to appear. I have all my life been a strong advocate for humanity to animals, and have done what I could in my writings to enforce this duty. Several years ago, when the agitation against physiologists commenced in England, it was asserted that inhumanity was here practised and useless suffering caused to animals; and I was led to think that it might be advisable to have an act of parliament on the subject. I then took an active part in trying to get a bill passed, such as would have removed all just cause of complaint, and at the same time have left physiologists free to pursue their researches,— a bill very different from the act which has since been passed. It is right to add that the investigation of the matter by a royal commission proved that the accusations made against our English physiologists were false. From all that I have heard, however, I fear that in some parts of Europe little regard is paid to the sufferings of animals; and, if this be the case, I should be glad to hear of legislation against inhumanity in any such country. On the other hand, I know that physiology cannot possibly progress except by means of experiments on living animals; and I feel the deepest conviction that he who retards the progress of physiology commits a crime against mankind. Any one who remembers, as I can, the state of this science half a century ago, must admit that it has made immense progress; and it is now progressing at an ever-increasing rate.

What improvements in medical practice may be directly attributed to physiological research is a question which can be properly discussed only by those physiologists and medical practitioners who have studied the history of their subjects; but, as far as I can learn, the benefits are already great. However this may be, no one, unless he is grossly ignorant of what science has done for mankind, can entertain any doubt of the incalculable benefits which will hereafter be derived from physiology, not only by man, but by the lower animals. Look, for instance, at Pasteur's results in modifying the germs of the most malignant diseases, from which, as it so happens, animals will in the first place receive more relief than man. Let it be remembered how many lives and what a fearful amount of suffering have been saved by the knowledge gained of parasitic worms, through the experiments of Virchow and others on living animals. In the future, every one will be astonished at the ingratitude shown, at least in England, to these benefactors of mankind. As for myself, permit me to assure you that I honor and shall always honor every one who advances the noble science of physiology.

Dear sir, yours faithfully,

CHARLES DARWIN.

To Prof. Holmgren.

SOCIAL SCIENCE AND PHILANTHROPY.

BY invitation of the Commissioners of the Prison for Women in Sherborn, Mass., a large number of the members of the New England and the National Woman Suffrage Conventions, held in Boston Anniversary Week, visited the prison on Saturday of that week, and made a thorough examination of its arrangements and methods. This institution is entirely under the supervision of women, and is fast becoming a model of its kind. Its Superintendent is Dr. Eliza M. Mosher, who evidently has a natural genius for the humane work. A correspondent of the Boston *Traveller* accompanied the party, and from his (or her) report we extract the following:—

Before going over the reformatory, Dr. Mosher explained, by means of a map, the relative local plan of the building and its system of working. The method is similar to that of a graded school. The prisoners are classified into four grades. The record of conduct is kept by marks, ten marks per week being that of perfect conduct. As the *Traveller* representative understood, one hundred and sixty marks, which is four months' perfect records, entitle the person to be admitted to the next higher grade. The privileges increase with each grade. From the fourth grade, which is the highest, the prisoner may be bound out to domestic service, the employer entering into an agreement to carefully watch the woman, and the reformatory being ready to again receive her, if necessary.

As has been stated, this prison for women is entirely under the control of women, the superintendent, the physician, the chaplain, the teachers all being women; and the only man employed is the steward and treasurer, Mr. Whiton, to whose courtesy and polite attention the party of guests are indebted.

At present in the reformatory there are two hundred and fifty women. Out of these, all but ten were engaged in their avocations; and, of these ten, three were able to engage in light employment, leaving only seven out of two hundred and fifty who were actually ill. The work of the institution, the cooking, cleaning, laundering, and the service in the house of the superintendent, is entirely performed by the inmates. Besides this, the special industries taught, and in which they are engaged, are sewing, both by hand and machine, knitting by machine, and manufacture of hammocks. The work which may be available to the women for earning a living after they leave the reformatory is the line of work selected in preference to one from which greater benefit might result to the institution, the good of the inmates being the first consideration in everything. They are each given one hour in school every day. The greater portion of them are able to read and write on entering. If

Digitized by Google

not, they are taught this; and rudiments of the common studies are added. One of the inmates said on leaving she was glad to have learned to read, for now she could tell the streets by the lamp-posts. Last year, ninety-eight were sent out from the fourth grade, of whom only seven went back to a bad life. One old woman of some sixty years, some time after being discharged, wrote a letter to the superintendent, saying she had nothing to write,—O significant comment on a barren life!—that she had nothing to say, but wanted them to see that she had not forgotten how to write.

In the industrial departments, twenty-seven dozen shirts per day are turned out, eight hundred dozen pairs of stockings a month, and the revenue of the laundry is $130 per month. Much washing is received from the city, unselected family washing being done for 50 cents per dozen.

The tour over the house was one of great interest. The most exquisite cleanliness was everywhere notable. The lowest grade showed neat little rooms, with a white cot, a chair, small mirror, toilette bowl and pitcher, comb and brush, a hook placed for the *robe de nuit* on which the garment was hanging; and, being remarked by some one, Dr. Mosher said she considered every such detail of importance. The solitary cells for confinement are rarely in requisition. They are white-painted inside, with a little elevation of platform within to serve as a seat. The rooms are gradually better through the grades, as are also the tables, that of the lower grade having a plate, bowl, and mug only at each place, while on the fourth grade there is a table cloth, castor, and other conveniences. This, too, is a plan of Dr. Mosher's, to emphasize the refinements of life as privileges into which to grow. The work-rooms were scenes of busy activity. The sewing-machines are run by steam-power, and the women guide the work. In the finishing room, needlework was being done. We were shown the great laundry, the kitchen, where a table was piled with loaves of light sweet bread, and where great boilers of oatmeal were cooking. . . .

"What is the effect of women's work in the board and in the superintendence of this prison?" asked one of the visiting party of Mr. Whiton, the treasurer.

"Without women, this reformatory would not be in existence to-day," he replied. "It is proved here that women can govern women."

This proof, like the proof of all exceptional work, lies in the exceptional capacity of the woman-superintendent, Dr. Eliza M. Mosher, whose rare combination of poise with the gentlest sympathy, of insight in underlying causes and executive force regarding their effects, whose large comprehension, with also an attention to details, make up a character of very unusual gifts and power. . . . A little instance of her tact was in the case of the onion bed, which is one of miraculous proportions; but its gigantic area was explained by the Doctor, who informed the party that she had it as an express employment for each newcomer to have her own rows to weed. Each fresh arrival is kept alone by Dr. Mosher for a month, that she may not bring disorder to the others; and to give her air and exercise and the healthful stimulus of outdoor employment is the *raison d'être* of the onion bed. It is a means of grace. These instances of womanly tact, that could be indefinitely multiplied, imply their own significance. The recreation rooms for the prisoners are too important to be forgotten,—rooms where they may talk or play; and there is also a library for their use. The little room, half parlor, half office, where Dr. Mosher receives the women alone for talk, counsel, reproof, or encouragement, as may be, was noted. . . .

The industrial employments taught to the inmates of the Woman's Reformatory is a means of salvation to them. Many of them are ignorant of the simplest and rudest arts of life. The gospel of good work is an eminently wholesome one. The discipline is entirely an *educative* one. Hands, mind, and conscience are all considered; and the methods thus become the aid, the strong help, to a better life, not the punishment alone for the old, bad one. The drainage, about which so much has been said, is now considered in perfect order; and the sanitary measures seem to be effectual in every respect.

Birmingham Coffee-houses, their Management and their Great Success.

Wilson King, United States Consul at Birmingham, gives the State Department some very interesting information relative to the operations of the coffee-houses in that manufacturing city, and shows that they are a great stimulant to the trade of Birmingham. They have also resulted in a marked reduction in the amount of intemperance. The "Birmingham Coffee-house Company" was established in 1879. It was not established as a temperance or religious instrumentality. Its object was to give the general public, at a moderate price, opportunities of getting refreshments that are not spirituous, in as easy, speedy, pleasant, and agreeable manner as they can get their gin or beer. The coffee-house has as much glitter and splendor as its gin-house rival, and is conducted simply on business principles. No attempt is made to interfere with the religious or political or social opinions of any one who prefers to buy coffee instead of beer. No claim is made upon any one social class.

Customers who pay and behave themselves are always welcome, and every legitimate means is used to induce them to come. The rooms are comfortably warmed and brilliantly lighted, newspapers are supplied, and marble-topped tables, large mirrors, shining glass, and glittering chandeliers attract the eye.

The company was started with forty thousand shares at ten shillings each, of which twelve thousand five hundred and sixty-six only have been issued and paid up. According to the annual report, just made, there are now seventeen coffee-houses in successful operation in Birmingham; and the company last year had from one hundred thousand to one hundred and forty thousand business transactions weekly, varying from a penny upwards. This may be said to represent an average of twenty thousand daily during the six working days of the week; and many of these twenty thousand customers would almost certainly have drunk spirits, if these coffee-houses had not been available.

In addition to the ordinary coffee-house business, the company, having found that the high price of non-intoxicants worked against them, undertook to make its own aerated waters, with a result of supplying the coffee-houses and other customers with soda water, ginger beer, ginger ale, lemonade, etc., of first quality, with a profit at a penny a bottle. During the last summer, they made and sold two thousand dozen bottles per week; and the demand was so great as to warrant them in increasing their capacity to five thousand dozen weekly this year.

The report concludes by recommending a payment out of the profits of last year of a dividend of ten per cent. free of income tax, after having carried more than two thousand pounds over to the depreciation fund.

It has thus been proved that a skilfully managed company can carry on this trade in a wholesale manner in the midst of one of the largest English manufacturing populations, with the two very gratifying results of largely aiding to decrease the amount of drunkenness in a perfectly inoffensive and impersonal manner, and of paying an annual dividend of ten per cent.

RELIGIOUS CULTURE OF THE YOUNG.

[The following letter was written by one of the most successful kindergarten teachers in Massachusetts, in response to the invitation of the Free Religious Association Committee to any persons interested in the liberal religious culture of the young to send articles on the subject.—Ed.]

Dear Mr. Hinckley:—

I was deeply grateful to see the question, Have Liberals any religious instruction to give their children? agitated in the *Index*, and also grateful that it was given into such good hands. The subject opens endless fields for thought and work, and I sincerely hope no mental drought or deluge will interfere with an abundant harvest.

If religion means the highest possible idea of what is above and beyond us, and the largest interpretation of the relations growing out of this idea, then surely no class of people have such eminent right and responsibility to teach religion to their children as the Liberals; for they reject the old narrow idea that Christ has, in any supernatural sense, done any part of our work for us, and in its place make every human being a necessary part of the world's working force. With this view, it is necessary that we learn, and teach our children, how to fill our places best; and this involves a knowledge of our relations with what is above and beyond our comprehension, so as to deal with, and "lend a hand" in, the world of work around us. Religion can have no higher meaning than the perfect obedience to eternal law which insures the success of our work because it is in harmony with all onward movement. We want to begin such an education for our children as shall result in the triune harmony of physical strength, intellect, and feeling; and it is none the less religious, but all the more, because we follow the law of all growth, and begin with planting the seed, providing we plant faithfully and with a well-grounded faith that flower and fruit will be the inevitable result. A child's growth must begin with material things which he can see, handle, and make relations with; and these must be types to him of the maturer world of thought, reason, and feeling.

For example, we give a child a few feet of earth—even a few inches will do—either in doors or out; and it is easy to lead a very young child to understand that, although earth, sunshine, and rain are furnished by a higher power, and are beyond his understanding and control, yet, so far as they relate to the seed he has planted and its needs, he has control enough to be reasonably sure of success, if he is willing, first, to obey the laws of growth. There is no more important fact to establish us in the way of life than to understand fully that, to reign and rule over mind or matter, we must first be ourselves in a state of obedience to law,—that we must have the quality of obedience. This little experience of gardening is one of an endless variety within our reach, and one of the best, as it is the most delightful, for teaching children that there is no power that will or can produce certain results, unless we do our part; that happiness and success depend upon our first learning the law and becoming obedient to it. Children in their plays with blocks, chairs, and other material are inclined to represent runaway horses, steamboat, and railroad accidents, falling buildings and bridges, and the like. This comes not from their love of accident or failure, for there is nothing a child desires more than success; but it is because they see in it a result, a strong effect, and it is like what they see or hear of going on in the world about them. It is not destructiveness, as is often supposed, though liable to lead to this, if not understood and guided; but their desire to analyze leads them to unmake to the last possible extent, and the first development of this analyzing quality in children seems to the uninitiated simply destroying. Let the opportunity for playing with these materials be indulged and enlarged, but at the same time teach the child by actual experiment that accident and failure come almost wholly from our disobedience to law; in other words, that we have not planned, planted, or builded the best we knew, or else have undertaken to do before we understood the work in hand well enough. Here is the practical working of the vital principle of religion: first, our joyful and hearty obedience to inevitable and beautiful law, so that we may work with it and not in opposition to it; and, second, that law brings good or ill, success or failure, just in accordance with the quality and measure of our obedience.

This beautiful unity of the divine with the human, and dependence of each upon the other, lifts human life out of monotony and drudgery, and forbids the cold and superstitious relations between the finite and the infinite.

If this interdependence exists, and is so full of meaning and possible good, there is certainly a science of growth that leads to it; and that phase of liberal thought which makes the development of this science and its application to children its central work will be the accepted one. A. R. Aldrich.

THE CORONA AND THE ZODIACAL LIGHT.

I was pleased to see the remarks of "F. M. H." in the *Index*, replicatory to certain astronomical statements of mine. It is the truth, facts, I am in search of, irrespective of the tendency of said facts, whether confirmatory of, or in opposition to, any theory or system of thought entertained by myself. Whenever in error, I am especially thankful to any one pointing out the error. However, in the present instance, I think I am not so far from the truth as "F. M. H.'s" remarks seem to indicate. I wrote from memory, in my essay, concerning the corona, etc.; but, consequent upon my critic's correction, I have carefully re-examined the matter, consulting a number of the best astronomical works, and I find the exact facts to be something like the following:—

First, some explanation is due of the meaning attached to the term "atmosphere," when applied to the sun's surrounding envelopes. It is used in two senses by scientists: (1) the atmosphere proper of the

Digitized by Google

sun; (2) in a more comprehensive sense, as including, in addition to the sun's proper atmosphere, all the outlying appendages of that body. I was well aware that the corona and zodiacal light formed no part of the sun's true atmosphere; hence, in my essay, I refer to the corona as "a part of the sun's atmosphere, *so to speak*," the use of this qualifying phrase indicating that it formed no part of the true atmosphere, but was a part of that extended "outlying atmosphere" surrounding the solar body. The extent of the atmosphere proper of the sun has not yet been determined by astronomers; though, from certain facts, some think, and I coincide with them, that it lies interior to the chromosphere. Some, however, still consider the chromosphere and corona as parts of the sun's atmosphere. So eminent an astronomic spectroscopist as Prof. C. A. Young (formerly of Dartmouth, now of Princeton), in his article on the "Sun" in Johnson's *Cyclopædia*, vol. iv., p. 660, published in 1878, contends that the solar atmosphere is not so contracted as others claim, and that the chromosphere and corona are included within it. Prof. Schellen in his *Spectrum Analysis*, 1872, p. 253; Sir John Herschel in the late editions of his *Outlines of Astronomy;* the latest editions of Chambers' *Encyclopædia*,—all speak of the corona as an "atmosphere" surrounding the sun. Precedent therefore justified my using that term in connection with the corona, though, as I am convinced, it is not a part of the solar atmosphere proper.

"F. M. H." says that, according to the *Encyclopædia Britannica*, article on Astronomy, published in 1854; and Appleton's *New American Cyclopedia*, article on the Sun, published in 1863, long before Mrs. King's work was issued, astronomers generally considered the corona a solar appendage. I said nothing of what had been thought long before her work appeared, but, rather, the opinion of astronomers at the time her work was published. Turning to the eighth edition of the *Encyclopædia Britannica*, vol. iv., issued in 1853 (not 1854), article Astronomy, it is found that scarcely any reference is made to the corona. In the ninth edition, now issuing, a section of some length is devoted to the corona, but in the eighth edition this section is omitted. There are two or three vague, indefinite allusions to the corona, of a few lines each, which say nothing as to the general opinion of astronomers concerning the nature of the phenomenon. They may be construed as signifying that the writer thought the corona a part of the sun's atmosphere, certainly nothing more, and even that is not definitely expressed.

In Appleton's *Cyclopedia*, article Sun, vol. xv., p. 187, published in 1865 (not 1863), after describing the appearance of the corona, it proceeds thus: "It is the opinion of some (no differing opinion of others is previously alluded to), Leverrier and Foucault among the number, that the corona does not belong to the solar atmosphere. The latter considers it an example of the 'interference of light,' the phenomenon being held to be analogous to the colored fringes seen on a screen in a darkened chamber when a solar beam is admitted through a chink in the wall." To this, Prof. Airy objected: the facts, in his judgment, pointing "strongly toward the existence of an atmospheric medium, capable of reflecting light, extending from the earth to the moon." Surely, this does not indicate that astronomers generally regarded the corona as a solar appendage. Three of the most eminent astronomers are named as opposing that view; while the fact that others thought the corona a solar phenomenon is only implied, not directly stated. But perhaps "F. M. H." refers to this paragraph, a little further on: "To explain the prominences, Arago suggests a third envelope above the photosphere, composed of faintly luminous clouds; and this hypothesis, which accounts for the corona as well, has been very generally adopted." Further on, explaining this third envelope, it is described as "containing in a vaporous condition iron, sodium, lithium, and various other metals." This description indicates this third envelope to be what has since been called the sierra or chromosphere, and not the corona which overtops the chromosphere. The corona does not contain vaporous solutions of metals, but the chromosphere does. The paragraph above is ambiguous, so far as it relates to the corona, it being impossible to tell whether the parenthetical reference to it voices merely the personal opinion of the writer or is a part of the hypothesis generally adopted. It may be construed either way. The hypothesis generally accepted was the existence of the third envelope in which the prominences manifested themselves; but whether the writer meant to convey the idea that the inclusion of the corona in this third envelope was also of general acceptance, or merely that, in his opinion, it would cover the coronal phenomena, no one can positively tell. Taken with his preceding remarks concerning the conflicting views of Leverrier, Foucault, Airy, and others, the article indicates that great diversity of opinion existed on the subject of the corona, in fact that astronomers were all at sea on the subject.

"F. M. H." says valuable evidence to the effect that the corona was a solar appendage was obtained during the eclipse of 1861. After a careful search of the records of the results obtained relative to the corona during the last two centuries, I fail to find the least trace of any valuable results obtained in 1861, or, indeed, of any telescopic observations of the corona at all in that year. In 1860, photography was first utilized in coronal investigations; and probably "F. M. H." refers to the eclipse of that year, not of 1861. However, no particularly valuable evidence was then obtained determinative of the nature of the corona; for, as the *Encyclopædia Britannica* (ninth ed., vol. ii., Astronomy) tells us, it was not till the eclipse of 1870 that photography shed any important light upon the nature of the corona.

Mr. R. A. Proctor has written extensively upon the corona and zodiacal light. In his *Astronomical Essays*, 1872, he has eight papers thereupon; and in his work on *The Sun*, 1871, chapter six is largely devoted to a history of the observations of the corona and the various theories concerning it. A good account of the observations of the corona, and of the theories as to the cause of the phenomena, is also contained in Grant's *History of Physical Astronomy*. In an essay by Mr. Proctor on "Recent Eclipses of the Sun," reprinted in the *Popular Science Monthly*, 1872, vol. i., pp. 17-25, he especially refers to the "contest" waged by astronomers concerning the nature of the corona, and the important results obtained thereupon by the eclipses of 1869-71. "So soon as the corona began to be thought of at all," he says, "astronomers were led to believe that it is not of the nature of a solar appendage, but rather a sort of halo in our own atmosphere, or else an appendage belonging in some way to the moon." Kepler and Halley thought it an illumination of the lunar atmosphere. La Hire deemed it produced by reflection of the solar rays from the inequalities of the moon's surface contiguous to the edges of her disk. Delisle thought it occasioned by the diffraction of the solar rays which passed near the moon's edge. About thirty-five or forty years ago, however, astronomers were becoming more and more convinced that the corona was the sun's atmosphere, not a solar appendage, but the true atmosphere of the sun. This belief was greatly shaken by the discoveries of spectrum analysis not very long after, which being applied to the "prominences" revealed the fact that the density of the glowing gas of the prominences was much less than should be the case if the corona was the sun's true atmosphere. This led to a reaction among many astronomers concerning the nature of the corona. "Accordingly, Mr. Lockyer . . . was led to express the opinion that the sun's atmosphere has no such extent as had been imagined, but that the corona is an appearance (only) in our own air, 'an atmospheric effect merely,' due to the passage of the sun's rays through our atmosphere. Prof. Faye held similar views, views somewhat similar to those of Airy, Foucault, and Leverrier. They were stoutly opposed, however; and facts were adduced inconsistent with the 'atmospheric-illumination' theory. Evidence was obtained during the eclipse of 1869, in America, 'which seemed to show that the substance of the corona was gaseous.' . . . But those who regarded the corona as a mere glare in our own atmosphere rejected these results, because they seemed 'bizarre and perplexing in the extreme.' . . . As the eclipse of 1870 drew near, I found (says Mr. Proctor) many of the intending observers proposing to direct their chief attention to the question whether the corona is a solar appendage or a mere glare in our own atmosphere." The general conclusion drawn from the eclipse of 1870 was, in the words of Sir John Herschel, that "the corona is certainly extra-terrestrial and ultra-lunar." Doubts, however, still remained. "Nay, the atmospheric theory was so successfully defended before the British Association last August (1871) as to lead Prof. Tait to remark that, in his opinion, it was in the main true; while the president of the meeting, Prof. Thompson, even expressed the opinion that the special observations made last December proved that the greater part of the corona was a mere phenomenon of our own atmosphere. The eclipse of 1871, though, seems to have given these theories the quietus, it being then thoroughly proven that the corona was a solar appendage.

The foregoing facts evidence the truth of my statement, that it was not till the eclipse of 1869 that evidence of the solar nature of the corona was obtained, and that it was even then opposed by Mr. Lockyer and others, till the eclipse of 1870 furnished more conclusive proof of its real nature, I might have added, to make the statement complete, that not till 1871 were the doubts of its solar nature entirely removed. My statement that astronomers generally rejected the solar theory when Mrs. King's work was published calls for some modification. It should have been stated that at that time astronomers were divided in opinion concerning the corona, some holding to the atmospheric illumination theory, and some regarding the corona as the sun's true atmosphere. Now, Mrs. King corrects both these ideas. I have failed to find any trace among those espousing the solar theory, up to 1866, of the idea that the corona was not the atmosphere proper of the sun, but an exterior solar appendage. But Mrs. King states that the corona is distinct from the true atmosphere of the sun. Speaking of this atmosphere, she says that encompassing it is "another medium, which is also visible around the sun when it is eclipsed, causing greater apparent density of its real atmosphere, and its apparent indefinite expansion beyond the surface of the body." She here anticipated the discoveries of science. Those astronomers who regarded the corona as a solar phenomenon deemed it a part of the sun's atmosphere. It was not till 1868 that this was shaken by spectroscopic examination of the red prominences. "F. M. H." is mistaken in saying that the corona "was thought by Mrs. King 'to constitute a part of the sun's atmosphere.'" My words were that Mrs. King taught that the corona "is a solar envelope." The phrase which he quotes from me, as expressive of Mrs. King's thought, was not used by me in connection with her, but was used thus: In 1870, I said, the corona had been demonstrated "to constitute a part of the sun's atmosphere, *so to speak*." By omitting the words, "so to speak," and quoting the remainder of the clause as expressive of Mrs. King's thought (which it does not express), injustice is done that lady and myself, it being made to appear that she indorsed a scientific error of her time of writing, when in fact she corrected that error, and stated what has since been accepted by astronomers in general as truth. Had she indorsed the error of the times, then the unreliability of her utterances would have been manifest. Her works contain numerous other corrections of scientific errors, owing to the imperfect knowledge of science of the day. The author manifests an encyclopedic knowledge of the current science, and in various instances refers to these errors of scientists, and supplements their conclusions with new facts and principles shedding fuller light upon many problems now engaging man's attention. No doubt there are errors in this as in all other books. Granting it assumed spiritual authorship, it is but the work of a human being, a few years since resident in America, who now simply writes from the higher stand-point of a more interior state of being, with wider opportunities for investigation of nature's laws and forces. There is no "superhuman knowledge or supernatural aid" given Mrs. King, her assistance being purely human and natural.

"F. M. H." says that astronomers long ago thought the zodiacal light a part of the sun's atmosphere. Very true; but many others thought differently. A number of theories have been propounded; but it still remains, as Mrs. King calls it, "an unexplained phenomenon." Some considered it as an atmospheric phenomenon, others as due to the circulation of a ring of matter surrounding the earth; and in Appleton's *New American Cyclopedia*, vol. ii., p. 253, published in 1858, it is positively asserted that the zodiacal light is due to a group of satellites rotating around the earth, within the moon's orbit. This theory is also stated at length in vol. xvi. of that work (1865); and in Johnson's *Cyclopedia*, vol. iv , 1878, the same theory is advanced, with the statement that the materials productive of this phenomenon cannot be an appendage of the sun.

Prof. Barnard, however, controverts this hypothesis in an addendum, stating that its solar character was now generally acknowledged by astronomers. I men-

Digitized by Google

tion these facts to show how divided the sentiment among scientists at the time of Mrs. King's writing, and to indicate how firm a footing the non-solar or terrestrial theory had at that time, as evidenced by its incorporation as established fact in the leading cyclopedia of America. Mrs. King's prompter, however, steered clear of these vagaries, and announced a new truth to the world, one at that time not thought of, but now generally accepted by scientists, that the zodiacal light is an extension of the corona. Those astronomers who accepted the solar origin of the corona, previous to and at the time of her writing, deemed it the sun's atmosphere, as "F. M. H." says; but this Mrs. King corrected, as she had in case of the corona, and declared that neither was part of the sun's atmosphere, but was solar appendage. The theory given by her of the cause of these two phenomena does not agree with any yet broached by scientists, hence was not borrowed from scientific works. One curious phenomenon connected with the zodiacal light is that it is sometimes manifest extending beyond the earth's orbit, and sometimes interior to it. If Mrs. King's theory be true, such must inevitably occur, though no reference is made to it in her work. It also explains the differences in form of the corona as seen at different eclipses, which is an unexplained phenomenon.

WM. EMMETTE COLEMAN,
Presidio of San Francisco, Cal.

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

HISTORY OF WOMAN SUFFRAGE. Vol. I. Edited by Elizabeth Cady Stanton, Susan B. Anthony, and Matilda Joslyn Gage. New York: Fowler & Wells.

This sprightly record covers ground from 1848 to 1861, and tacitly assumes the promise of future pages. Its bulk is considerable, but not unwieldy, and the mechanical finish very satisfactory, with fine steel engravings of some of the most eminent women who have figured in the strife. Their physiognomy surely betokens anything but the crude, pig-headed, bustling littleness that has been and in large quarters still is attributed to these determined workers. The elegant workmanship of the engraver could by no trick of his art impart such delineations of soul and discreet power as shine forth from the faces, whether more or less comely to the worldly eye. It cannot be denied that, in the rank and file of those who have been most observed in this movement, curious specimens of personal attire, and a sort of nondescript uncouthness, have stirred the laugh and sneer in the conservative multitude. It seems often to pertain to radical action in any department,—this tendency to overshoot the mark and baffle for a period the very objects sought. The ardent view of distant fields to be won and intermediate obstacles to be crushed leads the poor enthusiast to step somewhat hastily through the brambles that need not always be allowed to puncture his feet. At least, some of them can be parried without losing the guiding star.

Human nature, too, irrespective of sex, is not exempt from deflections in the toilsome path. Imagined glories often end in being swamp-lights, and teach the sadder and wiser victim to prize steady advancement in conscious power above the flicker of popular approval. A janitor of a hall that accommodated enterprises of various hue once remarked that he had little patience with the women's gatherings, they so often fell to wrangling because each could not be captain. That was some years ago. Experience teaches them, or should, if it does not, that self-forgetting devotion to principles in charge brings more enduring comfort than a little brilliant leadership. But these trifling drawbacks, it is pleasant to observe, have not hindered the solid and comely growth of the genuine cause at stake. Sufficient bone and muscle, even in the tender sex, have been brought to bear upon the clamorous demands of the question to insure a comparatively general awakening to the truth that stands as title-page motto for the volume in hand; namely, "Governments derive their just powers from the consent of the governed."

The wide-spread diffusion of common-sense in multiform departments of life cannot suffer this principle to escape eventual application, despite the selfish obtuseness and shrinking apathy of large masses of men and women alike. Tradition and repugnance to discord will deter the latter from any rapid assumption of their dues; but the constant influx of general intelligence must some time convince them that a self-respecting recognition of their own latent capacities is needful to the welfare of the men they love as well as the benefit of posterity, which is binding equally on men and women.

The features of the struggle portrayed in this new publication are well worth consideration, and would repay perusal by even those who are not in full sympathy, in the vivid dramatic coloring of many of the incidents recorded. The scene at an Ohio Convention in 1851, in charge of Mrs. Frances D. Gage, presenting the telling speech of stanch old "Sojourner Truth," is a notable case. J. P. T.

THE June *Atlantic* presents a rather dainty collection of literature. Charles Egbert Craddock has a backwoods story, called "Over on 'Tother Mounting," which works up legends and superstitions of the Western peasantry. The poetic delineations of scenery redeem the heavy human element, make us think of half-disciplined animals dwelling in paradise. "The Indoor Pauper" is a rather painful record of the cruelties and neglects visited upon the inmates of almshouses. Statistics and references are given, showing the comparative humanity and consideration displayed in the different States. We learn from this paper that Massachusetts leads in the grade of State charities. Three really dainty and charming papers are "A Spring Opening," by Edith Thomas, wherein we learn of the marvellous fringing, flouncing, rosetting, and blooming of nature's millinery; "A Taste of Maine Birch," by John Burroughs, in which we smell, see, and taste the beauty of these white and yellow-coated saplings, and even see them mirrored in the ponds around which they grow,—moreover, we catch sight of the painted trout which dart about in their shadows; and the last of the dainty paper is called "Bergen Days," by "H. H.," a story of Norway, with its simple life and sweet scenery of pines. "Who lost Waterloo?" is a careful gathering together of old despatches and dates by John C. Ropes, whereby it is made to appear that Napoleon was not so very culpable, after all. Henry James' "Portrait of a Lady" is moved along to the interior of the magazine, and gives indications of an unfortunate ending for the "Lady." We trust the catastrophe may yet be averted. Miss Phelps' "Friends, a Duet," is apparently ended, and rather unsatisfactorily,—a result which we have anticipated. The authoress seems to have foreordained that a sentimental woman shall obstinately throw away her own happiness. Carlyle's *Reminiscences* are reconsidered, and some of the new novels, as well as Whittier's new book and Swinburne's *Studies in Song*.

THE *Popular Science Monthly* for June is full, as usual, of solid and interesting scientific information. Dr. F. L. Oswald continues his valuable papers on "Physical Education," the present one being upon "Clothing," which, like those that have preceded, is written in a vigorous and somewhat pungent style, that shows a thorough acquaintance with the various phases of the subject, as illustrated through a reference to history and the customs of living peoples and tribes. Sir John Lubbock, who appears equally at home in different branches of science, tells some curious things about "Fruits and Seeds." "Sunstroke and some of its Sequelæ" is a timely article by Dr. I. Fayrer. N. H. Egleston, under the title of "The Value of our Forests," takes up the note of warning, which has already been sounded by others, in regard to the devastation of our timber lands. A. Graham Bell supplements his paper of last summer on the photophone, before the American Society for the Advancement of Science, with one on "The Production of Sound by Radiant Energy," in which he gives an account of farther investigation in the same direction. Herbert Spencer contributes another chapter in his series on "The Development of Political Institutions." There is also a brief sketch of Julius Adolph Stöckhardt, and the following interesting articles: "Degeneration," by Dr. Andrew Wilson (illustrated); "The Modern Development of Faraday's Conception of Electricity," by Prof. H. Helmholtz; "The Primeval American Continent," by L. P. Gratacap; "Natural Production of Alcohol," by Gaston Tissandier; "Glucose and Grape Sugar," "The Mental Effect of Earthquakes," and the customary fragmentary matter at the close of the number.

THE June *International Review* continues W. Fraser Rae's account of "George Eliot's Life and Writings," with some interesting quotations from her critical articles of earlier years. J. M. Gregory details "An Experiment in College Government," which advocates like attempts to organize the students themselves into self-governing bodies as a means of control suited to the independence of the time and as useful training for citizenship. A. A. Hayes writes of "The Pioneers of the Sierra Madre." J. Brander Matthews gives a critical analysis of the work of "M. Alexander Dumas, *Fils*." Eugene L. Didier describes once more that ever fascinating figure in history, "Lady Mary Wortley Montagu." A most valuable article is that by Elie Réclus on the "Zulu Kafirs." The habits, morals, and conditions of this people are here given us in a compact, clear, and intensely interesting manner. A warm tribute to "A Forgotten Astronomer" by Edward S. Holden, and a suggestive article on "The Assassination of the Tsar," finish the list of subjects for this month. This last article, written by Ivan Panin, a young Russian student in Harvard University, aims to show that the real question in Russian affairs is not, Can Nihilism be justified as a method, but could the conditions, of Russian life produce any other movement? The article should be read by all interested in Russian affairs, as the testimony of one not himself an extremist to the seeming necessity of the Nihilist measures.

THE *North American Review* for June presents its usual variety of articles for attracting a wide circle of readers. The reader of scientific or theologico-scientific proclivities will turn perhaps first to the last article, wherein Prof. E. S. Morse discusses "Prehistoric Man in America"; while not a few will think the first article, by Hugh McCulloch, on "Our Future Fiscal Policy," as first also in interest and importance. In the middle, between these, Frederick Douglass discourses, as one having authority, on "The Color Line." A good article, patriotic and genuinely democratic, is contributed by Dr. Geo. B. Loring, on "The Patrician Element in American Society"; and a timely one by Dr. Austin Flint, on "Vaccination," opposing the present reactionary tendency against Jenner's discovery. Another contribution of special note is Mr. Dorman B. Eaton's reply to Judge Tourgee's paper on "Civil Service Reform," in the April number of the *Review*. Other articles are "Shall Americans own Ships?" by Prof. W. G. Sumner; a legal paper on "The Right to regulate Railway Charges," by Judge J. M. Mason; and M. Charnay's continuation of his description of explorations among the "Ruins of Central America."

THE regular readers of *Wide Awake* will return with eager interest to the continued stories of "Honor Bright," "Rocky Fort," and "Polly Colongue," in the June number, which become more captivating as they proceed. In addition to these, "Silly's Hood Me," "Off the Track in a Sleeper," and "Original Waxwork Shows," are of particular interest. The six-paged illustrated ballad, "The Little Boggermuggers," by the favorite story-teller of the little ones, Mrs. A. M. Diaz, is very grotesque and funny. There are also other choice little bits of poetry and sketches by familiar writers which are worthy of mention. *Babyland*, from the same publishers, which of late has a handsome cover, with a new illustration on it for each number, besides those inside, continues the same delightful marvel of cheapness and beauty.

THE *Index* acknowledges the receipt of the *Emerson Birthday Book*, just published by Houghton, Mifflin & Co. It is solidly and compactly gotten up, with just enough of gilding for simple taste, has deep salmon-colored edges, and is of a size to be easily slipped into coat-pocket or satchel. It contains a portrait of the great Transcendentalist, taken in his prime, besides twelve landscape illustrations heralding the months. Each page gives space for two birthday extracts with the opposite blanks, and to these are added the dates of birth of great men, as well as memorable battles, etc. The extracts are both prose and poetry, and certainly present upwards of three hundred and sixty-five excellent things, if not the most excellent things, written by Emerson.

"THE land, my friends," said an Irish orator at a meeting, "has belonged to the people from the days of Adam." "Adam, indeed!" replied a voice in the crowd. "Do not speak of him: he was evicted from the Garden of Eden without compensation."

Digitized by Google

FOREIGN.

THE Swiss Federal Council, in pursuance of a resolution of the National Assembly, is, it is announced, "taking steps to ascertain the views of foreign governments with reference to the adoption of an international factory law."

AGITATION is said to be increasing in Crete; and the Christians are forming themselves into brotherhoods, a customary preparation for insurrection. The Assembly is in a deadlock, none of the Governor's projects of law having passed.

AT Soumy, in Russia, a man is soon to be tried on the somewhat novel charge of having murdered his son for joining the Nihilists. On the same date will commence the deportation of twelve thousand two hundred convicts to Siberia, *via* Moscow.

THE Bishop of Ghent has dissolved the religious community of the "Brothers of the Good Works" at Renaix, as twenty-nine of them have been condemned by the tribunal at Oudenarde for corrupting the boy pupils of the school which was intrusted to them.

THREE primitive Methodist ministers were recently summoned before the Belfast (Eng.) police court for unruly behavior in leading a large crowd which paraded the streets singing hymns. Two of the defendants were fined 40s., with the alternative of fourteen days' imprisonment; and, in the absence of the third, the case against him, which included a charge of assaulting a constable, was adjourned. The defendants refused to pay the fines, electing to take the alternative.

THE crowded and enthusiastic meeting of railway servants just held in Exeter Hall shows that directors will soon have to face the question of diminishing the hours of labor. The programme of the association, which was unanimously approved, demands the recognition of the nine hours' day and the six days' week. At present, it was stated, most of the one hundred and thirty-five thousand servants employed on railways in this country work from ten to twelve hours a day, with occasional stretches of from sixteen to twenty hours at a time, and that hardly any of them get a Sunday rest more than once in three weeks. Probably, no railway servant expects to see the nine hours' system established at once on English railways; but a beginning might very well be made by recognizing the principle that six days' work ought to constitute a normal week's work. Railway travelling would be safer and railway servants happier and healthier, if, for once, the directors and managers of railways would condescend to take a hint from the Decalogue.—*Pall Mall Budget.*

JESTINGS.

DON'T judge of a man's character by the umbrella he carries. It may not be his.

IT rains alike on the just and the unjust,—on the just mainly because the unjust have borrowed their umbrellas.—*Buffalo Express.*

A LITTLE boy, reciting a Bible verse about smiting the enemy hip and thigh, said they would smite him with a "hip, hip, and hurra."—*Cin. Sat. Night.*

A NEWSPAPER man, in putting on his last year's white vest, found a roll of bills in one of the pockets, amounting to $120, which he had entirely forgotten. P.S.—None of them were receipted.

THE following good story of the Emperor William is related by the Berlin correspondent of the Boston *Post:* "Last year, while hunting in Silesia with the Duke of Mecklenburg and the King of Saxony, the aged Kaiser proposed returning to their castle on foot; but, soon becoming weary of the walk, he hailed a passing wagon, and requested the driver to take them home. The peasant complied, but could not long restrain his curiosity, and soon remarked, 'I suppose it is all right, and you look all right; but will you please tell me who you are?' 'I am the Grand Duke of Mecklenburg.' 'Oho-o-o!' exclaimed the rustic; 'and who are you?' 'I am the King of Saxony.' 'Oho! ahem!' ejaculated their driver; 'and you, mister, who are you?' 'I am the Emperor.' 'There, that will do, my friends,' grinned the peasant; 'and I dare say you would like to know who I am. I am the Shah of Persia, and when it comes to joking I can take my part as well as the next man.' The three sovereigns were convulsed with laughter, but the peasant drew a long face when he found that he had been the only joker."

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
ELIZABETH B CHASE, Providence, R.I.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.
ANNIE L. DIGGS, Lawrence, Kansas.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
CAROLINE M. SEVERANCE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index.*

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A.*

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

SUBSTANTIALISM; or, Philosophy of Knowledge. By JEAN STORY.

Viewing the phenomena of nature as the only source of positive knowledge, and accepting the exact sciences as the basis of speculative science, the author claims to present a new system of philosophy. Cloth, 12mo, 784 pages. $1.50. Summary of the above, 35 cents, postage free. For sale at office of FREE RELIGIOUS ASSOCIATION, 3 TREMONT PLACE, BOSTON.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25	" . . .	8c. " "
" 26 " 51	" . . .	6c. " "
" 52	" . . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW,

48 Congress Street, Boston.

GEO. W. PARK. GEO. F. PIPER

Cornell University Library

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

INGERSOLL'S LECTURES!

MISTAKES OF MOSES	10c
SKULLS	10
GHOSTS	10
HELL	10
LIBERTY OF MAN, WOMAN, AND CHILD	10
GODS	10
INTELLECTUAL DEVELOPMENT	10
HUMAN RIGHTS	10
HEREAFTER	10
TOM PAINE	10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at 25 cts. each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address **PHILIP V. KING,** Publisher, **121 Monroe St., Chicago.** *Agents Wanted Everywhere.*

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of *Nine* Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

LADIES, USE

Corticelli SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color*, *smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,
Tailors and Clothiers,
6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,
23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 599.
VOL. I., NEW SERIES.—NO. 51.

BOSTON, MASS., THURSDAY, JUNE 16, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WHO purely invokes the truths, he has the essence of the supreme soul. Who honors truth in word and deed, he best serves and worships Deity.—*Zoroastrian.*

LET one collect virtue by degrees, as the ant builds its nest, that he may acquire a companion to the next world. For, in his passage thither, his virtue only will adhere to him. Single is each man born. Alone he dies, alone receives the reward of his doings. When he leaves his body on the ground, his kindred retire with averted faces; but his virtue accompanies his soul. Let him gather this, therefore, to secure an inseparable companion through the gloom, how hard to be traversed!—*Hindu.*

LET the wise man guard his thoughts; for they are difficult to perceive, very artful, and they rush wherever they list. Thoughts well guarded bring happiness. Those who bridle their mind, which travels far, moves about alone, is without a body, and hides in the chamber of the heart, will be free from the bonds of the tempter.—*Buddhist.*

I HONORED my father; I esteemed my mother; I loved my brothers; I found graves for the unburied dead; I instructed little children; I took care of orphans as though they were my own. For great misfortunes were on Egypt and this city in my time. —*Ancient Inscription on Egyptian Tomb.*

THE greatest penalty of evil-doing is to grow into the likeness of bad men, and, growing like them, to fly from the conversation of the good, and be cut off from them, and cleave to and follow after the company of the bad.—*Plato.*

THE world was given us for our own edification,
Not for the purpose of raising sumptuous buildings;
Life, for the discharge of moral and religious duties,
Not for pleasurable indulgence;
Wealth, to be liberally bestowed,
Not avariciously hoarded;
And learning, to produce good actions,
Not empty disputes.
—*Inscription on a Mohammedan Mosque.*

THERE is no other cause of perplexity and disquiet but an unsubdued will and ungoverned affections. A holy and spiritual man, by reducing these to the standard of his own mind, becomes the master of all his outward acts: he does not suffer himself to be led by them to the indulgence of inordinate desires that terminate in self, but subjects them to the unalterable judgment of an illuminated and sanctified spirit. —*Thomas à Kempis.*

IT is impossible you should take true root but by the fair weather that you make yourself: it is needful that you frame the season for your own harvest. —*Shakspeare.*

IF thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil: his consent only makes it his. It is no sin to be tempted, but to be overcome.—*William Penn.*

SELF-TRUST is the essence of heroism. It is the state of the soul at war; and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth; and it is just, generous, hospitable, temperate, scornful of petty calculations, and scornful of being scorned. It persists: it is of an undaunted boldness, and of a fortitude not to be wearied out. —*Ralph Waldo Emerson.*

CURRENT TOPICS.

A JUDGE in New York has decided that the revised New Testament will not do for witnesses to swear upon in his court. Perhaps he was a parishioner of Rev. Mr. Talmage, who in his Sunday service, laying his hand on the old version, then and there took the oath that he never would use the new one.

THE Boston Society of Natural History is to open a seaside laboratory at Annisquam, Mass., June 15, the session to end September 15. There will be no stated course of instruction and no lectures, the purpose being to afford opportunities for the study and observation of the common types of marine animals under suitable direction and advice.

THE Birmingham (England) *Weekly Post* of a late date says: "Intelligence from Utah announces that forty-four Mormon missionaries have left there for Wales. If they should stop midway in the Atlantic, and at the bottom of it, neither Utah nor Wales would stand in any need of commiseration." A view with which a growing party in America will cordially coincide.

THE *Catholic Review* takes to itself some credit that Catholics are not found among Col. Ingersoll's audiences, which is not at all remarkable. Genuine Roman Catholics are seldom found in any audience where opinions are presented or discussed in regard to religion at variance with those in which they have been educated. The Catholic Church does not intend that they shall be.

A COURT in Indiana has given a decision that a subscription made in church on Sunday cannot be collected by law, if the subscriber afterward refuses to pay it. A church may receive collections "cash down" on Sunday; but a pledge on that day for future payment is an illegal contract, and cannot be enforced, even though the money was to save a heathen. Moral: Deacons must beware of "pledges" in the contribution-boxes.

IT appears that prejudice in respect to colored people, with its hateful concomitants, is not confined to the United States. They have a good deal more of it than is creditable to them down in the British province of Nova Scotia. The colored people there have been excluded from the public schools, and compelled to put up with "separate schools." They have held public meetings to protest against the injustice, and have also applied to the Board of School Commissioners and the Legislature for concession of their rights in this particular, in common with other citizens, but without effect.

THERE seems now some prospect that New York may get its streets cleaned. After exasperating delays by the official authorities, exhausted patience of the people, and untold sickness and mortality in consequence of the filthy condition of the city, the Mayor has appointed and the Board of Health confirmed James S. Coleman as Street Commissioner for undertaking the Herculean cleansing. Mr. Coleman has been a railroad contractor and superintendent, and is represented to possess just the experience and characteristics that are needed. Moreover, he is not mixed up at all with politics, which is certainly a very important and hopeful consideration in his favor.

THE *Sunday Times* of Charleston, S.C., piously says: "We have said very little, because we care very little, about the new version of the Bible which has been recently issued. If a God-inspired book has been teaching error for many centuries, we certainly have no faith in the revision that comes at this time through a human agency. If this practice continues, the Bible will be so altered in centuries to come that the apostles themselves will not be able to recognize it on the day of judgment." We have long been convinced that in any and every version of the New Testament there is a great deal which "the apostles themselves" would never recognize as their work on "the day of judgment" or any other day.

WE regret to learn that Colonel Ingersoll is to be one of the lawyers to defend General Brady in the Star Route rascalities. We know the general plea in such cases is that it is to be assumed a person is innocent until he has been proved guilty; but this, although it has a plausible look, possesses but little force in many instances. And the case of General Brady appears to be one of these. Indeed, it is pretty plain that a systematic course of robbery has been carried on under his very eyes, and for which some one is responsible; and, if not General Brady, who? Under these circumstances, we should have much preferred that Colonel Ingersoll should have been, if on either side, on that of the government rather than on the side of those implicated in the plunder. Infidelity, if it has a higher code of life and honor for the world, can ill afford to sacrifice itself to mere money-getting or put itself in so questionable an attitude.

THERE are few words more bandied about than the word "reform" in our day, or that have a more uncertain significance. Sometimes, the reform itself is the thing which most needs reforming; and then, again, a genuine reform is often inconsistent or goes but a little way at best. The Reformed Episcopal Church affords an example in point. Its convention a few days since made it clear that its reform does not cover doctrines of the Church which it has left, but relates chiefly to ecclesiastical fashions,—the lesser matters of the law. Hence, an article affirmative of belief in eternal punishment, brought forward for an amendment to the creed, though at first rejected, was adopted under another form of phraseology, thus indicating how much the word "reformed" amounts to in this branch of the Episcopal Church, in respect to doctrines which the really advanced portion of Christendom has nearly or quite abandoned.

Digitized by Google

For the *Free Religious Index*.

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

[*Continued from last week.*]

The Association reassembled on Friday, May 27, at 10.30 A.M., a large audience being present, and was called to order by William J. Potter, the Secretary, who spoke as follows:—

Remarks of William J. Potter.

I am requested, ladies and gentlemen, by the President of the Free Religious Association, to call this convention to order.

This is the fourteenth year, in regular succession, that the Free Religious Association has presented itself to the public of Boston. I wonder how many are in this hall this morning who attended that first meeting, fourteen years ago to-day, in Horticultural Hall in this city,—that meeting in response to the first public invitation that was extended to the friends of progress and of rational thought in religion to come together for a free conference; that meeting which surprised us all so greatly by the numbers that congregated and by the enthusiasm that was manifest. Some of us who had the arrangements for that meeting in charge went to it in anxiety, lest we had secured too large a hall for the occasion, but hoping that we might possibly find it half-filled. On arriving, even before the appointed hour, it was difficult to get from the entrance to the platform on account of the multitude of people; and, for three hours, those of you who were there will remember the seats were crowded and the aisles were filled with people standing through all that time to listen to the speakers. That was the time of our fresh enthusiasm,—the time, too, when there was not a little curiosity on the part of the public to know what was to be offered from a platform which presented so many novel features for a religious body. There were probably people present who were expecting that some new form of religion was to be launched then and there upon an expectant world: and very likely those who so thought and so expected have been disappointed in the course of the years that have followed. For religions are never thus launched suddenly upon the public: they grow, they are not made. In the time of the Christian era, people were expecting some grand new form of faith suddenly to appear with signs in the heavens and commotions on the earth. And yet even that era had actually come and gone before people knew that it had come enough to reckon back the years to it. And so it always is in the great religious movements: they do not come at once full-grown, but they have to grow slowly,—"First the blade, then the ear, and then the full corn in the ear." And so, if some of the enthusiasm of that first time has vanished, if the flushed hopes of any have been disappointed, it is because we have come to see that there is work to be done as well as an enthusiasm to be felt. We have come now upon the years of hard work, when the same consecration is called for, when the same enthusiasm is needed, yet more wisely balanced, but when there is also needed that fidelity to principles which can go down unweariedly into the field of hard labor where every reform must finally be wrought out.

We have endeavored in this Free Religious Association to present especially this one idea,—that there may be fellowship in freedom, working fellowship on a basis of freethought. As I state that, it does not seem perhaps anything very striking or very novel; and yet I venture to say that in the history of religion it was an absolutely new departure, and that, moreover, it is one of the very hardest things to accomplish that has ever been tried or ever will be tried. Fellowship, or perfect, cordial unity on the basis of absolute freedom of thought,—that has been our aim, that is the aspiration of the Free Religious movement. Perhaps we have sometimes made mistakes; but we have always kept the aim in view, and we keep it still. Now, the difficulty of holding together an effective organization on that basis, if you will reflect a moment, will be evident. If you believe strongly in any truth, you immediately become zealous to impress that truth upon others. Just in proportion as people believe that their convictions and their principles are important, will they be fired with zeal to extend them. And so gradually they are likely to come to have more regard for that one thing which they have discovered and believe to be truth than for the intellectual freedom of their neighbor who does not hold the same convictions; who may be working in the same direction, but has not yet discovered the same thing. The difficulty is to combine in one association a working zeal for your own convictions with full respect for another's liberty to differ from them. What we aim for here is to bring together upon the same platform and into the same unity of work those who may be working on different lines of thought and who have not yet, perhaps discovered the same thing, and who yet believe earnestly and reverently in that which they have discovered; but who believe more in the free search for truth by all than they do in any one truth that has yet been discovered by themselves, because the search embraces all the future, while that which is discovered only covers the little segment of the present.

In this same spirit, with this same aim, the Free Religious Association, on this its fourteenth anniversary, presents itself to you to-day. I have simply, at the request of the President, made these introductory remarks in his place, because on the programme for the convention he himself is to take at once a very prominent part in the discussion this morning. The subject that has been presented for discussion at this session is one of the most important and one of the most prominent now before the community,—the Foundations of Morality; and the Perils, as they are sometimes called, to Morality from the Downfall of the old Theologies. That brings up a question here in which the President of this Association has been specially and profoundly interested in its various phases, and he will open the consideration of that general question by presenting to you an address on the Teachers of Ethics as the Successors of the Clergy. Dr. Adler will now address you.

THE TEACHERS OF ETHICS AS THE SUCCESSORS OF THE CLERGY.

Address of Felix Adler, Ph.D.

I do not feel at all competent to address you upon the great question that has been announced. There are subjects that require a gathering up of the entire soul, in order to do them approximate justice. There are moments when one feels a desire to be in possession of a degree of energy and power which, perhaps, at the moment is not at command, in order to express all that one would desire to express upon a given theme. And yet, having this audience before me and having announced the subject dearest to my own heart, I shall try at least to give some outline of the thoughts that have suggested themselves to my mind concerning this subject, in however imperfect and partial manner it may be.

The Free Religious movement is at present passing through a period of transition; and we know not yet whether the transition will be accomplished or whether it will not be accomplished. It has been distinctly one thing, and we hope it will be distinctly another thing. It has been a work, a movement, for a perfectly free and untrammelled expression of various definite or indefinite beliefs from various standpoints. It is working toward a stand-point of its own, which, however, shall guarantee absolute freedom to all who accept it. The Free Religious movement has hitherto stepped before the community and said, Let us have the Jew, the Mohammedan, the Buddhist, and the Christian, and let them state frankly and freely and with the full convictions of their heart those principles which they believe to be absolutely true. The new stand-point which I indicate is that of a company of men and of women who would unite upon the same platform, knowing that they cannot utter principles which are absolutely true, knowing that the religious movement in the future is not to be based on principles of faith that are absolutely true, and, so far as absolute truth of thought is concerned, abandoning the hope of it, and believing only in the absolute character of the search and not of the truth that is found. And yet our Secretary has wisely and truly spoken, in saying that such a movement cannot be founded on mere disagreement. And I, for one, believe that the reason why this Association is not stronger to-day than it is, is because it has been founded upon the divisions of its principles. There must be some one point, at least, of cordial union and of enthusiastic conviction for all in common. And if, as I have said, that point cannot be the adoption of any intellectual belief as an absolutely true one, why then, in sooth, it must be found, if not in the intellect, in the heart; if not in the perception of truth, then in the acting of truth. And thus I would explain what I mean by the belief that the religion of the future must be founded upon moral practice and moral culture rather than upon the unanimity of intellectual perceptions.

The movement has hitherto been preparatory in this direction: it has been mainly negative in its aspect. The leaders of Free Religion have hitherto been men who have been in early years instructed in some one or other of the positive faiths, and the greater part of their lifetime has been spent in emancipating themselves from those false principles which were inculcated in their youth. It is a noble and a grand work, this emancipating one's spirit from what is false; but it is only a preparatory work, after all. And a greater question still remains after it has been considered and established what is not to be, the question, namely, *What is to be?* The leaders of Free Religion have more or less united in the watchword of morality and moral virtue as the cry of our cause. Truth, righteousness, and love, these, it is said, are the aims to which we aspire, this the purpose which we seek to reach. But it is forgotten that all religions claim exactly the same purpose and the same aim. The religions of the past have also dwelt on truth, righteousness, and love, as much as we are seeking to do so; and the great question for Free Religion to answer is: Have we any means of establishing these great moral principles on a firmer basis than they have had before us? Have we larger views of righteousness than those of the past? Have we a finer morality to publish, and more effective methods of establishing morality than they? The Church has its methods. The ecclesiastical organization of the churches, their social organization, the scheme of doctrine, the sacrament,—all these are distinct and positive methods for the achievement of the moral needs of life. Have we such methods? What are the instrumentalities by which we seek to accomplish those purposes of religion which we are so loud in publishing as specially our own?

If we regard the facts, we shall find that the only way, almost the sole instrumentality hitherto used by every religion for the inculcation of its principles, has been the public discourse, the sermon or the lecture from the platform. In this respect, we have adopted one of the methods of the Church, perhaps the most important of the Church's methods, and have embraced it in our scheme of work. But while Christianity, Judaism, Mohammedanism, the various religions of the past, have adopted and instituted, outside of the public teaching, practical methods for the inculcation of virtue and righteousness, Free Religion is as yet almost entirely bare of any such instrumentalities; and the question is a serious question, which it behooves the leaders and the advocates of Free Religion to answer, whether the mere teaching from the pulpit or the platform suffices to secure what we desire. In place therefore of adopting the watchword on which we have so largely depended, let us buckle down to the task, if we can, of discovering in what positive directions we differ from the inculcations which have been given by the religions of the past, what new features we have to add to their teachings of righteousness, and what new methods we can suggest for adapting them to new lines of conduct in the scientific, æsthetic, and moral aspect of religion to-day.

In the first place, so far as the scientific aspect of religion is concerned, I believe there is a new feature to be included by Free Religion, suggested by the very phrase which I have just used, the *scientific teaching of religion*. The teaching of morality in the churches has been in one respect, and in one important respect, deficient, in that it has been desultory. It has been fragmentary. We are told that moral teaching is given in the pulpits. That is true. But if you will survey a course of sermons, if you will look over a year's course of sermons in any of our pulpits, I think you will find, at least in the great majority of cases, that, so far as doctrinal teaching is set aside from time to time, and moral teaching is supplied to the people, moral teaching itself is essentially fragmentary. One point of the moral sphere is touched, then another and then another, lying far off; but there is no connection between these parts that are thought and touched upon. There is no systematic teaching of morality from these pulpits and these platforms. And that is not an accident: that is a circumstance which is due to the very fundamental principles of Christian teaching. The morality of the Christian religion is supposed to be supernaturally revealed. There are

Digitized by Google

two great codes in the Bible, the code of the Decalogue and the code of the Sermon on the Mount, which, it is claimed, embrace and embody the essence and sum total of the best morality which is possible to human nature. So long as this belief, this conviction, that the sum total, the acme, of morality has already been delivered in the past and is embraced in these two codes, prevails, so long the duty of the moral teacher will be simply to explain those codes or those other chapters of the Bible which, if followed through, lead to the same conclusion. In this matter, the moral teaching of the Church has been nothing more nor less than an exegesis of the Decalogue and of the Sermon on the Mount.

But, my friends, the world is beginning to see that in morality there is progress; and those indiscriminate laudations of Christianity, of the ethical teachings of Christianity and of Judaism, are beginning to be questioned. Not that it is my intention even to suggest that these teachings are not in their way most noble and pure and beautiful. That they transcend the practice of most men even of the present day is true enough. And yet these principles of morality, like the scientific views that are embodied in the Bible, show the deficiencies of the time in which they originated, and remind us of an age that is many thousand years in the past. To give only a single instance, I will point out here rapidly, in passing, that the very intellectual honesty upon which so much depends, especially in modern times, is almost totally lacking both in the Old Testament and in the New. Nay, in that very Sermon on the Mount, which it is claimed is the perfection of all moral teaching, that virtue of intellectual honesty upon which the progress of ethics and of human life in the modern world's society so essentially depends, is not only wanting, but is contradicted, and treated with contempt. "Blessed are the poor in spirit," it is said; while our whole age goes out in the benediction of those who are *not* poor in spirit; while the heart of the present age knows and understands that there is no greater curse than poverty of spirit, and that it is in no wise blest. I say it has begun to be conceded and to be understood that the morality of the Christian scriptures is, like the science of the Bible, by no means perfect; that the end of moral progress has not there been reached. And from the moment when that conviction is clearly understood and has become widely disseminated among the people, from that moment will date a new era in the religious development of the world. My friends, you read in the treatises upon science some such statement as this,—just as little children find in reading a book from beginning to end that, after all the evils have been recounted that occurred to the hero or heroine, then one day there came a helper,—so these treatises concerning the evils which the world has suffered from false science and from the retribution of intellectual abuses usually sum up with the triumphant outburst, Then there came a new time. Men excepted this from the Bible. They did not go to the Bible any more for their science. They learned to look at the face of the world with their own eyes, and then these features burst upon the human understanding in a brilliant manifestation of truth. So soon as men began to understand that they must not get their geology from the Bible, but from their knowledge of the earth, then geology as a science was suddenly found making a marvellous progress. So soon as men understood that they were not to look to the Bible for their knowledge concerning the science of life, then biology began to develop. So astronomy developed with marvellous rapidity. So soon as men cut loose from their dependence upon the Bible for their geology, astronomy, biology, and the other sciences, then those sciences began to grow and progress. It will be the same, depend upon it, with respect to morality. So soon as men will understand that they must not go back to the Bible for their morality, so soon as they understand that the Bible's views on moral questions are not a finality, so soon as they learn that they must see with their own eyes, that they must investigate with their own understanding and use their own reason, then morality as a science will begin, full of the greatest promise of fruitful achievement for mankind.

I am coming now to the chief point that I want to bring forward to-day. I say we must have a science of ethics, a science of morality. We do not know enough about morality to be moral. The fundamental work of clearing our moral conceptions has not yet been done; and it has not been done, because men blindly look back to the Bible and expect in its aphorisms to receive the sum total of moral truth. It is true, the majority of men are utterly astounded when they are informed that the moral conceptions of the world are not clear or sure. They still, for the majority of mankind, retain their schoolboy impressions that all that mankind needs to know is known. For every school-boy and every school-girl leaves school with the impression that the sum total of knowledge, if not in their individual possession, is at least in the possession of the teacher, and that whatever is necessary to be known is known to the human mind; and it has not even dawned upon their minds that the things most necessary for men to know are not yet known. As we proceed in medicine, we find that the things most necessary for us to know concerning the preservation of the health and the beating down of sickness are not yet known; that the discoveries most essential to the life and well-being of the physical man have not yet been made. And so in morality, also, the things we most need to know are not yet known. And the need of the science of morality is all the more urgent and crying, because the great majority of men are not even aware of that need, saying, "Surely our system of ethics is perfect," and not knowing how imperfect their ethics are and how little system they have. And this is not only my view of the case, but the most eminent thinkers of modern times agree in this view that the science of ethics is yet to be made. Mr. Herbert Spencer, in the introduction of his book on the *Data of Ethics*, says that this work, giving an outline of his theory of ethics, is the crown of his life; that the writing of a work which would give the scientific basis of the principles of right and wrong, he has always looked forward to as the ultimate purpose to which all his other purposes in life are subsidiary; and as he knows that it is the grand end of mankind, and when he is in ill-health he fears that he may not live long enough to publish the full work, he sends out at present, before its time, this outline of his ethics, solicitous to bring it to the knowledge of his fellow-beings, because he knows that the supreme necessity of the time is the scientific study of the underlying principles of right and wrong.

On the other hand, if I have spoken of morality as a new science, if I am seeking to impress upon your minds that the fragmentary, desultory teaching of morality in our pulpits, the inspirational theory of our morality, is wrong, that there is such a thing as the science of ethics, and that this false morality has kept the world for centuries from attempting to find the foundation of such a science, I have really pointed out to you one of the great achievements which Free Religion is going to accomplish. Free Religion which emancipates itself from these outward influences of Biblical teaching, Free Religion whose whole soul is in ethical culture,—Free Religion will find, as soon as it takes upon itself the proclamation of ethical science, that the grand work to be begun and the grand work to be done is the making of moral culture possible by clearing the fundamental conceptions concerning right and wrong which are now so obscure. For they are obscure, indeed! The ethics of sickness have never been stated, so that the common mind can comprehend them. The ethics of bereavement have never been worked out clearly. The ethics of trade, what shall I say of them? They have never been worked out with an understanding of the fundamental principles at the root of all morality. The ethics of industry, of the relations of labor to capital, of the relation between the sexes, have never been satisfactorily and clearly stated. The great questions of the conflict of duties, of whole groups of duties seeming to conflict with each other, the questions to which of these roads of duty we in our practice are to give the preference,—who has ever informed mankind concerning these vital problems of conduct, who has laid down the principles for clear guidance in this important matter? Do we not all act upon mere impulse often, or upon the traditions of public opinion that sway us and sweep us along in their current, without feeling that we have really mastered the problem of duty in hand and solved it? If a difficult mathematical problem be placed before one who has never studied the principles of mathematics, do you suppose he would have the audacity to pretend to solve it? And if he were to write down, as the result of his attempted solution, some words, some figures, which he had heard from another, his neighbor, and should offer them to his preceptor, what would you think of such a scholar? And do you suppose that the moral problem is less difficult than the mathematical problem, and that you can solve it by simply repeating the fancied solution which you have heard from your fellow-scholars, who may be just as ignorant as you? If we are to solve these great problems of the soul, we must have students of ethics who will make it their life's work to study these problems, and who will, in the first place, obtain the general philosophical discipline of the scientific mind, which is necessary to the study of the subject of ethics. The science of ethics has a groundwork in philosophy and cannot be understood without close, technical, professional study, as close, as technical, as professional as is required for the satisfactory study of medicine. We must have those who will be thorough students of ethics, who will obtain the necessary preparatory training for these subjects, and who will then acquire also the necessary knowledge of the life of to-day, with its many and momentous economic and social problems, in order to make application of these great principles which I have stated to the needs of the hour and to the vital questions of the day. Those men are to be the teachers of ethics in the future. They are to be the moral teachers of the new religion. They are to be the successors of the clergy. They are to fill that office of helpfulness to men which the clergy are filling in their way at the present day. They are to fill it in a better way. Being better instructed in the questions on which they are called upon to counsel, they are to guide men, not only in the morality of the past, but they are to lead mankind on to new moral conceptions and practice, and thus prepare the way for social and economic advance,—this double progress of the human race.

It is not, I say, upon the philosopher in his closet that I depend chiefly for the solution of ethical problems. I want to point out a new profession to you. I want to show what is to be the life's work of the teachers of the new religion. I say the teachers of the new religion are to be preëminently students of the new science, which is the science of morality; and they are particularly fitted to be the students of this science and investigators in this direction, because they are, or should be, in practical contact with the moral needs of mankind; because they have themselves, or ought to have, a deep moral experience, if they want to be fitted for the work; and because they are in constant contact with the deepest moral experience of their fellow-men,—with their deepest joys, their profoundest sorrows, their most haunting iniquities. And just as only he is competent to judge of the conditions of health and disease who sees those conditions as a physician, as a close student of medicine, and is best able to further the advance and study of medicine, so I believe the practical teacher of ethics, the peoples' teacher of morality, who is to be the clergyman of the future,—I believe that he is best fitted to understand the questions of morality, and to shed light into the intricate problems of the human conscience. I do not believe that the philosopher in his closet is best able to do this. He can contribute much; but he needs to be supplemented at least by those who are in the practical work and who can test their theories by holding them up to the actual needs of mankind to see whether their theories really cover those needs, those phases of the moral life with which they are constantly brought in contact. And this contact of their own moral life with that of their fellow-men is what will prevent them from giving false theories. It will correct their superficial notions concerning morality, and tell them, in words whose meaning cannot be misunderstood, by what theories the great facts of life are not covered. If the teachers and students of ethics whom we have had in the past had been in such constant contact with the moral life of their fellow-men as the practical teacher of ethics must be, I dare say we should not have had those superficial explanations of morality which are so commonly offered us.

If you could penetrate beneath the surface of the earth deep enough, you would come on fire at the centre below. The superficial crust of the earth is placed on central fire; and the fire has been there from the time when our globe first flew off, a ball of fire, from the central sun, and is testimony to us that our earth is of the same make as that sun in which it had its origin. And so, if you penetrate into man's nature deep enough, you come on fire. Eternal fire sleeps underneath the nature of man. He is not all crust, he is not all earth. That fire which makes itself felt in the volcanic eruptions and earthquakes of con-

Digitized by Google

science and remorse is testimony to us that we are the same essential stuff as that sun of the infinite out of which in the beginning we were born. And there is no human being, no teacher of ethics, who will be able to be a helpful teacher of morality to mankind, who merely takes into account the surface view, the crust of human nature, and does not take into account the eternal, absolute principle of morality which works beneath. And so I claim that here for you, who are to be teachers of ethics in the future, is a new profession. You are not to be, as men suppose, merely repeating old tales. If the men to whom we say that religion is to be founded upon moral culture will but understand that morality is the dryest thing on earth, they will have learned the hardest lesson. It is the very synonyme of weariness. The teachers of morality are not to repeat the old as new. They are to create a science. They are to aid in forming a new science. They are not only to repeat old truths, but they are to be path-finders of new truth. They are to found a new science. They have a profession as distinct, as clear, as well marked as any of the other professions. They are not to dabble in general philology. They are not to skim superficially over every science. They are not to expect to know all about politics, all about literature, all about business, and all about comparative philology, and to skim the cream of a dozen subjects. They have a subject of their own, as distinct and as clearly outlined as any that has ever been given. The science of ethics, its theory, its application, that is their subject; and the working out of that science and the teaching of it is their profession. It is a science greater than any other science. They are to work out and to teach and to propagate among men the science of *the higher life*.

And if in this way Free Religion points to a positive work to be done, a work of the highest kind, if there is here a new work to be done, a new science to be founded, then Free Religion has its innovations to make in regard to the æsthetic side of religion no less. Art also is to be embraced in the scheme of the new religion. I do not believe for one that the mission of art in religion is past. On the contrary, I believe that art, especially music, never played a greater rôle in religion than it is destined to play when we become strong enough, and Free Religious societies are sufficiently endowed with means to realize that ideal. Its mission will be twofold. In the first place, it should exert the influence of a pleasant accompaniment, which builds a sort of bridge between the outside world and the inner world, the secret thoughts on which we are to dwell. But, over and above that, its mission and its purpose is an independent one. It has the same mission to fulfil as the discourse of the speaker, only in another way. It is to express in sound what the discourse aims to express in speech,—the outgoing of the human soul toward the infinite, toward the greatest and the holiest,—only that music, which has been called the utterance of the unutterable, will express those rapturous exhibitions of the human soul far more truly than any human speech of any mortal tongue can ever hope to do. I believe that the new principle in religion will eventually give us a new music. I believe that we shall eventually have some one who will be to the modern view of life what Palestrina was to Catholicism and what Bach was to Protestantism. Palestrina did not come into the Catholic Church until it had existed for over a thousand years, to give musical expression to the Catholic principle. Bach did not come into the Protestant Church until the Protestant Church had existed for centuries, and the moral life, the peculiar moral life which grew out of Protestantism, had had time to develop and to ripen. And so I believe we also may have to wait for years, perhaps for centuries, until the moral life which is beginning to cluster around our new ideas, and which is new in important aspects, will have had time so to mature and complete itself that it will be embraced by and translated into the symbolism of art,—of art which adopts nothing but the complete and the mature. The principle of Palestrina's music is the Catholic principle: it is that of adoration. The fact that the priest performed the service on the altar is a significant fact. The whole people are spectators, adoring spectators to the great drama. The mass music is that drama in sound: it is the altar, as it were, translated into sound. The Protestant principle was different from the Catholic principle, in so far as that the believing hosts no longer regard from the floor adoringly the spectacle of the drama, but the whole people join in adoration. The congregation itself takes the place of the priesthood at the altar. And so the legitimate consequence of that was that the mass music of Palestrina was changed into the choral of Bach, which expresses this new relation of the religious soul to the object of religion. And, if it is true that our attitude in religion has changed,—and it has changed,—the musical art will by and by express that change. We are no longer like the Catholics, spectators of the drama; we are no longer like the Protestants: we do not stand up, an adoring multitude stepping into the presence of the Almighty God to sing to him. We have a divinity within ourselves. We are a band of brothers and sisters, holding each other's hands; and, as we clasp each other's hands, feeling the weight of an eternal thrill through our souls, that new attitude, that new idea, carrying with it a new mission and a present divinity,—that idea and mission and present divinity will find a new expression in sound. And, that I may not seem to you to speak vaguely and without justification, I will mention one musical composition which seems to me to have caught that spirit and to describe that attitude. I mean the choral closing the Ninth Symphony of Beethoven. Remember how slowly the mournful adagio flows along, gathering tributary streams of creation as it passes on, waxing and swelling and gaining and gathering, until with the opening of the fourth part come mighty summoning sounds, calling on all men to rise now from their work-a-day labors and their work-a-day lives and sing a song of joy. Soothing and ceasing, the grand rhythm of that mighty chorus bursts upon our hearts and souls. Now, it seems to us as if we could actually see in heaven that which the music describes: "Lo, a great multitude," gathered on the vast plain of mankind, gathered in a song of joy to the infinite. New tribes and new nations of mankind are constantly pouring in, and, as each tribe and nation arrives, it is greeted by that song of joy, and on its part throws its own voice into that tumult of song. And now the whole vast multitude is singing like a sea. Down on my knees it seems to pull me. Down on our knees all, for the majesty of the Most High is shining around us and the glory of the future is revealed in a song. It is the song of humanity. It is the sense of the infinite in us, over us, felt in and through and by our union with mankind.

But it is not enough that we shall have high teaching and high art. We must have something more than that. It is not enough that we stand for an obscure idea, and see the promised land of our ideals afar off, if we cannot ever reach that land of promise, if we cannot realize, if we cannot live, our idea. And so, friends, the last point of new work which Free Religion is called upon to perform, it seems to me, is the transfiguring of our lives. We all feel, every one of us, this terrible contrast between what we aspire to and what we are. Our whole life is one great jar, owing to this clashing of ideal and real. We must make an honest effort, an effort in earnest, to realize our idea. And now I come to the most vital part of the whole question, it seems to me, when I say here in Boston that we cannot do that by singing, by poetry, by imagination, by living apart, by standing apart, by trying to perfect each one himself apart. We *can* do that, if we wish not only to discover a science, but also to live the principles of a higher life: we cannot do it singly, we can do it only by association. In brief, I oppose the individualistic view of life. I know the great respect which belongs to the leaders of the individualistic school. The most honored name in New England, the most honored and the dearest name to me among Americans, is the name of one who has most prominently identified himself with the individualistic school. He points out how every attempt to depart from your sphere, the sphere of your own unity, how every attempt to associate with others, leads unmistakably to compromise; how, as soon as you endeavor to realize higher purposes in connection with others, your higher purpose becomes lessened, for you must then discover the ways and means in order to achieve your purpose, and these ways and means are sure to be the ways and means of the world; you must adapt yourself to realities. He also points with sharp and stinging criticism to the cramped and narrow spirit which takes possession of most reform movements. Here is a man, for instance, who is naturally zealous and honest: he becomes an advocate of a peace movement; and it becomes a monomania with him, and he reaps the horrible and disgusting treachery of his friends. Here are others aspiring in other directions, and see, he says,—"See what human beings they are; how narrow they become, how they exaggerate their one scheme, how they exaggerate their one virtue, how they lose their balance and stateliness and equipoise of soul, wherein true manhood and womanhood consist!" "In another way," says this leader of individualism, "shall the right be vindicated. Wherever on fields of danger, in the heart of cities, in the midst of business, one true, heroic soul finds himself, there the right shall be vindicated; for there must be union, but only inward union; there must be a union which is purely ideal, and never real; there must be such a union,—only all the enthusiasts are isolated. Let a man be only true in his place." And that is the sum total of his advice and counsel to his fellow-beings. Let every one be true in his place. Do you, sir, do you, madam, but be true in your place, and you do not need to care for the reform of the world, because, if you are true in your own place, eventually the whole world will come around to you. And this is a noble, it is a grand doctrine to enunciate: it is one that, when we hear it, lifts us up and fills us with strength and hope for mankind. And yet there is a fatal error, it seems to me, in the doctrine. He says to us, Do you each of you be true in your place; but it appears to me he has left out of sight that none of us can be true in our places, unless others are true in their places. That is, as no single star could keep its orbit in the heavens and be true to its place in the heavens, unless all the stars and all the satellites around about it were true to their orbits, so no human soul can pass between time and eternity without being detracted and pulled out of place by the desires and repulsions of other bodies around it, unless an effort is made to cause all to be true to their orbits.

So I oppose the individualistic doctrine very decidedly. In place of holding that we can only reform the world by reforming ourselves, which is a half-code, I hold, on the other hand, that we can only reform ourselves by beginning to reform the world. I hold that it is impossible, as Emerson maintains, to be simply true in my place, to do no wrong act, to do nothing at all, to keep perfectly still rather than consent to any compromise. It is a noble *sentiment*; but it is impossible of execution, because it appears to me once more that, while he counsels inaction, he seems to make the mistake of supposing that inaction means non-action; while, on the contrary, inaction to my mind means *bad* action, the worst action that can be done. For if you do nothing at all, if you keep perfectly still in your place, and content yourself with simply refraining from doing any act which you believe to be improper and not *fully* in accord with your ideas, do you not see that you are thereby strengthening the influence of all that is bad in our present life? Has it not been demonstrated in politics that he who withdraws and does not vote is thereby voting on the wrong side? We cannot simply content ourselves by saying we will withdraw ourselves from all association, we will live a life of our own, because, in so far as we do nothing to change the evil of the world, we are responsible for that evil; and it is just exactly those, the indifferent class, the do-nothing class, who are the people upon whom evil reckons for the increase of its power. And so it is also the same in the churches. The men who simply withdraw, who simply say we will not take part,—they are taking part in so far as they do not produce the change which it is in their power to produce. And so the dilemma is not as the individualist would have us understand, that we are to choose between non-action, or between non-association and those more or less imperfect associations which may be devised, but the real choice is between these imperfectly good associations and worse associations which we encourage by desiring no association at all. And so I, for one, believe that it is necessary for us, if we cannot reform human life, to ask ourselves seriously the question, whether an association cannot be perfected which shall more approximate to the ideal conditions of the higher life than any that now exists. If such associations can be created, they will be the churches of the future. The chapter-houses in which those associations will meet will be the holy places of the future. The great events in the history of those associations, their date, even the birth or death of their greatest leaders, will be the festivals of the new religion; and thus a new religion, complete and whole in all its parts, will grow out of the effort and make the higher life a reality. I have seen a dozen men pulling at a heavy stone and spending their strength to lift it, and by pulling together they succeeded in

Digitized by Google

lifting that weight which no individual one of them could have raised a hair's breadth. And so I, for one, want to pull together in lifting that stony weight of vice from my soul and from others'; and I believe that we shall succeed by the strength that is in unity.

For the *Free Religious Index.*

FRAGMENT OF THE RELIGION OF THE FUTURE.

No. II.

"God of the granite and the rose,
Soul of the sparrow and the bee,
The mighty tide of being flows
Through countless channels, Lord, from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
While from Creation's radiant towers
Its glory flames in stars and suns."

"This world was once a fluid haze of light,
Till toward the centre set the starry tides,
And eddied into suns, that whirling cast the planes."

"What solid was by transformation strange
Grows fluid; and the fixed and rooted earth,
Tormented into billows, heaves and swells."

In the above quotations, the basic principles of the religion now being disclosed are to a limited extent outlined; namely, that all life originated in Deity or spiritual energy; that it has differentiated through countless grades of being, until it culminated in a specific type of a perfect humanity.

Hence, the three essential features of the new religion, as of the old, are the Fatherhood of God, the Brotherhood of Man, and the Divinity of Humanity.

But in the evolution of every new system of thought as well as in the evolution of new and higher forms of life there is a new element evolved, which element, although contained in a germinal form in the old systems, yet constitutes a divergence in kind and the establishment of a new and higher order of thought or of life upon the earth.

And, although the Fatherhood of God and the Brotherhood of Man are the essential features of the new religion, as well as of the old, there is an element which, when fully evolved, will effectually separate the new religion from that of the old.

That element is the recognized correspondence between the soul or mind of Man and the soul or mind of Deity, by and through which the relationship between the Finite and the Infinite is at last established! In this recognized correspondence lies the basis of a positive knowledge for a positive belief.

In order, however, that this statement of the essential Divinity of Humanity may be substantiated, as well as to obtain a clear and definite meaning of the terms employed, it will be necessary to go back in thought and establish primarily the relation between invisible things and their material counterparts.

That all life, or the sum total of the material universe, has slowly evolved from a simple, homogeneous, indeterminate condition into one of a more highly organized heterogeneous determinate condition, is a truth that will be universally accepted. But the present condition of scientific thought, so far as it regards the first principles of life, is still unsatisfactory, because there is no firm and ascertained foundation, upon which the mind can rest. "The problem of existence is not solved, but only removed further back." The tendency, however, of scientific philosophy is to reduce all things to unity, to realize that beneath this constantly increasing heterogeneity, beneath all the manifold manifestations of life, there is one everlasting Principle or Power disclosing itself, yesterday, to-day, and forever the same.

That this is the tendency of modern thought there can be no question; that this tendency admits of such realization that the zero stage in thought may be reached there can also be no question; for every great generalization brings us nearer and nearer the truth, until the last great generalization is made which supplements, fulfils, crowns, and coördinates all others.

By the zero stage of thought is not meant nothingness, or the creation of the material universe out of nothing; but what is meant is that point in the algebra of thought where calculation commences, so that all the fragmentary parts of life may be bound or linked together, and consolidated into one.

We have seen that science presents to us a succession of changes, of vast extent, and of almost inconceivable operations. These changes being the result of laws, only dimly known however, and imperfectly apprehended. In all these changes there is, in the strict and literal sense of the word, no creation, if by that term is meant the creation by arbitrary fiat of something out of nothing, or the commencement of existence where nothing existed before. Such a supposition is in violation of the first principles of reason, and is not to be entertained for a single moment. But if by creation is meant such a transformation of preëxisting elements that these elements reappear in new forms, powers, and principles, then the expression, when understood in this light, is one which commends itself to the reason, and also in a limited degree to the experience of every observer of nature.

In tracing the evolution of the material universe to its original primitive constituents, the mind cannot, as we have said, find any resting-place in the theory of the nebular hypothesis, true as it undoubtedly is; for diffused matter as much needs accounting for as aggregated matter. Diffused matter must have had its origin in matter of a still more inconceivable kind than that of the nebula. For we know that every new departure in life is the result of the combinations of pre-existing elements. In the combination, such a transformation is effected as to virtually amount to a "new creation."

Hence, the material universe before it was resolved into form must have been derived from pre-existing elements of a still finer nature; and, as matter contains the promise and potency of all the forms of life, including thought, these primordial elements could only have been centres of energy or matter in its ultimate primeval condition of energy or force.

This energized matter, which has its source in the one Supreme Energy, cannot be considered in the common-sense of the word as material; for, while it contained the potentialities of matter in all its forms, it was not subject to those laws which govern matter in its coarser manifestations. Yet it must be conceded that it still was matter, but matter in its highest degree of refinement, that of spiritual energy or force. It is true that every material particle that the senses can take cognizance of can be divided and subdivided into an almost infinitude of parts, without ever approaching a point where analysis ceases and synthesis begins. But it is not simply with the division and subdivision of matter into various forms that we have to deal, but with the successive degrees of matter, from its coarsest, most inert, and ponderable condition to that of a vibratory force, Power and Intelligence; for matter, carried to its last and highest manifestation, ultimates itself in thought.

Yet, under all its subtile manifestations, it still is matter which confronts us, but matter so changed and radiant with new and undisclosed energies that, through difference in degree, it amounts at last to difference in kind. It still is matter, although it eludes the senses, and is, in essence, absolutely one with spirit and thought. There is the derivation of matter, there its genesis. For spirit and substance can never be disassociated, being forms and phases of one and the same thing.

Thus we perceive that that which by way of explanation we call spirit, and that which also by way of explanation we call matter, are in reality convertible terms. Although dual in forms of expression, in their last analysis they are one.

Only one step further has inductive thought to go, in order to accept the statement of the convertibility of material elements into spiritual ones. Already has it, through its leading minds, arrived at the conclusion of the inseparableness and convertibility of one force into another; that the annihilation of force or matter is impossible, but only a constant transformation or change of action in force or spirit, corresponding to molecular changes in matter. One step further, and as we have constantly before our eyes the transformation of visible, measurable energy into invisible, immeasurable energy, so will we have before our mental vision the transformation of spiritual elements into their material counterparts. Matter and spirit, being one, is the root or source of all that is. Spirit, with its energy of thought, is matter in its highest, finest, purest condition. Matter is spiritual energy or thought resolved through various degrees into form. The two are one, and that one is infinite substance and infinite thought.

"O backward-looking son of time!
The new is old, the old is new,
The cycle of a change sublime
Still sweeping through."

IMOGENE C. FALES.

PERSONAL ITEMS.

MISS ANNA DICKINSON is said to be considering an offer in London to produce her "Anne Boleyn" there.

EDWIN P. WHIPPLE is to prepare a sketch of the life and writings of the late James T. Fields for the *Atlantic.*

THE coming sessions of the Concord School of Philosophy, it is said, will have lectures upon the Kantian theory by President Porter, Rev. Dr. Hedge, Mrs. Howe, J. Elliot Cabot, and probably Prof. C. C. Everett, and Dr. Mears of Hamilton College.

REV. ROBERT COLLYER gave the sermon in Boston last week at the celebration of the two hundred and forty-third anniversary of the "Ancient and Honorable Artillery Company," which is one of Boston's noted institutions. The sermon was in Mr. Collyer's best style.

THE whole of the last volume of M. Renan's *Origines du Christianisme* is now in type; and the author is at present busy with the huge index for the seven volumes. Before writing his history of the Jews up to the second exile, he intends to visit the Holy Land as well as Sinai, if his health will permit.

GEORGE BANCROFT, the historian, is at his Newport residence for the summer season, where he may be seen attending to his roses, which have a national repute for their perfection, or, early in the day, on horseback on some of the country roads leading out of the town. He will be eighty-one years old next October.

ARCHBISHOP LYNCH, of Toronto, gives creditable urgency in his Jubilee Pastoral to the pressing demands of "justice, honor, and humanity," with practical hints suited to the times and to his flock. This has a welcome savor to Liberals, despite its being sandwiched amid detailed duties of church-going, ecclesiastic alms-giving, and fasts.

TWO YEARS ago, the Rev. Dr. Lorimer, of Chicago, was charged with appropriating without credit extracts from the sermons of the Rev. Dr. Parker, of London. He claimed that the plagiarism was unconscious, and wrote to Dr. Parker an explanatory letter, which the latter did not receive with very good grace. Now, the *Baptist Weekly* charges Dr. Parker in turn with having incorporated without credit in his book, entitled *These Sayings of Mine*, a passage from a sermon on the late Rev. Dr. Neale, preached by Dr. Lorimer in 1879, and used in 1880 with due credit by the Rev. Dr. Hague.

CARL SCHURZ, who has been a senator himself, discusses "the courtesy of the Senate," which he says is by stealth and indirection bringing about a change in the laws and the balance of governmental powers. He concludes: "We neither charge nor believe that Senators who support the rule of courtesy entertain any design to alter the Constitution. They simply wish to have their own way about offices, and they perceive that the most effectual means of compassing that end is to enter into a mutual compact that all hands shall unite to reject any nomination not acceptable to any two members of the body. But the change in the spirit and practical working of the Constitution, brought about in this way, will be just as effectual as though accomplished by a vote of two-thirds of Congress and ratified by the Legislatures of three-fourths of the States."

POETRY.

For the *Free Religious Index.*

CLEOPATRA.

What shall we leave behind for men to sing,
We of the Western world who live to-day,
Whose quiet feet in virtue's paths would stray?
Power such as thine, a feared, an untried thing,
O beauteous Queen, whose wondrous praises ring
Down the long years with ever-widening fame?
The fear of nations was thy charmed name,
And joy of man: thy burning glance would bring
His glowing heart captive to thy proud face!
And they have christened thee the deathless queen.
Song yet unwearied sings thee, marbles trace,
On melting canvas will rapt dreamers trace.
What shall *we* leave behind for men to sing,
Whose feet are set in quiet virtue's ways?

ABBIE M. GANNETT.

Digitized by Google

The Free Religious Index.

BOSTON, JUNE 16, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

FELLOWSHIP IN FREEDOM.

To establish religious organization on the basis of perfect freedom of thought is the task to which the Free Religious Association has set itself. The difficulty inherent to such an aim was briefly touched in the introductory remarks it fell to our lot to make at the recent annual convention of the Association. But the importance of the point deserves a more complete statement. It is the point that, in our opinion, marks both the strength and the weakness of the Free Religious movement hitherto. How to combine harmoniously entire freedom of thought with that zeal of conviction which not only has been historically the motive power of religious organization, but seems to be the necessary motive power of all human progress, is the problem.

As a matter of fact, the spirit of intellectual liberty and zeal for intellectual convictions have seldom been found together. In religious history, they have existed rather in inverse proportion to each other than in happy combination. As freedom of thought has been recognized and emphasized, zeal for religious faith has been paralyzed and has vanished. So that it would almost seem as if liberty in religion and zeal in religion were antagonistic rather than harmonious and mutually helpful principles.

It is true that, in all the great religious eras, the spirit of liberty has to a certain extent prevailed, and has helped to make the era. But it has been a proclamation of liberty for certain new convictions as against the power of convictions already established, not a proclamation of liberty to hold any convictions that might seem reasonable to the holder. In the origin of Christianity, in the rise of Protestantism, in the Puritan and Independent movement in England, there was a strong outbreak of the spirit of liberty against instituted ecclesiastical authority. But in each case there was also the proclamation of a new and definite belief as a rallying-point for all minds that were ready to revolt against the old. The liberty claimed by the reformers in these eras was liberty for their own convictions; and this was a claim entirely consistent with the utmost zeal for those convictions. The two forces, under these limiting conditions, worked together and aided each other. But that intellectual liberty was not comprehended in its entirety at any of these epochs is shown by the fact that, as soon as the new convictions had won their ground, they in turn became an authoritative standard of belief. Liberty had only gone so far as to exchange one authority for another; and this, in fact, was the extent of its claim. This being accomplished, there was no more liberty, but only zeal; and the zeal, in each case, became persecution of any attempt to call in question the newly established beliefs. When the spirit of liberty rose again, it had to repeat the old course of revolt and secession. Not until our own time has the conception of absolute freedom of thought—that is, freedom for all thinkers to form such convictions as their reason shall require—found a lodgement in religious organization. This conception is an importation into the domain of religion from the domain of modern science.

But, with this freedom for all thought and for all convictions to which rational thought may lead, how can there be fellowship? Especially, how can there be fellowship in an organization that means to work for certain definite ends? Where is the zeal to come from, the enthusiasm, the embodied and organized consecration, which hitherto in religion have been wedded indissolubly to, if not originated by, very positive personal convictions? How can one be fired with any very strong impulse to work in behalf of his beliefs or feel even that his beliefs are very important to the world, when he is pledged to respect and guard his fellow-member's right to perhaps utterly different beliefs and to the utterance of them, as loyally and sacredly as he respects and guards his own? And how can these two be brought together in an effective working society? They can come together, of course, on a platform for free discussion and for whatever benefits accrue from free discussion. But the Free Religious movement means something more than this: at least, many so believe. Liberty to speak and to print is a great right to achieve; and the free comparison of views on the platform and in the press is a most essential instrumentality in eliciting—what? not simply more speaking and more printing, but in eliciting and establishing *Truth*. Liberty of thought and utterance is the sacred right which it is, not because it is an important end in itself for every person to express his or her opinions, but because it is the necessary condition for the attainment and spread of that knowledge which concerns the highest interests of human society and life. And the ultimate purpose of the Free Religious movement is certainly nothing less than this,—*the promotion of the highest interests of human society and life*. It has claimed and worked for the freest and fullest discussion of all problems of religion, in the confident assurance that thereby a larger totality of truths, philosophical and practical, would be discovered and ultimately accepted, for the entire moral, mental, and physical improvement of mankind.

Now may there not be a zeal for the promotion of truth, an enthusiasm in the pursuit of truth, without reference to the propagation of a particular set of truths? And may there not be cordial and close and effective fellowship in such pursuit, with this zeal and enthusiasm purely for truth itself as the uniting soul and vital inspiring breath of the union? As science has given to religion the conception of absolute mental liberty, so let it answer for religion these questions. Where shall we find in modern days or in any days more enthusiasm in one's vocation, more ardent and persistent zeal, more self-sacrificing devotion, than among the men of science,—more particularly among those who are the original observers and investigators, the patient toilers and discoverers who are searching out, first-hand, nature's secrets? Impelled simply by the desire to learn what those secrets are, and thus to add to the sum of human knowledge for human benefit, these men show us how fervently truth may be loved and how strenuously pursued just for truth's sake. Cannot the same free and effective devotion be manifested in the search for the more special truths of religion?

And, so far as the promotion of truth is an object of religious organization, the scientific associations also set an example for those of religion. *Truth* is the aim and end which all the members of a scientific society have in common; but no statement of any one truth or series of truths believed to have been discovered has to be pronounced as a shibboleth to qualify for membership. Even though all might agree in such statement, they do not make it. As a matter of fact, they do not all agree in all cases as to what is to be accepted as truth. Evolutionists and anti-evolutionists, for instance, meet to-day and work together in the same scientific organizations. But these differences do not disturb the unity of their aim and purpose, nor the spirit of fellowship, nor harm the effective working of the societies. Rather are the members eager to get statements from as many genuine investigators as possible, whether agreeing in their conclusions or not. And yet not simply a free comparison of views, but the discovery and establishment and dissemination of truth, is their supreme aim. But, having made each in his own line of investigation the utmost effort possible to set forth clearly with all its evidence the truth he believes himself to have found, they are content to leave the result with the world,—confident that truth, once published and plainly proved to be such, will, by the very constitution of the human mind, be gradually accepted and added to the world's stock of positive knowledge, never more to be questioned. Why cannot societies for the promotion of the truths that specially concern religion work in the same way and with the same assurance?

But religious organizations have other and even stronger bonds of fellowship, and other objects which in themselves are adapted to kindle zeal and enthusiasm. They exist not only for the promotion of truth, but for the upbuilding of character and the social and moral elevation of humanity. Free Religious societies, in particular, profess to have these latter objects specially at heart and to hold them as of paramount importance. Emancipated from the dividing and disintegrating claims of sectarian creed and institution, their members are free to bring all their resources into some common associated effort for these high aims. If the phrase "enthusiasm for humanity" has a genuine meaning for anybody, it should certainly have such meaning for believers in Free Religion. Of practical efforts for moral and social improvement, religious fellowship in freedom should not mean less, but more. It has been one of the strongest arguments used by liberal thinkers against the churches, that much of the best power of human minds and hearts is spent in them on building up irrational dogmas and maintaining ecclesiastical warfares, which otherwise might be applied directly to the betterment of human society. Those who are freed from this waste of faculty and resource should prove the validity of this argument by their active interest in promoting sounder morals and ameliorating the conditions of human existence. They may rightly be expected to show that "fellowship in freedom," whatever else it may mean, means at least a church of humanity.

Digitized by Google

OUR LIBRARY

XI.

Evolutionists as Scientists.

The men who have done more than all their predecessors to substitute scientific and practical truth for superstitions and fancies have taken the experience of the race as their highest authority, established the superiority of the present age over all former periods by proving that it is their natural product, and shown that every form of matter or of thought is a legitimate result of necessary laws of universal development. The greatest victory yet won over the theologians and metaphysicians has been gained through refuting their theories about the origin and early history of man. Progress in all directions became easy, when what Goethe and other daring thinkers, including some of the early Greek philosophers, had often suggested, was proved by Darwin; namely, that from the simplest forms of life have been gradually produced all the others. This truth he based upon four well-known facts: first, that many more plants and animals than can reach maturity are constantly coming into existence; second, that those who survive do so in consequence of natural advantages over those who perish; third, that differences in such advantages frequently appear spontaneously among members of the same family; and, fourth, that all such individual peculiarities are transmitted, though with some variation, by inheritance. From these facts, Darwin reasoned that the most favored members of any species survive so much longer than the least favored as to have a larger number of descendants like them, or, in other words, that the type in any family which is best adapted to its surroundings will be propagated most largely. Thus there will be slow but constant improvement of each species, until it comes into such complete harmony with all the circumstances that no farther change would be advantageous; and, if the amount of change necessary in order to reach such harmony be sufficient to constitute a new species, such a species will be developed accordingly. When changes cease to be advantageous, there will be no farther development; and this is at present the general state of our plants and animals. Only some change in the conditions of existence could open the way for the formation of a new species. It is to the differences of soil, climate, elevation, etc., which have constantly become greater and greater on the earth's surface, that we must attribute the advance of our animals and plants from primitive simplicity and uniformity to the variety and complexity which now exist.

Thus, I have tried briefly to state the views which Darwin, after twenty years of special study, presented in 1859, so thoroughly reasoned out and so well supported, not only by the accumulation of facts, but by the consideration of possible objections, that *The Origin of Species* gained immediate attention as well as the steadily increasing support of scientific men. The great discoverer's caution led him to delay publishing the most important of his results, until he found Huxley, Vogt, and Haeckel vigorously striving to show that men were developed from lower animals. Then, in 1871, appeared his *Descent of Man*, an interesting and forcible demonstration of our animal origin, as proved by general laws already stated, and also by three great classes of special facts: first, similarity of the unborn man to the unborn fish, bird, and quadruped; second, survival in our body of organs useless and sometimes dangerous to us, but very valuable to the lower animals,—for instance, the tail-bones still found in the human skeleton, the external shell of the ear, a part of the intestines which seems to have no function but that of sometimes causing death, etc.; and, third, other resemblances in structure and many in character between men and the lower animals. These resemblances in character, I may add, are especially important, because knowledge that our vicious propensities are inherited from the brutes, who were our remote ancestors, gives a scientific solution of the great problem of the origin of evil, vainly attempted by so many theologians and metaphysicians.

The Descent of Man is mainly devoted, however, to physical facts, especially those of sexual selection, or the tendency of the tender passion to lead men and other animals to develop peculiarities of voice and structure not otherwise advantageous. The whole book is deeply interesting, and so is that on *The Variation of Animals and Plants under Domestication*, as well as the *Journal of Researches*, recently reprinted for young people, under the title of *What Mr. Darwin saw in his Voyage round the World*. His works on the motions of plants, their fertilization by insects, the emotions in men and animals, insectivorous plants, etc., have great scientific value, but are rather too technical for general reading.

One of the most curious facts about Darwin's view is that he was first led to publish it by finding that the discovery had been made independently by Wallace, whose essay will be found among his *Contributions to the Theory of Natural Selection*, a book maintaining that man's superiority is due to mental rather than physical advantages, and also that many of our peculiarities cannot be accounted for without supposing that we are guided by a Supreme Intelligence. This latter position is a singular one, in view of the hostility generally admitted to exist between the development theory and the argument from design. Ministers have so stanchly maintained that, if Darwinism be true, belief in God is not warranted, that they will have to take the consequences of these rash assertions. And, whatever may be Wallace's merits as a theologian, he certainly has earned the gratitude not only of special students, but of all who like to read natural history, by his *Malay Archipelago*, *Geographical Distribution of Animals*, *Tropical Nature*, and *Island Life*.

Huxley, who fully adopted Darwinism in his *Lectures to Workingmen*, delivered in 1860, as well as in his treatise on *Man's Place in Nature*, published in 1863, has also attracted much notice by his *Lay Sermons*, in behalf of scientific education, and more recently by his *American Addresses*, in which he describes many intermediate links, especially those forming a complete chain between the existing horse and an extinct quadruped whose foot had several complete toes. And, besides larger books of interest to specialists, he has written several important articles, especially one on evolution, for the *Encyclopædia Britannica*, a work which gives the last results of scientific, Biblical, and literary scholarship, with such unrivalled accuracy, fulness, and boldness, that it is in itself a whole library of advanced thought. And with Darwin's, Wallace's, and Huxley's books should be mentioned Vogt's *Lectures on Man*, first published in 1863, and Haeckel's *History of Creation* and *Evolution of Man*, both of which works are valuable for their minute accounts, illustrated by many plates, of embryological similarities and rudimentary organs, as well as for their notices of the works of other naturalists, the last-named book being more recent and more full of detail than the *History*, which is comparatively popular in style.

And the views of these five authors have been strongly supported by a number of books on the early condition of our race; for instance, Winwood Reade's *Martyrdom of Man*, McLennan's *Primitive Marriage*, Lubbock's *Prehistoric Times* and *Antiquity of Man*, Tylor's *Early History of Mankind* and *Primitive Culture* (the latter of which works is remarkable for its account of the origin of religious ideas), Maine's *Early History of Institutions* and *Village Communities*, Geikie's *Great Ice Age* and *Prehistoric Europe*, etc.

The last-named book is one of this year's publications, and particularly interesting, not only for its plates and maps, but for its evidence that the first appearance of man in Europe was some two hundred thousand years ago. All who have recently written from a scientific stand-point about the first men represent them as dwellers in caves, ignorant of agriculture or the use of metals, destitute of any tools or weapons except what could be made of bones and unpolished stone, any clothing except skins, any domestic animals, or any pottery except perhaps the rudest possible specimens, and generally resembling the lowest existing savages. Scattered over Europe and Asia are relics showing that this primitive barbarism is far older than even the earliest forms of civilization. Since we must go down as far as this to find our first parents, we should not object to going still further and to still lower animals. The deeper the point in the scale of being which we take for our origin, the higher should be our pride in those mental and moral faculties of ours which have carried us up so far, and the firmer our trust that our destiny is progress.

Our best hopes as freethinkers consist in the triumph of scientific habits of thought over the metaphysical and theological. Nothing, therefore, can be more encouraging than the wide circulation of the works of Darwin, Wallace, Huxley, Vogt, and Haeckel, Reade, McLennan, Lubbock, Tylor, Maine, and Geikie, besides Tyndall, Proctor, Draper, and other authors in the International Series, of whom more may be learned from such useful books as Routledge's *History of Science*. Considering the popularity of such books, as well as of the *Popular Science Monthly*, *Nature*, and similar periodicals, and also the attention given in every respectable high school and college to scientific study, which has rightly been called in a recent book by the most competent judges the *Culture demanded by Modern Life*, we may look forward hopefully to the time when our colleges, schools, churches, newspapers, and legislatures will come under the control of men and women who will honor scientific habits of thought, and care nothing for those theologians and metaphysicians who fancy they can dispense with science. Thus our victory draws near. F. M. H.

THE numbers of the *Index* containing the report of the recent annual meeting of the Free Religious Association will be sent to all members of the Association, whether they are subscribers to the paper or not. We appeal, however, to all members who are not subscribers to become so. This is your paper. Will you not do your part to sustain it?

THE editor of a Western paper, called the *Mirror of Progress*, is a little drowsy on an acknowledged point of journalistic courtesy and justice. It reprints in a late issue, without statement of its source, a paper on "The Prospect of an Apotheosis in Morals," by Mr. Rowland Connor, which was furnished by him to the *Index* in February, 1880. In another instance of earlier reprint, the source given was named *New Index*, which would not stand in recognition of the actual paper concerned.

THE Catholic Church is not the only one that seeks to restrict its members to the use of religious books and newspapers of its own manufacture. Some of the Protestant sects have of late been emphasizing the same policy in respect to their literature. The Rev. Dr. Stowe of the Methodist Book

Digitized by Google

Concern recently counselled his brethren, at an Indiana conference of his Church, to crowd out, so far as possible, from their Sunday-schools, the papers and publications issued by other sects, and to use those alone of the Methodist denomination. Of course, the relative merit of the publications in such cases is of small consideration.

THE communication of Mr. B. R. Tucker, to which we referred last week, for reasons pertaining not to the matter, but to the manner of it, was not printed in the *Index*. It has been printed, however, by Mr. Tucker on his own responsibility, and will be sent by him, according to the announcement below, to any one wishing it:—

ANARCHISM OR ANARCHY? By Benj. R. Tucker.

An article written in reply to Mr. Wm. H. Tillinghast on "Misuse of Words" in the *Index* of May 19. Mailed *free* to any person sufficiently interested to send his or her post-office address to

BENJ. R. TUCKER,
P. O. Box 3366, Boston, Mass.

"THE EASTERN QUESTION."

One aspect of the "Eastern Question," as it presents itself to the civilization and humanity of England, is graphically portrayed in the following letter recently received from a lady friend in Asia Minor, by Rev. Photius Fiske, of this city:—

BRITISH CONSULATE, SALONICA, April 25, 1881.

My dear Mr. Fiske,—

No doubt through the papers you have heard of the terrible calamity that has befallen us, and God only knows what is to be the issue.

On Thursday, the 7th of April, at half-past ten at night, we retired to rest. My husband, who had been writing all day and was tired, was soon asleep. Little Daisy had been asleep some hours. I had not yet entered my bed, and was about to lower the lamp, when I was startled to hear the dogs barking furiously in our yard, and shortly after muffled footsteps on the landing outside the bedroom door. It was not until I heard a scream, a heavy fall, a clash of arms, that the thought struck me that we were attacked by brigands. I cannot describe our feelings when the horror of our situation burst upon us. I called out, "Harry! brigands!" and my husband immediately jumped out of bed, half-asleep, and seizing his rifle ran to the door, which he threw open. On seeing the landing full of men (there were about thirty), he slammed the door to again.

Then they commenced pushing from outside, we from inside. At length, we closed the door; and Harry, on their thumping at the door and demanding to be let in, asked them who they were and what they wanted. I ran to the window, and called to the soldiers who lived next door. But, to make you understand matters more thoroughly, I must explain that our Consul-General, Mr. Blunt, had (to insure our safety) provided us with a large guard of soldiers, consisting of two officers and sixty soldiers. Seven of them lived in a house about seven yards from ours, and there was a sentinel supposed to be on the watch all night. On the night of the attack, it is said there were very few soldiers in the village, most having been sent elsewhere. The officers and their soldiers lived in a building about one hundred yards distant. Now, I think you can understand the position.

The hammering at the door continued; and I pulled our child out of bed, and told her not to be frightened, but to lie flat on the ground, because I feared they would fire through the door. My husband now called on the soldiers to come to our rescue. Immediately his voice was heard, the brigands fired a volley into the air. The soldiers returned the firing, not into the air, but straight into the house. The bullets, passing the walls, entered the rooms. It is a miracle to me that no one was killed. My husband, rifle in hand, stood near the door, ready to fire on the first one to enter. But now they commenced to break in the door with an axe; and, having no help, he opened the door. Eight or ten men rushed in, and seizing my husband, demanded his money. All he said was, "My wife and child! Do whatever you like to me, but spare my wife and child." One answered it was not their object to harm women or children, they had come for money. Notwithstanding this, one man drew his sword, and, placing it on my breast, told me he would kill me if I did not tell him where our money was hidden. I called to my husband, and he again made an appeal on my behalf, telling them I was expecting my confinement, and should be very ill, if treated so. On this, some order must have been given; for the man drew away from me, and I gave him £4, all the money we had in the house.

All this time, the firing on both sides continued, and, had the soldiers acted like men, and rushed into the house, we should have been saved. Instead of which, they hid behind a wall and fired into the house. The brigands advised Harry to go out on the landing and tell the officers to stop their firing; and this was done, and they obeyed. The brigands now commenced sacking the room. Some had bags, and whatever could be converted to their use was stowed away,—sheets, towels, socks, handkerchiefs, scissors, needles, thread, calico, medicines. We kept a store for the workmen, and here they loaded themselves with colored handkerchiefs, sweets, coffee, sugar, tobacco, and other groceries, coolly telling the store-keeper to keep account of all they had taken, and charge it to their Master (Morey). During all this, we were being ordered to dress; and it was most difficult to find anything to put on, for all our trunks had been emptied into the middle of the floor. The next question was whether the soldiers would renew their firing on our leaving the house; and, to secure ourselves at least from this new danger, we again communicated with the officer, and he promised that no pursuit should be made; for the brigands said, if pursued, they would kill us.

My husband's arms were now tied; and he was led by a brigand, I next him, and Daisy carried by a servant. We were surrounded by brigands; and thus we filed out of the house and out of the village, and commenced the ascent of a steep and rugged mountain near the village (Isoore). It was painful for me to ascend such a place in my condition. However, the Almighty gave me, in those hours of peril, marvellous courage and strength. After two hours' climbing, we reached the top, which was quite flat. There, coverings were spread on the ground; and we were told to sit down, as a consultation was about to be held concerning the ransom. Questions were put as to the existence and means of our relatives, and the probability of their paying a ransom. On our replying that no ransom could be got from either friends or relatives, they asked what was Harry's employment. He said he was a partner in the mining district of Isoore, but until shipment of the ore was made he was a paid clerk at £12 a month. Their answer was that the ransom must be paid, and that it must be arranged between the English government and the "Marbo Agha," a nickname they gave the Sultan. They remarked it would have been very easy to have captured Mr. Suter when about his work, where they had often seen him; but their object was to show that, though surrounded by Turkish soldiers, we were not safe from them.

They then ordered Harry to write to Mr. Blunt for £15,000. They also wrote themselves. Harry said, "It is useless for me to write for such an impossible sum, and you may as well cut my throat at once." They replied that it was no use sitting on the mountain, wasting time and words. If he refused to write, all three prisoners would pay the forfeit with their heads on the spot. Whereupon, we asked for time to discuss the matter; and the letter was finally written, on my giving my solemn promise that I would start immediately for Salonica, and urge on the Consul to prevent the soldiers from pursuing, and do my utmost to obtain the ransom.

If I enter into more details, I shall never finish writing. I was thrown from my horse, but, thank God, only bruised outwardly. I rode for nineteen hours. It is eighteen days since all this happened, and we do not know where they have taken my husband. He wrote two heart-rending letters, calling on the government to protect him. But this was ten days ago, and since then I have not heard from him.

Can government refuse to help? My father was Consul in Persia for years. Harry's father was in the consular service thirty-seven years. There are now four Consuls living, three uncles and a cousin. They say if government pays, an Englishman is no longer safe in this country. And yet is an innocent life to be sacrificed in this cruel manner?

I have had interviews with no end of Turks and Consuls. They all tell me things will be arranged, but I feel that this is out of pity and to cheer me. Good God! is it not a hard case to be torn out of one's home in this cruel way? If I could feel sure he would be spared, and was well, I could be patient; but everything seems to go on so slowly. I trust in God. Is it possible that He who has brought us safely through so many trials will forsake us now? Daisy and I are staying at the Consulate, where we receive every attention and every kindness; and the Consul is doing all in his power to save my dear husband's life. A friend wrote to the brigands, offering them £500 out of his own pocket, if they would release Harry; but they have not answered the letter. Good-by, my dear Mr. Fiske. I trust I shall have better news soon. Yours sincerely,

LOUISE SUTER.

For the *Free Religious Index*.

WAS IT WELL DONE?

In the notice of the convention of the Institute of Heredity, in the *Index* of June 2, 1881, "D. H. C." after throwing out the imputations that we "approached the discussion of the subject in a bungling manner," with "little competence to deal with it," "with the idiosyncrasies and crude speculations of uninformed persons," "and resting under the suspicion of questionable motives," adds, "It was noticeable that the meetings of the convention here referred to were largely attended by well-known free-love apostles, in and about Boston, including both the older and the younger stages of its unsavory fellowship; and some of the accredited representatives of its gospel were among the speakers upon the platform."

What is the point aimed at in this? There were Congregationalists, Methodists, Liberals, Baptists, Unitarians, Universalists, Episcopalians, Roman Catholics, Free Religionists, and people of all faiths and modes of thinking, in our convention; and the presiding officer was a member of a popular Baptist church in this city. Our list of speakers was arranged and printed in advance, with the exception of Dr. Lozier, Mrs. Hooker, and A. B. Alcott, who were not expected; and there was not an "accredited representative of the free-love gospel on the platform," not one.

Every new and progressive movement arrests the attention and enlists the sympathies of advancing minds. This has been true of the Free Religious movement, which has drawn to its conventions people of almost infinitely varied shades of thought; and many of the same people who attended the meetings of the Institute, two days later were in the convention of the Free Religious Association. And Mrs. Stanton spoke to both assemblies; and if there were free-love apostles in one, so there were in the other convention, and in many other meetings and conventions.

The great majority of Christendom abhor Free Religion quite as much as they do Free Love, and hold that both should be kept under restraint. And they are right, until both learn to behave wisely.

Now suppose a writer in the *Congregationalist* or *Watchman*, speaking of the late convention of the Free Religious Association, had said,—which he might have done with as much truth as "D. H. C." did,—"It was noticeable that the meetings of the convention here referred to were largely attended by well-known free-love apostles, in and around Boston, including both the older and the younger stages of its unsavory fellowship; and some of the accredited representatives of its gospel were among the speakers upon the platform."

The sole motive of such a publication would have been to burden Free Religion with the odium of Free Love, and so frighten people away from it. And such a publication would justly be regarded as an exhibition of orthodox bigotry and intolerance. And is not the spirit the same, when shifted from Orthodoxy to Free Religion?

The one sole end and aim of the Institute of Heredity is the evolution and development of the highest and noblest types of mankind, through knowledge and obedience to the laws of life and transmission. This will require and involve our highest and best endeavors; and, if we are "crude," "bungling," and "incompetent" at the outset, we shall strive all the

Digitized by Google

more to perfect ourselves in our work. So we cannot take on the added burden of Free Love, Free Religion, or any other heresy, popular or unpopular.

Yours in the broadest charity,

LORING MOODY.

[On recurring to the article above objected to, we do not think it carries the interpretation put upon it by Mr. Moody, in his first point. The writer, after stating the supreme importance of the reform to which the Institute of Heredity is devoted, said, "Unfortunately, those who are drawn to such discussions approach them very often in a bungling manner, with but little competence to deal with them, and rest under suspicion of questionable motives." It did not occur to us, on our reading of this sentence, that it applied or was meant to be applied to the managers of the Institute of Heredity, as Mr. Moody interprets. If that was the intention, we for our part should wholly disclaim it. But Mr. Moody will doubtless agree with us that there are persons to whom it does apply; and that this fact was one of the reasons why such a society as the Institute of Heredity, approaching the subject by the strict and wise method of scientific investigation, was called for. As to the other point, that "some of the accredited representatives of the 'free-love' gospel were among the speakers upon the platform," we assumed that the writer spoke of matters within his knowledge. We know not his evidence, but are glad that it can be so positively called mistaken, as he doubtless will be. The Institute of Heredity occupies a new field and a most momentous one. So far, it has seemed to us to move with cautious wisdom. May it not be questioned, however, whether a popular convention is the best way for advancing such a cause, or whether at least the time has yet come for it?—ED.]

BLEICHERODE AM HARZ.

THURINGEN, GERMANY, May 20, 1881.

In a valley of the Spurs of the Harz, nestled under hills, is located this ancient little town, whose population has not doubled in half a century, though large families are the rule. Nature here grants the laborer a scant reward; and from its sterile soil and uninviting climate thousands have turned their faces, and none returned to claim the Fatherland as home. Were the disembodied spirits of those who twoscore years ago lived and labored here to rise suddenly and appear in the flesh, it could not occasion more astonishment than a summer visit from the German American whose good fortunes caused emigration while young to the Better Land. Bleicherode or Bleachville derives its name from the industry of bleaching linens, which are still woven here by hand-looms. In its physical and social nature, it bears the impress of the feudal ages. Its mountain-peaks are crowned with ruined castles, celebrated in song, story, and legend; and during the short summer season tourists from the cities in the vicinity resort hither for recreation. The aspect of the country is picturesque, the entire horizon being outlined with the mountains, whose highest peak is Mount Broken. Winter lingers through the vernal season, and autumn's blasts follow quickly in the wane of summer. In the heart of Protestant Germany, amid the scenes of Luther's birth, life, and labors, theology, according to the light Luther had, is still expounded in pristine purity. During services, lighted candles are used; and the walls are decorated with paintings of the crucifixion, and other forms evince by outward signs the faith of the primitive Christian theology. The hills are dotted with rude stone monuments, in memory of the events of the German Reformation, and much of the honesty which that change brought to Germany is yet inherent in the mountaineers of to-day.

The casual observer sees a very great distinction of caste in the population, apparent in dress, manners, and conversation. Upon farther study, however, the lover of freedom learns that people's rights have progressed somewhat in half a century, though there are many needs of humanity yet unheeded in legislation, and the poverty and depression of the masses are not alone caused by sterile soil and long, cold winters. The hereditary aristocracy since the revolution of 1848 are subject to the same laws as the gentry and burghers. Before that time, they retained some of their feudal rights, having courts of their own peers, to whom only they were accountable. The people are honest, plodding, and industrious. Their uneasy, adventurous sons and daughters have emigrated to more genial climes; and they enjoy a semi-Rip Van Winkle sleep of contentedness, the rich growing richer, and the poor poorer. The schools are among the best of Prussian Germany, but are not free. Though teachers receive their salaries from the government, parents pay tuition per capita. Teachers, like the clergy and all government officials, are appointed for life, and receive pensions when too aged for active duty. Salaries bear favorable comparison with those of the United States. Lady teachers are only employed in the primary grades, and opportunities for the higher education of women are meagre beyond description. A smattering of modern languages, needle-work, a little music, and knowledge enough to pen an ordinary letter, with housekeeping, is all that women are taught. Though naturally intelligent, kind, honest, and hospitable, an intellectual woman is an exception. Much oral teaching is in vogue, and the memories of pupils are strained at the expense of their reflective powers. Object-teaching prevails largely in the primary grades; and, while very interesting, seems a waste of time and strength, inasmuch as a great part of the instruction suggests itself to the mind of any child not an idiot, and is a waste of pedagogic powers. Children are not taught the principles of independence and self-reliance, as we teach them. They lean too much upon the teacher. Great attention is given to correct language and pronunciation, thoroughness is inculcated, but more studies are pursued at a time than in our country. The discipline is as good as ours during recitations; but the noise is greater in removing slates, closing desks, walking out, and school-buildings are not so neat and clean. Teachers illustrate lessons very beautifully and clearly, and much is praiseworthy in the system of German pedagogics. It is, however, too cumbrous and not sufficiently broad for our country, so far as I have studied it; and the only thing we could profitably learn from it is to teach our children the true principles of free republican government, in history and geography, as the principles of monarchical subjection are taught to German children from the primary grades to the highest. A portrait of "Kaiser Wilhelm," laurel-crowned, hangs in every school-room. Reverence for the monarch is inculcated to a degree I would believe impossible, had I not heard it. History is taught in connection with geography; and in the primary grades the study of the latter begins with the school-house and the home, and is continued gradually from that starting-point, till completed with a knowledge of the entire globe. It requires eight years, however, to finish this and other studies. The chief aim of the German educational system seems, to me, to be to so thoroughly imbue the youthful mind with loyalty to the government, and to so engraft Germanic ideas, that they will not be forgotten.

The school text-books, such as readers, histories, and geographies, are filled with accounts of the Volkslore, legends, and historical traditions, most prominent among which are those of the immediate neighborhood. Interesting though they are, they are often myths, and are not sufficiently taught as such. The old theologies, too, are fairly hammered into children by catechism and other teaching, varying in Romish and Evangelical creeds according to their parentage.

As throughout the Germanic empire, Jews form a very important and influential part of the community in Bleicherode and vicinity. They seldom have social intercourse with the Christians, do all the banking business, are money-lenders, merchants, and linen-drapers, live in the best houses, dress well, and are more cosmopolitan than their fellow-citizens. They are very unpopular; and, if such a thing were possible, every Jew would be driven from the place in twenty-four hours. Judging from an intelligent American stand-point, they are sharp business people, who have made money-getting a study for generations and centuries, who have brains, and use them without the dulness which too often results from the tremendous amount of malt liquors consumed throughout North Germany. The Saxon races are honest, but not equal to cope financially with the Jews. The latter always have money, and are ever ready to lend it, upon good security; and the former *will* borrow and mortgage their domains.

The sterile soil, under the highest cultivation and most fortuitous circumstances, scarce yields half the crops of lands in the United States. And when, through misfortune or lack of calculation and business ability, mortgages which are held by Jews are foreclosed, debtors suddenly remember that Christ suffered crucifixion at the hands of the ancestors of their creditors, and anathematize them, though they forget the fact when they borrowed the money. Admitting that there may be reason for ill feeling toward the Jews, much of it results from not well considering the dangers which may result, if enterprises are unsuccessful. The Jews are the nations' capitalists; and Germany, if she should expel them, may meet the fate which overtook Spain, when Isabella permitted Torquemada to overrule her conscience and her judgment.

Bleicherode was the birthplace of Dr. Petermann, the eminent geographer, his relatives still residing here. A short walk over the mountains presents a view of the villages in the valleys where Dr. Luther began preaching against the sale of indulgences, and in this vicinity his birthday is observed with many traditional ceremonies. The town is very loyal to the imperial government, which form seems to suit the people, who love stability. It is erroneous to suppose that better and more honest results are obtained in permanent officials. On the contrary, from observation, our system of frequently changing all officers, even though it reduces politics to a scramble for offices, is preferable. Enormous taxation is requisite to sustain the pomp of courts; and where all officers hold positions for life, with good pensions when they cease active work, the work is not so well done as where an opposing political party and a free press discuss the merits or demerits of public servants. ROSA L. SEGUR.

SUNDAY SCHOOL LESSONS

ON

"Freedom, Fellowship, and Character in Religion."

BY KATE GANNETT WELLS.

IV.

Character.

[The aim of the teacher in treating this special topic should be to show how one virtue or attribute runs into another in making character; *that it is something to be made;* that non-inheritance is little excuse for non-striving; that the gradual formation of character is thus the sum of separate efforts. It should be remembered that this series of lessons is intended simply as a basis for conversation, in which the teacher can expand or condense, deepen or simplify the meanings here implied, according to the requirements of a class. They are only offered as tools, imperfect, yet it is hoped helpful, in inducing children to think and talk.]

Let the first work of the hour be to draw out from each child his idea of the meaning of the word "character": let them compare their definitions, and see if their answers do not all rather lean toward the robust side of goodness.

What is character?

It is the mark of *what one is.*

What is the difference between character and characteristics?

Is not the first the larger word?

The first is variously used, as when we speak of a person of weak character, and yet again it is said that another has character.

Can there then be a good and a bad character?

It is something one can hunt and work for; and people can tell which kind is found by one's actions, looks, and words.

Why is it important to start at once to form a good character?

1. Because, if once gained, it will last through life. (Illustrate the influence of habit.)

2. Because *doing* takes up more time than *thinking.* "Three-fourths of life is conduct." A little thinking will suffice as basis for much action. Illustrate *e.g.* A child has resolved to accomplish his task: the lesson takes an hour; the resolution, five hard minutes. He is willing to run on an errand for some one: the impulse is momentary, the errand calls for a walk of a mile. He wants to be kind to his sister: through all his life, he carries out that purpose.

3. Because, unless one has a *firm character, one can never be master of one's self.* Some children obey and disobey themselves every hour. Each new whim is their master. Contrast *whims* with *habits:* the first lead to capriciousness, the second to strength.

4. Because character is the most powerful agent against temptation. Try to rouse their enthusiasm by recalling instances of temptation withstood; *e.g.,* the refusal of Regulus to remain in Carthage; the mar-

Digitized by Google

tyrs; the hungry child, who would not take another's portion.

Speak of bribery: the boy who receives a bribe at school becomes the bribing and the bribed politician. Show them how scandals in our own government would never have arisen, if men had had power to withstand temptation, especially in the form of bribes.

Ask the class to name certain virtues necessary for character, and to find how many of those named can be classified under the four heads of Truthfulness, Temperance, Concentration, and Usefulness. This attempt to classify some of the virtues would be a slight lesson in ethics, as our duties to others and to ourselves is involved in such classification. Let them perceive that several minor virtues are requisite for one great attribute; *e.g.*, patience, perseverance, and fidelity are all necessary, in order to obtain concentration.

NOTE.—Under the second head of Temperance comes *self-control*. This special virtue has much to do with the practical application of character to life. Show the children how without it truthfulness is at a disadvantage, how even concentration cannot be produced, how usefulness is impaired. Guide them to regard it as the *armor of character*, by which the force of character is at once brought to bear upon adversity and success; one is neither cast down by misfortune nor elated by prosperity. Children constantly fail to obtain what they want, even in such small affairs as games, by flying into a passion; or else they often become sulky when they cannot have what they want.

Have not children, then, frequent occasion for self-control? Did they think that such a big word could be applied to their early years?

What is "To seem" and "To be"?

Which person has character, one who seems or one who is?

How quickly is the seeming perceived?

NOTE.—Ask the children for instances to illustrate this; *e.g.*, false excuses, pretended feelings, an intention to appear as knowing more than one does or being more than one is. Let them trace out for themselves how in each case there was a failure in final or lasting success, though at first it seemed certain, because of this pretence.

Is not an idea of courage or manliness implied when we say in praise of a friend, that he has a great deal of character?

What is the difference between courage and manliness?

Animals have courage, human beings manliness, which is the larger word, embracing animal courage, thoughtfulness for others, and the capacity for self-sacrifice. Give instances of courage and of manliness. Athletes, prize-fighters, hospital nurses. Wreck of the "Birkenhead," where the women and children went off safely in the boats, while the four hundred men ranged themselves by companies on the deck, and stood there till the boats had gone, when the ship keeled over and they went down to the death below. Martyrs for truth's sake, dying by persecution or living amidst it bravely.

Are not all of us, even children, called upon to "bear witness" to one or another truth?

Is not a test of character its *loyalty to truth?*

NOTE.—Ask them for illustrations from their school life; *e.g.*, being on the unpopular side, helping the girl who is not a favorite, not pretending to like another for the sake of receiving an invitation.

Must not common standards of judgment often be given up?

Does not one's standard grow higher and higher?

Does not adherence to it often involve keen pain to one's self, as lack of sympathy is met with?

In such a case, does not adherence to the truth prove the strength of one's character?

Is not, then, *adherence to duty* involved in the idea of character?

If these two phrases—loyalty to truth, adherence to duty—become maxims of daily life, can one fail in character?

What is the danger to character in these phrases against which one must guard?

That one's *wishes* are not taken for the truth; one must think and reason as well as feel, else loyalty and adherence may become obstinacy and prejudice in the mind, and one's manners become unyielding or rough.

What is one of the outward results of character in reference to the person alone?

His behavior.

NOTE.—Again let the children follow out this point for themselves, and find unconsciously how they have judged of a schoolmate by his behavior. Ask them for proverbs showing the connection between mind and character; *e.g.*, "Fine manners are the mantle of fine minds," "Behavior is a touchstone."

What is another outward result of character in reference to others?

Success in life, control of circumstances, leadership, ability for great usefulness. Character is victorious; is felt as the *adjusting force in all difficulties*; the power that is trusted, that is believed in. See how children invariably believe each other, as where the boy or girl, who was in the right and had the courage to own it, led the others to do right against some temptation at school or in play.

Does the power of leadership lead to self-conceit?

If it does, then one has missed at once the power of character. True character may possibly recognize its power by its results, but feels that the individual counts for little. It is the truths he recognizes and stands for. True character is as modest and unconscious of self as it is invincible.

Does it then ever need self-defence or appeal to others?

Does character depend upon inheritance?

It conquers by its own right. "The heart is the throne of will."

NOTE.—Could not this point occupy a whole lesson? Children do not in words or conscious thought visit their transgressions upon their parents, but they do fall into a habit of excusing themselves by saying, "I can't help it, I was made so." Show the difference between the inheritance of physical and mental peculiarities: the first is comparatively out of one's power to change, the second is largely within one's power to effect. The shape of the mind, not of the face, can be altered. *To offer excuses for weakness or sin in one's self is cowardly, fatal to effort, and gives less moral strength to be transmitted to those who come after us.* Character is made by *self-education*. Its germ may be inherited, but education is brought at once to bear upon it, (1) by others, (2) by one's self; and the work one does for one's self counts the most. Let the children review their own few years, and see how much they have educated themselves, how many bad habits they have already conquered. Show the importance of *self*-education, else children who may be good at home will yield to temptation when it attacks them at school or abroad. It is hard work to have character when people influence one in various ways. But the *hard* work must become *easy* work.

Does not character reach from individuals to nations?

Illustrate from history: the Greeks stood for beauty, the English stand for stability, Americans for liberty.

What is, then, the lesson to be drawn?

That each individual must make the most of himself in order to help forward his nation; *that each life counts, and each impulse in each life*; that there is no standing alone; that we are all bound in together by relationships of example and inheritance, and each in working for himself works for all.

The child must feel these grand relationships of all subjects and facts by having them grouped to him in striking and picturesque outlines, also by taking one little event in his life and tracing out all its connections. Then bring him back again to the importance simply to himself of the *formation of his own character.*

Does not character become not only the *mark* of what one is, as at first stated, but also is it not one's *actual self*? Then guard it day and night, that "truth of speech and rectitude of behavior" may grow ever fuller and more complete.

A SPECIAL service in memory of Calderon de la Barca was held, on the two hundredth anniversary of the death of the poet, in the Church of St. Joseph, Madrid. The city was gayly decorated with flags, and the streets thronged by thousands of sight-seers. A visit was paid in procession to Calderon's tomb; and the troops in Madrid defiled past the statue of the poet in presence of the King and royal family, who witnessed the march from the balcony of the palace.

REFUGE OF SUPERSTITION.

REV. MR. TALMAGE does not take kindly to the revised version of the New Testament. This is the way he treated it, in a style of mingled superstition and sensationalism, Sunday before last, according to the New York *Tribune*:—

One of the largest congregations which have assembled in the Brooklyn Tabernacle for a year or more was present to hear Rev. T. De Witt Talmage preach on the revision of the New Testament, yesterday morning. In his introductory prayer, he repeated the words of the Lord's Prayer, and started to say, "For thine is the kingdom," etc., when he ended abruptly, remarking, "Here we are commanded to stop." He chose as the lesson of the day John v., but he had read only a few verses when he remarked, "I don't think I'll read any more of it: that has been abolished or made doubtful." Then he turned to John viii., and began reading concerning the woman taken in adultery. Breaking off in the middle of the story, he said, "But that also has been abolished, and I'll pass that." Turning to I. John v., he read a little and then stopped, saying: "I go no further with that reading, as that also has been abolished. I think I will have to turn to the Old Testament, for the Old Testament Commissioners have not reported yet, and will not for three years." He then read Psalm xix.

Mr. Talmage had been announced to preach on "The New Revision—a Mutilation and Profanation." His text was II. Samuel vi., 6, 7: "And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error." He said: The sacred chest of acacia wood, called the ark of the covenant, about four feet by two, golden-lidded and golden-hinged, and mounted on two cherubim, and made to contain the divine covenant, and at one time holding a bowl of wilderness manna and Aaron's rod that budded, was the most sacred box ever created. It was in the presence of that chest God communed with the Israelites. Improperly to touch that box was death. All the people understood it. On one occasion, fifty thousand and seventy people lost their lives by irreverence to the box. That box long ago perished, but we have a sacred chest, an ark of the covenant,—the Bible. Like the ark of old, it contains the divine covenant and the manna for poor wildernessed pilgrims, and the rod of trouble that has budded into fragrant consolation, and over it the mercy-seat. It is so sacred that the hands of worldly criticism and the hands of pedantry and the hands of useless disturbance had better keep off of it. Wrongly to touch that omnipotent box is to die. We are in the midst of a great agitation consequent upon the new revision of the Scriptures. We had a translation two hundred and seventy-six years old, embosomed in the warmest affections of all the good of earth, interlocked with the best secular literature, and pronounced by the Websters and the Washington Irvings as the masterpiece of English prose. All Christendom was satisfied with the translation except a few doctors of divinity.

But two companies—an Old Testament Company and a New Testament Company—have been busy for ten years changing the book, and a few days ago the New Testament Company launched the result of its labors upon the world. After universal advertisement of the intended book, and the dramatic withholding of the book till a certain day, the work came forth. Two million copies were sold in two days. What a compliment to the Scriptures! Yes; but be not deceived. Did the two million people suddenly become passionately fond of Scripture reading? No These two million Bibles went into houses where the Bible was already enthroned. All those of us who honored the book wanted to know what these men had been doing with our favorite for ten years. In addition to the general curiosity about the iconoclasm of parts of our best book, the denominations of religionists were anxious to see if their peculiar views would be favored or opposed by the new version.

The Church and the world have the famous revision before them. We are asked for our verdict. There are many who do not want to oppose the ecclesiastical ring, for each denomination has such a ring; and there is as much *bossism* in the church of God as in the world, and monopoly would rule the kingdom of Christ, if it could, as it rules the money market and

Digitized by Google

legislatures of the world. Nine hundred and ninety-nine out of every thousand regret in the depths of their souls that the revision has been attempted, and look upon it as a desecration and a profanation and a mutilation and a religious outrage. I am willing to take it as a commentary and to stand it respectfully on my bookshelf behind other human opinions of the Word of God; but to put it upon my private stand, or in my family room, or on my pulpit as a substitute for King James's translation, I never will! I put my hand on the old book and take the oath of allegiance, so help me God! [Loud applause.] I am glad to know that Lord Shaftesbury and the Archbishop of York and many other strong men on the other side of the sea are anti-revisionists. But, supported by high authority or no authority, I here and now take my stand. [Applause.]

These fifty men, after ten years' tinkering with the Word of God, announce that they have not found a new doctrine. If it had been found that the translation was teaching any false ideas of God, or of the soul, or of the future, I would say, by all means Give us a new revision, and put forth immediate and mightiest effort for the organized obliteration of the old translation. The world cannot afford to have wrong notions of God and the soul and eternity. This revision of 1881 is a depreciation of three hundred million copies of the Bible, out in the world and doing their work. It assails the magnificent liturgy of the Episcopal Church, and makes all her Prayer-Books vast inaccuracies. It makes the inscriptions on the graves of your dead untrue. It reflects upon the old family Bible, and to the initiated leaves nothing certain save the record of marriages, births, and deaths. If this new version succeed for the next few years, you will have to watch your children's offering of the Lord's Prayer, and jerk them up short before they run over the evil one into an uninspired doxology. [Laughter.] It is an out-and-out war against all the religious literature of the ages.

FOREIGN.

THE Japanese government has just published a great dictionary of military and naval terms, in five languages,—Japanese, French, English, German, and Dutch. This is said to be the first Japanese dictionary arranged on the European plan. The compiler is Colonel Kadumite.

ARRESTS of Nihilists still continue in St. Petersburg, an important capture being that of Ivan Michailovitch, an accomplice of the persons recently hanged for the murder of the late Czar. An official account of the mine recently discovered in St. Petersburg states that it was laid last summer for the purpose of killing the late Czar, and was discovered by the confession of a convict, whose statements have been proved on search to be accurate.—*Pall Mall Budget.*

ROUMANIA.—The fêtes held in honor of the elevation of Roumania to the rank of a kingdom commenced on Sunday, 22d of May, with the coronation of King Charles. The ceremony was performed in the presence of an immense concourse of spectators, and passed off with great *éclat*. Thanksgiving services were held in all the churches, and at night the city was brilliantly illuminated. The chambers have voted the creation of a new Order, to be called the Crown of Roumania. On Monday, the festivities had to be adjourned on account of the weather.

SOME doubt appears to have arisen as to whether the revised New Testament may be used in churches. The Archbishop of Canterbury states that it has not yet been adopted by Convocation, and the Bishop of London regards it as a work to be read outside the pulpit. But a vicar asserts that no particular version of the Scriptures has been stamped with legal authority, and hence clergymen will be perfectly free to follow their own inclinations with respect to the revised book. The public are showing an evident intention to study the book for themselves, orders having been already given in this country for nearly two million copies.—*Lloyd's Weekly.*

MR. BRADLAUGH AT KEIGHLEY.—An enormous crowd, estimated at from fifteen thousand to twenty thousand persons, met Mr. Bradlaugh at Keighley on Saturday afternoon, and escorted him, with a band of music, to the Keighley Radical Club, where, after formally opening the club, Mr. Bradlaugh addressed the assembled crowd from the window. He said he acknowledged the magnificent greeting as meant for the electors of Northampton, as well as for himself, and that there, at any rate, the hearts of the people were with him in his struggle. In the evening, Mr. Bradlaugh spoke at the Mechanics' Institution, and said he was determined they should not beat him out of Parliament.

THE ANTI-SEMITIC AGITATION.—The Governor-General of Kharkoff has issued a proclamation forbidding the persecution of the Jews. It concludes in the following terms: "The Jews, equally with all other faithful subjects of the Tsar, are under the protection of the laws of the government; and their persons and property must therefore be equally respected. I, therefore, call upon all well-disposed persons to help, by all the means in their power, to tranquillize the public mind; and I hereby give notice that, in the event of farther attacks being made upon the Jews, I shall proceed with the greatest severity against the disturbers of the peace. I shall not hesitate to use armed force, or to place the country under martial law, if necessary."

PROTESTS continue to be made by Liberal and Radical associations against the erection of the national memorial in Westminster Abbey to Lord Beaconsfield. It has been resolved to appoint an Executive Committee to take steps for the erection of a public memorial to Lord Beaconsfield. The *Morning Post* says that Her Majesty has accepted a portrait statuette of Lord Beaconsfield, modelled by Lord Ronald Gower, and "has been pleased to express her gratification at possessing so excellent a likeness of an attached and devoted friend." The two favorite peacocks of the late Lord Beaconsfield have been sent from Hughenden Manor to the Queen at Windsor Castle by Her Majesty's desire. After their arrival, Her Majesty, Princess Beatrice, and Prince Leopold drove to the royal aviary to see the birds.

A MEETING to protest against the admission of Mr Bradlaugh to Parliament was held on Friday night at Exeter Hall, under the presidency of Earl Percy, supported by Sir John Kennaway, M.P., Mr. Lewis, M.P., Major Storer, M.P., Mr. E. A. Hicks, M.P., Archdeacon Whateley, Admiral Fishbourne, and many members of various denominations. Before commencing the proceedings, a body of Mr. Bradlaugh's supporters, who had gained admission, it was alleged, by false tickets, created considerable confusion, necessitating the aid of the police to restore order. After the chairman had opened the proceedings, Sir J. Kennaway, M.P., moved the first resolution: "That, whereas the constitution of this country acknowledges the supreme authority of Almighty God, any alteration of the law for the purpose of admitting an avowed atheist to sit in Parliament involves, in the opinion of this meeting, a subversion of constitutional principles and a national defiance of Almighty God." This was seconded by the Rev. Canon Taylor, and, after a protest from Mr. Bradlaugh's supporters, declared to be carried. A second resolution, also objecting to legislation that would facilitate the admission of atheists to Parliament, proposed by Mr. Lewis, M.P., seconded by the Rev. Mr. Cassin, and supported by Mr. Varley, was also carried. The adoption of a petition to Parliament and a vote of thanks to the chairman terminated the meeting. An excited crowd assembled in the Strand.—*Lloyd's Weekly, May* 29.

JESTINGS.

AN old lady who had been reading the health officers' weekly report thought "Total" must be an awfully malignant disease, since as many die of it as all the rest put together.

"JOHN," said Dean Ramsay, "I'm sure ye ken that a rollin' stone gathers nae moss?" "Ay," rejoined John, "that's true; but can ye tell me what guid the moss does to the stone?"

GREECE has only five miles of railway; and, when a farmer's cow breaks a leg, he often has to carry her a long distance to get to the track and leave her there, so he can obtain pay for her. It's awfully unhandy.

OPTICS.—*Lecturer:* "Now let any one gaze steadfastly on any object,—say, for instance, his wife's eye,—and he'll see himself looking so exceedingly small that"— *Strong-minded lady* (in front row): "Hear! hear! hear!"—*Punch.*

"MR. THOMPSON presents his compliments to Mr. Simpson, and begs to request that he will keep his piggs from trespassing on his grounds." "Mr. Simpson presents his compliments to Mr. Thompson, and begs to suggest that in the future he will not spell pigs with two gees." "Mr. Thompson's respects to Mr. Simpson, and will feel obliged if he will add the letter E to the last word in the note just received, so as to represent Mr. Simpson and lady." "Mr. Simpson returns Mr. Thompson's letter unopened, the impertinence it contains being only equalled by its vulgarity."

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.00
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc.	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.50
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT LAW

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER.

Cornell University Library

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

Truths for the Times, by F. E. Abbot, contains the "Fifty Affirmations" of "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.

[Published every Thursday. Post-free, 2½d.]

INGERSOLL'S LECTURES!

MISTAKES OF MOSES.....10c
SKULLS.....10
GHOSTS.....10
HELL.....10
LIBERTY OF MAN, WOMAN, AND CHILD.10
GODS.....10
INTELLECTUAL DEVELOPMENT.....10
HUMAN RIGHTS.....10
HEREAFTER.....10
TOM PAINE.....10

☞ The last named lecture was delivered at the Central Music Hall, Jan. 29, 1880. So great was the demand for seats that they sold at $5 each, and hundreds went away, unable to get even standing room.—Complete edition of either of the above lectures, handsomely printed in pamphlet form, will be sent by mail, postpaid, for 10 cts. each, three for 25 cts., or the nine for 50 cts. You can send stamps by mail at my risk. Address PHILIP V. KING, Publisher, 121 Monroe St., Chicago. *Agents Wanted Everywhere.*

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

LADIES, USE

Corticelli SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color*, *smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT, LIBERTY, RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—No. 600.
VOL. I., NEW SERIES.—No. 52.

BOSTON, MASS., THURSDAY, JUNE 23, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

WHOEVER lives looking for pleasure only, his senses uncontrolled, immoderate in his enjoyments, idle and weak, the tempter will certainly overcome him, as the wind blows down a weak tree. Whoever lives without looking for pleasures, his senses well controlled, his enjoyments moderate, who is faithful and strong, the tempter will certainly not overcome him, any more than the wind overthrows a rocky mountain.—*Buddha.*

TRUTH is to be sought with a mind purified from the passions of the body. Having overcome evil things, thou shalt experience the union of the immortal Divinity with the mortal man.—*Pythagoras.*

WHO is wise and understanding among you? Let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, and without hypocrisy.—*New Testament.*

TRUTH is an immortal and an eternal thing. It bestows not a beauty which time will wither, nor a courage which may quail before a human tribunal, but only things just and lawful, from which it divides and destroys all that is unjust.—*Epictetus.*

THE ideal of morality has no more dangerous rival than the ideal of highest strength, of most powerful life. It is the maximum of the savage.—*Novalis.*

A BATTLE is constantly going on, in which the humblest human creature is not incapable of taking some part, between the powers of good and those of evil, and in which every even the smallest help to the right side has its value in promoting the very slow and often almost insensible progress by which good is gradually gaining ground from evil, yet gaining it so visibly at considerable intervals as to promise the very distant but not uncertain final victory of Good. To do something during life, on even the humblest scale, if nothing more is within reach, toward bringing this consummation ever so little nearer, is the most animating and invigorating thought which can inspire a human creature; and that it is destined, with or without supernatural sanctions, to be the religion of the future, I cannot entertain a doubt.—*John Stuart Mill.*

IN man, Nature endeavored not merely to exalt, but to transcend herself. He must not, therefore, be merely an animal repeated. He must be something more, something better. He ought, because he can. The sensual efforts and enjoyments are already fully developed and exhausted in the animal kingdom. It is not for their sakes that man exists; as, in fact, no creature exists for the sake of that which was already attained on lower stages of existence, but for that which has been newly conquered through itself. Thus, man must interpenetrate and rule the animal in him by his higher faculties, by the qualities which extinguish him from the brute. The wild savage struggle for existence has already had abundant play in the brute world. Man cannot entirely avoid it, in so far as he is still a product of Nature; but, in the measure of his higher faculties, he should know how to ennoble it, and in regard to his fellow-men should mitigate it, especially by the consciousness of their kindred and the mutual obligation of race.—*D. F. Strauss.*

CURRENT TOPICS.

THE 19th of June has come and gone, and the world still stands. But then the season this year is "backward."

THE latest sensationalism in the pulpit that we have heard of is "Me Too" as the subject of a sermon. It was in Brooklyn.

IT is reported that the revised New Testament has been adopted at the Phillips Academy, Andover, for use in all services.

A GOOD deal of interest appears to be manifest in the secular press as to whether or not the revised New Testament has abolished "hell." We hasten to say that it has not. At least, it has only abolished three-sevenths of it. About that proportion of it has been changed into the milder "Hades." But enough of the old place remains to accommodate all newspaper men who do not tell the truth.

SOME little girls at Newport made a collection of a hundred dollars for the Channing Memorial Church of that place, and presented it to the Trustees as a subscription to its fund. It has been decided to devote the money to the purchase of a baptismal font for the church. The incident serves to illustrate how tenaciously Unitarianism still clings to the ecclesiastical associations and usages of the past.

IF a person is disposed to evil practices, it is pretty clear that association with sacred things does not always save him, not even the revised edition of the New Testament. As an illustration of this, an agent of a religious publishing-house was arrested the other day in Boston, on the charge of advertising to send through the mails revised New Testaments to those forwarding six cents in postage-stamps. The promise was not fulfilled, and hence the arrest.

A THEOLOGICAL student anxiously inquires of the *Christian Union* concerning the danger of Romanism in its frequent engulfing of Protestants, and whether it can be fairly asked, "Is Protestantism a failure?" The answer contains a condolent recognition of the pitfalls, but suggests as the most potent remedy the diffusion of "intelligence and liberty." But would there be no danger to the snug hedges of Christian Protestant fields in a very full application of this remedy?

THE following cutting from the *Presbyterian* has a lesson for Radicals quite as much as for the Evangelical readers for whom it was intended: "As with George Eliot, so with Carlyle, with all that blackness of darkness of theoretical religious unbelief into which for whatever reasons they wandered, they could neither of them outlive, outgrow, or rid themselves of certain most profound spiritual convictions and religious sentiments which were wrought into the substance of their character and very nature by those peculiarly intense and pronounced Evangelical religious influences that environed their earlier years."

IT is to be noticed that the long procession of carriages, which is the usual accompaniment of Irish Catholic funerals, is at last becoming discountenanced by the church authorities. The custom is a very senseless one to say the least, and frequently entails heavy expense upon those who can ill afford the expenditure. The New York *Tablet* comments upon the subject as follows: "The vanity of giving a decent funeral to departed relatives has left many a poor family in straitened circumstances for years. It is melancholy to see a cortége of twenty or more carriages following to their last resting-place the remains of a man who has left his widow and children in absolute want. We have known instances of persons reducing themselves to beggary in order to have a 'fine funeral' for the departed member of the family. Though admiring the generous spirit that inspires such liberal sacrifices, we must deplore the folly and vanity of such idle show, and trust that the clergy of New York will take up the matter and raise their voice against such extravagant folly."

THE English Government has found the case of Herr Most—arrested for exulting in his journal, the *Freiheit*, over the assassination of the Emperor of Russia, and for recommending imitation of the act in other countries—a rather difficult one to deal with. It was claimed by some of the journals that the prosecution had been undertaken in obedience to the wishes of Germany, which circumstance, in view of the fact that there is a pretty strong feeling in England that the Socialists are as much sinned against as sinning, gave less relish to the proceedings than they might have had otherwise. The question whether a general exhortation to tyrannicide in a newspaper is a violation of English law pertaining to murder is not yet settled. In the mean time, Herr Most has been convicted under the provisions of a law concerning libel. The *Pall Mall Budget* says in regard to this law that it is "a disgrace to the statute-book, and its rigorous enforcement would leave every newspaper in the country at the mercies of juries." According to the report of the trial, the Lord Chief Justice said, in his charge, "The jury must consider whether or not this article was high and virtuous; and, if they were of that opinion, they should acquit the prisoner; but if, on the other hand, they found it was subversive of law and morality, they should convict him." "Now, we would ask," observes the *Budget*, "is that the limit which any reasonable Englishman would assign to the liberty of the press? Is there a journalist in England who would defend a law which sent him to jail if ever he penned an article which, in the opinion of twelve men who may be prejudiced, ignorant, and fanatical, was not 'high and virtuous'?" The animus of the jury is pretty clearly indicated in its recommendation of the prisoner to mercy, in connection with the verdict, and censure of the German Government, which ought, it would seem, to afford a crumb of comfort to the malefactor and his friends.

Digitized by Google

For the *Free Religious Index.*

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

[*Continued from last week.*]

MR. POTTER.—We have with us one who has been a good friend to the Free Religious Association for many years, but who has never before, I believe, appeared on our platform, who is now to address you,—Mrs. Elizabeth Cady Stanton,—and who is to speak of the bearing on moral problems, and especially on the condition of woman, of the prevailing theological conception of Deity as masculine.

ADDRESS OF ELIZABETH CADY STANTON.

My text for this address will be found in Gen. i., 27. —"So God created man in his own image; in the image of God created he him; male and female created he them."

If language has any meaning, here is a plain declaration of the existence of the feminine element in the Godhead, equal in power and glory with the masculine. The Heavenly Mother and Father! "God created man in his *own image, male* and *female.*" Thus Scripture, as well as science and philosophy, declares the eternity and equality of sex,—the philosophical fact, without which there could have been no perpetuation of creation, no growth or development in the animal, vegetable, or mineral kingdoms, no awakening nor progressing in the world of thought. The masculine and feminine elements, exactly equal and balancing each other, are as essential to the maintenance of the equilibrium of the universe as the positive and negative electricity, the north and south magnetism, the centripetal and centrifugal forces, the laws of attraction which bind together all we know of this planet whereon we dwell and of the system in which we revolve.

Thus, the Old Testament, "in the beginning," proclaims the simultaneous creation of man and woman, the eternity and equality of sex; and the New Testament echoes back through the centuries the individual sovereignty of woman, growing out of this natural fact. Paul, in speaking of equality as the very soul and essence of Christianity, said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." With this recognition of the feminine element in the Godhead in the Old Testament, and this declaration of the equality of the sexes in the New, we may well wonder at the contemptible status woman occupies in the Christian Church of to-day.

But the fact that it is so only shows that the passing generations are far more influenced by precedents and authorities, no matter how monstrous and absurd, than by their own common-sense, reason, and the noblest sentiments of the human soul. The Church builds all its opinions of woman's degradation and subordination on the Scriptures; and yet the first chapter of Genesis declares the simultaneous creation of man and woman, their equal dominion over everything on the earth, their divine origin and destiny. Yet Adam Clark in his Commentaries takes no note of these grand declarations, but draws his conclusions of woman's true position from the allegory in the second chapter, and teaches the rightful subordination of woman, over and over, from Genesis to Revelation. The most grievous wounds that could have been inflicted on woman have come through the teaching of the Church that she was not created with man, that she was an inferior, an afterthought, made for him, but he not for her; a being of secondary importance, a lower caste, of feebler intellect and of more depraved tendencies, cursed of Heaven, and unworthy the companionship of holy men. All the provisions of the canon law and decisions of ecclesiastical courts, based on these ideas, have not only degraded woman, but deeply injured and retarded civilization.

The Church, looking upon woman as under a curse, considered man as God's divinely appointed agent for its enforcement, and that the restrictions she suffered under Christianity were but parts of a just punishment for having caused the fall of man. To this end, the scientific facts of creation are falsified and perverted, and the opinion seriously expressed by learned divines that the creation of woman was no part of the great original plan: whereas facts and philosophy alike prove that the masculine and feminine elements must have existed from the beginning; that man never was perfect, and therefore never fell; that the race, through a process of evolution, is gradually coming up from ignorance, superstition, slavery, and animalism to a degree of morality and intelligence unknown before. But, all along through these dark ages, these slowly changing centuries, the most grievous burdens have fallen on woman. To degrade her more completely, learned councils of bishops have decided that she had no soul. Catholic and Protestant countries alike agreed in holding woman as the chief accessory of the devil. The terrible persecutions for witchcraft fell chiefly on her, in which even such men as Luther, John Wesley, Richard Baxter, Cotton Mather, and Sir Matthew Hale believed, and stimulated the persecution. The victims were chiefly women; the young and beautiful, the old and feeble, alike were sacrificed, hundreds in the same hour burning in the town square; while scarce one wizard to a hundred or thousand witches was ever sacrificed. While the practice of medicine among the lower classes was almost entirely in the hands of women at one time, their skill in healing and their scientific knowledge were attributed to diabolical agency. It was a maxim of Luther's that "no gown or garment worse becomes a woman than that she shall be wise." Charles Kingsley, in a letter to John Stuart Mill, says there will never be a good world for woman until the last vestige of canon law and all the legislation for woman, and the monastic ideas that have grown out of it, are civilized off the face of the earth. "Though Puritanism was first dominant here in New England, it brought no element of toleration for women," says Lydia Maria Child, in her *History of Woman.* "Under the Commonwealth, society assumed a new and stern aspect. Women were in disgrace. It was everywhere reiterated from the pulpit that woman caused man's expulsion from Paradise, and ought to be shunned by Christianity, as one of the greatest temptations of Satan. Man, said they, is conceived in sin and brought forth in iniquity; it was his complacency to woman that first caused his debasement; let him not therefore glory in his shame, let him not worship the fountain of his corruption. Learning and accomplishments were alike discouraged, and women confined to a knowledge of cooking, family medicines, and the unintelligible theological discussions of the day."

Canon law had its largest growth through the pious fictions of woman's created inferiority; and its whole tendency has been to separate man and woman into a holy or divine sex and an unholy or impious sex, creating antagonism between those whose interests are by nature one. All the evils that have resulted from dignifying one sex and degrading the other may be traced to this central error, a belief in a trinity of *masculine* gods from which the *feminine* element is wholly eliminated.

We find the same discrepancies between the liberal universal principles, enunciated in all religions, and the practices of the churches, that we find between the spirit of our Constitutions and the practices of governments. Both alike declare justice, liberty, and equality for humanity, but by their creeds and codes make the people slaves and pariahs. Man is godlike in his perception of truth, but blind and faithless in its application. There are moments when prophets and seers, statesmen and scholars, seem to rise above their ordinary conditions and surroundings into an atmosphere where, with more extended vision, they catch glimpses of eternal principles, and their utterances from these divine heights find a ready response in every true soul,—principles that, like the north star, always point the same way, guiding those who will watch and follow to liberty and peace. It is this fine, almost imperceptible cobweb of truth, binding society together, that will make the religion, the government, and social life of the future peaceful, satisfactory, and enduring. It is thus, in his inspired moments, that man has given his highest, truest perception of exalted womanhood, making her a divinity to be loved, honored, and worshipped, while in his creeds and codes she is the most degraded of his subjects. While exhausting his genius to dignify the ideal woman, he has summoned all the powers of Church and State to degrade the real woman.

The most demoralizing doctrine taught by the Church of to-day is that woman brought sin and death into the world. A curious old blackletter volume, published in London in 1632, entitled *The Lawes and Resolutions of Woman's Rights,* says, "The reason why women have no control in Parliament, why they make no laws, consent to none, abrogate none, is their Original Sin." To this idea, we may trace all the humiliations and deprivations, political, religious, social, that have been visited upon woman as the result of the degradation of her sex. It is for the women who fill the churches to-day to abjure this doctrine of "Original Sin," and to preach the equality of sex in dignity and power, a simultaneous creation, eternal in the Godhead.

What we call God is the infinite ideal of humanity. The preposterous, ridiculous absurdity of supposing God so defined to be of the male sex, and of calling God *him* only, does not need a word to make it apparent. This idea which we all reverence, and for which we yearn, necessarily enfolds in one the attributes which, separated in our human race, express themselves in manhood and womanhood. Thence come our limitations, our mortality in this state of being. In God's perfect form, the creative attributes, separated in us, together flow out as life, energy, production, power. Our probation here is to reconcile and combine the fractional life of man and woman into complete unions: then shall we become like gods, knowing all truth. In proportion as man and woman learn to put their lives together spiritually and harmoniously, the divine order of society becomes possible, and the spiritual world will unfold to this twofold consciousness. Men and women naturally antagonize and misunderstand each other until and except as they harmonize by love. To render this harmony universal and integral is the great work to be done. No amount of wisdom divorced from love will enable the sexes to understand each other. The horrible selfishness of the disintegrated society in which we live could not continue, if man and woman ceased to be rivals. The desolation caused by pent-up passion would cease, if we began life with co-education made the central point, the foundation, of all culture; and if we proceeded thence in a social order in which the positive and negative magnetism would all the time be finding its equilibrium. In such natural, normal relations, life would not become tame on the one side, nor would the animal propensities run riot on the other. The body would be the obedient servant of the soul! There would be a continual flow and interflow of moral, spiritual, and intellectual forces; and the natural law of relation would be found, when men and women would think together as one.

Now, the first step to this grand result is to equalize these great moral forces; and instead of making sex a crime, marriage a defilement, maternity a curse, and womanhood the *sport of* devils, the *victim* in all ages alike, under canon and civil law, under all forms of religion and government, let us proclaim the eternity and equality of sex in the Godhead, and in the whole universe of mind and matter. Let this be the cornerstone of the Religion of Humanity. If the Free Religious movement is to be successful, it is to be made so through the recognition and elevation of woman. The Catholic Church with a wonderful adaptability gave her children the mother of Jesus for an object of worship. Without intending it, she has given us a feeble apotheosis of woman. Art is deeply indebted to Rome for this beneficent *gift* to her inspired sons. The genius of Raphael dwelt fondly on the Queen of Heaven, Mary, our Mother. Swedenborg also meets this hunger of the heart by giving us a divine man, in whom wisdom and love represent the masculine and feminine principles. He always speaks of God as the Divine Marriage. Much that is plaintive in music, sad in poetry, and pathetic in art is the expression of the soul's instinctive sigh for a divine mother. We shall give a new impulse to religious thought and civilization, when we uplift the veil that hides the heavenly Mother's face, and with loving lips pray after this manner, "Our Father and Mother who art in heaven, hallowed be thy name." Here is the reason above all others of the enduring power of the Catholic religion. In speaking of it, Lord Macaulay says that the Roman Catholic Church is older than any civilized government on the globe. It is the only institution left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon, and when tigers and camel-leopards bounded in the Flavian Amphitheatre. The proudest royal houses are but of yesterday, compared with the line of the supreme Pontiffs, traced back in unbroken series, from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond stretches the august dynasty, until it fades into the twilight of fable! She saw the commencement of all the governments on the globe, and

Digitized by Google

of all the ecclesiastical establishments now existing; and there is no assurance that she is not destined to see the end of them all. Lord Macaulay, in accounting for her astonishing longevity as compared with other institutions, turns with felicitous insight to female influence as one of the principal causes.

In her system, he says, she assigns to devout women spiritual functions, dignities, and even magistracies. In England, if a pious and benevolent woman enter the cells of a prison to pray with the most unhappy and degraded of her sex, she does so without any authority from the Church. Indeed, the Protestant Church places the ban of its reprobation on any such irregularity. "At Rome, the Countess of Huntington would have a place in the Calendar as St. Selina, and Mrs. Fry would be Foundress and First Superior of the Blessed Order of Sisters of the Jails."

But even Macaulay overlooks another element of power and permanence in the economy of the Catholic Church. God, as Father and as Son and as Holy Ghost, might inspire reverence and dread only, in hearts that at the shrine of the ever-blessed Mary, Mother of God (God the Mother), would kindle into humble, holy, and lasting love.

Frances Power Cobbe, though deprecating the worship of the Virgin, yet says of it: "The Catholic world has found a great truth,—that love, motherly tenderness and pity is a divine and holy thing, worthy of adoration. . . . What does this wide-spread sentiment regarding this new divinity indicate? It can surely only point to the fact that there was something lacking in the older creed, which, as time went on, became a more and more sensible deficiency, till at last the instinct of the multitude filled it up in this amazing manner."

When Theodore Parker, in his morning prayer on a beautiful summer Sunday, addressed the All-loving as "our Father and our Mother," he struck a chord which will one day vibrate through the heart of universal humanity. It was a thought worth infinitely more than all the creeds of Christendom.

That mild virgin face is omnipresent not only in our homes and cathedrals, but in the gloomiest prisons of the Old World. As you descend into those fearful dungeons of Venice, below the Bridge of Sighs, which in the days of the glory of this strange city no one ever recrossed but on his way to execution or to the tomb, the sweet face of the Virgin Mother guards every turn. As you go down, down from the light of day, deeper and deeper into the oppressive darkness, ever and anon the light of the guide's torch reveals the same mild face, above the door of some cell of torture, some oubliette into whose depths the poor prisoner is forced to leap,—above the conduits for the blood of the victims who perished there,—above all this and from every side looks down the Holy Mother, designed, tradition says, to add intensity to the death agony by its mocking show of pity. Facts were there, realities of awful import; but to me they have a deeper meaning: they seem like prophecies of the day dawning, when the mother soul shall descend with healing in her wings into these abodes of sorrow and suffering, of outrage and oppression, giving light and joy and peace where darkness and despair and death now reign.

In Catholic countries, the Virgin Mary is the avenue through which the religious nature of man is reached. Her name rouses in man the same love and tenderness that the name of Jesus inspires in woman. Dr. William F. Channing says, "A French teacher and companion whom I had in Rome, when a youth of sixteen, told me that, if I should say to an Italian, 'I do not believe in God,' he would shrug his shoulders; if I should say, 'I do not believe in Christ,' he would say, 'What a misfortune'; but if I should say, 'I do not believe in the Virgin Mary,' he would take up stones to throw at me." I do not think this relation of sex to the very substance of religion can be overstated. The old masters represented the trinity by three bearded male heads. To have made the Holy Ghost feminine would have been more in harmony with the Biblical description of the divine family, and with the offices the third person in the Godhead was supposed to fill. The frequent reference to the Holy Ghost as the Comforter seems to imply the presence of the feminine element, its love, tenderness, and mercy. The third person in the Trinity, then, should not have been Christ, but the aggregate of humanity, the whole human race. Religions like the Jewish and the Christian, which make God exclusively male, consign woman logically to the subordinate position assigned her in Mohammedanism. History has perpetuated this tradition. The subjection of woman has existed as an invariable element in Christian civilization. It could not be otherwise with the Godhead represented as a trinity of males. It stood to reason and appealed to fanaticism that the male form was the godlike. Hence, logical intellect and physical force were exalted above the intuition of conscience, the finer sentiments, the more tender affections, and attractive charms. The male religion shaped government and society after its own form. The reason why we have an exclusively male God, and a religion which depreciates and degrades woman, is that our religion is purely emotional, hence *feminoid*, and sustained mainly by women; and, as we naturally deify and aspire to our opposites, woman's God is man. Our Scriptures and creeds are written from the man stand-point, our priesthood are men; and hence God, religion, and the Church, with its ordinances, are not so attractive to men. The existing churches being projected by the emotional side of our nature, not merely by woman, but by the feminoid in man, they are hitherto the product of the infantile or feminoid state of the race. The race has not yet reached its maturity, when governed by reason. It is still governed by its emotions, often by its reverse passions, as hate, fear, greed, rather than by love, attraction, devotion. It will glorify woman, when it comes to its reason. The Positivists, who base everything on reason, whose religion is *masculoid*, point to the church of humanity, which makes woman, and especially the mother, the central figure, the actual Divinity. It remains for us to take the next step, and reunite both in the trinity of Father, Mother, and Child.

Is this practicable? you will ask. It is impracticable to the last degree at this stage of our development; but, as thought precedes action, discussion precedes decision. Now is always the time for those who first perceive a great truth to utter it. Then, it is caught up by one after another, and reiterated, until it becomes familiar to the multitude. This idea of the eternity and equality of sex is a quest after the ideal of God and man; but, as an ideal, it points the direction and path of progress for society and religion. Meanwhile, the social steps must not be destructive nor arbitrary. We shall grow up to the social changes rather than mechanically contrive them. We are finite and mortal beings, because disintegrated by the cleft of sex. The divine being, the divine type, is the communion of the masculine and feminine attributes, and thence complete, infinite, without limitation. We enter the divine order on earth in proportion as we attain the reconciliation and communion of sex in every phase of social life; and that is the divine order which, under far more fluent conditions, we shall enter upon in our next experiment of living. This gives a new meaning and wider scope to the woman movement.

The Church, springing as it did from the emotional element and supported by woman, having a male tyrant for its God, has done its worst to degrade woman; and she has accepted her position as coming from divine authority (though of her own creation), as the Russian peasant identifies the Czar with God, and worships him while suffering from his tyranny. There is no power by which the human soul can be held in such bondage as through the religious emotions, no realm of thought where it is so difficult to displace error with truth as the religious realm. And, so long as we base our religion on the fundamental error of a "*male God*," it is in vain to struggle for woman's equal status in the Church; and, until her equality is recognized, all talk of establishing a religion of humanity is idle, since one-half of humanity is in social, religious, political subjection to the other. I have often thought that we shall take the first step for woman's freedom and for that of humanity, when we shall have outgrown the popular idea of a male God in the skies or elsewhere: then, we might see and worship God *in* humanity; then, we might love home and deify each other. "If you love not man whom you have seen, how can you love God whom you have not seen?" The highest form of revelation is that of God in man; and yet we place everything, seen and unseen, scriptures, Bibles, sacraments, altars, vestments, symbols, cathedrals, all above humanity in sacredness, dignity, authority. Religion is native to us; but, to exalt the true God, we must dethrone the false. I do not think the idea of King God can long maintain itself in a genuine democracy. You see in Europe how naturally and inevitably the democrats, the nihilists, and the communists are or become infidels. The two ideas of a divine sovereign and a human sovereign go together. They will stand or fall together. They antagonize the idea of Divine Humanity and the individual sovereignty of personal freedom as the basis of public order. Even the Catholic Church is quite different in its actions in this country. Its votaries will not submit to its tyranny here as they do in the old monarchical countries. Why is it possible for France to be a republic? Because her leading minds are infidel. When Russia throws off the superstitions of the Church, she will be a republic. When woman discards its creeds, dogmas, and authorities, she, too, will be free; and a free, enlightened woman is a divine being, the savior of mankind. We would not have man deify and worship a slave. He cannot, if he would. I believe we have reached a point where the world of thought is ready to accept anything which can be proved to be true, whether it is indorsed by the Church or not. That is a great step in advance. People no longer ask, Is this in the Bible, or according to Bible teaching? but, Is it true? Is it according to the nature of things? Not, Does God's word in a book, not, Does the Church, affirm or deny this? but, Does God's human reason say it? Is it according to logic and mathematics? Then, Can it be proved practically? Does it tend to make us happy? Will it work? Will it pay? These are the questions we ask to-day: they are the signs and tokens of an extended emancipation, that has come so gradually that we hardly realize it.

The Church still keeps its form, but the substance is not there. If it were not for the intense conservatism of woman, the dogmas and superstitions of the Church would be nowhere. Thanks to the law of progress, woman is awaking to the degradation she has endured in the name of religion, and is interpreting for herself the laws of life. Were the existing ecclesiasticism out of the way, man would naturally deify woman, as men do who are emancipated from the Church. But with the Church as it is, sustained mainly by woman, yet degrading her and deifying absolute, tyrannical force, what could we expect? And here is the reason our popular religion has so little power over man. Women fill our churches: only through their prayers and tears and persuasions can the men be drawn thither. The woman worships the male God and the male Christ as man never can. He is to find his Deity through his opposite. To the inspired sons of earth, the poets, the painters, the prophets, it has been the same at all periods and under all forms of religion and government. All ages alike have bowed down to exceptional women with love and reverence, according them places of power and influence in both State and Church. This ideal womanhood has immortalized itself, too, in marble, and on canvas. Go into the galleries of art, and there you find the graces, the virtues, the beatitudes, music, poetry, painting, philosophy, science, liberty, justice, mercy, the seasons, day with its glorious dawn, and night with its holy mysteries, all represented by woman. Is it not a wonder, then, that, while the ideal woman is thus exalted and glorified, the real woman should be so degraded and humiliated? It is a light matter in the minds of even many advanced thinkers that woman's natural rights are the mere football of popular caprice; but the great fundamental principles of all just government and pure religion, violated in the person of the humblest citizen, must be fraught with danger to all. The spirit of liberty, in whatever form it comes, whether as African, Chinese, Woman, Nihilist, Socialist, Communist, will assert itself and avenge its wrongs. Ariosto tells a pretty story of a fairy, who by some mysterious law of her nature was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her in the period of her disguise were forever excluded from participation in the blessings which she bestowed in her power. But, to those who in spite of her loathsome aspect pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their homes with wealth, made them happy in love and victorious in war. Such a spirit is liberty. At times, she takes the form of a hateful reptile. She *grovels*, she hisses, she stings. But woe to those who in disgust shall venture to crush her. And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and glory.

The world has been slow to understand that all the

Digitized by Google

accumulated wrongs of sex have made the superior class of women, the writers, the thinkers, the artists, the noblest wives and mothers, especially those of great men, with but few exceptions uniformly sad and despairing. All men note the fact, some but to travesty the sour old maid or scolding wife in "Caudle Lectures" and the "Taming of the Shrew." Other men go deeper, and feel in part the insults and humiliations heaped on womanhood, but wonder at the cause. So black is the page of history with crimes against my sex that even a Russian poet makes one of his heroines say, "God has forgotten the nook where he hid the keys of woman's emancipation." The hearts of noble men are responding at last to this infinite sadness, awaking to the agonies of woman's crucifixion, and prophesying the coming transfiguration. Thomas W. Higginson, at the anniversary of the Young Men's Christian Union, in New York City, as long ago as 1858, in an address upon women in Christian civilization, said: "No man can ever speak of the position of woman so mournfully as she has done it for herself. Charlotte Brontë, Caroline Norton, and indeed the majority of intellectual women, from the beginning to the end of their lives, have touched us to sadness, even in mirth; and the mournful memoirs of Mrs. Siddons, looking back upon years when she had been the chief intellectual joy of English society, could only deduce the hope 'that there might be some other world hereafter, where justice would be done to woman.'"

The essayist, E. P. Whipple, in a recent speech before the Papyrus Club, of Boston, said of George Eliot: "The great masculine creators and delineators of human character, Homer, Cervantes, Shakspeare, Goethe, Scott, and the rest, cheer and invigorate us even in the vivid representation of our common humanity in its meanest, most stupid, most criminal forms. Now comes a woman endowed not only with their large discourse of reason, their tolerant views of life, and their intimate knowledge of the most obscure recesses of the human heart and brain, but with a portion of that rich imaginative humor which softens the savageness of the serious side of life by a quick perception of its ludicrous side; and the result of her survey of life is that she depresses the mind, while the men of genius animate it, and that she saddens the heart, while they fill it with hopefulness and joy. I do not intend to solve a problem so complicated as this; but I would say, as some approach to an explanation, that this remarkable woman was born under the wrath and curse of what our modern philosophers call 'heredity.' She inherited the results of man's dealings with woman during a thousand generations of their life together."

The man was master, the woman was an appendage to him. He alternately worshipped and wronged her: he knelt as lover, but commanded as husband; and he established the absurd superstition that she belonged to the "weaker sex," because her brute force was inferior to his.

Now, when the worth of woman is more generally realized; when her substantial equality with man is forcing itself into legislation; when she is fast becoming the co-mate, and not a mere helpmate of man, we may hope that when another George Eliot appears, with equal comprehensiveness of intellect and equal creativeness of imagination, she will teach to our common humanity a gospel of cheer as cordial and humane as that which has ever come from any man of genius since the creation of the world.

I never look a colored man, woman, or child in the face that my soul does not glow with an intense desire to render them some service, to give them some sign of my recognition of their equal humanity, as their just due from every member of the Saxon race for all the wrongs they have suffered at our hands. It seems to me that every true man must have a touch of this same feeling toward woman, in view of all the insults and outrages perpetrated on her by his base creeds and codes and customs. And yet into how many manly faces have I looked in vain for the equal recognition of my unhappy sex.

We see reason sufficient in the outer conditions of human beings for individual liberty and development; but when we consider the inner life, the self-dependence and solitude of every human soul in all the great emergencies of life, we see the need of courage, judgment, independence, skill in the use of every faculty, and sense of mind and body strengthened and developed in woman as well as man. In that solemn solitude of self that links us with the immeasurable and the eternal, as individuals each one stands alone forever. A recent writer says: "I remember once, in crossing the Atlantic, to have gone upon the deck of the ship at midnight, when a dense black cloud enveloped the sky and the great deep was roaring madly under the lashes of demoniac winds. My feeling was not of danger nor fear (which is a base surrender of the immortal soul), but of utter desolation and loneliness; a little speck of life shut in by a tremendous darkness. Again, I remember to have climbed the slopes of one of the Swiss Alps, up beyond the point where vegetation ceases, and the stunted conifers no longer struggle against the unfeeling blasts. Around me lay a huge confusion of rocks, out of which the gigantic ice-peaks shot up into the measureless blue of the heavens; and again my only feeling was the awful solitude!" And yet in the estrangement and antagonism of man and woman there is a solitude which each and every one of us has always carried with him, more inaccessible than the ice cold mountains, more profound than the midnight sea,—the solitude of self!

Our inner being, which we call ourself, no eye nor touch of man nor angel has ever pierced. It is more hidden than the caves of the gnome, the sacred adytum of the oracle, the hidden chamber of Elensinian mystery; for to it only omniscience is permitted to enter. Such is individual life. Who, I ask you, can take, who dare take on himself the responsibility of deciding the rights, the duties, the limitations of another human soul?

For the *Free Religious Index.*

MESSIANIC THEORIES.

In James Freeman Clarke's very interesting narrative of probabilities in regard to "Thomas Didymus," it is truly represented as the expectation of the Jews in his time that the Christ, when he came, would expel the Latin legions from Palestine, and make Jerusalem the delight of the world; would be accepted as ruler, not only by the Jews, but by all other nations; would soon and utterly destroy the Romans; would be the son of David, and sit on David's throne and rule the twelve tribes of Israel; and would also rule the whole world, drawing all peoples and nations to himself.

It is there also truly represented that the expectations thus held arose from prediction by the Hebrew prophets that these very things would take place,—predictions regarded by the whole Jewish people as divinely inspired, and thus as infallibly correct.

It is there further represented that Jesus declared that, when the Christ should come, men would flock to him from all lands for a last great battle with the hosts of darkness; and that, after this war, there would be no more war on the earth, but that peace would permanently reign, and that the time for this was near; that then the Christ would reign by truth and love, and that the whole Jewish people would be the prophets of this faith, and would teach it through all the world.

It is further represented in "Thomas Didymus" that, after long disappointing and puzzling his disciples by refraining from such a claim, Jesus at last plainly declared that he himself was the Christ, but that he explained by degrees, to their still greater surprise and mystification, that his reigning and ruling would be far otherwise than most people thought; that what he meant by Messiahship was a teaching of higher and nobler ideas than had previously prevailed; that it was his being in the Father and the Father in him which made him the Messiah; and that, though the Jewish nation was to possess the earth, it was only by being teachers, helpers, comforters to all nations.

It is now plain that the predictions of the Hebrew prophets in regard to a deliverer and ruler of the Jewish people who, sitting on the throne of David, should establish in Palestine a permanent reign of peace and righteousness, have failed of fulfilment. The mistake of the Jews was not at all in recognizing the fact that Jesus did not fulfil those conditions, but rather in expecting that any one at any time would fulfil them.

Mr. Clarke, in this book, represents Jesus as claiming Messiahship on quite different grounds from those included in Hebrew prophecy and Jewish expectation. He represents him as giving a new idea of the Messianic function, entirely different from that which the prophets had expressed and the whole Jewish people received. He represents him to claim recognition as "King," on account of his excellence as a teacher; as "Master and Lord," on account of his eminent helpfulness as a servant; as "the Christ," because he was in the Father and the Father in him. If Ben Butler should gain a suit by insisting that the words used in it bore a meaning entirely different from that assigned them by the dictionaries and common usage, it would be called pettifogging; but Mr. Clarke seems to claim this interpretation of Messiahship as sound, and to hold Jesus the true fulfiller of that function.

What makes this judgment the more surprising is that the predictions put into the mouth of Jesus in this book have failed of fulfilment as obviously as those put forth by Isaiah and Jeremiah. That kingdom of heaven which Jesus preached was declared to be "at hand"; *soon* coming; to be watched for from day to day; to be established during the lifetime of that generation. But now, after eighteen hundred years, the reign of a Messiah by truth and love has not come spiritually any more than temporally. Far from "embracing all mankind," it has not embraced even the twelve tribes of Israel; the God of Abraham, Isaac, and Jacob is *not* worshipped throughout the whole earth; the law of love has *not* been accepted as the supreme law in any nation; the whole Jewish people have *not* become prophets of the new faith, teaching it through all the world; all kinds of selfishness and cruelty have *not* been conquered; and wars and fightings have *not* ceased throughout the earth. Mr. Clarke's book represents Jesus as predicting or promising all these things, and promising them as soon to be expected. How the failure of these wonders to appear in the course of eighteen hundred years can be reconciled with the claim here made for Jesus of true prophetic vision and infallible leadership is not very clear.

Of course, Jesus, being human, was liable to errors of judgment; but so noble was his character, and so great the wisdom and excellence of much of his teaching, that it would be gratifying to find evidence that mistakes so great as some of those ascribed to him in the Gospels were attributable to the writers of those narratives rather than to him. If the Gospels were written by apostles or other eye-witnesses, and especially if the sayings and doings of Jesus were noted down soon after their occurrence, we must admit that Jesus really had confident expectations and made confident announcements, which the lapse of time has proved to be erroneous. If, on the other hand, in the absence of positive proof regarding the authorship and date of the four Gospels, it shall appear quite doubtful whether they were written by any contemporary of Jesus, we may reasonably refer the errors in question to the variations of tradition naturally occurring in its oral transmission from one generation to another, and thus remove the discredit of them from Jesus. C. K. W.

For the *Free Religious Index.*

"IS MOSES A MYTH?"

I refer the writer of the article under the above caption in the *Index* of the 2d of June to Bishop Colenso. There may have been at the centre of the nimbus of Mosaic legend a kernel of reality; namely, a person who was rescued in infancy by an Egyptian king's daughter from the waters of the overflowing Nile, on which he had been left afloat among the reeds by his Hebrew mother, to save him from a general massacre of Israel's first-born in Egypt. Such a foundling may have been nurtured in the palace of the oppressor of his race, and secured through his personal beauty and mental brightness adoption into that oppressor's family, and on coming to his majority he may have felt the ties of race stronger than those of adoption, and have become the champion of his enslaved countrymen in Egypt, and finally their leader out of the land of bondage. There is a parallel case in the Anglo-Saxon Norman period of English history; namely, that of the famous Becket, Archbishop of Canterbury, who in his exaltation turned his back on the Norman king and nobles, whose favorite he had been, siding with the oppressed Saxon race from which he had sprung on his father's side at least, for on his mother's side, according to Thierry, he was of Saracenic blood. It was an alliance brought about by the Crusades.

The traditional author of the *Iliad* and *Odyssey* may have been a reality, and roamed with his harp in hand, a glorious tramp, through the old Ægean world, singing for bread. But the better opinion is that Homer was a personification of the epic genius of

Digitized by Google

the old Ionian Greeks, a convenient name rather than an actual blind old minstrel of Scio's rocky isle. The primitive races personified everything and traced everything to personality, the world itself to a personal creator. They invariably merged themselves and their history in some representative person, who was their progenitor, legislator, spokesman, prophet, founder, guide, philosopher, and friend, the incarnation of their racial, tribal characteristics, the specimen brick by which they were willing to be known to all subsequent times, a personal summary of themselves and their peculiar genius, traits, and fortunes.

Such eponymous heroes, founders, liberators, and law-givers may have been realities or may not have been. Moses is in the same category with Numa and his Egeria, Epimenides, Lykourgos, *et al.* They all belong to those crepuscular times of myth and fable, in which objects loom with a gigantesque vagueness. Such objects may be hazy reflections of realities or they may be shadows pure and simple. At any rate, they are highly questionable and debatable. The student of the remote past can take such stock in them as he sees fit. If he has outgrown old-fashioned Orthodoxy, he certainly will feel under no obligation to believe in them as realities Of course, they are full of significance, and are the signs of great events which happened in a far-off time, when man was just beginning to be historic. Mr. Gladstone studies "The Youth of the World" through the eyes of Orthodoxy, and of course believes in the reality of Homer. He goes further, and finds that Apollo and the unmothered goddess Athenè were Homeric versions of the Son or Saviour and of the Holy Spirit. In short, the British Premier is the Dr. Akakia among Homerists. In Germany, his Homeric studies have afforded much innocent and genuine amusement to the leading Hellenists, such as Ernst Curtius and others.

B. W. BALL.

For the *Free Religious Index.*

RELIGION.

Religion is more important than any other thing which can be named, because it includes so much. As I would define it, it means the aspiration of the human heart after truth and the efforts of the individual toward perfection of character. This aspiration is not limited to a single truth, but to all attainable truth in every department of being; and the effort toward perfection is not limited to perfection in one branch of being, but in every thing in which it is possible to improve. The truly religious person will therefore love and demand the truth, no matter where it leads; and he will also love and strive after a perfect life. He will try to deal justly with others and with himself. He will endeavor to be kind, loving, truthful, and noble, and to build on the foundation of character. He will seek to order his life in a line with law and order and the spirit of progress. True religion is progressive: it casts off all error and superstition, and adopts new truth as soon as it is proved to be truth. As perfection of character requires that the individual should be physically upright, strong, and healthy, as well as morally so, it demands that the laws of health be learned and obeyed as well as the laws of truth, justice, love, and kindness. It places disease of the body on the same immoral basis as moral obliquity, and insists that it is just as much a sin to be sick as it is to lie and steal, the only difference being one of degree, and not of kind. I might enlarge on this view of religion until a whole book was written; but I need say no more, for each one can follow out the idea for himself. Religion needs no relation to a future state of existence, and has an equal value whether there is any everlasting life or not.

M. L. HOLBROOK, M.D.

FOREIGN.

A CONFLICT is reported to have occurred at Copenhagen between a body of Socialists and the police, many of the latter having been wounded.

THE Queen has transmitted, through the Marquis of Lorne, the expression of her great sorrow for the Victoria disaster, and her deep sympathy for the bereaved.

THE *Standard's* Paris correspondent telegraphs particulars of a revolutionary meeting held in Lyons. Louise Michel denounced the French Government and the deputies, and, holding up a blood-red wreath of flowers, swore fidelity to the revolution, which she predicted was near at hand, concluding her harangue by exclaiming, "Vive la Commune!"

ON Saturday, May 28, a meeting of upwards three hundred gentlemen met in Glasgow, and had dinner together. Subsequently, they offered to raise any sum of money that Prof. Smith needed. His reply was that he should decline any personal testimonial; but, if they would raise sufficient to endow a Biblical Chair in the Edinburgh or Glasgow University, he would accept the chair.

THE ANTI-JEWISH RIOTS IN RUSSIA.—The trial by court-martial of the ringleaders in the recent anti-Jewish riots in Kieff was concluded at ten o'clock yesterday evening. Proborzewa, the organizer of the disturbances, was sentenced to three and a half years' penal servitude, with loss of civil rights, while three of his most active accomplices were condemned to one and a half year's penal servitude each. Eight of the remaining prisoners were sentenced to two months' imprisonment, and four to three weeks' detention. Seven of the accused were acquitted.—*Weekly Despatch, June 5.*

ARCHDEACON DENISON, in his visitation at Bridgewater, reminded his hearers that when the proposal to revise the New Testament was made, some ten years ago, he protested against it; and he did so still, not only because it was not wanted, but more particularly because it was unsettling and dangerous, especially at this time. He could find no language to express the intensity of his distress that it was proposed and carried out by the Convocation of Canterbury. At Taunton, the Archdeacon again severely condemned the revision as being dangerous at the present time. He said it tended to foster the prevailing habit of private judgment and private interpretation, which was eating away the life of humble simplicity and childlike faith. The Archdeacon especially dwelt on the fact that the committee had been aided by "a man who did not believe in the Godhead of our Lord and Saviour."

MR. BRADLAUGH AND THE OATH.—On Monday evening, an open-air meeting was held on Clerkenwell Green, "to protest against the unconstitutional expulsion of Mr. Charles Bradlaugh, the duly elected member for Northampton, from the House of Commons." Mr. J. C. Patrick presided, and said the House of Commons had acted illegally, and it was for that meeting and for the working-men of England generally to show those men in the House who presumed to dictate as to who should be the representatives of the people and who should not that they had no ground upon which to stand. Mr. J. A. Manson moved a resolution calling upon Government to take the earliest opportunity to pass the Parliamentary Oaths Amendment Bill, so that Mr. Bradlaugh might perform the duties for which the constituency of Northampton had elected him. Mr. S. Brighty seconded, and the resolution was carried with a few dissentients. —*Lloyd's Weekly, June 3.*

A MR. VARLEY, from Northampton, applied for admission to the London and Dover Convalescent Home, an association maintained by public subscription, of which the honorary superintendent is a Mrs. Rusher. This lady replied, "Not only must I have a medical certificate, but, as the patient is a Northampton man, I must have a written statement that he has not in any way helped Mr. Bradlaugh to get into Parliament. . . . If Mr. Varley can send me a satisfactory medical certificate, and one proving that he has no sympathy with Bradlaugh or his adherents, I could admit him any day next week." Centuries have gone by, but the world is still the same as when the Levite passed by on the other side on seeing the traveller who had been stripped and wounded, and when the Samaritan, without asking for a certificate from doctor or clergyman, attended to his wants. But the woman Rusher is even worse than the Levite. She has been intrusted with the donations of other people, who assuredly would be as disgusted as I am at this instance of want of Christian charity.—*Weekly Despatch.*

THE Archdeacon of London, Bishop Piers Claughton, delivered his charge on Wednesday morning at St. Sepulchre's Church. He congratulated the clergy on the comparative quiet which prevailed, and attributed it largely to the judicious action of Convocation which deprecated imprisonment as a means of coercing clergy who refused obedience. He urged the clergy, however, to avoid even the appearance of what seemed Romanism. "When infidelity stalked abroad," he said, "it cannot be with too great thankfulness that I remind you of the very noble stand which our own Legislature has made: I do not mean against the admission of a professed atheist, but against his being allowed to profane an oath by taking it with the avowal of unbelief on his tongue. This is an encouragement; but the fact remains that the whole constituency of Northampton, by its majority, has returned such a person to Parliament. It is here that the evil lies. The spirit of unbelief is among us; and we must, laying aside our differences, combine against the common foe, to save alike our country and our Church from the ruin which will infallibly follow in the track of atheism." —*Pall Mall Budget, May 29.*

LAY MEMORIAL AGAINST ROMISH RITUAL.—The following memorial has been forwarded to his Grace the Archbishop of Canterbury: "We, the undersigned, lay members of the Church of England, beg leave hereby most respectfully to express to your grace our firm attachment to the doctrines and ceremonial established in the Church of England at the Reformation, and set forth in the Book of Common Prayer. We desire to represent to your grace that, while we are most anxious to maintain such reasonable latitude of opinion and practice as is not inconsistent with the teachings of the Formularies, Articles, and Homilies of the Church of England, taken in their plain, grammatical sense, or with a faithful adherence to the Rubrics of the Book of Common Prayer, as interpreted by the custom of three hundred years, we nevertheless feel ourselves constrained to enter our solemn and emphatic protest against the toleration, within the Church of England, of any doctrines or practices which favor the restoration of the Romish Mass, or any colorable imitation thereof, any reintroduction of the Confessional, or any assumption of sacerdotal pretensions on the part of the clergy in the ministration of the Word and Sacraments." The memorial is signed by upwards of twenty-four thousand Churchmen. The following reply has been received from the Archbishop of Canterbury: "Lambeth Palace, S.W., May 16, 1881. *My dear Sir,*—I beg leave to acknowledge the receipt of the important memorial which awaited my return from the Continent a few days ago, together with your letter commending it to my notice, and to assure you that the subject is receiving my most serious consideration. I am, my dear Sir, yours faithfully, A. C. CANTUAR."
"H. SMITH BOSANQUET, Esq."

THE leading article in the *Catholic World* for June is by Rev. I. T. Hecker, who makes a very vigorous attack upon those who claim that "Reason and the Catholic Church are irreconcilable." The Protestant dogma of total depravity necessarily denies to man, he says, "his God-like reason and the noble faculty of his free-will, and hence leaves no ground upon which religion, morals, law, or human society can stand." In consequence of this, Protestantism, as a system of religion, "is rapidly losing its hold upon the conviction of intellectual minds, and no longer commands their reverence or even their respect." The Catholic Church has always opposed the doctrine of total depravity, and has been "ever jealous and vigilant over the rights of reason." Further on, "Reason and the Catholic faith are inseparably united, and the Catholic Church appeals with entire trust and unswerving steadfastness to the decisions of reason for her support and defence." We agree with Father Hecker in his strictures upon Protestantism, but can hardly grant his claims for Catholicism.

POETRY.

SAN TERENZO.

[Near the little village of San Terenzo is the house in which Shelley was living before his last cruise in the "Don Juan."]

Mid-April seemed like some November day,
And through the tideless waters, dull as lead,
Our boat, like shadowy barques that bear the dead,
Slipped past the forts that guard the Spezzian bay,
Rounded a point, and San Terenzo lay
Before us, a bright village, yellow and red,
With walls that sheltered Shelley's homeless head,—
His house,—a place deserted, bleak, and gray.
The waves broke on the door-step, fishermen
Cast their long nets, and drew, and cast again;
Through the still woods we wandered silently;
Then suddenly the forest deeps were stirred
By waving wings, and, lo, a great sea-bird
Fled forth, like Shelley's spirit, to the sea!

—*Andrew Lang, in Scribner's for May.*

Digitized by Google

The Free Religious Index.

BOSTON, JUNE 23, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

MORALITY AND THE SCIENCE OF MORALITY.

In the current discussions concerning the foundations of morality and the need of putting ethics on a scientific basis, two things are in some danger of being lost sight of, which it is very important, both for the clearness of the discussion and the value of its results, should be kept in mind.

First, morality is already here in the world, as a part of the world's phenomena; and the discussion is about the philosophical theory of it, not about its existence. The forces and facts of morality have been intertwined with the whole history of man. They have been growing with his growth and strengthening with his strength,—thus developing according to the natural laws of historical evolution,—until there is now a great body of these practical facts and forces, motives, inward impulses, and outward actions, which, in the aggregate, are named *morality*. The problem put before science is to trace these to their origin; to show their inter-relationships and their relations to other facts in human experience; to study and observe accurately all the facts, and then, by careful comparison and generalization, to press from the facts, if possible, the secret of their creation and the law of their growth and continued existence. But, meantime, the moral facts and forces do not cease to be. Their operations go on, even though science may not discover their secret. The moral law continues to declare its authority and to execute its decrees, without waiting for science to justify its validity. It gets its validity, not from science, but from nature. Science is not to create morality, but to explain it. It is not to create a new foundation for morality, but only to discover the actual foundation for the moral law that exists in the natural history of man, and so be able to declare a new fundamental principle for a new philosophy of morality. And this is all that is properly meant by putting the moral law on a scientific basis and building a new science of morality.

And the need of a scientific explanation and justification of morality, at this special era, arises from the fact that the old theological theory of morality as the supernaturally revealed will of God, is vanishing. So far as morality has been interlinked with religious beliefs and motives, it is, probably, somewhat imperilled when these beliefs and the motives arising from them disappear. Hence, the demand, as the old theologies and their supposed moral sanctions decay, for the scientific method in ethical philosophy to disclose and declare the actual foundations of morality that exist in the nature and experience of man below all the theologies. That the scientific method, applied to morality, will clarify, enlarge, and in many ways strengthen the application of moral principles to conduct, is true. It will not create those principles, but it will increase their scope and power. And thus, in time, it will stimulate morality to a new productiveness, and actually create, we may hope, a new era of moral enthusiasm and effort. Knowledge is one of the elements involved in a complete morality. But the question of applying the scientific method to morals is sometimes so stated as to leave the impression on unthinking minds that morality itself is to be scientifically created; that problems of right or wrong conduct are to wait until science can solve them; that the moral law is to suspend operations until science can justify its validity; which is much the same as if we were to say that the facts and forces that make up the science of astronomy could have no existence until man scientifically discovered the law of their existence; or that the physiological operations of the human body, the circulation of the blood, for instance, must be suspended while the operations are being observed and generalized, and only permitted to go on when the law of their operation is learned. The very first principle in the application of the scientific method to morality is a recognition of the distinction between *Morality* itself and the *Science* of morality; that is, a recognition of Morality as the aggregate of certain facts and forces in the natural history of man, and of moral Science as simply the classified knowledge of those facts and forces, and not any mere bundle of assumptions and speculative theories concerning them.

The second point that needs clearly to be kept in mind in the current ethical discussions is that, however important knowledge may be to a complete, broad, and widely related moral conduct, and however absolutely essential it may be to the aggregate development and growth of morality in the human race at large, it is not, to any high degree, a necessary accompaniment of a very quick and true moral sense and a very pure, even relatively perfect, moral practice in individual characters. In inculcating the need of knowledge for the sake of enlarging the field of morality and even for determining what are moral duties in many of the problems of social life, it is necessary to guard against the danger of weakening the present sense of moral obligation by conveying the impression that, where there is little knowledge, there must be great uncertainty as to what acts are duties and what not. As a matter of fact, we know that there are men and women of very humble mental gifts and attainments, who by the exquisite sensitiveness and purity of their moral nature, and their unswerving persistency in virtuous and benevolent ways amid all the temptations and trials that come to their sphere of life, make clearer to us all what is the strength of the moral law and what the substance of moral conduct. It is these characters, quite as much as those in more conspicuous stations and with richer intellectual endowments, who keep alive the seed of morality in human society and transmit it from generation to generation. It is by no means always the scholars who give the best living illustrations of morality, nor always those who best understand the science of morality whom we would take as the best specimens of morality in practice. And this fact of the presence and power of the moral law, sometimes in exceptional strength and beauty, among men and women of very obscure and lowly lot, and the other fact that some of the highest teachers of morality that the world has ever had have been persons of very little general scholarship and little or no comprehension at all of morality as a science,—these facts are a part of those natural phenomena in the history of moral progress which ethical science must explain. We believe that they are strictly explainable by the scientific method. And the scientific ethics may also show in time some of the natural practicable conditions for attaining such moral characteristics. Yet this is not to say that, though the large knowledge does not exist, the sense of moral obligation may not be very vital and the performance of duty very noble and effective. Knowledge may be an efficient aid to morality, but is not its root. Its root lies somewhere in man's sense of an eternal equity. Wherever this *root* is vital, it produces the materials for moral science; that is, the impulses and actions of practical morality. Wherever this root is dead, no knowledge can be a substitute for it.

THEISM AND PESSIMISM.

It is time that the charge against atheism, as if it must necessarily lead to wickedness, should be put down. I do not think atheism a satisfactory philosophy of life. I do not think theism a satisfactory philosophy of life. I am not covetous of the title of atheist: it is a purely negative and non-descriptive term. But, nevertheless, I wish to point out that pessimistic atheism has been not only consistent with, but favorable to, the production of a certain generous and amiable cast of character among those whose minds it has controlled.

There are two conspicuous examples of pessimism: the one, the religious system of Buddha; the other, the philosophical system of Schopenhauer. Now, in both these systems, the salient feature that strikes us at the very first glance is the prominence which is given to the practice of human sympathy. "The world is full of pain," cries the prophet of pessimism. "Oh, what blackness obscures the face of existence! What a failure this life is!" But because pain is universal, because there is no hope in the future, is that a reason why we should turn from the contemplation of pain, and selfishly seek to secure from the general wreck as much as we can for ourselves? It is true, the selfish egotists may say, "The world is bad: now, therefore, let us make the most of it." But the benevolent natures, on the contrary, may say: "The world is bad, and from his own experience every one can divine how much others can suffer: now, therefore, let us seek to make this bad world as endurable as possible for each other. For we are all in the same ship; we are shipwrecked on the same stormy sea; we are exposed to the same dangers; the same darkness is waiting to whelm us all in everlasting night."

Sympathy was the key-note of Buddha's preaching. Sympathy is also the corner-stone of Schopenhauer's moral philosophy. He commands that we shall check our selfishness, in order that we may not inflict additional pain upon others over and above what is entailed on them by the nature of things. We shall refrain from hurting others, and that will lead to the practice of justice. We shall seek positively to heal the hurts of others, and that will lead to benevolence, the second of the two chief virtues. Yet it is true that there is something beyond the obedience to the sympathetic impulse that Schopenhauer's philosophy demands of us. The world, it says, is wholly evil; its fancied pleasures are all deceptive; its bright hopes a phan-

Digitized by Google

tasmagoria. Now, therefore, if we would equip ourselves against pain, we must recognize the hollowness of all that attracts us. We must kill desire; we must negate the will that binds us to life; we must gain that state of composure, out of which nothing can disturb us, because of all things desirable we cease to feel the desirableness. In order to this end, Schopenhauer advises that we withdraw ourselves from the things of the world; that we practice abstinence, and, above all, dwell in protracted inward contemplation, so that we may fully realize the truth that all is vanity, and part company, even in thought and wish, from these vanities. He does not, however, permit suicide. And here we perceive the ecstatic element of his thoughts. The will that is present in man and impels him is a part of the great world-will. He who simply ends his terrestrial existence has left the affirmative impulse of the universal will unimpaired. The true duty of man is to make quiescent the will of the world, so far as it has appeared in him, and thus contribute his share to the world's redemption, by causing the fiery stream of existence to be embosomed in the Lethe of oblivion and annihilation.

And in like manner the second great system which was atheistic and pessimistic—the system of Buddha—was distinguished by sympathy as its most salient feature. Nor is it an accident that pessimism should impress sympathy upon men as the rule of conduct. For pessimism does not divide between men, signalling some as elect for paradise and others as doomed to damnation; but it gives to all who accept its doctrine the sense of common misfortune. And it is well known that common misfortune draws men's souls together, and makes them cling close one to the other. Never was so tender a gospel of sympathy for human needs preached as the Buddha preached it! He was one of those rare beings who thrill responsive to every sorrow in their neighborhood, and who have the power to touch and move the heart and soften pain. The two classes whom the ancient Hindu treated with special cruelty—women and common laborers—he made the special objects of his mercy. Women he exalted by receiving them into his dear companionship; and with the meanest of slaves he was ready to enter into cordial fellowship, saying, "My law is a law of grace for all men; my law is like the sky which encompasseth all, the rich and the poor, the high and the low, the old and the young." Yes, even toward the dumb creation the Buddha was tender and merciful in the extreme. Hospitals not only for sick men and women, but also for sick animals, were erected under the inspiration of his teachings. And, indeed, never have pity and consideration for every kind of suffering been so impressed upon the minds of men as they were by that doctrine of hopeless yet most gentle pessimism, more than two thousand years ago.

If you enter the Roman Catholic cathedral of the city of New York, some afternoon, while the western light is streaming in at the windows, you will see in the stained glass the form of a Christian conqueror at the head of his soldiers, spreading the gospel amid death and slaughter. On the ground are seen the livid face and the starting eyes of a heathen who seeks to ward off a spear which a Christian soldier is running into his breast. The dead and the wounded lie around. The forms of holy Evangelists are seen sailing in a cloud over the Christian army and encouraging them in this sacred work. If you enter the same cathedral in a morning hour, you will see in an eastern window, through which the rising light is streaming, the form of St. Bernard in his white robe, holding high the cross, preaching the crusade against the infidels, with warriors round about him, who dedicate their arms to the great slaughter which he recommends. Thus, morning and evening, as the sun rises and sets over the city, it illustrates in burning colors the lesson which all the inhabitants who have observant eyes may read,—the lesson of the dreadful means, wounds and bloodshed, by which the religion of love has sought to secure its supremacy over the nations.

Not so in the religion of the Buddha. No pictures of slaughter and of crusades there, no records of persecution disgrace its annals, no glorification of war by its priests and teachers.

It has been said that Buddhism, like every system of pessimism, whenever its full conclusions are drawn, becomes destructive of human happiness. Undoubtedly, that is true. Pessimism, consistently followed out, puts a stop to the business of life. But I quote Jesus' words, and say, "Let those who are free from sin throw the first stone." What would become of the world, if the principles which are at the bottom of the prevailing theology were followed out to their full conclusion? What is the salvation of the world to-day, if not this,—that the believers are better than their beliefs, and that they do not consistently apply the principles of their creeds? Well, then, allow the unbeliever the same privilege of being partly inconsistent; make an allowance for the atheist in the same way as the atheist must make an allowance for the great majority of his opponents, who are theists. And let us not, because a theory when viewed in the abstract asserts its weaknesses and moral perils, imply that the character of those who hold the theory is weaker than ours or more imperilled. Happily, men never act solely according to their theories. It were ill for the world if the pessimist acted out his theories: happily, he does not. It were ill for the world, perhaps, if you, as a theist, acted out your theories: *thank your God that you do not.*

As for pessimism itself, I do not defend it. It is plain that the hopeful view of existence is necessary for us human beings. And, even though we cannot mathematically demonstrate that the world is good, the common-sense of mankind will always deny the theory that it is bad. Beyond the instinctive judgment of the common-sense, however, rises the moral argument, and gives us a grander and deeper assurance that the tendency of things is toward the best. This much, however, must be claimed in favor of pessimism: that the quality of sympathy has been astonishingly intensified among those who hold the doctrine, and that, beyond all dispute, the gentlest and kindest of all religious systems that has yet existed has been the pessimistic one. As regards the effect on character, the conscience of the modern world will declare itself satisfied neither with what atheism has achieved nor, be it distinctly understood, with what theism has achieved.

FELIX ADLER.

IT seems that we are to have "The American Version" of the New Testament, in which the readings of the American Committee not accepted by the English revisers are to be incorporated into the text. Dr. Roswell D. Hitchcock, President of the Union Theological Seminary of New York, has done the work, which will be published by Fords, Howard & Hurlbert, in form corresponding with the Oxford long primer octavo of the authorized English edition. In the English edition, these American amendments are printed as an appendix; and the American revisers bound themselves to give their "moral support" to the edition issued by the English university presses, and not to publish a rival edition for at least fourteen years. But, having no copyright, they could not bind anybody but themselves. Hence, an American Revised New Testament is to come at once, to present its claims for the place of authoritative standard. Perhaps patriotism will decide that the American revision is the infallible book this side of the Atlantic.

SOCIAL SCIENCE AND PHILANTHROPY.

THE *Southern Workman* is a large, twelve-page monthly, published at Hampton, Va., and edited and managed by the officers of the Hampton Normal and Agricultural Institute. It is thus specially the organ of that excellent institution for the benefit of the colored race, and is helping forward its noble work of educating and civilizing the negro population in the South. The June number is largely devoted to the recent anniversary exercises of the Institute and the annual reports of its responsible officers. From the report of General Armstrong, the able and devoted principal of the school, we quote the following extract, as indicating both the need and the encouragement for such work: —

The educator of the American negro is, I think, dealing with the most responsive and satisfactory student material to be found among the less-favored races of this or of any land.

When and where have manumitted slaves, or any men in like low conditions, in half a generation produced and accumulated property, as they have; or been so law abiding, or sought and secured so earnestly and successfully the ideas of civilization? There never has been such a harvest from spelling-books as from those scattered since 1863 through the South.

The greatest difficulty with the negro is deficiency in moral strength. He has enough physical stamina, as the increase of population and of property shows; and brains enough. No school for freedmen ever found serious difficulty at this point. Morally, the race must confess to weakness. This is worse than ignorance. Inherited tendencies are like mill-stones about their necks, dragging them down.

Our graduates, who are usually keen, disinterested observers, give varying accounts of the condition of the colored people in this and the four neighboring States. There are negro communities, moved by a common impulse to better things, and others, where morality seems to have utterly broken down; where a teacher of their race must run a gauntlet of temptations, and character is tested in a way unknown where decency prevails; where religious leaders cannot rebuke gross misconduct in their church members, and one who raises a voice in behalf of good conduct is denounced. Education is not appreciated; for the people say that they themselves have got along without it, and their children can. Their children are practically slaves till of age, and fare far worse than under the old *régime*. Appeals have come to us to take the one or two worthy young men and women who were left in such places, that they might not go down with the rest, but be educated, and return as their teachers.

Even among the better class, who are making the most of their opportunities, inclined to education, thrift, and temperance, yet ignorant, a fall from virtue is not deeply felt on moral grounds. But those who never rose never fall.

It is to be regretted that the terms usually applied to such people have a needless reproach or sting, as the words "despised," "degraded." It would be better if the idea of being *behind*, implying lack of opportunities, rather than *below*, implying a fall, could be conveyed in our descriptive phrases: this would not wound their self-respect.

The negro and the Indian are low, but not degraded. They are not a moral ruin, like reprobates from a high civilization, whose fall is as into a bottomless pit. The reprobate who lives on their plane is far lower than they. He is demoralized, they are not. They are not conscious of being debauched, he is.

The surprise of our work for both races is the growth of character. Colored youths who have lived in society not recognized as respectable, with all that heredity can do to push them down, soon show a moral sense and a self-respect that, with three years' growth, has been well sustained in after life. In ten years, not six per cent. of our girl graduates have gone astray. I think we may hope for good results from our Indians, when they shall return.

Incessant and well-directed action of both physical

Digitized by Google

and mental energies and systematic living are, on the human side, paramount to the development of moral strength in the lower races, as they are the basis of all stability of character.

I have increasing faith in the power of right surrounding influence and wise training to build up character. While selected individuals with special opportunities may make rapid progress, the main line of people must move slowly. Patience is quite as important as hope, in dealing with our race problem.

No one will, I think, deny that the colored race has made more *relative* progress, from ignorance to education, from poverty to prosperity, from their starting-point in 1863, than the white race, during that time.

The statistics of the Indian Department show that the red man had gained greatly as a producer in ten years.

The *rate* of progress rather than results is the main thing.

Vacation School.

A chance for children who have pleasant vacations to give poor children the same.

The Associated Charities of Boston have issued the following bulletin, which may also be suggestive for other places besides Boston :—

The Committee of Ward 7 have received for the children at the North End a gift of about fifty-five dollars, raised and presented by some children in Brookline. This money has been put in the hands of an independent committee, to be spent in a vacation school, where the children who have nowhere else to go for a vacation can come and be comfortable, busy, and happy from 9 to 12 every morning during July and August; where they can sing and play games, read books, learn how to sew, knit, make fish-nets, work with wood splints in making frames, or draw and write on slates; where kind ladies and gentlemen will try to do all they can to make the time pass pleasantly.

A sea captain has offered to teach the children how to make sailor knots in ropes, how to drive nails; and indeed, being able to do everything, as all sea captains are, he will know how to make it lively for the boys and girls. Others will help in various ways. The children will be told never to lose a chance to go to the country; but, as there will be many who never get a chance to go, we want to try to give them some real enjoyment at home, and also relieve their mothers of all anxiety and care of them for half of every day at least. Except in the music in which all would join, liberty will be allowed the children to choose (under the guiding influence of those in charge) taking up any of the amusements or work going on, just as they would if they were visiting relations in the country.

The children of Brookline having given the Committee the aforesaid money, if some well-to-do children of Boston will send one hundred dollars more to the Committee, they can arrange a delightful summer session for the less favored ones at the North End. They would also like to receive games and toys, books and magazines, pictures, cloth (for the sewing), nails and hammers, twine and wrapping paper, slates and slate-pencils, pieces of rope, and anything that boys and girls would find a use for in the sort of school they want to have.

Gifts of either money or articles can be sent to the care of Mrs. James Lodge, Room 48, Charity Building, Chardon Street, marked "For Vacation School," any day before the 25th of June.

Signed by Committee on Vacation School.

Miss A. C. Candler.
Miss S. M. Simmons.
Mrs. James Lodge.
Mr. W. R. Holm.
Mr. R. H. Dana, Jr.

FROM OUR REGULAR CORRESPONDENT.

New Orleans, May 30, 1881.

On the 19th inst., the Supreme Court of Louisiana, through Justice Poche, rendered a decision in the suit of the State *v.* Mrs. Susan Baum, on appeal from the District Court, parish of East Baton Rouge. This was a prosecution in the name of the State, by indictment, for a violation of an ordinance of the police jury of East Baton Rouge, prohibiting the opening on Sundays of places of business for the sale, barter, or exchange of intoxicating liquors and all kinds of merchandise. The decision declares Act No. 84 of 1878, empowering police juries to enact Sunday laws, unconstitutional, annuls the judgment of the lower court, quashes the indictment, and discharges defendant at plaintiff's cost. The law was defective in title, and is an attempted transfer, by the General Assembly, of powers vested in it to the police juries of the State to be used in the name of the State, which has no general Sunday law. Both these objections were fatal to its validity. Relative to the failure to incorporate in the title of the law the pledge of the State to its enforcement, the court says:—

In our researches and study on this question, we were mainly guided by a wise and salutary principle, universally recognized: that laws in derogation of common right must be strictly construed, and cannot be extended beyond their clear and precise import. Of this character are, in our opinion, all laws seeking to restrain persons in their inherent and constitutional right to pursue on any day avocations or trades which are not wrong in themselves, or not forbidden on other days; and of that class we consider all laws tending in the least in their import to infringe upon the salutary doctrine of the complete separation of Church and State, a doctrine which has dictated the brightest page of American history, and has always been the distinguishing feature of American freedom.

This admirable epitome of sound Americanism was unexpected by either friends or opponents of Sunday ordinances, and shocks them with paralysis. If the friends of sound morals, who allowed their energies to be misdirected by the clergy, will now rally to the support of a general temperance law, they will have no reason to regret this decision of the Supreme Court. Keep on the statutes the Sunday ordinance law, and there would be differing legislation in every one of the fifty parishes, or none at all, as an oft-changing numerical majority at the polls might dictate. Pass a wise temperance law, and it would have fewer chances of repeal, be *uniform* in its operation, and have no dependence on a class of special religionists for its support.

E. B.

FROM A STROLLING CONTRIBUTOR.

By Wave and Rail.

Dear Index :—

If you should grow weary of heading the hope of Free Religion, and should wonder in which direction to turn for repose or where you might find comfort in the shade, go down to the end of Commercial Wharf and take the steamer for St. John. By the time you have ranged out by the Cunard steamer and got fairly under headway down by Governor's Island, and turn your back to the east to get a last look at Boston, as you glide by Nick's Mate, and feel yourself expand, body and soul, with the broader freedom of place, you will already realize that there is no place like the sea to rock tired limbs and rest a weary brain. If the day should be fine, and you must take no other, you will enjoy the panoramic view of the North Shore as far as Rockport; and from there to Portland you will catch glimpses of headlands and islands along the shore, while here and there, away in the background of sky, you will see the silent mountains. The passage into Portland Harbor gives you a very fine view of the hill-side city; and as you steam out and away again to the eastward, with the tide at high water, you pass, by "inland passage," through the hundred islands that cluster in the eastern confines of the harbor.

Up from the lessening horizon, night rises with its invisible shadings of darkness, until the shores have disappeared, the beacon lights gleam out here and there with their voiceless warnings of hidden danger, and the stars have opened their eyes. Now, you are alone with the sea and the night. The line of white foam, stretching out into the darkness astern from the pounding wheels, becomes the line of life; and you think of the hopes, aspirations, and efforts you have made or attempted, and seem floating away into the past. Success, defeat, joys, sorrows, and disappointments pass in review; and the great wide sea becomes a picture of life, in which all things melt away into trackless level.

A good long night's rest, and you come on deck to find yourself in a strange country. In Eastport, you see two nations side by side, both unlike what you left at home. They seem to be struggling to throw off the weight of heavy eyelids, and to force themselves into the current of nervous life that characterizes the people to the west of them; and, by slow degrees, I suppose they are succeeding. Within a few years, they have waked to the fact that they have just as good "little fishes" as can be found in the Mediterranean; and, when they are "biled in ile," they make sardines that are in every way equal to those that are brought across the ocean. This new business is growing rapidly, and promises to become an important trade.

After an hour's delay in Eastport, we steamed away for St. John. We were in the famous "Bay of Fundy," as wonderful for mighty tides as the "Bay of Biscay" is for wild seas. As we glide out of harbor into bay, a dense fog settles down over all; and the whistle begins its warning scream, answered back from the shore. About half-way to St. John is a long, low point of land, called Point Le Preaux. From this point, far out into the bay, the water is shallow; and the swift current rushing over this ridge in the bottom makes what sailors call "the rip." I saw this "rip" several times when I was a boy, and remembered it so well that, the other day, when we were running in that dense fog and passengers were wondering where we were, I happened to catch a glimpse of this "rip," and said, "We are off Le Preaux, and will hear the fog-whistle inside of a minute." We all waited; and sure enough, in about fifty seconds, away on the larboard beam, we heard the hoarse note of the old steam-horn.

St. John was once one of the most busy and prosperous cities in British America. It has built many of the finest ships that have sailed the seas. Its importance as a lumber mart was second to none in the world. But its day of glory has departed. The lumber interest has dwindled, the ship-yards are *empty*, the city is in the sleep of old age. The terrible fire of 1877 was almost the utter destruction of the city; and the many ruins you pass, in a limited ramble through the streets, show that very much yet remains to be done before St. John will stand as well as it did before the fire. Yet, while trade is not so brisk as in years gone, there is still as much fine shipping to be seen at the wharves in St. John as in any city of its size on the continent. The view of the harbor and the shipping, in stream and dock, from the high ground of Prince William Street, as you pass from the steamer at Reed's Point up through the city, is *exceedingly* fine, far superior to anything you can see in either Boston or New York,—not that there is not vastly more to be seen in either of those places, but because the elevation of the street gives you so much finer a point of view than anything you can get on the level of the docks at home.

I inquired of the landlord what time the Halifax express left St. John in the evening. About ten o'clock, he said. I eat my supper, and sat down to read. Happening to see the time-table, I glanced along it for my train, and found that the time had been changed to 7.30. I looked at the clock. It was 7.15. I jumped for my hat and started. On the street, not a vehicle of any sort was to be seen, and I had nearly a mile to go. When I had gone about half the distance, an old fellow, with an old horse and an old carryall, tiptoed out of an alley, and wanted to know if I was going to the station. "Yes, can you get me there in five minutes?" "Yes, sir, git in." I was in by the time he had said it, and was continually reminding him that he had just so many minutes. He had a very short whip which he flourished over the steed without making the slightest difference in the world in that noble animal's locomotion. I was growing slightly restless, when the Jehu turned and began to question me if I had come in the steamer, where I was going, my business, etc. I exploded a little, and told him to stop and let me out, as I could go faster on foot. "Oh! I'll git there." "Very well, then, wake up. If you don't get me there in time for the train, you won't get a cent." It was amusing to see how the horse understood me. He went away like a racer; and, as he drew up at the station, I ran and leaped upon the train as it was pulling out. We ran to Monckton, about seventy miles from St. John; and there the conductor informed me that we had to wait five hours and a half. The station was locked; and, presently, they locked both doors of the car I was in. And there we waited, with snoring men and squalling babies all around, from 11 at night until 4.30 next morning. I wished the old horse had failed to get me to that station in time. This is an imposition upon the public that I protest against. The railroad is run by the government, which advertises a "Halifax Express" that keeps you locked in a car waiting five hours and a half in the night for some other train to come along and take you up! As you might suppose, there is very little Free Religion in this country.

Charles Ellis.

Digitized by Google

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

LIFE OF VOLTAIRE. By James Parton. In 2 vols. Boston: Houghton, Mifflin & Co.; the Riverside Press, Cambridge. 1881.

We could have wished that Carlyle had given us, by way of study of the eighteenth century, a Life of Voltaire instead of his *Life of Frederic the Great* of Prussia. It would have been a less laborious job than "the valley of the shadow of Frederic," as his wife used to call his great historical biography of the Prussian monarch, while he was engaged in the long and tedious task of writing it. Carlyle's essay on Voltaire shows that a complete biography of the great French iconoclast of the eighteenth century from his pen would have been replete with his grim fun and humor at its best, and would have fairly thrown *Don Quixote* and *Pickwick* into the shade in the matter of provoking mirth and laughter, to conjecture nothing about the serious features of such a production. All readers of Carlyle's essays will remember the ludicrous description in that upon Voltaire of the frequent journeyings of the lean and much-enduring poet and *philosopher* with his scientific lady-love, Madame du Chatelatini, in the coach of the period, and of the occasional mishap of a broken axle, which would result in the overturn of the huge vehicle, burying Voltaire under a mountain of bandboxes, shrieking maid-servants, and other lumber, which the beloved object always took along with her on her excursions. Then, again, in Macaulay's essay on Campbell's *Life and Times of Frederic the Great* there is such a vivid glimpse of Voltaire at the court of Frederic in Berlin and Potsdam as to make us wish that Macaulay had written a life of the great French philosopher, encyclopedist, epigrammatist, dramatist, epic poet, stock-jobber, biographer, historian, stock-raiser, agriculturist, shipowner, city-builder, manufacturer of watches, vindicator of outraged humanity against the Inquisition, and audacious assailant of the old, rotten Church-and-State system of feudal Europe, commonly known as *the old régime*. In his *Life of Franklin*, Mr. Parton was brought in contact with Voltaire, and, while writing that, formed doubtless the resolution of writing this *Life of Voltaire*. There was, up to the time of the appearance of this his latest biographical effort, no greater desideratum in English or American literature than just such a work as he has written. There were essays enough on Voltaire, such as those of Carlyle and Morley, for instance, theories of him and of the significance of his genius and career, but there was no thorough-going, circumstantial biography by a perfectly competent hand like Mr. Parton.

To most people, even intelligent people, Voltaire has been and is a mere name, a vague sort of personality, the theme of puerile pulpit denunciation and declamation, looming like a Harz spectre on the fog of the past, a wicked and ungodly wit, an anti-Christ raining down vitriolic showers of ridicule on the most sacred beliefs, documents, and institutions, in a spirit of pure diabolic malignity and impish glee, who finally died the remorseful death of the wicked sinner that he was, suffering such death-bed horrors as gave him a lively foretaste of the infernal pit into which his unregenerate and unshriven soul was about to be plunged. Such was the whilom Voltaire of the pulpit and Sunday-school book, the pious myth and fiction of the vindictive theological imagination. At last, we have all the facts in the great eighteenth-century Frenchman's life put into organic shape by a master of biographic writing, so that he who runs and reads with Mr. Parton's two volumes in his hands can become acquainted with the real and veritable Voltaire, as he lived and wrote in all his unparalleled activity of mind and body both; can become acquainted with all the strange incidents, haps and hazards, joys and sorrows, triumphs and humiliations of his long life, which extended from the reign of the Grand Monarch, Louis XIV., to that of the ill-starred Louis XVI., who expiated the sins of his dynasty under the guillotine.

The youthful student of history will find *Voltaire's Life*, as written by Mr. Parton, the vestibule as it were of the French Revolution, the fitting prelude and introduction to it. Above all, he will learn the full significance of the current phrase "The Revolution," which is so often on the pens and lips of the friends and foes both of freedom and freethought, of Ultramontanes and Liberals. He will learn furthermore from it that Voltaire was thoroughly human in his quick, irrepressible sympathies and beneficent and unwearied activity, and not in the least degree the demon or fiend which both the Roman Catholic and Protestant pulpits used to represent him to have been, thus being unanimous and at accord in their absurd attacks on the greatest wit of the eighteenth century, while foes to the knife, with the knife to the hilt, in all else. It is high time that Voltaire was vindicated and made intelligible to the mass of readers, and that the world at large knew him, as thinkers and scholars have long known him, in his real significance as a great and beneficent historic factor. To understand him thoroughly, all that is now necessary to do is to procure the two volumes of Mr. Parton's Life of him and read them. The perusal will not be task-work, but a delightful recreation and illumination of the mind, as exhilarating as and infinitely more profitable than the perusal of one of the novels of the period by the inimitable and illustrious Mr. This or That. The reader of Mr. Parton's *Life of Voltaire* will find himself away back in the Latin Europe of the beginning of the eighteenth century, in the France of the old *régime*, when kings were kings in deed as well as in name, ruling by the grace of the old ecclesiastical God of history and tradition, who was then in full vigor "in the heavens," and portrayed by the Jesuits as a venerable old gentleman with a long white beard sitting up aloft, with the Son and the Virgin Mary at his elbow, and Ignatius Loyola and St. Francis Xavier, the founder and first apostle of their order, for his right-hand men and counsellors. Thus, the Jesuits in the early part of the eighteenth century not only bore sway on earth, but in the heavens also. They not only moulded the poor old superstitious dotard, Louis XIV., and the dastardly and incestuous Louis the Well-beloved of "the Park of Does" to their purposes like wax, but the founders of their order were represented as being equally influential in the celestial court above. Outside of Great Britain, where it was not healthy for them to show their faces, the Jesuits in the early part of the eighteenth century seemed to be omnipresent and omnipotent; that is, just before their suppression by Pope Ganganelli. Voltaire was educated by the Jesuits at their college of Louis le Grand, where he learned under their instruction "Latin and nonsense," branches which they still continue to teach, and where he exhibited a precocious facility at writing epigrams and verses, a facility which he retained almost to his latest breath. Voltaire, like Frederic the Great, always had a kindness for Jesuits, although he was the implacable enemy of papal Christianity, which was in his time, as it is now, "run" by the disciples of Loyola.

In their day of exile and expulsion from Portugal, Spain, France, and Italy, when their order was suppressed by papal decree, Voltaire and King Frederic both always harbored members of the homeless order. Thus, they showed themselves to be magnanimous foemen. Voltaire, outside of literary rivalries and jealousies, was through all his life one of the kindliest of men. He loved money, and knew how "to make it," poet and philosopher though he was, but to the victims of poverty, outrage, and persecution his purse and heart were always open. He was in fact the greatest Christian of his time, not in the ecclesiastical, but the primitive sense of the word. Christ himself would have hailed him as a brother, had they lived contemporaneously. Here at least we are on firm ground, so far as Voltaire's character is concerned. He was always kind and charitable to the poor and oppressed of all creeds and nationalities; and it was a beautiful trait in him that he was fond of giving young men a start in the world, both with his purse, encouragement, and powerful influence. That fact stands out in bold relief in his life. It is the great, salient, moral fact about Voltaire, which Mr. Parton brings out in all its beauty and amiableness. Voltaire, as man of wealth, if he had never written a line of prose or poetry, but had been simply the beneficent man and large-hearted friend of the poor and oppressed that he was all his life through, would be entitled to a niche in any temple anywhere dedicated to the friends and benefactors of their kind. That fact being settled once and forever, farther wholesale denunciation of Voltaire in his character of impugner of the old-fashioned alliance of Church and State, which kept Europe for ages, or the masses of its people, in utter poverty and superstitious, brutal ignorance, the mere footstools of priests and kings, and the convenient objects of their lusts and cruelties,—farther wholesale denunciation, I say, of Voltaire under that head, by the pulpit, will be more and more futile, and only recoil on those who are foolish enough to indulge in it. Voltaire as a man is thus fully and sufficiently vindicated by a mere statement of the facts of his life. Carlyle calls him, in his character of philosopher, poet, and literary man, a *persifleur*, a sort of wanton wit, exulting in the havoc which he makes with his pen for the havoc's sake, as if he did not cordially hate the shams and abominations of his age, but was rather delighted with his power to carry dismay to their upholders, and with the exercise of that power, than with any social amelioration which might be the fruit of its exercise. As if a man could spend a long and consistent life from youth to extreme age, incurring all sorts of peril in one engrossing aim and pursuit, namely, the overthrow of arbitrary power both civil and ecclesiastical, in a spirit of mere wantonness and *persiflage!* This theory of Voltaire is preposterous on the face of it. Voltaire had all the volatility and volubility and grimace of his countrymen. He was, in a word, the typical Frenchman not only of his own, but of all time. There is a seeming air of frivolity and insincerity, perhaps, about his writings, but it was adopted in part as a cover and disguise, to throw the masters of Bastiles and great armies off his trail. Carlyle, in Voltaire's environment, would have had to resort to the same artifice for safety. At bottom, Voltaire was in the veriest earnest in his warfare against the infamous Church-and-State system of the old *régime*, against that infamous alliance of the priest and king of the old order, whereby they held the souls and bodies of men in perfect thraldom. Martin Luther was not more in earnest, not a greater soldier in the war of liberation of humanity.

In fact, Voltaire was a French Martin Luther, the Luther of Latin Europe, which to its ultimate sorrow rejected the great reformer of the fifteenth and sixteenth centuries, and by way of penalty has been suffering all sorts of bloody revolutions and humiliations up almost to the present hour. The French Republic of to-day is the final outcome of Voltaire's gospel of freethought and toleration, which he learned in the England of Locke and Newton, where fortunately, in his early manhood, he was an exile, after a dose of Bastile administered by his paternal government. It was fortunate for Voltaire that for a brief period of two years he breathed the oxygen of British liberty, with its outspoken freedom of thought. He returned from England to the Continent with a knowledge of English, and so thoroughly Anglo-Saxonized in mind that his great purpose ever after was to deliver France from the sway of a Jesuit-and-harlot-ridden monarchy, and establish in its place a constitutional government, such as the English people had finally established under William of Orange and Mary, after a century of revolutionary agony. Such a consummation was not vouchsafed to Voltaire in the lifetime of his mortal body; but his soul after his death kept marching on like John Brown's since, until finally in this current year, 1881, it beholds a French Republic of ten years' standing, whose archetypal idea existed in its own depths more than a century ago. Says Mr. Parton, "The *Life of Voltaire since his Death* could be an interesting and important book, if the time for it had come." Such a *post mortem* life is written already in the great events and consummations of the last quarter of a century, in the unification of Italy and the depression of the Pope to a mere high-priest and Italian subject, in the republicanization of France, in the destruction of slavery in this country, in the secularization of education in France, and the substitution of science, political economy, and a sound, rational literature for "Latin and nonsense." The spirit of Voltaire still lives and visibly works in and subdues to its purpose the grand world-remoulding events of our own immediate time. I say, in reading Voltaire's multitudinous works, his *Biographical Dictionary*, *Zadig*, *Candide*, *Life of Charles XII.*, *Henriade*, etc., and recalling the magical influence and excitement which their publication created in the Europe of his day, his versatile genius reminds us of the Ariel of Shakspeare's "Tempest." It kept all Europe literally ablaze for half a century with its scintillations and coruscations, and was at the same time so volatile that it successfully eluded for the most part the talons of offended power, while riddling it with its shafts, which the archer kept constantly hissing about its ears, whether he was in flight or concealment. During a large part of the

Digitized by Google

eighteenth century, Voltaire literally, in the language of Shakspeare's "Tempest,"

"Flamed amazement; sometimes he'd divide
And burn in many places; on the topmast,
The yards and bowsprit would he flame distinctly;
Then meet and join. Jove's lightnings, the precursors of
the dreadful thunder-claps, more momentary
And sight-outrunning were not,"

than Voltaire's terrible wit and irony, in their ceaseless play on the old rotten order of things on the Europe of his day. So far, by way of general remark and observation on the renowned theme of Mr. Parton's latest biography. We only wish there were space enough to give to the readers of the *Index* a faithful summary of it, with occasional tastes or sips of the vintage of Voltaire's wit, both in prose and verse, with which Mr. Parton has wisely and copiously seasoned his narrative. But this may not be. There is not room for thus compressing two volumes, each containing between six or seven hundred pages.

Of course, everybody knows by this time that Voltaire's real family name was Arouet. On his father's side, he came of a race of tanners and drapers of Poitou, who were prosperous, thrifty people only. On his mother's side, he was of the *noblesse*. There never had been a literary Arouet until Voltaire appeared. Thus, his appearance was unaccountable. He was a case of resplendent genius turning up in a respectable, prosaic family of *bourgeois*, a word which is the synonyme of intellectual dulness. In the twenty-fourth year of his age, he assumed the name of Voltaire. He was an eagle hatched in the nest of a dunghill fowl. Previously to his assumption of the above name, at school and elsewhere, he had been known as "little Arouet," the epigrammatist; for he was of diminutive stature, and in his babyhood so frail that his parents did not expect to raise him. But he lived; and, though in ill-health and "dying" all his life, according to his constant assertion, he lived to become the greatest "paper-smudger," to borrow a phrase of his own, and "literary fellow" of all the ages thus far evolved. He was never a Bohemian, but a man of inherited wealth, to which he was constantly adding by his writings and enterprise and thrift; thus reminding us of Shakspeare, whom he, unfortunately for himself, thought a barbarian, with occasional immense things in his plays, single scenes of which would outweigh the whole Voltairian drama. Great as Voltaire was in wit, he flew in the lower regions of the air as a poet, while Shakspeare soared in the empyrean. His immediate household and numerous beneficiaries—such as his adopted daughter, Bonne-et-Belle, afterward Madame Vellette, and his secretary, Wagnière, a Swiss—cherished his memory after his death with idolatrous tenderness and effusion. The former, all through her subsequent bereaved life, used to burn a grain of incense daily before his bust. Such was Voltaire in the hearts of his surviving dependants and family, after he had ceased to live. He was in one word what the Greeks denominated "a demonic man," like Socrates. The closing chapters of Mr. Parton's *Life* cannot be read without profound emotion, such as one feels when first reading of the death of Socrates and Christ and other great lifters of the human race from "the Slough of Despond" through the ages. I quote the opening sentence of Mr. Parton's *Life* of him: "At that time [Nov. 21, 1694, the date of Voltaire's birth in Paris], Louis XIV. had been for fifty-one years styled King of France and had twenty-one years to live. William and Mary reigned in England. Prussia was a dukedom. Charles XII. of Sweden was a good and studious boy of twelve under his father's tutelage; and Peter I. of Russia, twelve years Czar, had not begun to build the present capital of the Russian Empire. The great Newton, still in the prime of his years, had done the immortal part of his work, and was about to become Master of the Mint. Racine lived, the first name in the literature of the Continent. Dryden, the head of English literature, was translating Virgil. Pope was six years of age. Such was the old Europe into which Voltaire, or rather François Marie Arouet, was born."

MANY a Christian minister needs to be sent back to him whom we call the heathen Socrates, to read these noble words in the *Phædo*, which whole dialogue is itself no unworthy pattern of the best qualities of preaching: "You, if you take my advice, will think little about Socrates, but a great deal about Truth."—*Phillips Brooks.*

PERSONAL ITEMS.

MRS. ABRAHAM LINCOLN'S death is imminent. She cannot recognize her nearest friends.

ALBERT STICKNEY, a well-known lawyer of New York, shows in *Scribner's* for July how to smash the "machine."

PROFESSOR ALPHEUS HYATT, of Boston, and a party of students, are off for a scientific cruise to Cape Sable and the Bay of Fundy, in the yacht "Arethusa."

THE REV. EDWARD EVERETT HALE says that the revision of the Bible "will end forever the idolatry of a book which has been a dead weight on Protestantism for three centuries."

HOUGHTON, MIFFLIN & Co. have published a book on *The Philosophy of Carlyle*, by Edwin D. Mead, which attempts a full and careful survey of Carlyle's place as a thinker and writer.

THE President has appointed Miss M. M. Gillette, late of Wisconsin, a notary public in the District of Columbia. Miss Gillette has been engaged in the study of the law for some time, and is proficient.

SENSATIONALISM does not always pay. Rev. T. DeWitt Talmage, who was advertised to lecture at Rochester, N.Y., one night last week, declined to appear, there being only one hundred persons present.

THE First Parish (Unitarian) of Cambridge has unanimously voted to extend a call to the Rev. Brooke Herford, of the Church of the Messiah, Chicago, at a salary of $5,000 per annum. It is thought he will accept. At the same time, Rev. Dr. Mackenzie (orthodox), of Cambridge, has been called to a society in Chicago. And it is thought he will not accept.

JEFF DAVIS' book is severely criticised by some southern newspapers. The Richmond (Va.) *State* says: "His chronological arrangement is faulty to extreme degree, and as a history the work is a failure. The English used is also faulty, and very faulty; the style is bad; and the spirit of the whole work is personal, not impartial, and in the nature of a special pleading instead of a judicial record."

REV. A. D. MAYO, formerly of Springfield, after considerable travel through Louisiana, writes that "within five years the progressive white men of all parties will unite with the colored voters to rescue the State and city from the clique of imbecile political implacables that now controls it, and establish a government under which free labor, free suffrage, and the free school will be defended against all their foes."

REV. W. H. SPENCER has received a unanimous call from the Free Religious Society of Florence (Northampton) to become their resident speaker. He will speak there again on next Sunday, and the question of his going there will probably be settled at that time. It is reported that he will accept the call. The society is strong and flourishing, including many prominent business men of the village, and offers many advantages.—*Haverhill Gazette, June* 15.

FEW writers have given more pleasure to their readers than the humorous poet John G. Saxe. But Mr. Saxe is himself a man of sorrow. Within the past year, he has lost his wife, mother, two daughters, and a favorite daughter-in-law. He has never recovered from injuries received in a railroad accident of six years ago, and persistent ill-health and family losses have resulted in a melancholy which seldom lightens. He has decided to break up his Brooklyn home, and to pass with a son, in Albany, the remainder of his days.

THE late M. Littré, who was for many years one of the most eminent exponents of the positive philosophy, was baptized as a member of the Roman Catholic Church a few moments before his death. Whether this was done by his own wish or was done for him by superstitious friends who could not bear to see him die without that chance of "salvation," we have not seen stated. A year ago, M. Littré published a profession of his faith, in which he said: "Some pious souls have troubled themselves about my inmost feelings. It has seemed to them that, not being an absolute contemner of Christianity, and heartily acknowledging that it possessed grandeur and conferred blessings, there were chords in my heart that it might touch. It was a beginning of faith, they thought, to entertain neither hostility nor contempt for a faith which has reigned for many centuries over continents, and which even now is the consolation of some of the faithful. I have questioned myself in vain. It is impossible for me to accept the conception of the world which Catholicism imposes upon its true believers; but I feel no regret at being outside of these creeds, and I can feel within me no desire to enter within their pale."

JESTINGS.

A TEXAS man was stung by a hornet twenty years ago, and the same instant struck dumb. A few days ago, his speech was restored, and his first words were oaths. Texas men must have good memories.

CARLYLE, being once asked the difference between a natural fool and an educated fool, replied, "Just about the difference between you and me, I suspect." The questioner was never able to determine which kind of a fool he was.

PROBABLY the meanest man on record keeps a boarding-house in San Domingo. Last winter, an earthquake turned the edifice clear upside down, and the very next morning he began charging the garret lodgers first-floor prices.—*San Francisco Post.*

"HOW DO you like the character of St. Paul?" asked a parson of his landlady one day, during a conversation about the old saints and the apostles. "Ah! he was a good, clever old soul, I know," replied the landlady; "for he once said, you know, that we must eat what is set before us, and ask no questions for conscience' sake. I always thought I should like him for a boarder."

COLERIDGE was a very awkward and ungainly man physically, but intellectually he was a match for the best. When trudging along a country road, he was met by a wag, who thought to have some sport. "I say, man," he cried out, "did you meet a tailor on your way?" Coleridge looked up and mildly said, "Yes, and he told me that a little further on I should see his goose."

THERE are several Turkish youths studying in Paris at present. At a recent examination, a professor, wanting to make matters easy for one of the young fellows, asked, "Can you mention some of the Greek authors?" No answer. "For instance, you must know something about Homer?" "Oh, yes!" answered the student. "Omar Pasha! Everybody knows about him."

BROWN: "How uncommonly well the Tories have treated Bradlaugh!" *Jones:* "Eh! what? treated him well? They don't allow him to go into the House!" *Brown:* "Exactly so. They spare him all the boredom of debates; but they let him go into the lobby, and the smoking-room and the dining-room, where all the fun is. Hang me, if they haven't treated him too well."—*Punch.*

AMERICAN TRAVELLER (who is being ferried over the sea of Galilee in a very slow boat): "Who rowed this boat before you?" *Ferryman:* "My father." *American Traveller:* "Who had it before him?" *Ferryman:* "My grandfather." *American Traveller:* "How long has your family followed this business?" *Ferryman:* "About three thousand years." *American Traveller:* "Was it one of your ancestors that ferried Jesus Christ across?" *Ferryman:* "Yes, and in a boat just like mine." *American Traveller:* "Well, no wonder he got out and walked!"

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

Digitized by Google

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
ELIZABETH B CHASE, Providence, R.I.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.
ANNIE L. DIGGS, Lawrence, Kansas.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
CAROLINE M. SEVERANCE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A*

METROPOLE
INSURANCE COMPANY,
OF PARIS, FRANCE.

A Large Paid-up Capital, Good Surplus, Ample American Deposits.

UNITED STATES BRANCH OFFICES,
No. 20 Kilby Street,
BOSTON, MASS.
JOHN C. PAIGE, Resident Manager.

Trustees in Boston for the United States.

H. H. HUNNEWELL, ESQ., Of Messrs. H. H. Hunnewell & Sons.
GEORGE M. BARNARD, ESQ., Of Messrs. George M. Barnard & Co.
WILLIAM P. HUNT, ESQ., President Atlas National Bank, and President South Boston Iron Company.

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.
A COURSE OF LECTURES BY
FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.
PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION, 3 TREMONT PLACE, Boston.

DISCOURSES
BY
Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday. School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

"An original thinker and an eloquent expounder of fruitful truth."

GEORGE H. CALVERT'S WORKS.

"Few men, probably none living, are his equals in the department to which he has given his especial attention. His books are genuine æsthetic studies in the best sense of the word."—*Newport News.*

Fine English Cloth. Price per vol. $1.50.

Essays Æsthetical.
Brief Essays and Brevities.
Some of the Thoughts of Joseph Joubert.
First Years in Europe.
Life and Work of Goethe. An Essay.
Charlotte von Stein. A Memoir. With Portrait.
Life of Rubens. With Portrait.
Arnold and Andre. An Historical Drama.
Wordsworth. A Biographic and Æsthetic Study. With Portrait.
Shakespeare. A Study.
Coleridge, Shelley, and Goethe. Biographic and Æsthetic Studies.

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.50
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.00
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX, 3 TREMONT PLACE, Boston, Mass.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions,	. . .	10c. per line.
" 13 " 25 "	. . .	8c. " "
" 26 " 51 "	. . .	6c. " "
" 52 "	. . .	5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & PIPER,

COUNSELLORS AT L[AW],

48 Congress St., Boston.

GEO. W. PARK. GEO. F. PIPER

PUBLICATIONS

OF THE

FREE RELIGIOUS ASSOCIATION.

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 FLEET ST., London.
[Published every Thursday. Post-free, 2½d.]

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

LADIES, USE

Corticelli SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color, smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an Illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN.

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google

FREE RELIGIOUS INDEX

LIGHT. LIBERTY. RIGHT.

"TRUTH FOR AUTHORITY, NOT AUTHORITY FOR TRUTH." ✧ LUCRETIA MOTT.

VOL. XII., OLD SERIES.—NO. 601.
VOL. I., NEW SERIES.—NO. 53.

BOSTON, MASS., THURSDAY, JUNE 30, 1881.

THREE DOLLARS A YEAR.
SINGLE COPIES SEVEN CENTS.

Entered as Second Class Mail-Matter.

ESSENCE OF ALL FAITHS.

THE sweet scent of flowers is lost on the breeze, but the fragrance of virtue endures forever. Whatever men do of good or evil, they shall reap the fruit in due season. The foolish, like a child, knows not if things grow better or worse; and while, drawn by the roses, he lets the orchard go, he will mourn over the fading flower, and lose the golden fruit.—*Hindu.*

TO BE able to practise these five things everywhere under heaven constitutes perfect virtue,—gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others. . . . To subdue one's self and return to propriety is perfect virtue.—*Confucius.*

MAN perfected by society is the best of all animals: he is the most terrible of all when he lives without law and without justice. If he finds himself an individual who cannot live in society, or who pretends he has need of only his own resources, do not consider him as a member of humanity: he is a savage beast or a god. —*Aristotle.*

MANHOOD is composed of liberality and benevolence. Do not imagine that it consists merely in the material form. Virtue also is requisite; for a human figure may be painted on the gate of the palace with vermilion and verdigris. When a man hath not virtue and benevolence, what is the difference between him and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.—*Saadi.*

OUR remedies oft in ourselves do lie which we ascribe to Heaven.—*Shakspere.*

AMONG the other excellencies of man, this is one, that he can form an idea of perfection much beyond what he has experience of in himself, and is not limited in his conception of wisdom and virtue.—*Hume.*

FORTUNE! There is no fortune: all is trial or punishment or recompense or foresight.—*Voltaire.*

WORDS are good, but there is something better. The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit. No one knows what he is doing while he is acting rightly, but of what is wrong we are always conscious.—*Goethe.*

THE true harvest of my daily life is something as intangible and indescribable as the tints of morning or evening. It is a little star-dust caught, a segment of the rainbow which I have clutched.—*Thoreau.*

LOOK not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear, and with a manly heart.—*Longfellow.*

THE man who gives himself to other men can never be a wholly sad man; but no more can he be a man of unclouded gladness. To him shall come with every deeper consecration a before untasted joy, but in the same cup shall be mixed a sorrow that it was beyond his power to feel before. All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

CURRENT TOPICS.

THE Concord School of Philosophy opens July 11, and will continue for five weeks. The terms are three dollars for each of the five weeks. Single tickets, fifty cents each.

TWO SONS of the Prince of Wales recently had an interview with ex-king Cetawayo, who received them very cordially, and called their attention to a picture of the Queen which hung up in his room. They were also asked to convey a message to her majesty, requesting her to tell him what offence he had committed, and expressing his desire to visit England.

FORTUNATELY for the newspapers and the people, a fine comet has unexpectedly appeared to absorb the interest that was beginning wofully to lag in the monotonous, not to say repulsive, proceedings over the election of senators at Albany. The comet, though puzzling to the scientists and alarming not a few superstitious people who think it the harbinger of the coming end of the world, is at least not charged with corruption nor office-seeking; and at present it seems peaceably disposed to leave our solar system with all its planets and moons undisturbed.

IT is proposed to make an experiment of coöperative housekeeping in the suburban town of Winchester near Boston. The plan contemplates the selection of a desirable lot of ground on which a collection of attractive residences well-adapted to the object in view shall be erected. In order to escape the odors of cooking, this work is to be performed in a distinct building set apart for the purpose, which is also to include a commodious dining hall. The arrangements in regard to meals admit of their being partaken in family groups at a general table, and when desired in private apartments. This must seem to housekeepers, who have grown weary and dispirited with the cares and vexations incident to housekeeping experience, like the coming of the millennium.

A DELEGATION is to go to England from Pennsylvania, authorized to request and arrange for the removal of the bones and dust of William Penn to be interred in the new City Hall at Philadelphia. But the enterprise is not likely to succeed. The English members of the Penn family will not accede to it; and the Quakers generally, on that side of the Atlantic, are strongly opposing the plan, especially those who have care of the little country graveyard in Buckinghamshire, where Penn's ashes until now have reposed in peace. Better let them remain there. William Penn's best monument in America is the great State he founded and the doctrine of peace he founded it upon. Let the Pennsylvanians who would honor him keep that monument in good political and moral repair, according to original plans, and all will be well.

THE present Legislature at Albany passed a bill granting freedom of worship to the inmates of workhouses and other public reformatory institutions. It sounds queer to talk of giving criminals in a penitentiary freedom of worship. But it only means appointing chaplains according to the ecclesiastical preferences of those to be served. Governor Cornell has vetoed the bill, on the ground that, though right in theory, it is impracticable on account of the exigencies of discipline. The Catholic papers claim, on the contrary, that the theory has been proved practicable where tried, as in the Albany Penitentiary and the Rochester House of Refuge, in both of which institutions Catholic and Protestant chaplains have worked amicably together. But suppose all the sects should claim to have each a chaplain in every public institution.

STARTLING events in science are not uncommon in these latter days, but one of the most astonishing that has occurred for a considerable time is that just announced. Prof. M. Cammille Faure, of Paris, may well exclaim, *Eureka*, since he has at last achieved what has long been, in the way of speculation and conjecture, anticipated, as one of the awaiting wonders of the future. We refer to his discovery of the means by which electricity may be stored and transported from place to place, and applied to various uses. Sir William Thompson, the distinguished English electrician, to whom a box of the new power was sent, after having subjected it to sufficient tests, wrote a communication to the London *Times*, full of enthusiastic delight in respect to the results. It is thought it may eventually supersede coal in all the uses for which it is at present employed, as well as become a motor in all kinds of machinery; and that its influence upon the electric light, in respect to the economy and convenience of method, will be of like importance.

THE *Independent* remarks: "Considerable excitement has been caused by the substitution of 'from the evil one' for the familiar words of the Lord's Prayer by the revisers of the New Testament." It also makes this unorthodox concession in respect to the sources of some of the New Testament teachings: "A strong argument for the old translation can be drawn from the post-Biblical literature of the Jews. The Karaites have a prayer in which the words occur 'lead us not into temptation, but deliver from the evil event,'—words which appear to be the prototype of those used by our Lord. The Hebraistic character of the Lord's prayer has often been noticed. Almost every clause in it can be matched by similar Jewish petitions, and the idioms are throughout Hebraistic." Now, these are things which Free Religionists have been saying and writing these many years, not alone in respect to the New Testament, but to the other portions of the Bible, as well as the Christian system in general. The *Independent* appears to have got the idea at last, and is disposed to impart it to the brethren. The world moves, and Orthodoxy moves with it.

Digitized by Google

For the *Free Religious Index.*

FOURTEENTH ANNUAL MEETING

OF THE

Free Religious Association, May 26 and 27, 1881.

[*Continued from last week.*]

The PRESIDENT.—As time is passing rapidly away, although much of what we have just listened to would invite appreciative remark, I shall content myself with simply introducing to you our next speaker, Mr. Minot J. Savage, whom it is hardly necessary for me to introduce to an audience in Boston.

ADDRESS OF REV. MINOT J. SAVAGE.

I would like, in just one word, to dispose of a matter that is purely personal, and then ask you to forget all about me and notice one or two things that I shall try to say. I shall not be able to make any such address as I would like on the subject that is given me this morning. I have been suffering so for the last two or three weeks that my head is in no condition to do any hard, clear, connected thinking. I shall only, then, make a few somewhat disconnected, I hope not feeble, remarks.

I have been asked by your Secretary to take up and speak somewhat concerning a question that has been introduced to our modern world, by some of its leading thinkers, on the supposed dangers at the present time of a "moral interregnum,"—the dangers of the transition period from the old theories of ethics to the new, as to whether there are such dangers, and as to how important and how threatening they are to be supposed to be.

I confess that it has been somewhat amusing to me, as I have followed the course of even educated and powerful thought in this direction during the last two or three years, to see how men have allowed themselves to get into a state of what seems to me unnatural and unfounded fear, as to whether the great principles of ethics are not really slipping out of our hands. The very last number of the *North American Review*, or one of the last, contains an article under the caption, "What Morality have we left?" And it comes to the somewhat discouraging conclusion that we have not any left, and it advertises for a new ethics. An article, within a year or two, by the same writer, judging by the tone, in the same magazine advertises for a new religion. We seem to be getting out of religion and ethics both. Only a little while ago, one of the leading doctors of divinity, of America, came to give us a course of Lowell Lectures on the supernatural origin of Christianity; and he prefaced his course by telling us that it needs to be done because, after eighteen hundred years of Christian salvation, the world is getting worse and worse. And only a year or two ago there was a large meeting of the divines and theologians of the country in New York, having it for their express purpose to tell us that the world had got so degraded under the influence of the Church, prolonged century after century, that its affairs were pretty nearly bad enough to be wound up and declared bankrupt, so that we were in process of passing into the hands of a non-celestial receiver. This disheartening condition of affairs, the fact that we are getting so thoroughly and discouragingly destitute of morals and religion, according to these men who took it upon themselves to prophesy concerning our condition, reminds me of a story that amused me a good deal, a few years ago, concerning an old lady out on the frontier. It was at the time when Illinois was the extreme far West. A colporteur came along one day, bringing what a good many people on the frontier had left behind them, the material basis for religion and ethics in the shape of Bibles and tracts. After engaging in conversation with the old lady as she came to the door, he asked her if she had a Bible. She bridled up immediately, and, as if to meet the implication of such a question, asked him if he took her for a heathen just because she lived out there on the frontier! Of course, she had a Bible. He pressed the inquiry, and asked if she would be kind enough to get it and let him see it. This disconcerted her; but, being determined to make the best of a bad case, and recollecting that she had not seen it herself for a long time, she started off to do her best in searching for the desired volume. She was gone a good while, and came back at last, discouraged and down-hearted, holding in her hand one cover and a few fragments of dilapidated leaves; and, while the colporteur looked at her inquiringly with an amused expression on his face, she attempted to apologize, as best she could, for the disastrous outcome of her confidence as to the possession of a Bible by saying, "Well, I declare, I didn't know we was so near out." And so it has seemed to me, as I have read the newspapers and magazines and heard public addresses in this direction and that, that civilization is just waking up to the fact that, in some fashion or other, it is dreadfully near out of morals.

I want to raise the question, then, for just a moment, as to whether there is this serious danger of a moral interregnum that is supposed. Unquestionably, the theological, supernatural conception of ethics is passing by. This standard is fading out into thin air in the minds of the most conservative, thoughtful, educated men. It does not make any difference whether the points that I am making now are well taken or are to be ultimately supported or not; but the fact to-day is apparent that men do not behave this way or that because of any supposed supernatural theory of conduct, or because of any supernatural sanction or authority behind their moral intuitions. That belief, for example, in the supernatural authority of the Bible, as our President has so ably illustrated this morning, which has been, through the ages of Christianity, supposed to be the fountain and standard of all ethical thought and judgment, is rapidly passing away. It has passed away from the minds of all intelligent and competent thinkers who have investigated the matter. Men no longer believe that an Italian priest at the Vatican has any way of knowing the mind of God, as to what he would have us do or refrain from doing, that is not equally open to any intelligent man in any country or in any church or in no church at all. Men are surrendering this supernatural theory of ethics. And a close and careful study of the Bible shows again, as our President has pointed out, that the theory of ethics contained in the Bible is, in many respects, behind the best moral life and thought of the age. Even the very God himself of the Old Testament is no longer, in the highest and noblest language of the time, a moral being. How can he, then, be the fountain of moral authority and of moral life? Even the churches themselves,—and this is a point which, perhaps, you may not have thought of,—even the orthodox churches themselves in practice do unconsciously modify the Biblical ethical teaching. They select, they choose, they drop this or that which does not work, which they find to be unpractical, they supplement and rationalize. Even the Unitarians (of which I am one), who claim that the great charter for religion is the Sermon on the Mount,—the Unitarians, if they are critical and thoughtful, must confess that there is much in the Sermon on the Mount that no man ever did practise, ever can practise, ever should practise.

The Sermon on the Mount, then, is not perfect as an ethical standard or guide. The supernatural theory of ethics, as I say, is passing away. And I believe that that which has gone by the name of the Transcendental theory is equally a thing of the past in ethics. This belief in a God as the source of a categorical imperative,—whatever that may be,—somewhere out in the depths of the infinite that no man can hear or see or measure or compute, cannot be converted into a model for a scientific ethics. Conscience has been explained. The moral intuitions have been found out and are discovered to be, as this writer in the *North American Review* says, only the summed-up experience of the human race. I should most decidedly leave off the *only*. He raised the question, since these are only the summed-up experience of the human race, why we should be bound by their authority. For my part, I know of no authority in the heavens above or in the earth beneath grander, more imperative, more far-reaching, more eternal, than the summed-up experience of the human race on any particular point. On what is it that our total civilization is built? What is the corner-stone of society? What is the corner-stone of government? What is the corner-stone of any department that you choose to select of that which we call civilization, except the summed-up and accumulated experience of the human race? On what do we rest when we build an iron bridge, flinging our spans from one bank to another and taking our heavy trains of cars fearlessly across it? Simply on the summed-up experience of the human race that iron is strong, and arranged in such and such a manner is capable of justifying the faith we put in it. And so all we know and all we do and all we are is simply the summed-up experience of the human race.

These theories of ethics are things of the past that lead us to this supposed transition, this interregnum; and this I want to look at simply for just a few moments. There is and there must be a certain danger in any change like this which we are contemplating; but I believe the danger is very much exaggerated. Let us first see what the danger is. If, for example, a man has been accustomed to tell the truth, to keep his business contracts, to be faithful to his wife and his children and his neighbors in all the different relations of life; if, in other words, a man has been accustomed to fulfil what he calls his moral obligations, because something else in his mind has been supposed to be true; and, if that is the whole reason, and then you persuade him that this something is not true,—why, of course he is all at sea, and he does not know whether it is necessary any longer for him to behave himself or not. That I take it is what it comes to when we talk about this moral interregnum. If, for example, a man has been accustomed to behave himself, simply because he is afraid that in the next world he will fall into the hands of an angry God and be sent away into everlasting punishment,—if this is the sum total of the reason that has kept him moral, take that away, and of course he will cease to be moral. If his faith in the Church has been the foundation stone in his morality, and you undermine that, no wonder you fear that he may turn out immoral. And so, if any one of these beliefs has been the real deep-down reason for a man's conduct, and that is taken away, why, of course the danger is that the conduct itself will be unsettled. And this is the assumed truth as it is ordinarily held in common thought and as it is frequently preached from our pulpits, and here is the basis of a very large part of the popular scare. The pulpit tells you, if you touch the Bible, if you touch the belief in future punishment, if you touch this or that creed of their theological faith, that you will upset the foundations of morality, meaning by that that it is simply belief in these things that leads people to behave themselves. I have no doubt that in some cases this is true. The New York *Nation* not a great while ago referred to a young man, as perhaps you will remember, who had been in Europe, and whom some one asked after he got home if he had had a good time. Well, he remarked, rather indecisively, that he had enjoyed himself very well indeed, and might have had just the grandest time in the world in Paris, if he had not been converted just before he left home. I remember an old friend of mine out West, when I was in the Orthodox Church,—I don't believe he represents Orthodoxy, he represents only a very few people, a particular class of men,—who said that he did not believe there would be many Christians, if there were no devil. Now, if these are the reasons why men obey the laws of morality, why, of course there is a great deal of danger, if you take them away. But do you notice one thing? All this kind of talk carries with it a very curious and striking implication, that I wish you would get very clearly into your minds. I have never seen it published or spoken of anywhere, and yet it seems to me very important. If morality in this world simply finds its standard and authority outside, if there is no natural reason, no reason in the circumstances, in the conditions of our life, in the nature of things, why men should behave in this way rather than that, then do you see what it means? It means that God by and by, in another world, is going to punish us for doing things that did not hurt anybody a particle in this world. Because if the things we are doing, thinking, and saying every day do help or hurt people of this world right here, then these helpings and hurtings are the indications of the natural laws and the natural standards of moral action; and we find our authority here in the facts of life and society, rather than somewhere else outside of and beyond it. I believe then that all talk of a moral interregnum is on the face of it an absurdity, for the simple reason that the great majority of people do not behave in the way that they think is right for any such reason as they are popularly supposed to. Take your own case, for example. How many of you tell the truth, simply because you think God will be angry with you, if you do not? How many of you ever reform, because you are afraid of the devil either here or in the next world? How many of you are kind to your husbands and wives, tender and faithful to your children, how many of you keep your business contracts, for any of these supposed theological or supernatural reasons? The simple matter of fact is that morality is just as natural a product of this soil of human experience as

Digitized by Google

are the grasses of our fields or the roses of our gardens,—simply a springing up of the natural laws of life, growing out of the experience of men and women living together and related to each other as they are.

Just one word more in regard to this moral interregnum, and then I pass on to a concluding thought. An interregnum means the cessation for a time of the governing power. An interregnum is a time when there is no king, between the death of one and the mounting of the throne by another. It is a time when there is a suspense of the governing power. Now consider for a moment as to whether there can possibly be any such thing as this in morals. If morality is something other-worldly, something having in fact nothing to do with merely human experience, something acquired, something not inherent in the laws and facts and affairs of human life, then you can conceive it suspended. Let us take an illustration to make perfectly clear what I mean. First let me make the statement, and then illustrate it. If it were possible for all moral laws to be suspended for a week or for a month, then do you not see that during that week or month it would be absolutely impossible for any man, woman, or child in the world to do wrong? You could not possibly do wrong, if you tried, during a moral interregnum. If there be no law, there is no law to break; and immorality is a disregard of the law. Suppose, for example, that in my case for twenty-four hours the law of gravitation should be suspended. I will not suspend it for the whole universe, because that would make too much trouble,—but suspend it for twenty-four hours in my case. I might try my best to jump off of a five-story brick building or down a precipice, but I could not possibly do it. I could not hurt myself, if I tried, because the law for the time being is suspended; and there is nothing to break. But if I should take it into my head that the law of gravitation in my case was suspended, and should try it, I should be likely to be convinced of the impossibility in a very short space of time. Now take this idea with regard to the suspension of the law of morals. If you should suspend for any period the law of morals,—that is, the reason for right conduct,— it would not be possible for us during that period of suspension to do anything that is wrong; but, if we take it into our hearts that these laws are suspended for a little while, and should begin to break them, then, if the laws of morality are real, we should find it out very rapidly, and should discover very soon that it did not pay; and, though we might try leaping over a precipice for ourselves, our companions and friends would be too wise to follow us. The talk of a moral interregnum seems to me to be just a forgetting one's self; and to have no reality at its root; for I believe that the laws of morals, the laws of conduct in us, are real, mighty, ever-present, eternal, omnipotent. They are just as mighty as the laws of gravitation or of chemical affinity or any other of the great, so-called physical forces of the world.

Now just one word in concluding. I am trying to run over rapidly a few ideas that are large enough to make a book. Before there can be any science of ethics,—and I agree most heartily with all that our President has said in regard to the necessity of such a science,—before there can be any science of ethics, there must be discovered, demonstrated, and agreed upon some one clearly outlined standard by which conduct is to be tested and tried, to decide as to whether it be right or wrong. I believe that we are beginning to get a clear outline of the scientific theory of ethics; that we have discovered the place at least where the corner-stone is to be laid and where this standard is to be set up. Now, what is it? It must be external, something tangible, something that can be estimated, something that can be outlined, something that can be dealt with; and it must be one. Is there such a thing? I believe there is; and that that one standard of ethics, the one thing by which all action is to be tried, may be put into just one single word, and that word is *Life*. The central thought of this universe is the evolution of *life*. The one universal instinct of the race is for *life*. The one hunger is for *life*. "That we might have life, and have it more abundantly," is the expression of the universal, the eternal thirst of humanity. And the world, the history of human life here on earth, has demonstrated this one fact. And you may run over in your mind now or by and by the list of those things that you call virtues and vices, and you will find that it agrees perfectly with what I have said. Whatever the experience of the world has demonstrated to be antagonistic to the higher development of individual or social life, whatever has taken away from the fulness of life, whatever has degraded it and kept it from its grandest development, anything that has stood in the way of this evolution of life, humanity has agreed to call *wrong;* and it is called wrong simply because the experience of the world has demonstrated it to be an evil and a fault and a hindrance in the way of man. And, whatever the human experience of the world has demonstrated to be a help toward development, toward increasing the complexity, the fulness, the power, the evolution of life, this the world has agreed to speak of as *right*. And here I believe is the beginning. Here we are to lay the corner-stone. Here is the central word from which we are to start out in the discovery of our science of ethics. And since the laws of right and wrong are identical with the laws of life and the laws of the diminution of life, which means the laws of death, and since these laws are eternal in their sweep and omnipotent in their supremacy, there can be nowhere outside of a diseased imagination any such thing as a moral interregnum.

The PRESIDENT.—We have one more speaker before the morning session closes, in whom I am sure that many of those here present will be intensely interested. I, for one, who have never had the pleasure of hearing him, am extremely desirous to hear what word he will give. But, before introducing Mr. George Chainey to the audience, I have just one word to say with regard to the remarks to which we have just listened.

Mr. Savage's address, as he justly said, relates to ideas which are large enough to make a book. But even so sketchy a statement as it was possible for him to make is so full of interest and bears upon a point so very important that I cannot forego the temptation to spend at least two minutes in making one or two counter-statements. For I want the audience to understand that I, who am not a Unitarian, who am not even a theist, am far more inclined to take the ground of absolute philosophy than Mr. Savage. It is a strange contrast that one who still represents Christianity, though of the most advanced type, should find it accord with his views to appeal only to human experience, and to the test of helpfulness and hurtfulness as the standard of morality, while one who has advanced in his own development beyond all churches, and whose essential predilections are so strongly in favor of complete liberty, whose whole life's work is tending, as mine is, toward the building up of a noble humanity, should find these tests of simple human helpfulness and human hurtfulness as a basis of ethics inadequate; and for this reason,—I will be quite brief,—that it is simply impossible to say what is helpful and what is hurtful; that the whole sum of human experience which has been gathered hitherto is not sufficient to enable us to say of any single action that it is really helpful. We all know that many actions which we have supposed to be helpful at the time when we did them have at a later period turned out to be in reality hurtful. Many actions which we did, supposing them to be hurtful, have, later on, proved themselves to be helpful. Now, in order to determine in respect to any one action whether it is really helpful or really hurtful, it would be necessary for me to take in the sum total of the causes and effects of the universe; that is to say, to measure and know how far this particular action of mine affects the totality of universal action. And that that is beyond the power of any human experience to say is self-evident. I also rely upon human experience as a starting-point. But I believe that we shall find in the constitution of the human mind itself the direction, the basis, of a new ethics. I believe that, as there are certain logical truths which are not the result of human experience —such as, for instance, the idea of cause and effect, which is not the result of experience, but precedes all experience, explains it, and makes it possible,—so there are certain elements in human nature which make possible all experience of mankind. This, however, does not exclude the scientific study of human society; for it will be found that those very principles of which I speak give us only a general scheme of action, while the particular rule for any given case can only be obtained by the application of the general scheme to the circumstances of the case before us. Just as, in any particular instance, the general idea of cause and effect will not give us any satisfactory result until by close observation and experiment we have applied it to the facts of the universe, and even then we are not quite certain that we have found the true cause to connect it with its proper effect, so in morality also we are never quite certain that we have found the true moral formula which expresses the fundamental reality, though certain that there is a fundamental reality. Our morality, like our science, is absolute only in the search. And I would also call attention to the fact that the laws of morality are different from the laws of gravitation. The law of gravitation is a law which we cannot escape from. Morality would cease to be morality, if it involved necessity like the law of gravitation. The very morality of an action of ours depends upon the freedom that it has. I do not wish to argue this question at length, but simply to state my counter-view. An action which is done with the necessity of the law of gravitation in my estimation ceases to be moral: it is instinctive; it has not the attributes of morality.

I will not detain the audience longer, but shall now ask our friend, Mr. George Chainey, to give us the benefit of his advice and his word.

ADDRESS OF MR. GEORGE CHAINEY.

Ladies and Gentlemen,—I have been asked to present to you my ideas concerning *The Basis of Morals*. You will understand that a theme of the magnitude of this, in a brief address, can only be treated in a fragmentary and shadowy fashion. I cannot stop to present in detail the chain of reasoning, the inward conflict with outward authority, and the multitude of facts that have forced me on to my present convictions. I may not stop to analyze, in technical phraseology, the pictures I wish to hang before your imagination. But then we all believe in freedom, whatever else we may differ in. So you can admire or condemn as you please. Whether you curse or bless, that which is true will remain true; that which is good, good; and that which is beautiful, beautiful.

In the idea of morality, we assume that somehow there is a right and a wrong to human conduct, an *ought to be* which often condemns that which *is*. The query arises, Have we any right to consider this an open question? Many honest, well-meaning people think that this was settled long ago, amid the thunders of Sinai and in the Sermon on the Mount. For us to meet here to-day to consider this problem in the light of reason is, to them, a pure absurdity and, in itself, an evidence of the corrupting power and chaos-producing character of unbelief. With them, they claim, is the whole law of righteousness and the light of life; while in our hearts is the depravity of rebellion to manifest duty, and in our minds the darkness through which we shall stumble into everlasting death and ruin. They tell us that, if we succeed in planting our ideas in the minds of people, we shall break down every barrier to crime, open all the floodgates of vice, blast all the fair flowers of virtue, and plunge society into a universal chaos and disorder, in which the only law will be, Every man for himself and the devil take the hindmost. Now, if we have any suspicion that this is true, we have no business here. If we are not persuaded in our minds, beyond the possibility of a doubt, that with us is life, with them death, with us light, with them darkness, with us loyalty and fidelity, with them disobedience and infidelity, with us order and beauty, with them chaos and deformity, we have no right to be here asking how to put our philosophy of life in the place of theirs. That you are here to-day to celebrate the idea of liberty and ask anew the questions of life and duty is strong indication that you have found this clear path for your feet.

But now another question arises. Has Christianity demonstrated the saving power of its theory of right and wrong? Can the Church, in view of what it has done for humanity, convince the reason of any free and unprejudiced man or woman that this question of right and wrong is forever closed? For nearly nineteen centuries, Christianity has been in the world. What real contribution has it made to the moral life of mankind? Has it been glad tidings of great joy to all people? Has it fulfilled any of the promises with which it made its advent? Are its disciples to be distinguished by the love they bear one another? Do all who accept it agree as to what is right and wrong? Do you not hear Catholic anathematizing Protestant, and Protestant cursing Catholic? Is not Protestantism split into numerous warring and jealous sects, each one of which presents a different rule of life? Have not Christians in every age murdered each other in cold blood by the thousand? Is there anything that man can do that can give strength to his mind or joy

Digitized by Google

to his heart that has not been pronounced a crime by some faction of the Church? It is the power of righteousness so called; but its history is the history of crime. It is claimed to be the religion of love; and yet, wherever the cross has gone, it has engendered hate. It promises life more abundant; but its path is bordered with gibbets and paved with skeletons. Its history is written in blood. It has leagued itself with every tyranny and supported every injustice. What supports the infamous despotism of the Czar, that almost maddens us to think on it? The Church. What blesses, and furnishes chaplains on State pay for, every standing army in Europe? The Church. What pours its oil of divine sanction on the head of every crowned murderer and thief called a king or a queen? The Church. What supported and maintained slavery in this country? The Church. That is to say, that underlying all these wrongs is the doctrine that *faith in the unknowable* is the basis of morals. Now, when I deny this, and in return am called infidel, I am proud to be so honored. I am confident I shall live to see the day when those who bear this name will be written in the page of history as faithful to truth, justice, and liberty. When the Church says to me, You are destroying the foundations of right, for without faith there is *no law and no morality*, I simply turn the tables. I say the society you have established lines our streets with brothels, crowds our prisons, poor-houses, insane asylums, and a large part of every city with thousands of men and hundreds of women that are starved and punished for the crimes you have committed, simply because the true idea of right can never be seen until we renounce faith entirely as a guide. Trusting to its pilotage, the great ship of humanity has beaten helplessly before every storm of passion, been bruised and battered against every rock of tyranny, deceived by every false light of ignorance, and preyed upon by every pirate of injustice for nearly nineteen centuries.

But while the Church has done its best to slay reason, the only true arbiter of right and wrong, in order to set faith above its grave, this true light of life has never quite been quenched. Through all the long night-watches of the world's darkness, a few have kept her torch alive. Out of their untiring devotion, her flame begins to conquer the night, and the new glad morn of truth and right begins to gild the horizon. Reason, bursting from the grave of faith, shall yet assert her full and only prerogative to say what is wrong and what is right. For the true basis of morals is the pure perception of reason that it is the equal inborn right of every man and woman to enjoy life, liberty, and happiness. The real foundation on which shall be built the final temple of righteousness was laid in the establishment of the French and American Republics. But mankind had been so long debauched and degraded with *superstition* that they only scotched the snake of superstition, instead of killing it; and so she has closed and become herself again, wounding our poor hearts with her former tooth. Even here, in America, a compromise was effected between liberty and slavery, the State and the Church. Justice was betrayed in order to be tender to sentiments entwined about falsehoods. And so, both in Europe and here, as Walt Whitman says in *Leaves of Grass*:—

"The sweetness of mercy brewed bitter destruction, and the frightened rulers come back.
Each comes in state with his train, hangman, priest, tax-gatherer, soldier, lawyer, lords, jailers, and sycophants.
* * * * * * * * * * *
Corpses lie in new-made graves, bloody corpses of young men;
The rope of the gibbet hangs heavily, the bullets of princes are flying, the creatures of power laugh aloud.
And all these things bear fruits, and they are good.
Those corpses of young men,
Cold and motionless as they seem, live elsewhere with unslaughtered vitality.
They live in other young men, O kings;
They live in brothers, again ready to defy you;
They were purified by death, they were taught and exalted.
Not a grave of the murdered for freedom but grows seed for freedom, in its turn to bear seed,
Which the winds carry afar and resow, and the rains and the snows nourish."

From this bitterness of destruction, we are learning slowly but painfully that the principle of toleration and compromise with a lie is always death and destruction. The conviction is entering deep into many true hearts that reason must entirely destroy faith, or faith will murder it. However beautiful and noble may have been the heart from which Christianity blossomed into existence, yet the seed that it has borne on hundreds of battle-fields, the hollow mockery and stupidity of its creeds and ceremonies, the discords between its profession and practice, the bitterness of our own wrestling with its claim to our devotion, proves that it is utterly false and harmful. Its kingdom is not of this world. Its hope for humanity was beyond the skies; and so millions, cheated by this illusion, have bowed their necks submissively to the feet of tyrants in Church and State. But the true state is that of this world, and the true paradise to seek right here and now. The hell from which we need to be saved is the actual one of vice, ignorance, poverty, and crime. As the light of reason flashes down into the pit of human misery dug and fed by superstition, it shows us that these things are all wrong. Children ought not to be crying for bread nor set to work in factories. No parent ought to be driven insane with looking upon his or her helpless babes growing up in filth and ignorance, from which they cannot deliver them. The Church that creates an order of society that is responsible for hundreds of thousands of young women selling their bodies to the service of lust and the poison of disease ought to create a revolution against itself. No one ought to be left in the helpless shackles of ignorance. There are light and air, soil and water, food and fuel enough for all. Right is either the heritage of all or none. If there is any sense or meaning to justice, it should be impartial, calling no man master, but leaving each man and woman free to walk erect and own no superior. If there is any truth, it should illuminate every mind. What do these prisons mean? Level them to the ground and build hospitals. These are the sick for which society is responsible, not they for society. What mean these gibbets? What right have you to deprive any one of life? Do you not know that in doing so you pass sentence of execution upon yourself? The hand is not more part of the body than they of you. Do not maim and degrade yourself. The disease only grows worse every time you thus torture it. Seek to purify the stream at the fountain whence it flows. In the light of reason, you yourself are responsible for these things. If perfect justice was established in the State, and each man and woman was equal before the law, there would be no crime.

Reason, entirely liberated from superstition, sees clearly that the true basis and source of moral life is the just state. By this, I mean a state of society governed only by the inalienable rights of each man and woman to life, liberty, and happiness. Like begets like. Beneath a just state, the individual would be just. His own highest interest would be brought into perfect harmony with the good of all. The principle of selfhood, of self-respect and honor, instead of being denounced and vilified, would be found one of, if not the most beneficent of all in the nature of man.

But reason, men say, is cold and heartless. But, though this may be true, it is only on this rock we can build a temple of liberty and justice. Still, if we can only get this right securely laid, we need not be afraid that the hearts of men and women will fail to furnish the motive power. I agree with the Church that perception of what is right, without the desire to perform it, is not enough. But I am very sure that, when the head-light of reason comes to the front, the motive power of the heart will furnish the incentive to action. All history will bear me out in saying that, when reason has been to the front, the human heart has throbbed with stronger love and thrilled to richer inspiration than was ever born of the pale, cold-hearted fear of religion. That which men have called religion appears ever in some new form. The new life that is to touch duty with emotion is already born into the world. As of old, its prophet is not to be found in the palace of Herod nor among the authorities of the Church. Again, his cradle is with the lowly, and his most devoted disciples among the common people. The message he brings is that the kingdom of *man* is at hand. Those who can observe the signs of the times see that it is nigh. All sacrifice to deity is robbery. All devotion to another world is a cruel waste of that which is so sadly needed in this one. Already, the truth of this gospel has been heard all around the globe. It is flashing forth its fiery rays of promise in the black clouds of revolution gathering over the despotisms of Europe. It is growing strong in the hearts of Nihilists, Socialists, and Land Leaguers. It is organizing in the just claims of labor and of political and religious demands in this country. Here, we may see its beautiful sway established by peaceable methods. By the power of agitation, through the spoken and written word,—in time in organization, and eventually by the ballot,—we may establish a true democracy, where woman shall be the equal of man; where the free choice of the people shall appoint every officer, and as freely reject him whenever he shows himself incompetent for or unfaithful to his task; where no one truth shall be shown any advantage over any other truth; where no opportunity of land, air, water, education, or public action shall be given to one that is not open to every other man or woman on the same terms; where the body shall have the salvation and devotion once given to the soul; where all that is true, good, or beautiful shall be taught in all the schools, proclaimed from every pulpit, and freely inspire the whole people, in the ministrations of genius through the hitherto undeveloped powers for *good of art, in painting, statuary, music*, romance, and the drama.

One word more to the Free Religious Association, and I am done. If you would help to establish this basis and bring in this temple of humanity, you must ally yourself closely to the heart of the common people, and, rejecting sternly and steadfastly all the glittering allurements of the sentimental and æsthetical refinements of the old beliefs, stand firmly and unflinchingly by the full and final demands of reason, however dire and foreboding with destruction of the present order they may be. Above the most destructive cataract is the bow of beauty painted on the spray, showing that the iron hand of law and order reigns over the fiercest turbulence and seeming disorder. The enthusiasm that shall again touch duty with emotion is the ripening fruit of all the centuries. Every dart of pain, every glow of love, every tear of sympathy, every thrill of joy, every star of hope, every ray of beauty, all the struggles of humanity to find what is just and true from the beginning until now, all self-denial that stood steady and aloof on wrecks and saw others fill the seats of the boats, all offering of substance or life for the good old cause or for a friend's sake or opinion's sake, all pains of enthusiasts scoffed at by their neighbors, all the limitless sweet love and precious suffering of mothers, all honest men baffled in strifes recorded or unrecorded, —all these swell the measureless impulses that bring new life and blessing evermore to our shores. Only as we connect ourselves with this real inspiration will our work avail aught. My opinion or your opinion is of little concern in comparison to the real forces that control the destinies of mankind. The success or failure of any particular person or movement cannot change, in any important particular, the final result. We are all but as bathers on the margin of this incoming sea of humanity. According to our skill, we may drown or receive new life from its electric waves.

In vain do foolish and short-sighted Canutes bid the yeasty waves of reason to stop. Futile is the fury of every theological Xerxes as he lashes the seething, heaving billows of thought, commanding the return of the dead calm of ignorance and faith. Whether we sink or swim, fall or conquer, the great tide comes on, freighted with untold and unimagined blessing.

The Convention then adjourned till 3 P.M.

For the *Free Religious Index*.

REASON vs. SUPERSTITION.

Among the oldest prudential maxims is the injunction to think with the wise and to talk as though you agreed with the foolish or with the multitude. Another is to keep your thoughts locked up in your own breast, but to wear an open countenance, as though you had nothing to conceal. All this of course means that, in the presence of the canonical usages and beliefs of society, it is the best policy for the wise man to be a hypocrite or seeming conformist, and on purely selfish, prudential ground this is as good advice to-day as it was thousands of years ago. For the above Machiavellian maxims point directly to the fact that the very first movement of reason and reflective thought brought the primitive thinker into collision with the established orthodoxy of his age and country, and so in rude times exposed him to mortal peril at the hands both of the lay and clerical elements of society. All religions are alike in one respect at least; namely, that they are all equally offensive to awakened reason and common-sense. In this respect, Greek and Roman polytheism, Hebrew monotheism, Hinduism, Buddhism, Christianity in all its denom-

Digitized by Google

inations, and Mohammedanism, present the same front and aspect. They are all alike based on fables and puerile legends about the origin and destiny of man and the world. Lange says, "With the beginning of consecutive thinking there arises a struggle against the traditional assumptions of religion. Religion has its roots in the earliest, crudely inconsistent notions, which are ever being created afresh by the ignorant masses." In the presence of the tissue of fables and of the mob of imaginary supernatural personalities called gods and creators, which figure in the various religions, "awakening thought calls for order and unity, and hence every system of philosophy has entered upon an inevitable struggle with the theology of its time." Of course, few great thinkers and scientists have believed in the gods of the multitude and of the popular religions. Newton is claimed to have been a believer; but the truth was that he merely acquiesced, having given the subject of theology little or no consideration. Socrates was put to death with poison, because he was accused of not believing in the tutelary gods of Athens; and Aristotle had to flee from the same city, to escape a similar fate. And Athens was not only the most enlightened, but the only enlightened community of the pagan foreworld; yet superstition and its inquisitorial tribunal, known as the Areopagus, were too strong at times for the great Athenian thinkers and scientists. They had either to succumb penitentially to the tempest of popular and priestly indignation aroused by their innovating doctrines and ideas, by the new truths which they announced, or to "go" elsewhere for safety. Aristophanes, the comic poet, was with all his wit a bigoted polytheist, and, in modern parlance, a Bourbon, although he occasionally in his plays ridiculed the Olympians unmercifully. In his "Clouds," he represents Socrates as having introduced a new deity,—namely, Deinós or Vortex,—as if one should say at the present time that Darwin and Herbert Spencer had undertaken to dethrone the old God of history and tradition, and to put in his place a new creator,—namely, Evolution. Coleridge speaks of "the fair *humanities* of old religion." And there lies the strength of all the religions. They are all thoroughly *human*. Each one is an outgrowth of the particular sort of human nature which it enthralls. They all minister to the weaknesses, hopes, greeds, and longings of human nature, and scourge it into submission through its dread of *post mortem* penalties and horrors, which the theological imagination has depicted with topographic exactness. The gods are simply human nature writ large. They conveniently resided "in the heavens," until science summarily evicted them. All the religions speak dogmatically, that is, with perfect assurance. "The plan of creation" is always to be found in their Thirty-nine Articles.

Theologians naturally detest scientists, because the latter have dispelled their holy cloudlands and celestial air-castles by their revelations of natural truth. The primitive gods were cases of deified ancestors, the deities of home and the domestic fireside, Lares and Penates. Such a worship, of course, carried the heart along with it. The ethnic or national deities were deifications of the national spirit, supernatural leaders and protectors of cities, tribes, and nationalities. The Jewish Jehovah was as much a tribal God as Pallas Athené. He led the Israelites against their enemies, and acted as a guide for them through the wilderness. There is no reason in the world for classifying the Hebrew Jehovah under any other category than that which includes the Greek Zeus. Christ in his supernatural character is also one of the race of gods; and the Virgin Mary is the Christian goddess of maternity, the mother of the Christian Pantheon. All the gods of all the religions are as like to each other as peas of the same pod. Science lumps them all together in one lot as cases of the irrepressible personifying tendency of the human imagination in primitive times. In the works of Cicero there is a treatise on "The Nature of the Gods": it is the most satisfactory theological essay extant. Pagan theology and Christian theology are substantially at accord. Recognizing this fact, the organs of Jesuitism published in this country, such as the *Catholic World*, have finally rallied to the defence of ancient paganism and its rites. These priestly organs had no choice. A temple consecrated in New York to the worship of the old Athenian goddess, our Lady of Wisdom, would be no more an anachronism than are the churches devoted to the worship of the Dolorous Mother. Clearly enough, a cathedral of to-day is a case of survival of the ancient Greek or Roman temple. Holy water—that is, salt and water in a vase—invariably stands in the vestibule of the former, as it invariably stood in the vestibule of the latter, as Middleton pointed out long ago. There has been no sundering of continuity. The religion of Latin Europe to-day, and of all northern communities which have adopted the religion of Latin Europe, is substantially the religion which flourished in the days of Socrates and Aristotle and of Cicero and Cæsar; and it was and is a natural outgrowth or, to borrow a phrase, "a structural growth" of irrational, primitive human nature. "The heart doth need a language," says Coleridge. And the religions accordingly voice the blind emotions and instincts of the human heart. Their gorgeous rites and cunningly mixed potions and lotions for weakness, sin, sorrow, and death are admirably adapted to their patients. It is not wonderful, then, that the elaborate and venerable superstitions called religious persist so long and exhibit such vitality, even in this period of reason and enlightenment, because the mass of mankind are still, as of old, when regarded from any high intellectual stand-point, "mostly fools," as Carlyle was so fond of asseverating.

Superstition has always and everywhere been inextricably interwoven with the fibres of the human heart. It is a polyp in the numerousness and tenacity of its tentacles. All over the East, religion is and always has been a part of the routine of daily life. All through the south of Europe, Southern Germany, Poland, Russia, etc., it is such in an almost equal degree. The very roadsides of the above regions are strown with idolatrous imagery in wood and stone and gaudy pigments. Religion is essentially, radically barbaric. The civilization which is based on religious rites is whimsical and largely ridiculous to the eye of awakened reason and common-sense. Such was the ancient Greek, Roman, and Jewish civilization; and such is the Hindu, Mohammedan, Southern European, South American civilization at the present time. Imagine the general of a modern army refusing to give battle to his foe because the bowels of a slaughtered ruminant were not of the right hue and aspect. The countries in which religion is still the core of society, so to speak, are notoriously behind the times. Primitive manners and customs still prevail in such. Unthrift, ignorance, and squalor are everywhere noticeable in such countries. The people of superstitious countries are the hummers and camp-followers of modern scientific, democratic, progressive civilization. They are necessarily its drudges, because they are too ignorant to take an intelligent part in its movements. They are irresistibly carried along with it, even while they are taught by their religious guides and tyrants to despise the free, enlightened, progressive life of to-day, and to be social obstructions and stumbling-blocks. Fortunately, they and their advisers are kicking against the pricks, damaging themselves more than civilization.

But the time has undoubtedly come, when it is a grave offence against civilization to practise or countenance superstitious religious observances, which were well enough in the childhood of the race or excusable because of its childhood. Puseyism, Ritualism, Newmanism, or revived Romanism, all mean just this; namely, an implacable and desperate war against the modern spirit, against the spread of popular intelligence, and consequently of free, popular government. Hence, all who cultivate or patronize such ecclesiastical observances are, in reality, the foes of current civilization, rollers back of the wheels of society, enemies of the grand, current revolutionary movement to extricate mankind from poverty and ignorance and political and ecclesiastical thraldom. Americans can, of course, only be *amateur* Bourbons and Ultramontanes; but they, by being such, give aid and comfort to European despotism. B. W. Ball.

For the *Free Religious Index.*

ANOTHER VIEW OF LIBERAL NEWSPAPERS.

I noticed in the *Index* of June 9 an article from Mr. H. Clay Neville, entitled "Liberal Newspapers." Many years since,—when I was a subscriber for the Boston *Investigator*,—I recollect seeing Mr. Neville's name among its list of contributors. In his communication to your paper are one or two points which attracted my attention, and to which, with your permission, I would like to reply; and will endeavor to do so in as brief and appropriate a manner as I can. The first point in his communication is embodied in the following terms: "These sheets seem to imagine that they are shouting the most inspiring battle-cries of reform, when they are denouncing 'the obscenity of the Bible' or proclaiming to their readers the disgrace of some minister." Of course, Mr. Neville has a perfect and undoubted right thus to express himself; but, really, it does seem to me that this attitude of liberal papers, in regard to the obscene portions of the Bible, as also in regard to the deeds of many of the clergy, is a fair and legitimate one. Claiming, as these papers do, to represent freethought and liberal views, I do not very well see how they can do differently than to thus express themselves. Further along, Mr. Neville writes: "Certainly, a decent respect for the feelings and beliefs of the orthodox world is one of the essential elements in the composition of a truly liberal paper." No doubt, these words express the exact views of Mr. Neville, in the premises. In my own case, however, I fail to see why liberal papers should take undue pains to respect the feelings and beliefs of the orthodox. So far as my own experience is concerned,—and that in more than one instance,—I have not found the orthodox particularly careful to respect the feelings and beliefs of freethinkers. I am of the opinion that in too many instances there is a disposition on the part of freethinkers to follow the plan of turning one cheek when the other is smitten. I think that, in so doing, we liberals and freethinkers are inviting renewed treatment of the abovementioned character at the hands of the orthodox devotees. There is no use in cringing like spaniels. Let us show that we have rights and privileges, which we are not disposed to yield or surrender to any class of theologians, even if they claim to be ever so "orthodox." We owe it to ourselves to take this course There is no other course for us to take. It will not do to manifest a timid, halting, temporizing spirit. Having rights, let us dare maintain and preserve them.

Very truly yours,

Edwin H. Bartlett.

For the *Free Religious Index.*

DIVINE MOTHERHOOD AND FATHERHOOD.

In the *Index*, of June 16, in an essay on the "Religion of the Future," it is asserted that three essential features of the new religion, like the old, are the fatherhood of God and the brotherhood and divinity of man, but not a word is said about motherhood. Now, I would respectfully ask, Is not the motherhood as essential and as important an element and feature in any explanation of the origin of things as the fatherhood? The old religion is based on a male God, and the feminine principle is ignored. But the feminine principle is just as necessary as the masculine; and, if you personify the latter, then why should you not the former as well?

In the same essay, the Original Source of all things is asserted to be one Supreme Energy. Now, force or energy can have no existence without two forces. For the evolution of force there must be two forces to act against each other, else there is no force at all. So that duality is a necessary feature in the first primal cause or origin of things, without which no energy could manifest itself. Franklin Smith.

Dedham, Mass.

POETRY.

For the *Free Religious Index.*

INFANTA.

O daughter of art that is ever unrest,
The robes of the purple will cover thy breast;
But harms of the world to the hope in thy heart
Will sever thy life and its anchors apart.
And war-storms will shatter thy temples of truth;
And thistles will grow in the days that are youth,
To mock with th ir mocking of thorns at thy plea
To God that is Beauty and Go l that is Free.
The roots of the laurel will hurt in thy brain;
And men will seem little and hopelessly vain,—
As fools, with their idols and shibboleth crie-;
As fools, with their folly of hoarding of lies;
As demons of folly and traders that sell
The ashes and chaff and the charters of hell;
As fools, with a folly that mocks in their creeds
In Nazara's name at his kindliest deeds.
But roses and birds from a sunnier clime,
With wearing and wasting and ruin of time,
Will make in the wrecks of thy temples their homes,
Redeeming the broken and desolate domes
With love that is motherhood, love that is might,
With song that is glory and bloom that is light.
O child of immortal and child of unrest,
The heart of a poet will beat in thy breast.

Willard Pennington.

Digitized by Google

The Free Religious Index.

BOSTON, JUNE 30, 1881.

The FREE RELIGIOUS INDEX is published every Thursday by the Free Religious Association, at No. 3 Tremont Place, Boston. Terms: Three dollars per year.

THE OBJECTS of the Association are the objects of THE INDEX; namely, "To promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history"; in other words, Righteousness, Brotherhood, and Truth. And it seeks these ends by the method of perfect Liberty of Thought. It would subject the traditional authority of all special religions and alleged revelations—the Christian no less than others—to the judgment of scientific criticism and impartial reason. It would thus seek to emancipate Religion from bondage to ecclesiastical dogmatism and sectarianism, in order that the practical power of religion may be put more effectually to the service of a higher Morality and an improved Social Welfare.

THE Editor of the FREE RELIGIOUS INDEX has no responsibility for any opinions expressed in its columns except his own.

WILLIAM J. POTTER, ... *Editor.*

☞ ALL communications intended for the editor should be addressed to New Bedford, Mass.; all business communications to "FREE RELIGIOUS INDEX," 3 Tremont Place, Boston.

Among the regular or occasional contributors are:—FELIX ADLER, FRANCIS E. ABBOT, JOHN ALBEE, JOHN W. CHADWICK, Mrs. E. D. CHENEY, ROWLAND CONNOR, GEORGE W. COOKE, GEORGE JACOB HOLYOAKE (England), FREDERICK MAY HOLLAND, C. D. B. MILLS, MINOT J. SAVAGE, WILLIAM H. SPENCER, Mrs. ELIZABETH CADY STANTON, BENJAMIN F. UNDERWOOD, and Mrs. SARA A. UNDERWOOD.

A CORNER-STONE OF FAITH.

Being asked recently what was the fundamental, central principle of our own personal faith, our answer was, "Belief and trust in the universe." This is a principle which we believe to be substantiated both by intuition and experience. But it is not our purpose here to go into the philosophy of it. We wish simply to regard it in its aspect as a foundation principle. By belief and trust in the universe, we mean reliance upon the facts of the universe, whatever they may be, and upon the purport of those facts as man gradually discovers what it is; and, by "universe," we mean all actual or possible existences of persons and things.

It is a principle, then, that goes below all possible creeds. All the creeds, all the statements of faith that have ever been made, are only attempts to interpret man's personal relations to the universe in which he finds himself. But the creeds are all written from a human and therefore changing stand-point. The statements are all made by fallible human beings. At the best, therefore, they can only be partial and incomplete. The vision of the observer is necessarily limited, finite; while the objects toward which vision is directed are boundless, infinite. Only a segment of them can possibly be included in the vision. The facts cannot all be seen at once. The range of them is constantly widening. Facts upon facts and new realms of facts are being constantly discovered. No creed that man has made could ever embrace them all. Even though the creed may include a statement concerning Almighty Being, what finite mind could ever comprehend such a being, what statement ever adequately define him in his entirety or trace perfectly all the threads of relation that must exist between such a being and mankind? As thought widens and new facts are discerned, the old statements must obviously look narrow and poor. The new knowledge at first is put into the old creed, and an attempt is made to make the creed carry it. But, by and by, the very increase of the knowledge bursts asunder the old creed; and a new one has to be framed, to meet, however, in time the same fate.

The formal creed, therefore, whether written in church covenant or in Bible or pronounced by the lips of world-revered prophet, is no sure reliance. The statement made for one generation or one age or one nation, and adapted to that, is necessarily imperfect and must be outgrown. Time and advancing knowledge are the natural enemies of every statement of religious belief that was ever formulated. We must get below all the statements of faith, which are the temporary, changeable interpretations of man's relation to the universe, to a principle that grasps and covers that relation itself in all its possibilities, before we reach a foundation that is impregnable to the assaults of time and knowledge. Such a principle is that stated above. When we say, "We believe in and trust and accept the universe," we touch that underlying ground-foundation of all enduring religious faith, than which nothing can be deeper, nothing higher, nothing wider, to which there is no possible outside, and from which, therefore, nothing can be excluded. This is a principle that includes and covers *all that is:* all the facts there are and whatever they are, personal or impersonal, known or unknown; all actual existences and relationships, whether already comprehended or yet to be comprehended or to remain to us incomprehensible. *We accept and trust the universe in all its actuality and possibility.* This is the corner-stone of our faith. If a new name were wanted for those who hold a faith thus grounded, why not call them *Cosmians?*

LIBERTY IN UNITARIANISM.

Rev. J. T. Sunderland, a radical Unitarian minister of Ann Arbor, has lately been writing a series of letters to the *Alliance*, expounding the principles, or what he regards as the principles, of Unitarianism, to the readers of this liberal orthodox weekly. It appears that this organ of Professor Swing has been hinting very broadly that, if the Unitarian denomination would but get rid of the radicals, it might form an alliance with the liberal orthodox, represented by Swing, Beecher, Thomas, and Brooks; and the fruit of the union would be a grand Orthodoxo-Unitarian body, liberal enough for all creation, and Christian enough to be sure of salvation hereafter. But Mr. Sunderland, much as he is drawn toward the Swing phase of Orthodoxy, cannot consent to a divorce between conservative and radical Unitarianism. The reason which he assigns why the Unitarian body cannot, if it were so disposed, rid itself of its radicals, is because you can find no place for the cleavage. Channingism merges into Parkerism by such insensible gradations that nowhere along the line can you find a spot for denominational excision. He admits that there was a time when—to quote his language—"Unitarians were somewhat agitated about 'wings,' and over the thought of 'radical' and 'conservative.' But the signs are pretty clear that that time has gone by, and gone never to return. We are none of us sufficiently sure that we have got all the light there is, or that we are infallible in our views of religious truth, to be willing to disfellowship good men and true, who in essential matters are with us, . . . even if they do take somewhat more advanced ground regarding miracles and Bible criticism than some of the rest of us see our way clear to take. . . . Unitarianism in this country has reached the point where it is no longer afraid of radicals or conservatives, so only that they are religious and earnest men."

Now, such a statement from Mr. Sunderland respecting the spirit of fellowship of the American Unitarian body sounds very strange to those who know the history of that body for the last fifteen years, and see the present doctrinal position of the denomination. We heartily wish that the Unitarian body were as free as Mr. Sunderland represents, and evidently believes it to be; but it is not so. The trouble with the gentleman and other Liberals like him is that he mistakes his own "ism" for Unitarianism. Sunderlandism, indeed, would be "unwilling to disfellowship good men and true," because of theological or christological differences of opinion; but Unitarianism has disfellowshipped, does disfellowship, and means to disfellowship every man who will not wear its dogmatic yoke. Mr. Sunderland, and no other man, has any authority to define for the body what Unitarianism is. They have defined that for themselves. If he wishes to inform the orthodox readers of the *Alliance* how very broad is the fellowship of the Unitarian denomination, let him refer them to their published official statement of faith. He will find it recorded in the action of the National Conference, which first met in New York in the spring of 1866, and has had biennial meetings since in Syracuse, New York, Boston, and Saratoga, and published yearly in their "Year-Book." There, he may read whom, and only whom, the Unitarian body invites to its fellowship.

The credal article in their Constitution reads thus: "Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical coöperation, we invite to our fellowship all who wish to be followers of Christ."

That is the breadth of the Unitarian fellowship. We commend it to Mr. Sunderland, when he advises the readers of the *Alliance* that Unitarianism is "unwilling to disfellowship any good man and true." Does he mean to tell us that every good man and true *must* wish to be a "follower of Christ"? As he defines that phrase, possibly; but not as thousands of "good men and true" must define it for themselves, so that they are practically excluded from the Unitarian fellowship and field of work. In our opinion, the proper definition of the phrase "follower of Christ" is the popular one; and the popular definition is the common orthodox one. It signifies not only a moral life, but more,—a *theological belief*, an attitude of mind toward Jesus as a religious teacher, quite different in kind from that we hold toward any other character, past or present. No man, in our opinion, can properly say that he wishes to be a "follower of Christ" who simply desires to possess his spirit of brotherly love and kindness. You might just as logically and properly say you wished to be a follower of Gautama Buddha, and call yourself a Buddhist, because you admire the loving spirit of this Christ of India. Such a confounding of language leads to confusion of ideas, and is only pardonable in those who are so blind that they cannot see a point till they get their noses on to it.

But whether we are right or wrong in the meaning we attach to this credal clause is not the question. It is a simple matter of fact that large numbers of radical people, "good men and true," define the phrase as we define it, and are therefore disfellowshipped. This is the truth; and Mr. Sunderland cannot afford to blink it, and thereby blind others to the true status of the Unitarian denomination. You cannot tell where to draw the line dividing the radicals and conservatives, therefore you cannot separate them, he says. Why, the line is already drawn,—drawn so as to cut off such men as Frothingham, Abbot, Adler, Hinckley, and Gannett, and generally all the members of the Free Religious Association. The dividing line was drawn along the ninth article of the Constitution. We were cut off, and have been cut off for more than ten years. Again and again, the attempt has been made at the biennial meetings of the Confer-

Digitized by Google

ence to graft the severed limb upon the old trunk, by Unitarians of the spirit of Mr. Sunderland East and West, but in vain. Meanwhile, however, the severed slip has been planted, and has taken firm root, and promises something good in the "Free Religious Association." As to Unitarianism, it is doing a large work in many ways. We rejoice at its success. If Mr. Sunderland shall claim for it that it is eminently "respectable," especially around Boston, we admit it. If he shall claim that it usually obeys the laws, and insists that others shall do the same, we admit it. If he shall claim that Unitarianism, as a rule, gives liberally to educational, charitable, philanthropic objects, we freely grant it, and give it our blessing. If he shall, moreover, claim that Unitarianism, far more than any other sect of Christianity, teaches freedom, fellowship, character in religion, we admit it. But when he goes still further, and claims before the readers of the *Alliance* that Unitarianism has no creed, but welcomes "all good men and true" to its fellowship who are in essential accord in spirit and purpose, then we protest that the gentleman is palming off a bit of Sunderlandism for Unitarianism, and he ought to be taught better morals. So long as the Unitarian body in convention assembled has formulated and published its condition of membership, and has reaffirmed that decision again and again, we think that we are bound to accept that statement as the position of "Unitarianism." There is no other authoritative measure of what the name stands for. When the gentleman writes another letter to the *Alliance* defining the Unitarian fellowship, will he let that body speak for itself? And, to bring before its readers the real hospitality of that faith, let him put the platforms of Unitarianism and Free Religion side by side. Here they are. See how they look :—

Unitarian Fellowship.

This is the "preamble" of the Constitution adopted by "The National Conference of Unitarian and other *Christian* Churches" in April, 1865 :—

WHEREAS the great opportunities for Christian labor and consecration at this time increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God and the building up of the kingdom of his Son.

And here follow nine articles, defining the name, constitution, and purpose of this body. It cannot be said that the Unitarians did not know that the language of this preamble was obnoxious to the radicals in their body. The "Battle of Syracuse," in October of 1866, where F. E. Abbot and others fought for freedom within the denominational limits and were defeated, is on record. But still, fearing that some of the radicals would steal into the body through some cat-hole in the door of the preamble, the conservatives, in October, 1870, under the leadership of Rev. G. H. Hepworth, attempted to shut up every possible avenue of ingress to radicals, by compelling the body to adopt a lengthy, formulated creed. They failed to accomplish all they aimed for, but did not fail to force the body upon a compromise platform. Instead of limiting their fellowship by a long creed, they limit it by a short creedlet. And this is it, already referred to. Let us repeat it for Mr. Sunderland :—

ART. IX. Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical coöperation, we invite to our fellowship all who wish to be followers of Christ.

That article does indeed welcome every Roman Catholic in the land, every Evangelical Christian, every man who "wants to be a Christian"; but it does *not* welcome the Free Religionist or the man of whatever name or no name, who may have as much "enthusiasm for humanity" as any Unitarian in that denomination, but who thinks that to wish to be a *follower of truth* is a vaster, grander, diviner desire than to "wish to be a follower of Christ."

These people are excluded, they were meant to be excluded, they are well known to be excluded by Unitarians from their denomination; and Mr. Sunderland should so inform the readers of the *Alliance*. Here is a hospitality of faith as wide as the one he describes and desires. We welcome him to this

Free Religious Fellowship.

ARTICLE I. of the Constitution.—This organization shall be called the Free Religious Association, its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

ART. II.—Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief, or as defining the position of the Association, collectively considered, with reference to any such opinion or belief, or as interfering in any other way with that absolute freedom of thought and expression which is the natural "right of every rational being," etc.

When Unitarians have adopted a platform as broad as this, then, and not till then, has Mr. Sunderland a right to say of them, "Unitarianism in this country has reached the point when it is no longer afraid of radicals or conservatives, so only that they are religious and earnest men."

W. H. S.

THE MORAL OF ŒDIPUS.

In the many discussions of the morality of the great Greek tragedy, an obvious point seems to have been entirely overlooked; namely, that it is not the will of the gods as expressed by the oracle, but the attempt to escape the predicted fate by any means, however guilty, which brings on the disastrous result. Goethe says :—

"Thou must not resist thy fate,
Neither must thou shun it blindly:
If thou'lt go and meet it straight,
'Twill invite thee on most kindly."

So, in "Macbeth," Banquo does not feel bound to scheme for the accomplishment of the prophecy which makes him "father to a line of kings," but Macbeth no sooner finds his ambitious imaginings shaped into a distinct promise than he rushes to the swiftest and guiltiest means of securing their fulfilment.

Had Laicus and Jocasta believed that what came from the gods must be for good and not for evil, and fulfilled their duty to the child, some other explanation of the oracle would have revealed itself, as was so frequently the case in classic mythology; but, full of distrust in the gods, they seek by their cunning sin to kill the babe, and escape the predicted danger. It is the desertion of the duties of the parent which alone brings the fulfilment of the fatal oracle within the bounds of probability. Œdipus also deserts the duties of his position, and, instead of checking the violence of temper which made a parricidal crime possible, he gives way to it, and slays the unknown stranger for a slight offence. Thus, this sublime drama does not celebrate a blind, inexorable fate crushing the innocent with undeserved suffering, but vindicates the moral law which makes the outward act the result of the inward nature.

"Our temperament is our fate," says Alcott. The way in which we control it or yield to it makes our character and our destiny. E. D. C.

PRACTICAL PREACHING.

The words of those who strive to practise what they preach reach the hearer, in all times and places, with tenfold power. They bear with them a sort of unction that stirs the will and tends to set in motion among those who come within their range purposes and action of kindred vitality.

Mr. W. M. Salter, who filled the desk of the Parker Memorial last Sunday at the closing service of the season, spoke with inspiring fervor of the need of reconstruction in social aims and work; of the pressing claims of the less-favored classes for culture and comfort from those of higher resources; and the absolute necessity of such exertion on the part of the latter, if they would be just exponents of the noblest elements in human capacity.

He made large citation from the writings of Channing; and, to those who happened to know of the practical efforts of this young preacher in trying to benefit and elevate the most needy who fall within his reach, the stirring words of that elder prophet came with fitting energy from his lips. When radical societies shall undertake in good earnest the principles thus urged upon conviction of the highest and best in the human soul, there will be small danger of bankruptcy from empty pews. J. P. T.

WE have already explained to our readers that Professor Adler, owing to severe family cares and afflictions during the past year, combined with his peculiar method of preparing his lectures, has been unable fully to keep the promise he authorized us to make, that he would furnish one lecture for publication in the *Index* each month. So keenly alive, however, is his conscience to a sense of the obligation that, since his lectures in Chickering Hall closed for the season, he has been using a considerable portion of his time in recalling and preparing several of them for the *Index*, which will be printed in due time. We are sure that our readers will share our grateful appreciation of this labor, which was induced by a delicate sense of honor, and carried through for their benefit.

THE *Seymour Times*, Indiana, a journal of the extreme materialistic type of Liberalism, is moved to a long article by our correspondent Mr. Neville's criticism of "Liberal Newspapers," in the *Index* for June 9. The article is evidently inspired by the motive of self-defence; but it takes the occasion to deal rough blows upon what it calls the "Boston, free-religious" style of Liberalism over Mr. Neville's shoulders, stating that he "hails from Boston or thereabout." We do not know how far from Boston "thereabout" may extend, but it happens that Mr. Neville "hails" from Missouri. If he, therefore, is within the radius of "Boston culture," there is a chance that our Seymour brother may by and by be touched by the same beneficent power.

THREE hundred and seventy-five Roman Catholic pupils have been withdrawn from the public schools of Philadelphia, because one of the teachers read portions of history in an ordinary historical exercise concerning former misdoings of the Catholic Church in Europe. The school directors rightly sustain the teacher, claiming that she merely stated well-known facts in connection with the events of certain historical periods.

THE American Archæological Institute proposes to establish at Athens a school for the study of archæology. The project meets with much favor among scholars, who are interested in this line of investigation. Certainly, the advantages of location for the prosecution of such studies cannot fail to be very great, and the contributions to classical knowledge increased in a correspondent ratio.

Digitized by Google

SOIENCE AND RELIGION.

THE editor of the *Popular Science Monthly*, in his special department of the July number, has some timely, and, as usual, vigorous writing under the caption of "The Science of Biblical Criticism," suggested by the recent revision of the New Testament. Speaking of science in general, he says: "In the newspaper column of 'Science,' we have a list of results of late experiments of all kinds. In looking over many scientific periodicals, it would be inferred that the term is restricted to physical science. From the text-books, we should conclude that science consists of the facts and principles that have been established and collected in different groups under this name. But it now begins to be understood that science properly means a method by which all these results are produced. It is a method of thought, a method of investigation, having for its simple object the establishment of the truths of nature. This method has grown up gradually in modern times to greater perfection, and has widened its scope, until now it includes many subjects with which it was at first supposed to have no relation." The latest and most impressive proof of the progress of the scientific spirit he regards the recent treatment of the Christian Scriptures: "Biblical criticism has long been affected by the scientific method, and is now to be controlled by it. How far the critical spirit is already advanced and diffused, so that the Bible is regarded as a book with a human and an imperfect side, and containing errors that can be removed with better knowledge, is shown by the fact that the English translation of two hundred and fifty years' standing has lately been attacked by a body of able and learned revisers, who, after eleven years of labor, have just given us a corrected edition of the New Testament. This is a great step in the direction of rationalism."

Alluding to Prof. Robertson Smith, who has lately been thrust from his chair in the Aberdeen University on account of his independent and scholarly way of dealing with the Bible, he continues: "The true scientific ground is here openly and broadly taken; and it is generally admitted that Prof. Robertson Smith's book represents authoritatively the scope and objects and method of the critical school which has been growing during the last half-century." Of course, our orthodox friends would be likely to take quite a different view of the case, which accounts for the close connection they are accustomed to give to the terms *infidelity* and *science*.

A BILL was passed the last session of the Illinois Legislature, authorizing insurance against tornadoes. It is not proposed, we assume, to insure against their occurrence.

ATTENTION has recently been drawn, in two or three articles of a popular character that have appeared, to some qualifications of the theory of evolution that are not generally recognized or but vaguely apprehended. We refer to arrested development or retrogression of the members of certain groups or classes of organization, side by side with the advancement of other members of them to more specialized and complex forms.

Although these facts are distinctly taken into account by Darwin, in his presentation of the doctrine of development, they have been an occasional stumbling-block to his critics. A writer in the *Pall Mall Budget* finds in the English representatives of the insectivora, the hedgehogs, moles, and shrews, indications of the arrest of development. "Time was," says he, "when the ancestors of dogs and deer and sheep and rabbits had risen no higher in the scale of life than these small-brained and stupid little creatures. But, while the other races have for ages outstripped their hedgehog-like ancestors, the hedgehogs themselves have remained at the same low level of development and intelligence."

In a review of *The Evolution of the Cryptogams*,—the product of the conjoint authorship of the French botanists, Saperta and Marion,—in a late number of *Nature*, it is remarked: "The authors lay some stress on the fact that a less complex organization does not necessarily imply relative antiquity. Circumstances exceptionally favorable to certain series of plants have forced their development to a state never afterward surpassed, but which, on the contrary, has retrogressed by the elimination of hastily developed or prematurely adopted types." The same subject is treated at length, and with much fulness of illustration, under the heading of "Degeneration," by Dr. Andrew Wilson, in the *Popular Science Monthly* for June and July. A thorough understanding of it would go far toward solving the problem over which so many have been troubled concerning the "missing links" in the progressive series of evolution.

STUDENTS of Biblical and Egyptian antiquities will naturally be interested in the discovery just made by explorers in Palestine of the Hittite city of Kadesh. It is related in Egyptian history that Rameses II., a contemporary of Moses, fought a battle with the Hittites near their sacred city above named, which is described as situated beside a broad stream running into a lake. The lake has been supposed to be identical with the Baheiret Horns, through which the Orontes passes; but the city had not been found. It is now quite conclusively demonstrated to the explorers that its site was the same as the ruins Tell Neby Mendeh. They lie on the left bank of the Orontes four English miles south of the lake. The modern name belongs to a sacred shrine on the highest part of the hill on which the ruins lie, and the name of Kadesh still survives. So that here is another instance," it is remarked, "of the vitality of the old names which linger in the minds of the people long after they have forgotten the Roman, Greek, or Crusaders' names. Not only the name is preserved, but the ancient moat of the city itself."

D. H. C.

ERRATA.—In our review last week of Parton's *Life of Voltaire*, Madame du Chatelet got transformed into "Madame du Chatelatini," and Madame Villette into "Madame Vellette."

BOOK NOTICES.

NOTE.—*It is proposed to make this a carefully prepared department of the* FREE RELIGIOUS INDEX, *and the favors of publishers are respectfully solicited, especially in respect to books that concern the general purpose of our paper.*

JOAN OF ARC, "THE MAID." By Janet Tuckey. New York: G. P. Putnam's Sons.

The story of Joan of Arc, by whoever told, cannot fail to be of absorbing interest. She is a unique character in history, whose brief and marvellous career is, in some respects, enigmatical to even the modern rationalistic mind. Whatever conclusion one may adopt as to the "voices" under whose direction she professed to act, it is impossible for any reasonable person to doubt the patriotism, purity, and sincerity of her motives. She stands out in unspeakable moral relief and beauty, amid the coarseness, pusillanimity, and spiteful meanness of her surroundings. The contemplation of her character calls forth our admiration, and touches us with feelings of pity and tenderness. It is one that is inconceivable under other circumstances than such as those in which she lived. The author prepares her readers, in the opening chapter of her book, for the narrative that follows, by describing in a clear and summary way the distracted condition of France at the time Joan appeared upon the scene. She gives glimpses of the childhood of her remarkable life, amid the humble associations of her pleasant home, in the little village of Domremy, and indicates the extraordinary spirituality and moral and religious devotion which she evinced even thus early, and shows with what entire consistency of disinterestedness and faith she pursued her course through all its heart-breaking disappointments and vicissitudes to its bitter and most pitiful end. It is well to renew our acquaintance with one so good in bad times, and refresh our minds with the influence of a spirit so lofty in its endeavors, patient amid the most irritating trials, irreproachable and pure in conduct.

The volume is one of the biographical series which the Putnams are publishing under the title of the "New Plutarch," which will form a very choice collection of its class.

SORDELLO: A Story from Robert Browning, by Frederic May Holland, author of the *Reign of the Stoics*. New York: G. P. Putnam's Sons. 1881.

Admirers and students of Mr. Browning will welcome this book, or rather booklet, for it is all included in twenty-six pages; and the pages are as fair as the fine book-art of the Putnams habitually produces. *Sordello* is one of the most difficult of Browning's poems, both for understanding and for reading when one does understand it. Mr. Holland's essay helps in both ways. He first extracts and tells the story of the poem in simple prose, so as to make it intelligible, at least much more intelligible; and, in doing this, he leads a reader into that sympathy of feeling with the poem which is necessary for conveying the meaning when reading to others. Five or six pages of critical notes are added, and the actual historical basis of the poem stated. For there was a real poet named Sordello, some of whose life-incidents and mental characteristics Browning has woven into his poem. A few of Sordello's poems are still extant, of which Mr. Holland gives a pleasant specimen. The book gives evidence of accurate literary research.

THE July *Atlantic* retrenches in the number of articles, and expands them in length. It seems less like a plate of assorted literary cake than usual, and the fewer kinds have a finer relish. *John C. Dodge writes* of "Trial by Jury," with an attempt to overthrow this fundamental Saxon custom. Indeed, he shows that it is not Saxon, but post-Norman in English history. "Andrew's Fortune," by Sarah O. Jewett, is a short story, fairly told. The scene is laid in a farmhouse. "H. H." writes a poetic description of a Norwegian journey, entitled "Four Days with Sauna," the latter word being the name of her fellow-tourist. John Fiske answers the question, "What is Mythology?" by digging down to the Greek root of the word. Charles Eliot Norton gives a short account of the "Greek Play at Harvard." Gail Hamilton condescends to use her true name, and indulges in several pages of what may be called "sputtering" over the history of the famous "Ladies' Deposit." She seems to be trying to make the newspapers, the city government, and mankind in general, responsible for that piece of feminine cunning. Henry A. Clapp follows with several pages of criticism on the same theme. He names his article "Sympathetic Banking," and takes occasion to point out the weakness of Miss Dodge's defence. Miss Phelps' "Friends: A Duet" is played out in this number. We are astonished at the *denouement*. It is very rare that a silly woman becomes suddenly wise, as the novelist allows her heroine to be in the final chapter. Miss Phelps' heroines always seem slightly French in their morality, possessing exalted ideals, but also keeping a flag conspicuously flying over those ideals. "Kaiser" is decidedly the best character in the story. He has the marks of common-sense Henry James, Jr., continues his "Portrait of a Lady," and brings about a new complication in an already complicated plot.

THE *Sanitarian* for July contains three stated papers, at least, of great practical importance to every community: "Soil and Water Pollution," by Moses T. Runnels, M.D., an elaborately illustrated paper, showing the nature of water pollution, how it is effected, and its dangers. The subject is dealt with in a clear, common-sense manner, and is particularly commendable to general readers. "The Necessity and Means of Removing Organic Refuse from Populous Places," by O. W. Wight, M.D., Commissioner of Health of Milwaukee, deals with a subject of interest to all city authorities. Dr. Wight is evidently an officer of much

practical experience; and while he forcibly states the dangers of organic refuse, and the absolute necessity of preventing its accumulation, he is by no means blind to the economic aspects of the question. His conclusions are eminently practicable and commendable. "Cellars," by A. N. Bell, M.D., the editor, is a paper of great interest to everybody. It not only deals with cellars in a technical sense,—showing how important it is to have them dry, light, and ventilated, and how to effect these objects,—but with *building ground* and materials of structure. No one can read this paper without the satisfaction of feeling that he has thereby been rendered much more competent for the preservation of his own health and life, and of all who depend upon him. The other stated papers are "The Contagious Diseases Acts of Great Britain" and the "Italian Society of Alienists," both giving practical experiences on subjects of great importance in the practical economy of State medicine. The leading editorial, in review of a recent paper by T. J. Turner, M.D., Medical Director United States Navy, on the "Hygiene of Emigrant Ships," is particularly timely in its relation to the thousands of emigrants now daily arriving at our shores, and the abuses to which they are subject, in consequence of the excessive crowding and other defective arrangements of emigrant ships. The importance of space, dryness, cleanliness, wholesome provisions, and systematic care, is all forcibly dwelt upon, and with sufficiency of detail to show that the abuses which now so commonly obtain are practically avoidable, and should be made so. "Menu," the "Mortality Statistics" of the chief cities, United States and foreign, and review of "Publications on Sanitary Subjects," are, as usual, profitable reading. We are sure we cannot do our readers a better service than to commend to their attention this excellent magazine.

THE *Art Amateur* begins its fifth volume with the issue for the current month. Besides the usual variety of patterns for art work, among which will be found drawings for a set of tiles, the number contains many interesting illustrations, including sketches of works, exhibited at the last *salon* in Paris. The account of the cleverness of Edward Mason's sons, Percy and Leon, encourages the hope that two artists of extraordinary merit will soon be added to the list of American painters. The illustrations in the article on "The Style of the Empire" give an excellent idea of the luxurious taste of the age of the first Napoleon. Entertaining and instructive matter is furnished in each department of this useful periodical.

SUNDAY SCHOOL LESSONS

ON

"Freedom, Fellowship, and Character in Religion."

BY KATE GANNETT WELLS.

V.

Religion.

[In the following suggestions, as outlines of a Sunday-school Talk, it is well to avoid all philosophical or varying definitions of religion, laying the emphasis of the teaching, instead, upon the practical application of religion to the every-day affairs of life. None of the series is intended to serve as direct question and answer for the teacher and scholar; but it is hoped that it may be useful as a basis for instruction through conversation, the most successful way of teaching, in which the teacher would expand or condense, deepen or simplify, the meanings here implied, according to the requirements of a class.]

Let the first work of the hour be to draw out from the children their idea of the meaning of the word *Religious*. Let them compare their answers, and see if there is any agreement of thought between them, or whether they were chiefly alike in their indefiniteness. Then be guided by these answers to ask such questions as shall help them to formulate their ideas; *e.g.*, Does Religion make people sober?

Do religious people dance or go to parties and theatres?

Are good children religious children?

Is it only old people who are religious?

Such questions, simple as they are, will help the children to become interested and talkative; and, from their varying answers, they can be led to see that a sense of *relationship and obligation* to an Infinite Power is involved in the idea of religion; for they probably have said enough to show, that they thought they ought and they ought not to do certain things, because of some other reason. Thus, the teacher is enabled more directly to lead her children to estimate rightly the *universality and growth*, the *personal necessity*, and the *general need* of religion in the world.

1. *Its universality and growth.*—Was there any religion in the world before the birth of Christ? If so, where and when?

What is the earliest form of religion, and why?

Fetichism, "because, by means of his fetich, the negro thinks he can control his deity."

What is the second form of religion? Totemism, or belief in beings of a higher and less material nature, like trees, rivers, animals.

NOTE.—If the class is sufficiently advanced, show them how, after this second form, religion undergoes modifications, owing either to the intellectual progress of the races or to the changes produced by physical causes.

What is the next general advance in religion?

Idolatry: the idol assumes the human form; idolatry is closely connected with the worship of ancestors. The dead were commemorated by statues, idols, which gradually became deities; and these deities have generally been warrior kings.

What is polytheism?

The worship of many gods. As one god was found more powerful than another, the worship of one god arose out of the recognition and worship of many gods.

How does monotheism change?

From a material to a more and more spiritual conception of God, the moral conception of a god growing nobler and more lovable.

NOTE.—The amount of illustration and extension of the above line of thought depends on the kind of class; but, with any class, these general processes of growth should be clearly outlined, that the children may understand that a sense of religion has been and is universal, and that it is also a matter of growth.

Is our idea of religion still growing?

Are there not opposite opinions about the extent of the meaning of the word?

Do not some confine religion to a certain sect or denomination? Do not others say it means devotion to any ideal?

Is it merely a matter of intellectual belief, or of personal experience, or of certain ceremonies, or of a spirit of love and helpfulness and trust that pervades the whole life?

Explain by illustrations, such as a bigot, a suddenly "converted sinner," a ritualist, and the best, truest, dearest person one knows.

2. *Personal necessity of religion.*—Why is religion necessary for the individual?

Because without it one lacks the finest development of character. It is the realism of the soul, the looking up to and striving after the highest possible endeavor and purpose. It is self-consecration to noble work for one's self and for others. Religious feeling adds intensity to the sense of obligation and relationship. The moral sense itself is strengthened by it.

Are religious feelings then different from the ordinary feelings of love, fear, reverence, aspiration, such as we feel for friends and nature?

No: religious feeling is not a *new* feeling; but when felt for the infinite power, for God, it becomes religious feeling. Trust and reverence is the beginning of religion; yet, unless religious feeling works through and with moral laws and means, it is of no real value. (Many revivals, death-bed conversions, and sudden changes of heart are emotional alone, therefore temporary and injurious.)

Is emotion an element of religion?

Yes: and a justifiable one, for strong, healthy emotion enriches the soul.

Then it is *manly* to be religious?

Yes: boys and men are often afraid to own that they have religious feelings, lest they be considered sentimental or weak. Real religious feeling is helpful, brave, and reverential.

3. *General need of religion.*—Why does mankind need religion?

Because without it we are likely to work chiefly for temporary measures, and not for the promotion of the *permanent* and highest interests of mankind. Religion cares for the *soul* as well as for the body of man.

Must it not care for the body first, in order to reach the soul?

Yes, as a general rule; but that does not detract from the supremacy of the soul.

Is it because of these highest interests that Sunday should be partly observed by going to church and Sunday-school?

Is not morality as essential to mankind as religion?

Yes, but they help each other; yet a moral man may lack the fineness and tenderness of thought that comes from religion.

Does extent of knowledge lessen religious feeling?

Does not judgment, reason, often follow on moral impulse, and strengthen it?

Is not religion an element in all religious systems and in the lives of individuals?

Does it not mean the best expression of the best thoughts and feelings on the best subjects, and the best outward manner of performing the best actions from the best motives?

Yes: religion is *the best.*

How can every one help on this development of the best? Either by active belief in it or by silent approval. Which will you do? Which is the franker, braver course?

If religion is the highest form of goodness, does it not then become a power?

How do children first realize the principle of religion?

By their involuntary love and reverence for their parents as representing to them power and friendliness, which feelings expand into a sense of kinship with, and worship, through growing knowledge, of the infinite power and friendliness.

Is religion greater, then, than either freedom, fellowship, or character?

Are not all three necessary for its highest manifestation?

NOTE.—Ask the children to apply each attribute to religion, and see how, without each, religion could not be the highest manner of living. Substitute for them subjection, clannishness, and weakness; and religion loses its three grand necessary characteristics. Human society and the individual life need the three, in order that religion may work for the promotion of the highest interests in both society and life.

Why is freedom necessary in religion?

That the idea of religion may not be confined to any special set of doctrines, but that, through the spirit of inquiry and reverence, the *knowledge of how to choose* will be acquired, which will end in "*perception of the best.*" No authority should be exercised by individuals, churches, synods, or councils in compelling another to accept as the best some one's else perceptions rather than his own.

Why is fellowship necessary in religion?

Because organization and association is needed in any extended plan of action for the permanent and highest interests of mankind. By feeling that we have the same *end* in view, we learn to have sympathy for others and comprehension of their *means.*

Why is character necessary in religion?

Because *loyalty to truth* and *adherence to duty* are chief elements of character, which, carried into religion, make it an active principle in work for others, instead of a sentimental emotion.

NOTE.—Then, by illustration, let the children feel how the understanding of the facts of nature, of the wonder that is wrapped up in the mystery of plant and crystal, lead to religious feeling. By chosen lines from favorite hymns arouse their emotions of gratitude and adoration; by anecdotes of religious feeling, culminating in action, awaken their zeal for action,—*e.g.*, the story of the Crusades, the establishment of the Dutch Republic, or the founding of our own Puritanic commonwealth. Make the feeling for the necessity of religion pervade their souls as a glow, a warmth of exaltation, an intellectual need, a practical result.

Thus, in this lesson, all specific definition of religion

Digitized by Google

has been avoided, because what one might accept as conclusive would be partial to another, and also and chiefly because the child might thus be induced to regard religion as a definition, when the main purpose is to persuade him to incorporate its spirit into his life, remembering always that religion *grows* as knowledge and reverence grow.

[These lessons are reprinted in a convenient four-page sheet, and can be furnished, from the beginning, at the office of the Free Religious Association, at one cent each, exclusive of postage.]

PERSONAL ITEMS.

Ex-Rev. W. H. H. Murray is in Texas, and has a farm there.

Thomas Nast is on the way to the Black Hills, where he owns a mine.

Secretary Windom is winning golden opinions for his management of the Treasury.

George Eliot's mother is still living at the advanced age of ninety years. She is in Hobart, Tasmania.

Mr. E. C. Stedman is to read a poem at the opening session of the Concord School of Philosophy, July 11.

Mr. B. F. Underwood has returned to his home in Thorndike, Mass., from his spring lecturing tour in the West.

Mr. Edward A. Freeman, the popular English historian, will soon make an extensive tour of the United States, from which may come a book.

Mr. and Mrs. Professor Adler have spent the month of June at Rockaway Beach, Long Island. In July and August, they are to be at Gloucester, Mass.

President Garfield is one of the Trustees of Williams College, and is to make an address there at the inauguration of Mr. Franklin Carter as President of that institution.

Sojourner Truth takes pleasure in considering herself "de oldes' lecturer in de world." Her religion is of the liberal kind, and she does not believe in a "brimstone hell or a devil with a cloven foot and a pitchfork."

Mrs. Harriet H. Robinson, "Warrington's" widow, supplied the material concerning Massachusetts in the new *History of Woman Suffrage*; and she has now in Roberts Brothers' press a book on *Massachusetts in the Woman's Rights Movement*.

Mr. Giles B. Stebbins has returned to Chicago from his Eastern visit, and is again in the editorial chair of the *Religio-Philosophical Journal*. While he was in New England, the *Journal* printed a number of interesting letters from him.

Mr. Millais' well-known picture of the "Prince in the Tower" has just been sold in London for $19,000. The artist has lately had an unpleasant accident. As he was leaving a levée, a footman, in hastily shutting the carriage door, jammed two of the fingers of Mr. Millais' right hand, crushing them severely.

Dr. Howard Crosby says that the common version of the Bible is not perfectly intelligible to the common people, and that it has "little insidious obsolescences" running all through it. We can imagine that many of these common people would not quite understand that kind of thing.—*New York Independent*.

The Chinese Government having requested the services of an officer to organize for their navy a marine corps similar to our own, First Lieutenant D. Pratt Manning of the United States Marine Corps has been selected for the important duty, and has been granted permission to enter the service of the Chinese Government for that purpose.

Mrs. Gladstone is a benevolent woman and does many kind things for the villagers of Hawarden. She has given them an excellent coffee-house, which is open week-days and Sundays. She has also established near the castle a home for orphans. Many of the Gladstone servants have been on the estate twenty, thirty, and forty years.

It is said that Parnell will return to the United States and make an extensive stumping tour of the country, as soon as the land bill passes through the committee in the House of Commons. His speeches will be directed to the advocacy of local home rule for Ireland and the formation of a great confederacy of the kingdom and colonies.

Rev. Dr. Cheever, it seems, is still alive; or is this a voice from the tombs? He is reported as saying of Professor Robertson Smith's Encyclopædia Britannica article on the Bible, "It is a mere *résumé* of the speculations and conjectures of infidel critics; a primer of the creed of second-hand Rationalism for the use of those who cannot read German authorities in the original."

Mr. W. M. Salter preached for the Twenty-eighth Congregational Society, Parker Memorial Hall, last Sunday. The services are now to be suspended till September. On a previous Sunday recently, Mr. Salter gave there a discourse on the subject, "After Free Religion, What?" of which we have heard high praise. We have it in hand ready for the printer as soon as the present press on our "Long Essay" department is over.

It seems that it was not Dr. Lorimer, but some of his injudicious friends, who thought, as we announced two weeks ago, that the charge that he had plagiarized from Dr. Parker, of London, could be thrown back against Dr. Parker for stealing from him. An *Exchange* says: "Lately, an egotistic collection of *Sayings of Mine*, by Dr. Parker, contained a sentence, 'No honest man had occasion to fear him; no unjust person could feel quite easy in his presence,' which Dr. Lorimer had used in the funeral sermon of Rev. Dr. Rollin H. Neale in 1879. Lorimer's friends saw a chance to hit back, and promptly accused Parker of plagiarizing from Lorimer; but it is since found that the expression was Parker's, and appeared in a sermon of his printed some months before Lorimer preached about Dr. Neale. This is one of the most unlucky set-backs possible. Apropos, Rev. Dr. Woolfolk, of Danville, Ky., writes to the *Courier-Journal* in championship of the unconscious absorption theory, which he says is satisfactory 'to any one familiar with psychological laws.' This reminds one, though of course it is wicked to say so, of the colored gentleman who, found with chickens in either pocket and one peeking out of the rents in his hat, couldn't imagine how they came there, unless they got in while he was praying down behind the old persimmon that stood just behind the chicken-roost."

FOREIGN.

The Khedive of Egypt, it is said, intends to create a department to deal specially with slave questions, the total abolition of slavery in Egypt being considered by his highness as of the greatest importance.

The Russian political police have arranged to send agents to track Russian Socialists in all the principal cities of Europe. Four will be sent to London, Paris, and Geneva respectively, and two to the capitals of each of the other European States.

In the speeches of a Deputation to Convocation on "The Infidelity and Indifference to Religion which so widely exist," it came out that the most successful churches in London in winning the masses are the Ritualistic. Especially in St. Alban's, Mr. Mackonochie's parish, "religion has been made to lay hold of the working classes."

A society entitled "The Rational Dress Society" has been formed, under the presidency of the Viscountess Harberton, in England, the objects of which are thus described: "To promote the adoption, according to individual taste and convenience, of a style of dress based upon considerations of health, comfort, and beauty, and to deprecate constant changes of fashion, which cannot be recommended on any of these grounds."

The Spiritualist Case.—In connection with this case, an intimation was given, as reported on Saturday, to Mr. E. D. Lewis for the applicants, and Mr. St. John Wontner for Mrs. Hart-Davies, to the effect that Sir James Ingham had decided to grant a summons against that lady for perjury alleged to have been committed in evidence given against the convict Susan Fletcher. Farther intimation has been sent to the legal advisers on both sides, to the effect that Sir James Ingham has reconsidered the information, and determined not to grant the summons, the matter alleged to have been falsely sworn to not being material to the issue either in the inquiry at this court or upon the trial at the Central Criminal Court.—*Weekly Despatch, May* 29.

Here is an instructive and significant story which is told by a correspondent of the *Standard*: "I happened last Sunday to attend two religious services, held within a few yards of each other. One was at St. James' Church, Piccadilly; the other at St. James' Hall. I found St. James' Hall crowded from end to end, galleries and all, with a congregation listening to a sermon delivered by Mrs. Booth, of the 'Salvation Army.' At St. James' Church, I found leaflets scattered in every pew, containing an appeal on behalf of the Bishop of London's Fund, describing the spiritual destitution of the metropolis, and the urgent need for more clergy, more parsonages, more schools, and more churches. Meanwhile, the congregation in this church, the centre of a most populous parish, in the middle of the season, was lamentably scanty. I do not think I am exaggerating when I say that there was room for four times the number that were present."

The fanaticism of anti-clericalism is perhaps even less lovely than the bigotry against which it is directed. A story which is going the round of the Parisian press affords an illustration of a spirit which sets the teeth on edge quite as much as the intolerance of the persecuting priest: "A young girl who was being examined about the Crusades spoke of St. Louis. The examiner put on a look of astonishment, and replied: 'Mademoiselle, will you explain yourself? Is it Louis IX. of whom you wish to speak?' 'Yes, sir,' answered the girl. 'Very well, mademoiselle, call him Louis IX. I know that by great gifts of money they obtained his canonization from the clergy; but I do not know him under the name of St. Louis.'" One need not be a clerical to lament that a school inspector should use his office for the propagandism of his belief, whether religious or irreligious. But the *Justice* praises this examiner as "a brave man, who puts his conscience into his work." So did Torquemada.

The Anti-Jewish Agitation in Russia.—The Vienna correspondent of the *Daily News* says that advices from Brody state that the emigration of wealthy Jewish families from Russia into Austria continues. Much excitement prevails among the Jewish population of Lublin. In Kieff and other southern towns, military reinforcements are arriving to act against the plundering bands, and to compel the demoralized peasants to return to their agricultural occupations. A Nihilist manifesto has been distributed among them, which says the time has come to divide the estates of the present landlords among the peasants. A Reuter's telegram from St. Petersburg says that the Jewish community there are inclined to view with disfavor the steps taken by their brethren in England, and deprecate any intervention on the part of the British Government, as being calculated to retard the promised reforms in their behalf in Russia. In Upper Hungary (according to the correspondent of the *Daily News*), great irritation prevails against the Jews. In Tarpa, where a Jew suspected of incendiarism was recently thrown into a burning house and perished, the authorities have taken rigorous measures for the protection of the Jews.

JESTINGS.

Barnaby, who has three boys under the age of twelve years, says he supposes Darwin believed mankind to be descended from the monkey, because it gets into mischief so naturally and readily.

Two children were presented to a West Troy clergyman as candidates for baptism. One, a little girl, was asked if she had ever been baptized before. "Yes," was the answer, "and mine took, but Charlie's didn't."

Wife of an Episcopal clergyman to her washerwoman: "Well, Bridget, how did you like the sermon Sunday?" *Bridget:* "It was beautiful. I like to go to that church. It's so nice to see your husband courtesying around in his shroud."

"Do you think," asked a college student of a professor of theology, "that the lion and the lamb have never yet laid down together?" "I don't know," answered the professor; "but, if they have, I have no doubt that the lamb was missing from that date."

Drawing a Line.—*Mr. Moses:* "We've just started a new fake, Mr. Welch,—'Patent Majolica-handled Toothbrush and Unbreakable Glass Coal Scuttle Company Limited.' Join us, be a director, give us the use of your talent, and I guarantee you four times as much as you make by betting." *Mr. Welch:* "No, no, Mr. Moses: there's been too much of it during the last few months. Besides, though I am a swindler, I transact my business with men. I don't rob widows and half-witted elderly maiden ladies."

Digitized by Google

THE FREE RELIGIOUS ASSOCIATION

was organized in 1867. Though having its headquarters in Boston it is a national organization, and has members and officers in various States of the Union. It has the following

CONSTITUTION.

I. This Organization shall be called the Free Religious Association,—its objects being to promote the practical interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of man's religious nature and history; and to this end all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations; and nothing in the name or Constitution of the Association shall ever be construed as limiting membership by any test of speculative opinion or belief,—or as defining the position of the Association, collectively considered, with reference to any such opinion or belief,—or as interfering, in any other way, with that absolute freedom of thought and expression which is the natural right of every rational being. Any person desiring to coöperate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, twelve Vice-Presidents, a Secretary and Assistant Secretary, a Treasurer, and not less than six nor more than ten Directors; who together shall constitute an Executive Committee, intrusted with all the business and interests of the Association in the interim of its meetings. The officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings. Five members of the Executive Committee shall constitute a quorum.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions, as the Executive Committee may appoint; of which at least one month's previous notice shall be publicly given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These Articles may be amended at any Annual Meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

PRESIDENT.

FELIX ADLER, New York City.

VICE-PRESIDENTS.

RALPH WALDO EMERSON, Concord, Mass.
OCTAVIUS B. FROTHINGHAM, New York City.
GEORGE W. CURTIS, Staten Island, N.Y.
EDWARD L. YOUMANS, New York City.
FREDERICK SCHUENEMANN-POTT, San Francisco, Cal.
THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.
ELIZABETH B. CHASE, Providence, R.I.
GEORGE HOADLY, Cincinnati, O.
NATHANIEL HOLMES, St. Louis, Mo.
ROWLAND G. HAZARD, Peacedale, R.I.
BERNHARD FELSENTHAL, Chicago, Ill.
ANNIE L. DIGGS, Lawrence, Kansas.

SECRETARY.

WILLIAM J. POTTER, New Bedford, Mass.

ASSISTANT-SECRETARY.

HANNAH E. STEVENSON, 32 Mt. Vernon St., Boston, Mass.

TREASURER.

JOHN C. HAYNES, 451 Washington St., Boston, Mass.

DIRECTORS.

EDNAH D. CHENEY, Jamaica Plain, Mass.
WILLIAM C. GANNETT, St. Paul, Minn.
RICHARD P. HALLOWELL, Boston, Mass.
FREDERICK A. HINCKLEY, Providence, R.I.
HELEN M. IRESON, Lynn, Mass.
EDWARD LAUTERBACH, New York City.
CHARLES D. B. MILLS, Syracuse, N.Y.
MINOT J. SAVAGE, Boston, Mass.
CAROLINE M. SEVERANCE, Boston, Mass.
ANNA GARLIN SPENCER, Haverhill, Mass.

The office of the Association is at 3 TREMONT PLACE, BOSTON (directly in the rear of the Tremont House),—where is also the publication-office of the *Free Religious Index*.

All letters pertaining to the business of the Association (payment of membership fees, orders for its publications, etc.) should be addressed to "Free Religious Association," at the office.

Communications intended specially for the Secretary, as well as his personal correspondence, should be addressed to him at NEW BEDFORD, Mass.

WM. J. POTTER, *Secretary F.R.A*

SPECIAL PREMIUM.

Every NEW subscriber to the *Index* for one year, or any person who will obtain a new subscriber, will receive a volume entitled *Freedom and Fellowship in Religion*, containing a collection of essays by O. B. Frothingham, D. A. Wasson, Samuel Johnson, Francis E. Abbot, John Weiss, Samuel Longfellow, W. J. Potter, T. W. Higginson, J. W. Chadwick, and Mrs. E. D. Cheney, on various aspects of Free Religion, most of them delivered on the platform of the Free Religious Association; with extracts from the annual reports of the Association, and speeches and addresses by Lucretia Mott, Ralph Waldo Emerson, Rabbi Isaac M. Wise, C. D. B. Mills, Julia Ward Howe, C. A. Bartol, and other distinguished speakers at the various conventions of the Association. The book contains over four hundred pages, and is handsomely bound in blue, brown, or green cambric covers. Retail price $1.50.

"A book which will surely leave its mark on the thought of this generation and the life of the next."

THE DUTIES OF WOMEN.

A COURSE OF LECTURES BY

FRANCES POWER COBBE.

"What is best in the whole book is that she founds her teaching for women so strongly in the deepest and simplest moral principles that her thoughts come with a force and breadth which win for them at once a respectful hearing."—*London Spectator.*

AUTHOR'S AMERICAN EDITION. Cloth. 12mo.
PRICE $1.00.

For sale by FREE RELIGIOUS INDEX ASSOCIATION,
3 TREMONT PLACE, Boston.

DISCOURSES

BY

Frederic A. Hinckley.

The Sentiment in Religion. Just published.
The Cancer at the Heart.
What makes a Religious Society?

Price 10 cts. each; 20 copies for $1.00.

Also

Natural Religion. A Book of Selections for Sunday. School and Home Use.

Price 30 cts.

Send orders to the Author, Providence, R.I., or to *Index* office.

"An original thinker and an eloquent expounder of fruitful truth."

GEORGE H. CALVERT'S WORKS.

"Few men, probably none living, are his equals in the department to which he has given his especial attention. His books are genuine æsthetic studies in the best sense of the word."—*Newport News.*

Fine English Cloth. Price per vol. $1.50.

Essays Æsthetical.
Brief Essays and Brevities.
Some of the Thoughts of Joseph Joubert.
First Years in Europe.
Life and Work of Goethe. An Essay.
Charlotte von Stein. A Memoir. With Portrait.
Life of Rubens. With Portrait.
Arnold and Andre. An Historical Drama.
Wordsworth. A Biographic and Æsthetic Study. With Portrait.
Shakespeare. A Study.
Coleridge, Shelley, and Goethe. Biographic and Æsthetic Studies.

For sale by all booksellers. Sent by mail on receipt of price. Catalogues free.

LEE & SHEPARD, Publishers, Boston.

POPULAR BOOKS

Sent by mail postpaid at

PUBLISHERS' PRICES.

A Critical History of the Doctrine of a Future Life. By W. R. Alger	$3.50
Creed and Deed. By Felix Adler	1.00
Radical Problems. By C. A. Bartol	2.00
The Rising Faith. By C. A. Bartol	2.00
History of Civilization. By Buckle. 2 vols	4.00
The Bible of To-day. By J. W. Chadwick	1.50
The Faith of Reason. By J. W. Chadwick	1.00
Aspirations of the World. By Lydia Maria Child	1.25
Self-Culture. By James Freeman Clarke	1.50
Origin of Species. By Charles Darwin	2.00
The Descent of Man. By Charles Darwin. 2 vols	3.00
History of the Conflict between Religion and Science. By John W. Draper	1.75
Myths and Myth-Makers. By John Fiske	2.00
Outlines of Cosmic Philosophy. By John Fiske. 2 vols.	6.00
The Unseen World, and other Essays. By John Fiske.	2.00
Freedom and Fellowship in Religion. Representative Essays published for Free Religious Association	1.50
Heroines of Freethought. By Sara A. Underwood	1.75
Religion of Humanity. By O. B. Frothinghaam	1.50
Creed and Conduct. By O. B. Frothingham	1.00
Cradle of the Christ. By O. B. Frothingham	1.75
Rising and Setting Faith. By O. B. Frothingham	1.00
Visions of the Future. By O. B. Frothingham	1.00
Beliefs of the Unbelievers. By O. B. Frothingham	.25
Man's Place in Nature. By Huxley	1.25
On the Origin of Species. By Huxley	1.00
Lay Sermons. By Huxley	1.75
The Gods and other Lectures. By R. G. Ingersoll	1.25
The Ghosts and other Lectures. By R. G. Ingersoll	1.25
The Mistakes of Moses. By R. G. Ingersoll	1.25
What must we do to be saved? By R. G. Ingersoll	.25
Oriental Religions, and their Relation to Universal Religion. By Samuel Johnson:	
India	5.00
China	5.00
Problems of Life and Mind. By G. H. Lewes. Vols. I. and II. Per vol.	3.00
The Physical Basis of Mind. By G. H. Lewes	3.00
Origin of Civilization. By Sir John Lubbock	2.00
American Religion. By John Weiss	1.50
Wit, Humor, and Shakspeare. By John Weiss	2.00
The Immortal Life. By John Weiss	1.50
A True Republic. By Albert Stickney	1.00
Sketches of the Radical Club of Boston. With Essays, Discussions, and Poems, by Emerson, Whittier, Longfellow, Holmes, Potter, Abbot, Higginson, Dr. Hedge, Prof. Peirce, Wendell Phillips, Julia Ward Howe, and others. Illustrated	2.00
The Childhood of the World. By Edw. Clodd	1.50
Childhood of Religions	1.25
History of Materialism. By Prof. F. A. Lange. 3 vols. Each	3.50
History of Rationalism. By Lecky. 2 vols. Each	2.00
Buddha and Buddhism. By C. D. B. Mills	1.25
Chips from a German Workshop. By Max Müller. Per vol	2.50
Vol. I. Essays on the Science of Religion	
Vol. II. Essays on Mythology, Tradition, and Customs	
Vol. III. Essays on Literature, Biography, and Antiquities	
Vol. IV. Comparative Philology, Mythology, etc	
The Bible for Learners. By Dr. H. Oort, Professor at Amsterdam, and Dr. I. Hooykaas, Pastor at Rotterdam, with the assistance of Dr. A. Kuenen, Professor at Leyden. A popular exposition of the "Dutch School" of modern inquiry in the historical study of the Bible.	
Vol. I. Patriarchs; Moses; Judges	2.00
Vol. II. Kings and Prophets	2.00
Vol. III. New Testament	2.00
Age of Reason. By Thomas Paine	.50
Morals of Evolution. By M. J. Savage	1.00
Talks about Jesus. By M. J. Savage	1.00
Belief in God. By M. J. Savage	1.00
The Reign of the Stoics. By Fred. May Holland	1.25
Volney's Ruins; or, Meditations on the Revolutions of Empires	1.25

Any book in the above List, or any other *obtainable book* that may be desired, will be forwarded as promptly as possible on receipt of orders accompanied with the cash.

Address: THE FREE RELIGIOUS INDEX,
3 TREMONT PLACE, Boston, Mass.

Digitized by Google

THE PATRONAGE of the liberal advertising public is respectfully solicited for the FREE RELIGIOUS INDEX. Though the paper must not be held responsible for any statements made by advertisers, the attempt will be honestly made to keep the advertising pages in entire harmony with its general character and principles. To this end, all improper or "blind" advertisements, all quack advertisements, and all advertisements believed to be fraudulent or unjust to any one, will be excluded from these columns.

ADVERTISING RATES.

For 1 to 12 Insertions, . . . 10c. per line.
" 13 " 25 " . . . 8c. " "
" 26 " 51 " . . . 6c. " "
" 52 " . . . 5c. " "

On half-column advertisements, a discount of 10 per cent. will be made; on full-column advertisements, a discount of 25 per cent.

On all advertisements for which cash is paid in advance, a further discount of 25 per cent. on the total, as above calculated, will be made.

FREE RELIGIOUS INDEX,

A WEEKLY JOURNAL

PUBLISHED BY THE

FREE RELIGIOUS ASSOCIATION,

AT

No. 3 Tremont Place, Boston, Mass.

EDITOR,

WILLIAM J. POTTER,

Secretary of the Association.

For list of co-laborers, see editorial page.

The FREE RELIGIOUS INDEX is the continuation of THE INDEX, which was founded and has been for ten years edited by Francis Ellingwood Abbot. Efforts will be made to keep the same high standard, and merit the same honorable distinction. As the late editor expressed it, the paper will still aim—

To increase general intelligence with respect to religion;

To foster a nobler spirit and quicken a higher purpose, both in society and in the individual;

To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in selfish schemes.

In brief, to hasten the day when Free Religion shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public activities.

It may be further stated that, as voice of the Free Religious Association, the FREE RELIGIOUS INDEX will endeavor fairly to represent all the phases of the movement, in all their breadth, for which that Association stands. Whatever pertains to its threefold object—"the practical interests of pure religion, the increase of fellowship in the spirit, and the encouragement of the scientific study of man's religious nature and history"—will here find a fitting place. The relations of Religion to Modern Science, and to Social Science and Philanthropy, the relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention. Book Notices and Correspondence will be secured from competent writers. As a

SPECIAL FEATURE,

which will commend the paper to many new subscribers, the FREE RELIGIOUS INDEX is to publish a lecture by Dr. FELIX ADLER, before his society in New York, once a month during the season of his society labors. The Editor will also print within the year several of his discourses.

TERMS.

The price of the FREE RELIGIOUS INDEX is **Three Dollars** a year, payable in advance, which includes postage, and at the same rate for shorter periods. All remittances of money must be at the sender's risk, unless forwarded by cheque, registered letter, or post-office money order. The name, with address in full, must be accompanied with the money in each case. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass.

PARK & [illegible]ER,

COUNSELLORS AT LAW,

48 Congress St., B[illegible]

GEO. W. PARK. G[illegible]PER

PUBLICATIO[illegible]

OF THE

FREE RELIGIOUS ASSOCIATION.

Cornell University Library

Freedom and Fellowship in Religion. A volume of ten essays upon speculative and practical problems of religion, by D. A. Wasson, Samuel Longfellow, Samuel Johnson, John Weiss, W. J. Potter, F. E. Abbot, O. B. Frothingham, J. W. Chadwick, T. W. Higginson, and Mrs. E. D. Cheney, and extracts from Addresses by Ralph Waldo Emerson, Lucretia Mott, Robert Dale Owen, Dr. Bartol, Wendell Phillips, Rabbi Wise, Horace Seaver, A. B. Alcott, Lucy Stone, Charles H. Malcom, Julia Ward Howe, and others,—all given on the platform of the Free Religious Association. Price (reduced) $1.50.

Proceedings of Sixth Annual Meeting, 1873. Contains essays by Samuel Johnson on "Freedom in Religion," and by John Weiss on "Religion in Freedom," with addresses by Wm. C. Gannett, Robert Dale Owen, T. W. Higginson, Samuel Longfellow, J. S. Thomson, F. E. Abbot, and Lucretia Mott.

Proceedings of Seventh Annual Meeting, 1874. Contains *verbatim* reports of President Frothingham's address on "The Validity of the Free Religious Platform," of Dr. Bartol's essay on "The Religious Signs of the Times," of Rabbi Sonneschein's speech on "Reformed Judaism," and of the statements by Messrs. Calthrop, Abbot, and Higginson of their respective attitudes towards Christianity,—as "Christian," "Anti-Christian," and "Extra-Christian,"—together with letters from Keshub Chunder Sen, Frederick Douglass, and D. A. Wasson.

Proceedings of Eighth Annual Meeting, 1875. Contains Essays by Wm. C. Gannett, on "The Present Constructive Tendencies in Religion," and by Francis E. Abbot, on "Construction and Destruction in Religion," and addresses by T. W. Higginson, Lucretia Mott, Chas. G. Ames, O. B. Frothingham, B. F. Underwood, S. P. Putnam, and E. S. Morse.

Proceedings of Ninth Annual Meeting, 1876. Contains a full abstract of the interesting discussion at the Business Meeting on the Practical Methods and Work of the Association; the annual report of the Executive Committee; address of the President, O. B. Frothingham; essay by James Parton, on "The Relation of Religion to the State" (or, as he styles it, "Cathedrals and Beer"), with addresses on the subject by Miss Susan H. Wixon and Rev. M. J. Savage; essay by Samuel Longfellow, on "The Relation of Free Religion to Churches," with the addresses that followed it by Prof. Felix Adler, Rev. Henry Blanchard, Rev. Brooke Herford, and John Weiss,—together with letters from Judge Doe, Rev. Joseph Cook, and others.

Proceedings of Tenth Annual Meeting, 1877. Contains Essays by Rev. William R. Alger, on "Steps towards Religious Emancipation in Christendom," and by C. D. B. Mills, Esq., on "Internal Dangers to Free Thought and Free Religion"; Addresses by O. B. Frothingham, William Henry Channing, Rabbi Lasker, Dr. J. L. Dudley, and T. W. Higginson.

Proceedings of Eleventh Annual Meeting, 1878. Contains essays by T. B. Wakeman, Esq., on "The Religion of Humanity," and by Wm. H. Spencer, on "The Religion of Supernaturalism,—why it should be disorganized, and how it may be done"; addresses by O. B. Frothingham, George William Curtis, Miss Anna C. Garlin, Mrs. Clara Neymann, Maurice Ellinger, and a poem by Mrs. Elizabeth Oakes Smith.

Proceedings of Twelfth Annual Meeting, 1879. Contains the essay by John W. Chadwick (with an abstract of the speeches thereon by Messrs. Savage, Tiffany, and Potter) on "Theological and Rational Ethics"; the address by the new President of the Association, Felix Adler, on "The Practical Needs of Free Religion," and briefer addresses on the same topic by F. E. Abbot, F. A. Hinckley, and C. D. B. Mills.

Any one of the above pamphlets of "PROCEEDINGS" sent to any address for Ten Cents received in postage stamps; and more at the same rate. Address

FREE RELIGIOUS ASSOCIATION,
No. 3 Tremont Place, Boston, Mass

INDEX TRACTS.

These Tracts, several of which have attracted so great attention, will now be furnished by the Free Religious Association.

No. 1.—**Truths for the Times,** by F. E. Abbot, contains the "Fifty Affirmations" and "Modern Principles." This especially has received great commendation from most distinguished men for the logical clearness of its statements. New Edition. Price 10 cents; 12 copies, $1.00

No. 2.—**Fear of the Living God,** by O. B. Frothingham, exposes the debasing character of the popular notions of God, and presents conceptions of him that are worthy of the nineteenth century. New edition. Price 5 cents; 12 copies, 50 cents.

No. 3.—**Lecture on the Bible,** by the Rev. Charles Voysey, of England, is an overwhelming demonstration of the imperfections and errors of the Bible, both in the Old and the New Testaments. New Edition. Price 10 cents; 12 copies, $1.00.

No. 4.—**Christian Propagandism,** by F. E. Abbot, is an exposure of the weakness, costliness, and inefficiency of the System of Foreign Missions. *Full of Figures, Facts, and Interesting Extracts.* Price 10 cents; 12 copies, $1.00.

No. 5.—**"God in the Constitution,"** by Rev. Arthur B. Bradford, opposes the proposed Theological Amendment to the United States Constitution. Price 10 cents; 12 copies, $1.00.

No. 6.—**"The Sabbath,"** by Parker Pillsbury, denounces Sabbatarian superstition. New Edition. Price 10 cents; 12 copies, $1.00.

No. 7.—**"Compulsory Education,"** by F. E. Abbot, maintains the right of every child to be educated, and the duty of the State to ensure it an education. Price 5 cents; 12 copies, 50 cents.

No. 8.—**The Present Heaven,** by O. B. Frothingham, treats of a subject that interests everybody. New Edition. Price 5 cents; 12 copies, 50 cents.

No. 9.—**The Christian Amendment,** by F. E. Abbot, shows the dangerous character of the attempt to interpolate the Evangelical Christian Creed in the U. S. Constitution. Price 5 cents, 12 copies, 50 cents.

No. 10.—**The Impeachment of Christianity,** by F. E. Abbot. Sixth Ten Thousand. *Sent for free distribution to any one who will distribute it, in packages of from five to one hundred copies.*

No. 11.—**The God of Science,** by F. E. Abbot, attempts to show the real influence of modern science upon the idea of God. Price 10 cents; 12 copies, $1.00.

No. 12.—**Is Romanism Real Christianity?** Two essays by Francis W. Newman and F. E. Abbot. Price 10 cents; 12 copies, $1.00.

No. 13.—**On the Vision of Heaven,** by Prof. F. W. Newman, of England, analyzes the Christian conception of Heaven. Price 5 cents; 12 copies, 50 cents.

No. 14.—**A Study of Religion: The Name and the Thing,** by F. E. Abbot, attempts to show that the popular derivation of the word Religion is incorrect; that the popular conceptions of Religion itself are inadequate; and that a new conception of it, based on the Law of Evolution, consistent with absolute Freedom of Thought, and independent even of belief in God, is the necessary condition of the perpetuity of Religion among men. Price 10 cents; 12 copies, $1.00.

No. 15.—**The Battle of Syracuse.** Two Essays by Rev. James Freeman Clarke, D.D., and F. E. Abbot, discussing the Authority of Christianity. Price 10 cents; 12 copies for $1.00. Address

FREE RELIGIOUS ASSOCIATION,
3 Tremont Place, Boston, Mass.

The Secular Review.

EDITED BY CHARLES WATTS.

The Sole Journal of Constructive Secularism.

(Articles appear weekly by G. J. Holyoake.)

The SECULAR REVIEW has a distinct province. That province is defined by its name. It represents Secularism, which means the material and moral improvement of this life, so far as such can be determined from considerations purely human. This ground is practically common to those who have theological views and to those who reject them altogether. It is common ground also in politics, since Liberal and Conservative alike have Secular aim. Secularism concerns itself with material and moral science. It goes no further.

The SECULAR REVIEW being the sole journal representing Constructive Secularism, it may fairly ask the support of all who think this form of opinion should have open opportunity. Though special in principle, its columns are open to other views in its "Independent Department." It is neither the rival of, nor is it unfriendly to, any other paper. It merely seeks to do its own work.

Publishing Office: 84 Fleet St., London.

[Published every Thursday. Post-free, 2½d.]

GOOD PHOTOGRAPHS

OF

O. B. FROTHINGHAM,
FRANCIS E. ABBOT,
T. W. HIGGINSON,
F. W. NEWMAN,
W. H. SPENCER,
CHARLES VOYSEY,
A. W. STEVENS,
R. H. RANNEY,
W. J. POTTER,

are for sale at this office, and will be mailed postpaid to any address on receipt of price. Single photographs, 15 cents each; complete set of Nine Photographs, $1.00. Address

FREE RELIGIOUS INDEX,
3 TREMONT PLACE,
Boston, Mass.

LADIES, USE

Corticelli SPOOL SILK AND TWIST.

IT IS THE BEST!

Brilliancy and *durability* of *color*, *smoothness* and *evenness* of size in thread, with softness of finish and *freedom* from all deleterious dye-stuffs, are the qualities which have established the reputation of the *Florence*, as the only Knitting Silk which has met with favorable consideration. It is for sale by dealers in fine fancy goods everywhere. Ask for it, and do not allow substitutes to be imposed upon you.

Samples of this Silk, and an illustrated Book of Rules for using the same, sent on receipt of a 3-cent stamp. Address

NONOTUCK SILK CO., Florence, Mass.

WALTER C. BROOKS & CO.,

Tailors and Clothiers,

6 UNION STREET, BOSTON.

JOHN CURTIS. WALTER C. BROOKS.

Liberal Thought and Culture.

PAPERS FOR THE TIMES

on Literature, Philosophy, and Religion, edited by WALTER LEWIN. To American readers, this work has especial interest as a singularly able exponent of one of the best phases of liberal thought and culture in England, "written," as the *Inquirer* says, "in the interests of a Rational Religious Faith and a Spiritual Philosophy." Quarterly Parts, 30 cts. each; Yearly Subscription, $1.00 Vols. I. and II. (forming the *First Series*), boards, $1.25; half calf, $1.75; calf, g.e., $2.25; Russia, g.e., $2.50 each; or the two vols. bound in one, $2.40, $3.00, $3.50, and $4.00 respectively. In all cases, *carriage free* from MR. LEWIN, 135 Bridge St., Berkenhead, Eng. Prospectus and Lists post-free. Remittances should be made by Bank Draft, U. S. Currency Notes, or Post-office Money Order.

MARSTON'S DINING ROOMS.

For LADIES & GENTLEMEN,

23 & 27 Brattle Street, Boston.

Remember, THE BIG CLOCK is directly in front of our Dining Rooms.

R. MARSTON & CO.

Digitized by Google